

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

C B
266
M

27 53

THE MISSIONARY Visitor



The Children Loved Her

Vol. XXIII

January, 1921

No. 1

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

Subscription Terms

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in EACH donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for January, 1921

EDITORIAL,	1
ESSAYS—	
Christian Progress in Korea, By J. H. B. Williams,	4
After Two Decades—1900-1920, By D. L. Forney,	7
What the Language Student Finds to Do Besides Studying the Language, By Verna Blickenstaff,	8
An Introduction to Experiences on Indian Railways, By Mary Shull, ..	9
The Forward Movement in India, By H. L. Alley,	10
Simple Life in India, By Sara G. Replogle,	12
The Church's Responsibility Toward the Foreign Mission Field, By Bertha L. Butterbaugh,	14
Keeping Abreast With Progress, By A. G. Butterbaugh,	15
Two Side-Lines to the Study of Gujarati, By Elizabeth Kintner,	16
A Visit With My Children in the Hills, By Ellen H. Wagoner,	19
The Missionary as a Man, By Lillian Grisso,	20
Pleasant Surprises to the New Missionary, By Anna Brumbaugh,	22
India October Notes, By Anetta C. Mow,	23
China Notes for October, By Anna M. Hutchison,	23
THE JUNIOR MISSIONARY—	
An Acquaintance Meeting, By Nettie Brown,	24
Girls of India, By Anna M. Eby,	25
"Let's Go Play," By Ella Ebbert,	26
FINANCIAL REPORT,	28

A FORWARD MOVEMENT POEM

We stand upon the threshold of two years,
And backward look, and forward strain our eyes;
Upon the blotted record fall our tears,
While, brushing them aside, a sweet surprise
Breaks like a day dawn upon my upturned face,
As we remember all thy daily grace.

Thou hast been good to us; the burdened past
Thou hast borne with us, and the future days
Are in thy hands; we tremble not, but cast
Our care upon thee, and in prayer and praise
Prepare to make the coming year the best,
Because of nobler work and sweeter rest.

EDITORIALS

(Note.—We desire to thank the missionaries who have recently gone out to India, as credit is due them for the splendid material in this special India number.)

Have you taken a good look at the front cover? The children loved her, and our memories of her are pleasant, indeed. Mary Quinter will live long in the hearts of the India people, and the home folks have by no means forgotten her. She sailed for India in 1903 and gave unstinted service until 1914, when she went to meet her Master. She left many friends, including the ones shown in the picture. The Sisters' Aid Society of the church, in memory of her, put their shoulders together in an effort to build the Quinter Memorial Hospital at Bulsar, India. A glance at the treasurer's books shows that nearly \$14,000 has been given for the building and maintenance of the hospital. This is more than the original amount they intended to raise. We dare not, nor have we a desire to, minimize the service the women of the church have rendered. At the 1919 Winona Conference the sisters pledged to raise a fund of \$24,000, half of which is for the Ping Ting Hospital in China and the other half for the Anklesvar Girls' Boarding School build-

ing. Their first fiscal year shows that they have done splendidly.

Your New Year's resolutions—have you made them? Did somebody discourage you from so doing because you failed to keep all you made last year? We are sorry you slipped on some of them, but be not discouraged. Peter had to make his several times, and if our hearts are right our resolutions will stick by and by, just as firmly as his.



A splendid brother visited our office the other day, and as we talked over the work of the church he appeared much interested. Many things seemed entirely new to him, and I wondered that such a good member of the church was not better informed as to the work that is being done. Then, as we talked further, he ventured to give some suggestions as to how the work might be advanced. I said, "Brother, we are doing that very thing, and we have been talking about it in both the Gospel Messenger and the Missionary Visitor." There is

where I made my discovery that he was not a subscriber for either paper. As before mentioned, he is a good brother, and before he left he had placed his subscription for both papers. We believe this would be a good New Year's suggestion for you to make to your friends in the church. They have not wilfully refrained from placing their subscriptions, but perhaps have failed to see that to be fully abreast with the work of the church they should read her publications. The Gospel Messenger can be secured for \$2 and the Visitor for \$1. The latter will be given free to those who have contributed \$2 or more to the mission work under the supervision of the General Mission Board.



As we take note of the cry of suffering coming from every corner of the earth we are convinced anew that this world is not our home, but that there is prepared a much better home in the land beyond. We have just heard Herbert Hoover speak of the three and one half millions of children in Europe who will starve if they are not fed by some kind hands. We are besieged with calls for help from Armenia. Our China missionaries have given us the figure of 50,000 people in our mission territory, who undoubtedly will starve if they do not receive food quickly. There is no help except from us, for other church bodies are looking after their own territory and other agencies have much territory in which no relief is being administered. What shall we do with all of these calls? **We ought to give.** If we truly believe that there is a better land to which we shall come, we certainly will not hang so tight to the things of this world, when we know that they do not build our bank account over there. I believe we should help as many of these calls as possible. However, a few facts should be noted. In assuming to do missionary work in China we have been allotted a certain territory, in which no other denomination aims to do work. We are responsible for the spiritual life of the Chinese in this part of Shansi Province, and we ought to assume the responsibility of their physical life in this time of crisis. Again, we can administer relief economically, because our missionary force, already

on the ground, thoroughly understands these people and the methods of best helping them. Very little new and expensive machinery needs to be set up in order to administer relief. And further, we desire to bring these people to a knowledge of Christ. Our giving unselfishly of means to buy food for them is a practical demonstration of the religion that we inherit through Jesus Christ, and they cannot but notice and appreciate this splendid Jesus religion. Much of the success of the India mission is to be traced to the relief work done during their famine times. Our people gave exceptionally well for relief in Armenia, but for lack of a missionary organization already on the ground we were. We do not pretend to say where you shall give your gifts, but we trust you will see the advantage of giving to China.



The China Share Plan has been started, and because of famine conditions is especially worthy of our attention. Many children have been taken into the boarding schools, that they might be fed, and also that they may be taught. By the Share Plan those who desire to help the work of these schools subscribe for a Share of Support. They will receive a nicely-printed certificate, suitable for framing, and in addition they will receive letters of information from the school, so they can keep in touch with the work. Shares are issued in denominations of \$25, \$50, \$75, and \$100. This is a splendid plan for the younger classes, especially. By this method the children will receive necessary food to keep them from starving, and also will learn the Jesus lessons. Shares are also issued from India. The General Mission Board, Elgin, Ill., will be glad to give you any information concerning this method of support.



A letter received from Brother and Sister J. M. Blough written at Hong Kong says that they arrived at that port November 16 on their journey to India. They were pleased to find that reservations had been made for them to continue their journey the next day on the S. S. Dilwara which was to sail direct for Bombay. During the war and up to the present time it has been advisable to send the India missionaries

via the Pacific but it is necessary to change boats at Hong Kong. It has been our practice to ask for reservations on the first connecting boat sailing after the arrival of the one carrying our missionaries to this port.



I write this just as we have adjourned from the December meeting of the General Mission Board. The business requiring attention was very plentiful and some of it we felt was not easy. We were glad for both the amount and the character of the work. Glad for the former because it indicates growth in the work of missions, and for the latter, for big problems help us to grow. We missed the good fellowship and helpful advice which we usually enjoy from D. L. Miller, Advisory Member of the Board. Two other chairs usually occupied by J. J. Yoder, member of the Board, and J. H. B. Williams, Secretary, were vacant and their usual helpful contribution to the work of the Board was missed. The presence of several missionaries and those who are prospective was appreciated.



An important question of the meeting was the consideration of the General Mission Board budget for the 1921 financial campaign. Previously the total amount had been fixed at \$500,000. After very careful thought the Board felt that because of the financial situation of the country the raising of so large a budget would be considered a

burden by many. Further than this exchange has grown much more favorable than it has been during this past and preceding war years. The high rate of exchange has cost many thousands of dollars and we certainly appreciate a return to normal again. Because of these and other considerations the Board felt best to reduce the budget, making it \$400,000 for 1921. This figure will of course be added to by the other Boards and Committees of the church and will be finally fixed in January by the Executive Committee of the Forward Movement. We thought it was fixed before this but the changing situations in the world, especially that of finance, necessitated changes.



It should be borne in mind that this reduction in the budget is not because of reduced needs on the fields, for as our mission work abroad expands our needs must ever grow larger. The \$450 annual support the missionaries are now receiving cares for only a small part of their expense on the field. First they must have passage across the ocean, which is quite expensive now. They must have houses in which they may live. Then there must be school buildings and churches and the natives who are employed and directed by the missionaries must receive support also and many other expenses are entailed which are too numerous to mention in this editorial.

The China Famine Situation

It is located in North China and five provinces are especially mentioned as destitute. The Shansi Province in which the Church of the Brethren is located is very destitute. Our mission is working only in this province and most of their efforts are confined to the fifth township of Ping Ting County. They pledged to care for 11 out of 40 villages. They meant to do this with the \$25,000 which they hoped the home church would raise. We are exceedingly glad to say that the Home Church has doubled what they have asked of us and we have now received \$50,000. This will enable them to care for many other villages, but still the forty will not be kept from starvation. The Famine Fund is still open and we pray that your gifts will not cease. Brother Williams was touched when he first saw the famine situation and he sent word that \$50 should be taken from his account and paid to this fund. Now as he sees the suffering increasing he sends word that we should give another \$50 from his account. The fact that most of the missionaries at home on furlough have given more than they could seemingly afford indicates that the need is genuine and unsupplied. Send all money to the Brethren General Mission Board, Elgin, Ill.

Christian Progress in Korea

Letter No. 5

Dear Spenser:

In my last letter to you I think that I promised to write something concerning the Sunday-school Convention in Tokyo. But since our visit in Korea I believe that you would be much more interested in the progress of Christianity in Korea. After reading for years of the Christian work in what was once known as the Hermit Kingdom, the trip proved to be exceedingly profitable and interesting.

Upon entering this land one is impressed with the people who throng the railway platforms and board the trains. They are larger than the Chinese, and their general bearing and countenance give one the impression of intelligence. Their dress is modest and has its peculiarities. The women wear very full white skirts, starched to make them stand out prominently, while their waists are short and tight fitting. The girls wear various bright colors, the waist and skirt being of different hues. The men and boys wear full, baggy trousers with a short jacket. Over this is a long, flowing, ulsterlike thin garment. The entire outfit is white. Then for the man there is a sort of skull cap, and on top of this and held in position by a string under the chin is his stiff-crowned and straight-brimmed hat, which in size would fit a real large doll. Attired in such a costume, with his ulster stiffly starched, with his spouse dressed in snowy white, in her broad-gauged skirt, the Korean husband and wife present quite an imposing sight as they travel down the road.

This is off the subject, but it gives you the impression, I hope, that the Korean is a most modestly-dressed individual.

Christianity entered Korea in 1884, when Dr. Horace Allen of the Northern Presbyterian Church, arrived from Shanghai. He came at a most auspicious time, for in less than three months after his arrival a prominent prince was wounded by an assassin and Dr. Allen was able to save his life. This immediately made him popular. He was given a building for a hospital and was conducting a clinic of a hundred patients a

day by April, 1885, when a fellow-missionary, Dr. Underwood, arrived. In 1886, while a government schoolteacher guarded the door, Dr. Underwood baptized the first seven converts. In extent, this mission in and about Seoul now comprises 114 churches and groups of Christians.

By May, 1891, the Presbyterian missionaries had preached the Gospel in every province of Korea. Stations were opened at Fusan, Taiku, Pyeng Yang, Syen Chun and other places in rapid succession. In the history of this mission it was five years before the number of communicants numbered 100, and five years more before it passed the 200 mark. But four years later it was 2,000, and in eleven more years over 10,000. The present number, exceeding 50,000 communicants, is an average of four a day for every day since Dr. Underwood came to Korea, thirty-five years ago.

The Southern Presbyterian Mission was established in 1892, and having settled in their assigned territory a network of churches and cottage meetings gradually spread over their field. The missionaries traveled all through their territory telling the good news. That this was joyfully received is apparent from the fact that the native church of this mission now numbers over seven thousand baptized communicants, and the Christian constituency is fully twice that number.

In a little hamlet called Sorai, on the Yellow Sea, a strong, brave man twenty-five years ago laid down his life as an apostle to the Koreans. He wore the Korean dress, ate their food, taught them and gave them the Word of God. From the death of this man, William McKenzie, was born the Canadian Presbyterian Mission in this land. The missionaries who have followed have lived the Christ life, as is evidenced by the fact that their native believers now number 14,000.

The Southern Methodist Mission came to this country in answer to a Macedonian call. A young Korean of unusual ability and noble birth embraced Christianity while a political exile in China. Five main sta-

tions have been opened, and with them many out-stations, with their own pastors and schools.

The Northern Methodist Mission was opened in 1885. William B. Scranton and H. G. Appenzeller began the work in Seoul. While the latter was studying the language he opened a school for boys, in which the emperor became interested. Mrs. Scranton founded the first girls' school ever opened in the empire. By 1897 this school numbered forty-three girls. This mission has grown very rapidly until, in 1919, there were 472 churchhouses, and many other groups of Christians, besides those accommodated in these buildings.

Other boards have missions in this land, but I have simply given these examples to show something of the way the Gospel has produced fruit in Korea. The whole story reads like the progress of the Christian faith in the early centuries.

The largest theological seminary in the world is located at Pyeng Yan. In one year as many as 50,000 days' preaching were subscribed by native Christians. Four-fifths of the churches in Korea pay all of their own bills. The native church supports 284 ordained Korean pastors. Each year 47,086 men and 49,999 women leave their homes and journey to the mission centers for special courses of study in Bible schools or institutes. The data for this paragraph are gleaned from the 1920 Korean Handbook of Missions.

If we should stop to inquire why there has been such a rapid growth in the mission work in Korea, as compared with that in India, China and Japan, where the Word has been preached for a much longer period, doubtless many reasons would be set forth. There are a few I would like to notice,

largely because of their bearing upon missionary progress in general.

We must take into consideration the Korean mind and heart. Compared with the Japanese or the Chinese his nature is a bit more frank and open. He is easily approached, like the Chinese, is witty, altruistic and more willing to make a sacrifice for the general good.

The fact that Korea has no deep-rooted religion which must be replaced by Chris-



If Our American Girls Try to Imitate These Koreans in Carrying Baskets They Had Better Not Fill Them With Eggs

tianity also plays an important part. While Buddhism, the religion of Japan, and Confucianism, a religion of China, have made some progress in the past, one sees very few temples that have belonged to the Koreans. In large parts of the country I am told the missionaries found no idols

when they came. Spiritually the country is more like an open prairie, though of course there is on the part of many much opposition to the Gospel. One must remember that this likewise exists in the homeland.

The church in Korea is largely what it is because of three very important principles which have been generally adhered to; viz., self-propagation, self-support, self-government. I will give an explanation of these as found in the Korean Handbook in connection with the report of the Northern Presbyterian Mission.

Self-Propagating. The Korean church in one way or another has persistently preached to non-believers. In one year as many as 40,000 days of preaching have been subscribed. Every church of any size has its missionary society and every presbytery has its Home Mission Board. Every church, every district, every station center has its yearly Bible class, four to ten days in length. As many as 2,000 have been in attendance in one of these ten days' classes, and an attendance of 500 is common.

Self-Supporting. Nine-tenths of the twelve hundred churches and groups pay all of their bills. With few exceptions the Koreans erect their own church buildings and pay their own pastors' salaries. They finance their own primary schools. Exclusive of the salaries of missionaries and money for mission property, the contributions of the Korean church are four times the amount of the board's grant for evangelistic, educational and medical work.

Self-Governing. Every church has some organization by which it conducts its own affairs. Each pastor's or local preacher's circuit has meetings of representative officers to decide all matters. In more than two-thirds of the 1,200 churches and groups each Sunday, the local church officers do all the preaching and teaching. The business of the church is conducted entirely independent of any control from America.

I think that all missionaries recognize the necessity for the application of these three principles, finally, but in Korea this is now being done with marvelous results. Foreign money has its place in mission endeavors, but I become more convinced, as I see the work in the various missions, that

there is such a thing as supplying so much of the necessary money that it impoverishes the spiritual life of a native church, the same as the influence of one rich man in the homeland, giving the entire support of the church, reacts unfavorably on the contributions of all the rest.

The last reason that I would advance for the growth of the church is the persecution that is meted out to the Koreans by the Japanese police. While the trouble between the peoples is the question of independence, the Korean is unarmed and his resistance is in the form of demonstrations. The Japanese seem to suspect the Christians more than other Koreans and give them the cruelest treatment of all. Some of the finest and most spiritual pastors and church leaders are in prison at this moment. Men are arrested, thrown into prison, beaten, flogged to death in some instances—in fact, they are treated with an inhumanity of which the world does not dream. The stench of such treatment must reach to heaven before long.

Such persecution drives the people to Jesus Christ. They have no other place to go. Their faith is made strong through this persecution.

With prayers for your work in the office and that the home church may be prospered, I am,

In love, as ever,

J. H. B. Williams.



THE CHURCH'S RESPONSIBILITY TOWARD THE FOREIGN MIS- SION FIELD

(Continued from Page 14)

make if each member would do his part in prayer!

Such praying constitutes a more vital element in missionary success than is commonly supposed. The faith of the four friends who brought the palsied man to Christ was one of the essential factors in the miracle that followed. "And Jesus, seeing their faith, saith unto the sick of the palsy, Thy sins are forgiven thee." The very largeness of foreign work summons us to a mighty confidence in God and prayer.

The church may well consider the relation of spiritual power to mission zeal,

Dahanu, Thana Dist.

After Two Decades—1900-1920

D. L. Forney

WHILE our mission work in India began in the year 1894 and covers a period of just a little more than twenty-five years, this article will aim to draw attention to some contrasts and changes that have come about in just the last twenty years.

In this period conditions have changed; ideals have changed. While conditions have changed, opportunities have enlarged. Are we ready to change our methods of work to meet the growing needs of the time as well as new opportunities as they arise?

The need for better agricultural methods were as painfully evident in the year 1900 as at the present time. But in the early history of our mission work it was thought that all missionaries sent to the field must be preachers, so only preachers were sent. Later it was found that the talent of men other than preachers was needed to meet the demands made on those who were sent out to be "just missionaries." So by 1919 it was with the hearty approval of Conference that our A. S. B. Miller was sent to the field as a trained and practical agriculturist, a specialist. As a sphere of influence his field of activity in Gujerat and Western India may, in time, be as effectual and far-reaching as that of Sam Higginbottom in North India.

In 1900 the need of a special financial agent and accountant for the India mission was scarcely thought of, since investments and disbursements were measured by a few thousand dollars. In 1920 a quarter of a million must be accounted for, and besides, a fluctuating rate of exchange requires the close observation of an expert, that every dollar contributed shall realize to the fullest extent possible the end for which it was given. So it is a highly-appreciated addition to our missionary force that our General Mission Board answered the call of India for an accountant and financial agent by sending out this year, 1920, Bro. L. A. Blickenstaff, cashier of the First National Bank of La Verne, Calif., to fill that position.

More Christian business men are needed, whose hearts will respond to the "Go," "Give," or "Pray" in answer to the world's need and the Master's call. In 1920 alone the building program, as now planned for one year, will exceed the entire program of the first decade of the mission work in India. Such a program would suggest that an expert architect and designer would find ample scope for his whole time. There was a period in the history of the mission when a sentiment prevailed that a cheaper type of bungalow and school buildings should be erected; but after years of experience the plan has proved unsatisfactory. Buildings with heavy foundations and side walls and well finished throughout have proved more serviceable, more durable and comfortable, and withal less expensive in upkeep than the cheaper type of building. Furthermore, a strong, substantial, well-built structure suggests the idea of permanency, the come-to-stay idea not found in the poorer type of building.

The development of the boarding school is a step in advance of the orphanage school made necessary by the famine and orphanage work of 1900. It affords better educational advantages, not only for the children of the Christian families of the community, but the children of other communities and castes are gathered in and educated under directly Christian influences. Besides the boarding schools, a large number of village schools are under the supervision of the missionary force.

Now the need of normal-trained teachers for the seventy-eight village schools where ninety-five teachers are employed, besides the thirteen boarding schools where fifty teachers are employed, suggests the need of training and normal schools, that teachers may have the necessary training and that efficient work may be done. Then the medical, theological and other fields call for still a higher type of training for efficient service. Besides these fields of activity there are others, such as food and hygiene, maternity and child welfare, social and economic problems, all of which have

in some measure been influenced for good by missionary endeavor and contact. But in still more definite ways these fields are open for specialists.

As the medical work of missions affords a means of approach to the hearts of the people, so should every other line of activity lead to one and the same end, the conversion of the heathen.

The regular lines of missionary endeavor and evangelism should never be relaxed, and from among the people them-

selves should men and women be educated and trained to carry on the work in every line and in still more effectual ways. Because there are not more trained men and women in whom the Spirit of the Master reigns, is one reason why there are not larger results. Training alone will not suffice, but must not be neglected.

The present year is one pregnant with possibilities for our mission field. How best shall we meet these opportunities?

Jalalpor, Surat Dist.

What the Language Student Finds to Do Besides Studying the Language

Verna Blickenstaff

TWO years of monotonous language study—this is what every new missionary is greeted with, and many are the times he wishes these years might be passed over as a day instead of plodding through them a day at a time. Still, one is made to realize that these are valuable days of preparation; days that have in them more than the scheduled language study. They are days of development and new discoveries, for in a country so different from his own there are many things to be learned from the people besides their language.

The new missionary cannot work with these people whose ways and customs are so strange, from his own standpoint of view, but he must learn by living among them how they think and feel and work accordingly. He must study their customs not only of the present day but of the past also, for in this land where so little progress has been made much depends upon the past history of the people.

Some of the new missionaries, while in language study, have the privilege of attending language school at the hills during a few of the hottest months of the year. Here conferences are planned for the benefit of the students; topics concerning the people of this land and methods of working among them are discussed by older missionaries and also native Christians. Here the missionary also has the opportunity of associating and becoming acquainted with the missionaries of the different denominations, and much can be learned by their

experiences. For this special purpose all classwork is laid aside on Friday evening, and Saturday is spent in making trips among the mountains and to various places of interest and beauty.

At some of the stations the missionaries have the opportunity of hearing lecturers who make a special effort to give the missionary valuable information concerning the people and their customs. The missionary while in language study at the different stations has the opportunity of getting out among the people, and by mingling with them can try out some of the things he has learned in class. This is when he finds out how much he has yet to learn. Not being tied down by any responsible position he may make visits to the different stations to learn of the work there, become acquainted with the other workers and their work, and thus broaden his vision.

There is also time for play. The mind functions best when the body has plenty of exercise; therefore some play is necessary. If the missionary is fortunate enough to be at a station where there is a boarding school he will find the children always ready for play, and time spent in helping them with their play is not only profitable to himself, but to them. A few of the stations are fortunate enough to have tennis courts. All should have, but some do not have the necessary space.

So I think we will come to the conclusion that for the language student life is quite other than monotonous.

Dahanu.

An Introduction to Experiences on Indian Railways

Mary Shull

IS everything ready to start to Bulsar? If your bedding roll and other luggage are ready the boy can take them to the station. Be sure you have your mosquito nets, and you must not forget your canteens, either." We always carry water with us when we travel. Although we could get it at any station, we do not like to risk the unboiled water.

"We have plenty of time to get to the station, for the first bell has not rung. When the train is two stations away they ring a bell as a signal that it is coming. We appreciate this, for the train is often late and this gives us opportunity to wait at the bungalow until we hear it ring.

"The sun is very hot and we will be glad for our umbrellas. You were fortunate to get your topics. I suppose if there are any in your crowd who think they do not need topics they will soon be convinced.

"Here is our luggage. Now we will go and buy the tickets. I suppose we can

get them already. You ask what I mean by that. Once some of the sahibs went to Palghar, and when they wanted to buy their tickets for home it was twenty minutes before train time and the ticket agent said, 'There is too much time yet. You can get them later.'

"Here the train comes! If you will stay here with the luggage the boy will run along the train to find an empty compartment. You wonder what is going on, that there are so many people here. That is the way it always is. Third-class rates make it possible for a good many to travel.

"There seems to be no European compartment on this train, so we will get in this women's car. Sister Eliza Miller is in here. She was in Bombay on business.

"Yes, that luggage is all ours. When we get it in we can perhaps find some place to sit. The car seems to be quite crowded, but there is still room for something on that shelf, and there can still be one box put under the seat. Some of this is for some of the folks at Bulsar. When we go anywhere there is always some one who sends something and when they go we do the same.

"You wonder why we have not yet started. Trains do not start as quickly here as at home. You will soon become accustomed to the long stops and often find it convenient, too. Our children become so accustomed to it that when they go to America they notice the difference. One little girl, when home on fur-



An India Passenger Train
Notice That Each Compartment Has About Ten Doors on Each Side
Interior of Coach
The Upper Shelves May Be Used for Baggage or for Berth

lough, was so surprised when the train started she exclaimed, 'Papa, isn't the train going to stop here?'

"These seats are quite different from those in America. If the train is not crowded we can spread out our bedding rolls and lie down for a nap. We appreciate that, well enough.

"Here we are at a station. Do you see that man walking on his hands, and those children performing? Now can you understand what they say? That's right, you can understand 'backsheesh' already. You probably learned that on the way over. There are some people who have fruit to

sell and some with baskets. We use baskets like those for many different things.

"Have you noticed that the conductor did not come for our tickets? In India we give our tickets at the end of our journey. We also have no way of knowing when we reach our destination except by reading the sign, and that is rather difficult to do at night. However, the guard, who corresponds to the conductor on our trains at home, is very accommodating and will come to tell us if we ask him.

"Now we are at Bulsar. After a few minutes' ride in the tonga we will be at the bungalow."

Vada, Thana Dist.

The Forward Movement in India

H. L. Alley

YOU have heard that the Indian church adopted a Forward Movement program. Delegates from the churches met at Bulsar April 22 and 23, 1920, and after much prayer and discussion decided upon a five-year program. There was first the idea of the preparation of the church for the accomplishing of larger tasks, and then the defining of those tasks and the setting of goals to which we believed, by God's help, we could attain in the various lines of church activity. The missionaries spoke of the increased interest in church work everywhere, and especially of the Forward Movement in the home church. An effort was made to have the delegates realize more than ever before the world's need of Christ and the Indian church's responsibility in the winning of India to Christ. In determining the lines of special activity and setting goals the Indian Brethren were encouraged to lead out so that the program would be best adapted to the Indian church's needs and be the best plan for obtaining the greatest results in the spiritual growth of the church. It was planned that through prayer—church, family and private prayer; through Bible study and teaching relative to stewardship, proper Sabbath observance, soul-winning, every member glorifying Christ in his daily life and giving his life in service for others—through these and other means the church was to prepare her-

self for the accomplishment of larger things.

The five-year goals are as follows: Raise Rs. 25,000 for District mission work; the District Mission Boards shall send forth five workers, besides aiding in supplying the churches with efficient pastors; the membership of the Indian church, the number of mission workers, the number of Sunday-schools, the number of Sunday-school pupils, and the number of students in village schools, boarding schools, and training schools should be doubled. Women's work and child welfare are to be attended to. Five thousand total abstinence signers are to be secured, and the number of subscribers to the Prakash Patra is to be trebled.

Bro. Q. A. Holsopple was appointed general director. He later appointed the writer as Director in our Marathi District. Within two weeks after the meeting at Bulsar each church had been called together to consider its share of the opportunities and responsibilities presented by the new movement. The missionaries and other delegates explained to the different churches that this was a movement by the Indian church for her own development and larger usefulness. The churches by vote adopted the program arranged at Bulsar and decided to accept full responsibility for coöperating in carrying it out as planned.

Each church appointed a main committee, consisting entirely or for the most part of Indian brethren. Then there were sub-committees appointed to look after the different lines of work, such as the preparation of the church, Sunday-school, educational, evangelistic, etc. These committees in turn enlisted helpers, so that practically all had a definite duty outlined.

It was arranged that some special work should be carried on simultaneously in all the churches each month. In May the subject of temperance was stressed. The Prakash Patra that month was a special temperance number. Other temperance literature was distributed, meetings held, pledge signers secured, etc. In June Sunday-school work was emphasized. Efforts were made to establish new schools and increase the enrollment and efficiency of present schools. In July the development of the devotional life was stressed. Efforts were made to establish family altars, Bible study classes, etc. In August we emphasized stewardship, and in September our personal responsibility in our stewardship of funds, and of life. Now, in October, we are emphasizing education. In November consecration will be the special subject for the month. We expect to have Rev. E. Stanley Jones, one of the most consecrated leaders in India, to conduct meetings in several centers in our mission. In December will be the Christmas festivals, with their programs emphasizing the birth and life of the Savior. The cooler months of January and February are always the best for District evangelistic work, and so these two months will be set apart as months of evangelism. At each station it is hoped that one or more missionaries with a group of helpers will be able to spend considerable time in touring among the villages within their reach. March will be the month for the Gujarati District Meeting and other conventions, and the planning of the work of the coming year. The Marathi District Meeting will be in January. We are expecting our visiting brethren from America to be with us at the time of all these conventions and meetings, and to be a great inspiration and help to us during the few months we shall be privileged to have them with us.

In the Gujarati District the director appointed leaders for each month's work, so

that each line would be carefully studied and directed by some one especially appointed for that duty. The same thing was done to some extent in our Marathi District. The scarcity of workers prevented us from setting Bro. Holsopple free for directing the energies. Besides being director of the Forward Movement he has full work as missionary in charge at Vuli. Hence the need of the monthly leaders.

Each month the Prakash Patra, which, though printed in Gujarati, is read by the majority of our Marathi workers, is either entirely or to a large extent devoted to the program for the month. Appropriate daily readings are arranged and printed each month, while other special literature in harmony with the efforts of the month is distributed.

Here at Dahanu we have had a meeting of the workers at the beginning of each month. These meetings are for prayer, Bible study, hearing reports of work done and giving encouragement for that of the incoming month. The other churches also have had their meetings. In some cases they are held for a whole week, giving the workers special training along the line to be undertaken. All the work is carried on all the time, but each month some one thing is particularly stressed in all eight of our churches. In our efforts here we notice an increase in the number of Sunday-schools, in the desire to tell the gospel story, and greater liberality in giving. The majority of our people have been giving the tithe ever since the Forward Movement began. A number of temperance pledges have been signed. Bro. Long makes the following report of what has been done at Vyara:

"First, after making out the program at Bulsar, we had the workers in for a week; when our native preacher taught daily the subject of 'Offerings,' beginning with Old Testament offerings and ending with the need of our own offering, full surrender, to God. He tried to develop the subjects of tithe and stewardship, of course. I myself taught the subject of prayer, private, family, and intercession. This helped our workers to see what was before us. In May, last part, till the rains came, we made a really successful effort against liquor, getting 400 signers of the pledge. In June we

(Continued on Page 21)



Washing Clothes on a Cement Platform Near the Well

Simple Life in India

Sara G. Replogle

UPON our arrival in India many strange and interesting things attracted our attention. With some of these things we were deeply impressed, the chief of which was the simple life which these people live.

In the last few years we have heard much about simple living, and especially during the war was the fact brought before us continually that we should economize and do what we could to help win the war. Then, too, we as a church believe that God's people should live a simple life, and we trust that we shall ever be true to the principles for which our church stands.

Perhaps many of you in the homeland feel that you are living a simple life, but if you were to go with me into some of the homes here, as we see them day by day, no doubt you would feel as I have felt many times, that until I saw how these people live I did not know much about a simple life.

Usually when we speak of the simple life we think first of the dress question. Among our native Christians we do not have much trouble about the dress question, for we are very glad if the people are dressed at

all. Their style of dress is very simple, and it is no uncommon sight to see many of the children with nothing on except their "birthday clothes." We have admired very much the simplicity of the women's dress. They do not study the fashion plates, but occasionally buy a sardie, and this, with a few other articles of clothing, comprises their wardrobe. The majority of these people never wear shoes, which is quite economical when shoes are so very expensive. As a rule the men are more inclined to adopt the European style of dress than are the women.

The home life is very simple. Some of the homes are merely abiding places. Most of the houses are huts made of poles covered with grass, with the walls and floors "limpoed." There is usually only one opening, the door, and that is so low that you can scarcely enter without stooping, and sometimes it is almost impossible to enter that way. The huts are very small, but often are used not only to shelter the family but the oxen and other live stock.

The household equipment is not very elaborate. Usually it consists of one or two beds, which during the day are placed

outside in order to give more room inside; a mill for grinding, a few cooking vessels, some drinking vessels, and one or more shallow vessels from which they eat. You will notice that no mention is made of a stove. Stoves are not as common in India as they are in America. Not until quite recently did all the missionaries have stoves. Small fireplaces are made on the floor, similar to what is used when on a camping expedition, which is made by arranging several stones so as to form a semicircle.

Were you to enter the home in the evening you would see the mother or daughter sitting by the fireplace, with ground grain of some kind in a pan. With this flour she mixes salt and water, and sometimes some ghee or clarified butter. This dough is made into flat cakes and is baked in a pan over the fire. This takes the place of, or rather is, their bread. This bread, with rice prepared in different ways and a few vegetables, forms their chief diet. When the meal is in readiness all sit on the floor and eat from a common dish. No sound of knives, forks and spoons is heard, because instead of these the fingers are used.

Not much equipment is needed by these people for their laundry work. All that is required is a bucket, which is used for drawing water, when the washing is not done near the river; a stone on which to pound the clothes and a club with which to pound them. When washed they are spread on the grass or hung on the fence to dry. The manner of bathing, too, is quite simple. It is usually done by pouring water over the body. Quite frequently, however, the people go to the river to bathe, and it is not an uncommon sight to see people when on their way home from work stop at the river and bathe, and then continue their journey homeward.

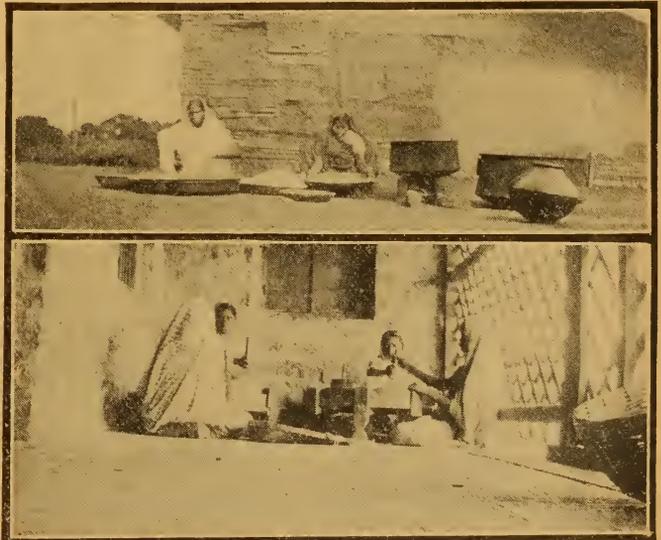
The many implements employed in the homeland during haymaking and

harvesting are almost unknown here. A small sickle is used in cutting the grass and grain. It is then tied in bundles and carried by the people on their heads to the place where it is to be consumed.

Mention might also be made concerning the manner of disposing of the dead. It is customary among the Parsees to carry their dead to some sacred place, where it is devoured by the vultures. The Hindus burn their dead. The Christian people bury theirs. The burial, however, is usually very simple. As soon as a person dies arrangements are made for the interment. The body is wrapped in a white cloth and after a short service it is buried.

Such, in part, is the simple life as it is lived by the people of India. Be it understood, however, there are some homes that are not as good as this description, and there are some that are better. We have tried to give you only a general idea of how the people live, but we trust you who dwell in comfortable homes and are enjoying the blessings of Christianity will be willing to give up some of the things which may be luxuries and devote more of that which the Lord has intrusted to you for the spread of his Gospel among those who are yet in darkness.

Bulsar, Surat Dist.



Cleaning Grain and Sifting Flour for the Evening Meal
Grinding Grain With the Old Mill Stones

The Church's Responsibility Toward the Foreign Mission Field

Bertha L. Butterbaugh

IF volunteers and funds are to be provided on an adequate scale, the home church must be kept informed and aroused to the need. What the church lacks is not ability, but interest. A thoroughly awakened church could accomplish a large part of the aims of foreign missions in a generation. If all congregations and individuals would do in proportion to their ability what some congregations and individuals are already doing, some of us might live to see the successful termination of the foreign mission enterprise; that is, each land, not indeed completely Christianized, but equipped with native pastors and churches able to handle its own problems. The key to the present situation, therefore, is found ultimately in the interest of the home church. Interest depends on the right kind of knowledge. Our first need is a campaign of education.

The three main agencies of education are the home, the school, and the church. Sad to say, the first-named does very little that is systematic, and the latter two have divided the field, one taking secular, and the other religious instruction. Whatever the shortcomings of the school, it is at least attacking its problems in earnest.

When we turn to religious education, we find that much less is being done. Religious education receives only a fraction of the time that the secular school obtains, the period available for class work being only one-fortieth as long. Teachers receive far less training for religious education than for secular.

From the missionary viewpoint, these weaknesses are grievous. They mean that hundreds of children pass through our Sunday-schools without any adequate instruction on the greatest task of the church.

The systematic study of missions which has arisen in the past few years is one of the most promising signs of the time. A strong study class should prove a power house for all sorts of missionary effort in the church.

When it comes to giving, we must face

the fact that only about one-half of the membership of the average church participates in gifts for missions. Some whole churches give nothing at all, and others do only about half what they could do. Each church should have a committee to cooperate with the pastor in promoting missionary interest and giving in the congregation.

There is a great work to be done in the homeland, but it is not helped in the least by opposition to foreign missions. Giving to world evangelization enlarges the mind, broadens the sympathies, and so opens the springs of benevolence that those who do the most for foreign missions are usually the ones who do the most for home missions. Jacob A. Riis, who toiled so faithfully for the poor people of New York, said, "For every dollar you give abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

The pastor has the chief responsibility in this effort to arouse the church. The most zealous pastor, however, can accomplish little without the support of all his members. There are some persons who can contribute but little money to the missionary cause, but who are able to render service of positive value by devoting their energies to stimulating interest in church work.

It is sadly true that there are professing Christians who never pray for missionaries and their work from one year's end to the other, except when they unconsciously utter the Lord's prayer. What excuse can they give? Either disbelief in prayer or sheer ignorance and lack of interest seem to be the possible answers. There is greatly needed some systematic effort to develop a praying church. Do the missionaries and their needs and work have a stated place in your private and family prayer life? Do you pray personally for each missionary? Look on the back page of the *Missionary Visitor* and get acquainted with the force on the field. What a difference it would

(Continued on Page 6)

Keeping Abreast With Progress

A. G. Butterbaugh

THE new missionary, upon coming to the field, if he has been accustomed to doing extensive reading at home, finds himself denied of some of these privileges. Yet the need and the desire for such reading will be just as apparent on the field as at home. While one cannot expect to enjoy the same access to magazines and newspapers, as he did at home or in college, he should avail himself of such opportunities as he has of keeping in touch with progress along missionary lines and current events of interest to him in a general way.

The missionary must not only grow in a knowledge of his work, but he must grow with it. If recent progress has been made along some line in mission work he should know of it. If he is a specialist he will watch especially for progressive ideas along his particular line. In order to continue to grow with the work, one must continue to inform himself along lines that will aid such growth. Of course, one's spiritual growth is even more necessary, and will need to come largely through daily Bible study and constant communion with the Father. But, even this will be fostered and enlightened by helpful magazine articles. The reading of the results of other successful missionaries and their problems will enable him to pray more effectively, and thereby will engender in him the force to accomplish similar or better results.

I would not minimize in any way the value of actual experience, and the closer knowledge and added insight this gives one of the best way to meet similar problems. Experience is paramount, but the added help which comes through reading will give a scope to one's vision that cannot easily be supplied in any other way. One needs to know how other men have successfully met, or failed to meet, their problems, in order to avoid making similar mistakes.

The missionary's life is largely one of isolation from his fellows. This unavoidable circumstance demands that he seek association and companionship in some

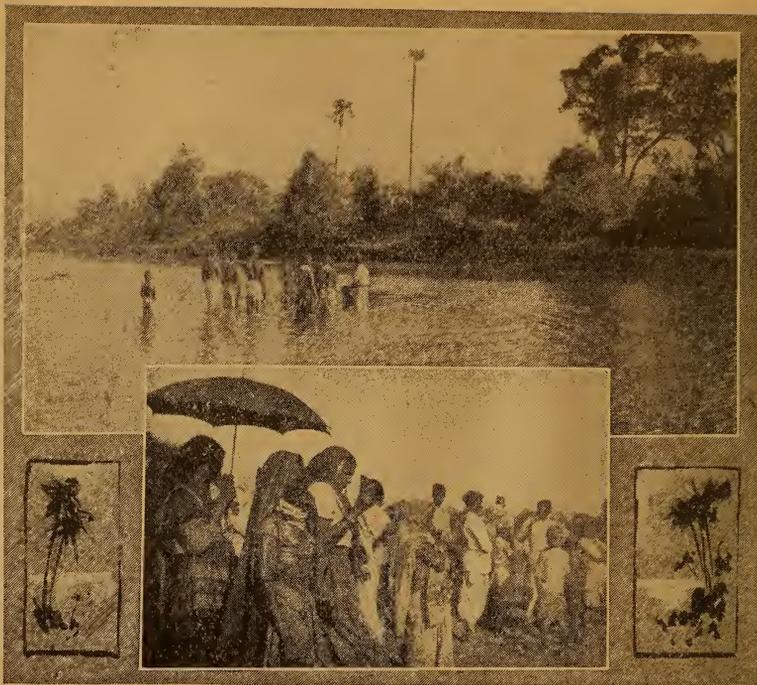
other way. The missionary and literary magazine furnishes, very acceptably, a medium for this companionship. The boy in school, who continually pores over his books, without seeking the companionship of others, is not an all-round student. He needs to come up against others' opinions and others' ways, in order to get the rough edges rubbed off, else he will become narrow and self-centered. It is the testimony of missionaries that there is a tendency to run out of resources; to become dull; and even to become narrow and self-centered. To overcome this they have a constant struggle, and need to resort to various means. But it is encouraging that they usually find the reading of good magazine articles a very helpful and sure antidote.

The acquaintance of the missionary with men of larger experience, through the medium of their magazine articles, will give him a breadth of vision and a generosity of spirit that will enable him to consider, with a greater degree of fairness, the views of others. While it will enable him to speak more authoritatively of his own work it should also encourage him to solicit the opinions of fellow missionaries, who may be just as widely read and experienced on these subjects as he. Therefore it encourages mutuality and equality among workers, which is obligatory.

So much for the obligation. Now the question arises, how is the missionary to be able, financially, to secure the literature he may desire? Or if it can be afforded, how can he find the necessary time to keep in touch with progress and current events of the world? These are questions that will need to be answered by each one individually; and it probably will be necessary sometimes to curb his wishes to meet existing circumstances; but don't lose sight of the obligation and resulting benefit.

Good reading material in foreign countries, while not so hard to obtain, often is quite expensive. So it may be necessary, in order to secure a variety of publications, for the workers at one station to go together, each one subscribing for a differ-

(Continued on Page 21)



A Baptismal Scene in India
Part of the Audience Present at the Baptism

Two Side-Lines to the Study of Gujarati

Elizabeth Kintner

TO the "new folks" on the field, there are many things of interest of which we have read, that we desire to see. Sister Mow, who was with us the first few days after our arrival, and who went to Vyara to live, gave Sister Replogle and me several invitations to visit the Vyara station. But as we were not well acquainted with the Indian way of travel by rail we were not anxious for the trip, until she finally wrote that the next week they were expecting to go to a village about fifteen miles from Vyara, and if we would come out on the following Thursday we might have the pleasure of taking the trip to that village in an oxcart. We feared it might sound more romantic than it would feel, but as we had never been in any of the villages we decided to run the risk. We went to Vyara on the Thursday mentioned and the next morning, bright and early (about eight o'clock), we were ready to begin our journey.

I must not forget to say that the oxcart has no springs, so as a substitute (for we had learned how to use substitutes in the States) the bed of the cart was covered with hay and some blankets spread over it, and it was really quite comfortable. I cannot stop to tell you many things that happened on the way, save that I wanted to take the picture of a man who was up in a palm tree about forty feet from the ground, but I doubt if he had ever seen a kodak before, for as soon as I pointed my kodak in his direction he crawled to the opposite side of the tree and started crawling down, always being careful to keep on the opposite side from me. Then some of the boarding-school boys, who left the mission after we did, caught up with us when we were about two-thirds of the way to the village, so you can guess about the rate of our travel. Yes, we got lost once, but who would not when there are no guide-posts and most of the roads look like lanes without fences, so

how were we to know that we happened to get onto some one's private driveway instead of the public road?

We arrived at the village a bit before "scheduled time," so dinner was not quite ready but we (Bro. Long, who went on horseback, Sister Repogle and myself) all did justice to the meal when it was ready. We sat on the floor in true Indian style and also ate Indian style—that is, by using the hands for knives, forks and spoons.

After a short rest we gathered in the little temporary schoolhouse, made of some kind of straw, for a *gayan saba*, or singing meeting. They follow somewhat the old method of "lining a hymn," save that the leader sings a line or two at a time instead of just reading it. This service was followed by an examination service of some candidates for baptism. The baptism took place at a beautiful river about half a mile away.

As the Indian minister, Natalal, was doing the baptizing one little girl, about nine or ten years old, went out to him. Feeling sure she had not been one of the applicants he asked the man who had the list, and finding that she was not, he refused to baptize her. Instead of turning and walking out where she came in, she turned, went upstream a little way and dove off into the water, coming up about ten feet from where she went in. Now please do not say that she destroyed the sacredness of the occasion, for she knew no better. She needs teaching. One elderly lady who went with us to the river said she would not be able to stand being baptized, for it would hurt her knees too much to kneel down.

At about seven o'clock we again met in the schoolhouse, or hut, rather, for the love feast. As we went in we wondered much that the man who has charge of the work in that village was trying to keep the non-Christian people from coming in. We learned later that the non-Christians considered themselves of better "caste" than the Christians, so the man decided to let them know that he felt himself above them and that they were not worthy to come in when he was having a service of that kind. You may say, "He surely has not caught the true spirit of the Master." Perhaps not

in that point, but when we compare him with his non-Christian neighbors he has come farther accordingly in many ways than some people I have known in America with the far better advantages they have. Here again teaching is needed.

After the love feast was over, another *gayan saba* was held, but as we girls wanted to start for home early in the morning (we really did start about 6:30) we did not remain for all of it, as it continued until late in the evening. We slept in a tent, and our beds were of hay covered with canvas and some bedding we had brought along. The fleas found us, but on the whole our rest was little disturbed. As we were about to start in the morning we happened to look through the partly-open door of one of the village homes. The people were sitting about the fire, warming, and the oxen were lying in one corner of the room.

We had a very pleasant trip home, as we started early enough to avoid the heat. Even though we got many bumps riding over the rough roads in our springless carriage, we were glad for the experience, for it gave us a better idea of village life and of some of the difficulties that confront village Christians. I am sure we have been able to give them more true sympathy in their problems than we could have given before, for the life of the Christian community here at Bulsar is different from that in the villages.

A few weeks after we came we began to hear the wedding drums and to see the wedding processions go past. That of course made us eager to see what a Hindu wedding is like. We saw parts of ceremonies in the bazaar, but when it was noised



On the Way to Attend a Village Love Feast and Baptism

about in the mission early in February that a son of the Hindu master who teaches in the boarding school was to be married, and that the missionaries were all invited to attend the ceremony, Sister Replogle and I decided we would go, provided some one older in experience would attend. Brother and Sister E. H. Eby said they intended to go and that we might accompany them.

It was nearly 9 P. M. when we left the mission for the place where the wedding party had gone in the afternoon. Being used to American ways of promptness (?) on such occasions we feared we might miss the very thing we wanted to see. But when we arrived at the place we found to our relief that the party had not yet left for the bride's home, and the groom had not yet appeared. We were given seats in the small room, but as the room was a bit crowded we preferred sitting on the porch. Here we were entertained by the band players, who were gorgeously arrayed in suits of tan, trimmed in red, white and blue, and brass buttons. Among the different kinds of instruments they had was a Scottish bagpipe, the first of the kind I had ever heard.

"While the bridegroom tarried, they slumbered and slept," was literally true of some who were there. It was about 10:30 when the groom finally appeared, and to our great surprise he was a young man of about thirty years, while his bride was about thirteen years of age. Not knowing that he was not in the crowd we had tried to guess which one he might be, but we had guessed small ones.

After he appeared the people made preparation to go to the home of the bride, about two blocks away. The wedding procession is called var-ghordo, which is a combination of the words for husband and for horse. It is the usual custom for the groom to ride a well-decorated horse, or if the distance to the bride's home be long he goes in a cart having a fancy silk or velvet cover, and the oxen that draw the cart have highly-colored blankets.

It was this young man's second marriage, so he had neither horse nor cart, but had to go on foot. We were delayed several times on the way by the news that the bride was not quite ready for the groom.

She was ready after a while and we completed our journey. The people were gathered in the street under a canopy put up for the occasion. The groom was taken to one side, where there was some kind of a ceremony, in which they wound several strands of thread under the feet and over the heads of the groom and a brother-in-law of the bride, who stood beside him. After that the groom took his place under a smaller canopy, made by setting up some bamboo poles and stretching a red woolen blanket over the top. For seats under this canopy, several comforters doubled several times answered the purpose, there being fewer on the side occupied by the bride than by the groom. After the groom took his place, a small curtain was put up in front of him, and in a short time the bride took her place opposite him, but they could not see each other.

The priest commenced the ceremony, and most of the time while it was being carried on we were entertained by a singer of classical minor music.

We could not see very much of the ceremony and could understand less. It was completed by the dropping of the curtain and the exchange of neckwreaths by the bride and groom, and their joining of hands.

This not only helped to satisfy our curiosity but to understand the ways and thoughts of the people among whom God has sent us to labor. I should have mentioned that these are high-caste Brahmans, the class of people from which most of our teachers come.

Bulsar, Surat Dist.



ABIDING TRUST

Mary Lesh

My Elder Brother by me stands—
I see the nail-holes in his hands;
Now I need grope and fear no more,
His feet have trod this way before.

He holds me close in his embrace,
He bids my wearied spirit cease,
His gentle presence cheers my way—
My Guide, my Comfort, and my Stay.

My treasured baubles I let fall,
For Jesus Christ is all in all;
His power will hold me to the end—
The King of kings is now my Friend.

The darkness deepens—what of night?
My Father's house is now in sight;
Its dazzling beauty soon I'll see,
My loving Savior's gift to me.

A Visit With My Children in the Hills

Ellen H. Wagoner

ON arriving at Bulsar the morning of April 5 we were told that Sister Alice Ebey and Leah Ruth were starting to the hills for a rest and had kindly consented to take our little girls—Emma and Elizabeth—and Lucile Forney with her, that they might start in school immediately.

How precious these two weeks were to us, for in such a short time our darlings would go from us to be gone until some time in December! They left us, not knowing what to expect, with sad hearts and the tears flowing freely. In a few days letters began coming, telling of the pleasant journey and the royal welcome from the others who had gone before. Messages arrived through the months that followed, telling how happy and well satisfied they were. Reports from their teachers told of the splendid work they were doing in school.

The months passed quickly, and on Thursday evening, Aug. 26, I boarded the Punjab Mail—a through train—at Bulsar and met Sister Eliza Miller at Broach, farther up the line, and we were happily on the way to Landour, in North India, nearly a thousand miles away. Sister Eliza was going for a much-needed rest, and I was going to see my little girls. About noon on Saturday we arrived at the foot of the majestic Himalayas. Arrangements were soon made and we were on our way up seven thousand feet of mountain. We were carried up, by men, in chairlike concerns called “dandies.”

That evening at 4:30 we were met by auntie and all the children some distance from their home. We were given a hearty welcome. What a healthy, rosy-cheeked bunch they were! How my girlies had grown, and how well they looked! But how could it be otherwise in that bracing air—that wonderful climate!

We all proceeded to Prospect Lodge, their home up in the hill. As we stood in the yard and looked about us, what grandeur, what magnificent scenery greeted our eyes! The wonderful handiwork of our Creator!

Sister Miller is matron of this home and

dearly loved by every child. There are eleven children now in this home, and a happier lot I never saw. They are always busy—the play time, work time, study hour and worship hour. How nicely they all work together!

They are attending a splendid English school, all doing well, and the teachers are interested in them. The parents owe much to Sister Sadie in her untiring efforts in helping the children during their study hour each evening—as a result, good work at school.

In the evening, besides their study hour, they sing, play games, and then comes the prayer hour before retiring.

At the end of each month, after the examinations are over, they have a two days' holiday. These are spent in different ways. Oftentimes a lovely spot is found in the mountains and a picnic is held. A nice lunch is prepared and ample justice is done to it at the proper time. Games are played, flowers and ferns are gathered in the “cuds,” and a little program is rendered. All return home ready for work.

On Sunday the children have only a few minutes' walk to Kellogg's Memorial church, where they attend services. Many missionaries who come up from the plains for rest worship here.

Just a little incident to show how well contented our little ones are. I had written to “auntie,” as they all call her, about my coming, and if they cared to they could live with me, or stay in the home—just as they wished. They discussed the matter, and then had “auntie” to inform me that they would stay with her, but come to see me over Sunday. They were glad to see their mama, yet were satisfied just to come and visit me.

Such is the life of the missionary school-children at Landour. The parents who go to the hills for rest, and visit this well-managed home, are quite happy with conditions there.

While the separation for nine months of the year from our “sunbeams” is hard, we do not murmur. We want to do what is best for them.

Bulsar, Surat Dist.

The Missionary as Man

Lillian Grisso

I NTEREST and information concerning missionaries and their work have increased rapidly the last few years. Today the work, problems and temptations of the missionary are much better understood than they were a few decades ago. Even yet, however, there are to be found those in the homeland who regard the missionary as one who left the "world, the flesh and the devil" behind in America when he departed from its shores.

But the missionary on the field wears no halo of glory around his head, and neither has the adversary departed forever from him as one no longer susceptible to temptation. In an environment physically strenuous; among a people whose ideals are far different from his own; in a land where he is daily face to face with sin in its worst forms, much of it sanctioned by the religion of the nation in which he dwells; often lonely in the midst of multitudes, the missionary is beset by certain definite temptations that make it no easier for him to do right than in the homeland. That you may understand better and pray more intelligently for your representatives on the field we are giving you this glimpse into the everyday problems and temptations of the missionary.

The testings begin sometimes very soon after arrival on the field. You feel you came out trusting God to give the strength needed in every way, physical, mental and spiritual, but the language seems to come more slowly than you had thought it would. For some there are physical hindrances added to this. You are tempted to become anxious, discouraged and impatient. As you enter the work, opportunities for impatience only multiply. Promises are made by the people, only to be broken. The Christians, whom you had pictured as superior, perhaps, to the average Christian at home, misunderstand your motives, manifest many tendencies that may be as thorns in your flesh, and before you know it you have yielded to the irritation of the moment.

Again, there comes the temptation to neglect prayer and the fellowship with God in

the study of his Word, without which we are unprepared to do effectual work or meet the testings that come. But the day seems all too short to accomplish the set tasks, as much more time must be taken for rest than at home, and so, unless the quiet hour is guarded jealously, it easily becomes too nearly crowded out.

If you are inclined to be critical, the mission field affords you plenty of opportunity to cultivate that attitude. Needless to say there are many things not right. The people come short of your ideal. They fall when you think they should stand. When you seek their good they attribute your actions to other motives. They are another race, with standards different from yours, and it is difficult for the foreigner to understand or appreciate their viewpoint. So it is easy to take an unsympathetic attitude toward them. The missionaries, too, are thrown into very close relationships with each other in the work. Each one has his own methods of work and sees the problems from his own viewpoint. Yours may not always agree with his. It is easier, also, to see your own situation and problems than those of others, and so you may find it easier to blame and criticize than to be sympathetic.

On the other hand, perhaps not the least of the dangers is the tendency to lower your ideals in some things, that they may accord more nearly with the views of those around you. "Lord, help me to remain sensitive to sin," is a prayer that needs to be oft breathed by the missionary. In the States we build our home in the best environment possible and select the noble as our companions. What, then, is the effect of living daily in the deadening atmosphere of a non-Christian land? The problem of holding yourself true to the highest ideals, and yet adjusting yourself properly to the people, that you may get close to them, becomes a complex one. Questions that you thought were settled long ago present themselves in entirely new relations, and many times it is difficult to recognize the higher way and harder still to walk in it.

The people must be governed and trained,

but the position of the one who does it is a subtle temptation to develop an attitude of superiority. This is not conducive to humility and gentleness.

For all this a large experience of God's grace is daily needed. This is written, not to enlist your pity, for there are many joys and compensations as we go forth in his service, but we beseech your help in prayer. We need your prayers and your help, that our service may be to his glory and that self may be hidden. We are human, and the self-life makes many efforts to manifest itself. As you pray for the work, do not forget your fellow-workers in their efforts to keep their own inner life up to the standard, and thus may you be fellow-workers with us in leading India to the feet of Jesus.

Anklesvar, Broach Dist.



KEEPING ABREAST WITH PROGRESS

(Continued from Page 15)

ent magazine and then exchanging to secure the benefit of all. By dividing the expense, a daily paper also is often taken at each station. Considering the expense, it might be well to have a fund supplied for each station for magazine subscriptions. This would be a splendid opportunity for some organization or individuals in the church, who have the welfare of the missionaries at heart, to supply this fund. Even though a missionary cannot afford to secure an adequate amount of reading material, this should not be a cause for him to be denied the privilege of reading.

It may still be a problem for the busy missionary to find time to do as much reading as he would like, and no doubt some sacrifice will need to be made. But the benefit to be derived should well repay one for the time it requires. The carpenter never hesitates to stop work long enough to file his dull saw. Nor does he consider that he is idling on the job, for the greater ease and rapidity with which he is enabled to work afterward far overbalances the time lost. So it is with the missionary—he needs to keep well informed, or to apply the illustration, to stop long enough at times to keep his tools in first-class condition. Time spent in familiarizing oneself

with better missionary plans and methods is time well spent for the Lord.

Dahanu, India.



THE FORWARD MOVEMENT IN INDIA

(Continued from Page 11)

got a few workers to agree to manage two Sunday-schools instead of one, as hitherto. Since then, as we can, amidst hindrances of monsoon, we have preached on the spiritual life needed; but do not feel we have done much since the rains. Our time to prepare again, for a week, D. V., will come in November, when, in addition to our meetings that we may have at Bulsar, we hope to have our own at Vyara, for workers' sake. In the winter will be the time to make good all we have planned at Bulsar. I really hope we shall have better collections, better Sunday-schools, harder workers, more prayer, etc., as a result of the program.

Our Bulsar brethren report their activities well organized, with personal work done, hundreds of temperance and other leaflets distributed, 150 temperance pledges signed, a community library organized, special lectures and programs on education, sewing classes, Bible classes, mission study classes and special classes for women, and certain social features for strengthening the Christian community, etc.

From Anklesvar come reports of increased interest in Sunday-school and other work. All of our churches are busy, but I have not had a detailed account from some of them. Lantern lectures on different subjects have been given at a number of the stations.

None are satisfied with the results obtained, but all believe that it is worth while and that there are many advantages in setting definite standards. Our Indian brethren are growing in the desire and ability to do great things for their Master. Pray for them and us, as we together with you attempt to do in a larger way our common Master's will.

Dahanu, Thana Dist., Oct. 13.



Money for relief of the starving in Europe will be received by the Relief and Reconstruction Committee, Elgin, Ill.

Pleasant Surprises to the New Missionary

Anna Brumbaugh

MOST of our new missionaries coming to the field have their preconceived ideas about it. These are gained from the talks of those on furlough and reading from one source or another. The talks are usually an appeal to help these poor, ignorant people. The books and tracts read have somewhat the same dominant note. The dark side is thus usually portrayed. Let us turn the tables a bit and see some of the brightness.

In the first place, the climate is not so unbearable as was expected. In the winter season it is quite cool, there's a sea breeze even in the hot season, and the monsoons are pleasant. One is entitled to about half the hot seasons at the hills, and there the weather is ideal. When the monsoon arrives the air becomes cool, new life begins to bud, and everyone is glad for the change. If one is sure to protect himself from the sun and mosquitoes, the climate is quite bearable.

Then the scenery. It isn't only the beauties of the snow-capped Himalayas. Starting from Bombay for the Marathi language school, the mountain scenery is fine. It is well worth seeing. Reaching the school, the mountain peaks are all about, and one can't help but appreciate them. There are also winding streams and shady roads, such as one delights to see. From most of our stations we are in sight of hills or low mountains, as are seen in some of the Eastern States. We think they're nice.

There are bad roads, but there are many good ones. Nearly all our stations are near fine roads. They are better than many of the dirt roads in the United States and autos run on them smoothly. Yes, autos run on them, and with their toot, toot, warn the oxcart drivers ahead. In the cities are quite a number of autos, from Fords to Overlands, but in the country not so many are seen.

The mission bungalows are substantial and fair-sized. They are built to meet the needs of the mission and climate. We see lizards on the walls, and moles and toads on the floor, occasionally, but they do not harm us. Even on the outside, snakes aren't

numerous, especially where the ground is kept cleared up. On the verandas and near the house we have flowers and plants of different kinds. Some of the colors are especially bright here. Pineapple, coconut, papaya, banana, mango, etc., trees dot our compounds, just as you have the cherry, apple, peach, etc. Our vegetables, too, are akin to those in America, and some are the same. Beef, oysters, fish and mutton can be obtained sometimes. With the new stoves sent us, we can have real homelike meals.

The doby (washerman) is a necessity. One should have white clothes without buttons to get the best result. His method of washing the clothing on the rocks does not exactly suit our taste, but he does well. I think most of us are more than surprised that his work is so well done.

The people in general are lovable. We forget they aren't white, for they are human, like every one of us. The children love to play, to be petted and fondled, and soon win their way to our hearts. The older folk, too, show human nature to be the same the world around. We must learn to know and understand them. The contrast between a jungly, ignorant, non-Christian family and a Christian one is, I think, the most pleasant of the surprises. Surely we are thankful for the lives of these strong native Christians.

Certainly, there is plenty of darkness in this land. You have heard much about it, and it cannot be overstressed. The picture is very dark, but it is well to put in the lighter tinges.

Dahanu, Thana Dist.

It is my purpose under God's guidance to devote my life without reserve to a distinctly Christian vocation.

It is my purpose, if God permits, to become a Foreign Missionary.

These two pledges are used by the United Student Volunteers. The former is a general pledge for consecration to a distinctly Christian vocation and the latter is signed by those who feel called to foreign service.

INDIA OCTOBER NOTES

Anetta C. Mow

October 19-21, the Field Committee meeting was held at Anklesvar. Thirty-one missionaries were present. It was a real joy for so many of us to meet together. The women occupied the Miss Sahibs' bungalow, and the men-folk filled Bro. Arnold's home. A long program of business items was disposed of.

For a couple of hours on Wednesday evening work was laid aside and a social time was enjoyed. The dinner hour turned out to be in honor of two birthdays near at hand. Sisters Nora Hollenberg and Anetta Mow were much surprised when the birthday cakes were brought in and placed before them.

On leaving the tables all went to the front yard, where games, songs and readings were on the program. The clear moonlight only added to the pleasure of the evening. At ten o'clock when we retired we felt that the time had been well spent, because it is as true in India as in the homeland that "all work and no play makes Jack a dull boy."

The next morning at 8 o'clock the cornerstone of the Girls' Boarding School building at Anklesvar was laid. All on the compound were present, making an audience of not fewer than two hundred. Bro. A. W. Ross conducted the service. One of our Indian schoolgirls, who has been in school since she was a tiny girl, and who at present is helping in the teaching, read the Scripture lesson.

During the service many of us thanked God for the work which has been done among our girls and for the bright hope we have for greater things. We rejoiced that this Girls' School has outgrown its walls and that a larger and better equipped building is needed for these girls than has ever been put up on our field.

Brother and Sister D. L. Forney have been ill during this month with something which seemed much like influenza. At present they are better and will be able to leave the hospital rooms at Bulsar and return to Jalalpor in a few days.

Sister Sara Repogle is now at home with Sister Shumaker at Jalalpor.

Quincy Holsopple and family are very glad to be at their home at Vali again after their two months' siege of sickness.

Our missionary children and Sister Sadie Miller moved from Prospect Lodge, farther up the hill to Prospect Point, on the first of the month. Prospect Point is now owned by our mission as a rest home for missionaries, but the schoolchildren will occupy it during the remainder of this school year. During the time Bro. Lichty was at Landour he did a lot of repairing and painting at Prospect Point, getting it in better shape for occupancy.

The second week in October, I. S. Long and wife, with little Elizabeth, D. J. Lichty, Eliza Miller and Mrs. Wagoner, returned to their respective stations after spending a few weeks at Landour.

Vyara.

CHINA NOTES FOR OCTOBER

Anna M. Hutchison

As we close the month of October perhaps the one item of greatest interest to us, especially at Liao Chou, is the return of the deputation from Japan, who have reached Liao Chou. They came in unexpectedly on Saturday evening, four days earlier than we had expected them, but how glad we were to welcome them in our midst!

Famine conditions in places are already distressing. At Luan Liu, a village about five miles from Ping Ting, and an outstation, conditions are very severe. Sister Anna Blough has just returned to Ping Ting from a three weeks' stay at this place. Besides having a daily class with over a dozen women, she assisted much in the famine relief work there. In many of the homes she visited they were eating leaves and weeds, and starvation was facing many of them.

Dr. Wampler and Bro. Yin recently made a tour of some of the villages, ten and

(Continued on Page 27)



THE JUNIOR MISSIONARY

An Acquaintance Meeting

Nettie Brown

A NEW Miss Saheb had come to the station. On a visit to the Girls' Boarding School she learned many new things. The girls were all eager to have a word with her. Numerous questions were asked as to where she came from; how long she was going to stay in India; how many brothers and sisters she had; if women in America wore bangles, etc., etc. After somewhat satisfying their curiosity she proceeded to get a little information from them.

As for Rachael, she said, "My father and mother were Christians, but now they are dead so I am in the boarding school. I am in the fourth standard. I have two brothers. One is a carpenter and one is a schoolmaster. He has taught me some English."

Rutenmy, shyly: "My real name is Rutenmalla, but there is another girl here by that name, so they shortened mine. I suppose you wonder why my hair looks like a boy's. I haven't been here very long and it had to be cut off when I came. It is very hard for me to get used to wearing clothes, and when night comes I never know which blanket is for my bed."

Miss Saheb: "What is this girl crying about?"

Orpha: "I have a mother, two brothers and a baby sister, and they don't have anything to eat, so how can I eat when they don't have any bread?"

Mary and Wakie: "We are sisters. Our mother is dead. She drowned in a well. We didn't have anyone to care for us, so we asked to come here. We missed moth-

er very much at first, but now we are as happy as can be."

Cashie: "Do you see this scar on my knee? That is because I fell into the fire. I have epilepsy. My father was afraid to leave me alone when he had to go to the field to work, so he brought me here. He is dead now, so I guess this is my home. I am not a Christian yet, but I can say the Lord's Prayer and sing the Christian songs."

Maltie: "My father is a Christian and he teaches in a village school about twelve miles from here. He comes in every pay day and brings me some sweetmeats."

Rutenmalla: "O Miss Saheb! Won't you please get us some bangles? We like so well to wear them."

Hearie: "I can't hear very well, so I can't learn much from books, but Missie Saheb says I am a good housekeeper."

Dorcas: "Now, Miss Saheb, don't laugh because I sit down and get up like an old woman. I am so stiff because I was a little beggar girl and had no place to sleep ex-

(Continued on Page 27)



Vada School Girls

Girls of India

Anna M. Eby

THE little girls in India are very much like the little girls in America, and yet in many ways they are quite different. They laugh and cry, read, write and sing (when taught), love and like to be loved just as American girls do. In color, dress, taste and ideals they are different from American girls. The accompanying picture shows the style of dress of our little brown-skinned India sisters. The girls of Christian parents, and even Hindu girls who go to school, dress like this. At twelve years or older they put on a "sardi" in addition to this. A sardi is a straight strip of cloth draped about them, as shown in the India woman's dress. They like bright and gaudy colors, while American girls prefer modest colors.

In ideals, the difference is between Christian and non-Christian, or heathen girls rather than between American and Indian girls. The Christian girl of India has the same ideals and ideas of education, home life and right living as the American Christian girl. I knew a little girl of Hindu parentage in India, by the name of Sunder. Her name means Beautiful. She was a beautiful child, too. Though her parents loved her dearly, they were very much disappointed that Sunder was a girl and an only child, for Hindu people prefer boys rather than girls. As Sunder had no brothers her parents dressed her like a boy. She was a very bright child, and was one of the few girls whose parents were interested enough in educating girls to send their daughter to school. She took great interest in Sunday-school and delighted in telling the story of the lesson, repeating memory verses and singing Christian hymns, even though her parents were heathen people. But one day a great sorrow came into Sunder's life. Her much-loved mother died and then Sunder had to quit school and keep house for her father until he married another wife. Then he said it was not worth while for Sunder to return to school, for she would soon go to live with her husband, even though she was only about twelve years of age.

It is a custom and a part of the Hindu



Little Daughter of Christian Parents
An Indian Christian Woman

religion for Hindu people to have their little girls married while quite young. The girl's parents make the arrangements for her marriage. She has no choice in the matter. Sometimes she does not see her husband until after her marriage. She does not go to live with him, however, until she is about thirteen years of age. Then she goes with him to his home and becomes a servant to her mother-in-law. She does not know what real joy and happiness are in a home. Sad experiences come to many little girls, and they often appear to us like

little old women. Thus it is that child life with its joys is cut short for the girls of India.

In Christian homes it is different. Girls are sent to school and educated to become useful women as well as good housekeepers and home-makers. Some are educated to be doctors or nurses, school-teachers or Bible women, but most of all, home ideals are emphasized.

Christian parents do not have their girls married while so young, and when they are

old enough for marriage they have the right to say "yes" or "no" to the young man who asks for them.

So there is a great difference between Christian and non-Christian girls. Without Jesus Christ in their homes there is no real joy of home life. We can all help our sisters in far-away India to know this joy. We can all pray for them and give of our money to help them, while some can have the great joy of going to them and teaching them.

Trotwood, Ohio.

"Let's Go Play"

Ella Ebbert

COME on, let's go play." How often have you said that? You do not know? Well, of course not; why should you? My Indian girls do not know how often they have said it, either. That being true, it is just a sign that all of us like to play, isn't it? For you know wherever found girls are girls the world around.

Now, what do they play? That is what you would like to know, is it not? Well, in the first place I think what they really like to play best is keeping house. They make only two rooms in their houses, one for sleeping and one for cooking and eating. Their veranda or porch is their drawing room. They do not have much furniture to make, for all poor people in this country have only very little. So they make their beds by spreading a little rag on the floor, and then put their dollies to bed and cover them with another little rag.

If they do not have a dolly that some of you girls have sent them they make one out of something. They make their little low stove and all of their different kinds of cooking and eating vessels out of clay, and when they are through playing they put them away to play with next time. When they have guests they give them some nice baked mud bread, not mud pie, because they do not know anything about it, and some kind of grass for vege-

table and water for tea. Then they like to play getting married. One day they called me over to their playground. They said they were having a wedding and wanted me to see it. They went through the whole ceremony just as the Hindus do.

They have lots of different kinds of games that they like to play. Do you know what they are playing in the picture? It is a game played just like London bridge, but they sing a different song to it. They sing a song which when translated into English is something like this:

"Oh, see, a thief has robbed my friend, my friend
What did he steal from my friend, my friend?
Eighty dollars from my friend, my friend.
Who will give eighty dollars to my friend?
I will give eighty dollars to my friend."

Then there is a game something like your drop the handkerchief game; they call their game "Rat." They do not stand in a circle as you do, but they sit in a circle



Playing a Game Similar to London Bridge

and when the handkerchief is dropped behind a certain one she has to run and try to catch the one who dropped it. If she catches her she is a rat, and is out of the game and has to sit inside the circle, while the rest go on with the game. They play blindman's buff, much like you play it. But it goes by quite a different name; "Frog," they call it. If you are chosen and the one choosing guesses who you are, then you are a frog and are out of the game.

They have many other games, but they are so different from yours that they would be hard to explain. This is enough for this time, and maybe some other time I will tell you about their work, for they do work, too. They do not play all the time.

Dahanu, Thana Dist.



AN ACQUAINTANCE MEETING

(Continued from Page 24)

cept out of doors, and when the ground was wet it wasn't good for me."

Esther: "I was a little beggar girl, too. My stepmother didn't want me. One day when I came to the mission bungalow to beg, Missie Saheb asked me if I wanted to live with the girls, where I would have plenty to eat. Of course I said yes, for who in India does not give eating first place! But after I was here awhile the old desire to beg was so strong I ran off. I found an old rag heap, so I took off my good clothes and hid them and put on the rag and was begging when I was found. Now I wonder why I ever wanted to run away."

Nanu: "You see I am almost blind. I am so sorry, because I like so well to read."

Miss Saheb: "Well, now I feel like I know nearly all of you. I must be going now."

Yumona: "I wish you could stay and eat bread with us. This is my turn to make the bread."

All: "Salaam, Miss Saheb."

Vada, Thana Dist.



Send all money for China Famine Relief to General Mission Board, Elgin, Ill.

CHINA NOTES FOR OCTOBER

(Continued from Page 23)

thirteen miles north and east of Ping Ting, where they also found famine conditions very severe. Hundreds of people have already grown very weak, and unless food is soon given many are doomed to die. This means that thousands upon thousands in the Ping Ting district are facing starvation within the next few months.



In helping these hungry people our missionaries find it best to give those who are able to work something to do to earn their food, and at present the compound in the east suburb of the city of Ping Ting is employing about twenty-eight such men in doing work on the compound.



The governor of Shansi, Mr. Yen, of Tai Yuan Fu, visited the city of Ping Ting Oct. 8, investigating famine conditions. Long processions of school-children and students met him outside the city. Each school, including our own, carried its banner. He stopped before each banner, inquiring about the school. Before he left the city he gave as a gift \$500 to the school-children of the city. Our girls' school at Ping Ting bought a hectograph to be used in the school, and the rest they gave to the poor.



The schools at all our stations are full to overflowing—more so than usual because of the famine conditions, and though the famine is not nearly so serious at and around Liao, our boys' school has nearly 200 pupils in it and others wanting to come. At Ping Ting the women's school has now nearly 100 women—a remarkable fact when we consider the past seclusion of the women of China. The industrial work of the school, in face of the famine situation, has brought many of the women who otherwise might have not come. But what an opportunity it affords the missionaries to reach the women of China with better things than they hitherto have known! Sister Shock has her hands full looking after this large company of women.



In the girls' school at Liao a Christian Endeavor Society has been organized for

(Continued on Page 32)



FINANCIAL REPORT

Correction:—See December Visitor: Under China Famine Relief, contribution of North Bethel Aid Society, North Mo., \$35.00, should instead have appeared under India Boarding School.

During November, the Board sent out 10,753 pages of tracts. The following contributions to the Board's funds were received during November:

WORLD-WIDE

Alabama—\$10.00	
Congregation: Oneonta,	10 00
California—\$25.00	
Southern District, Individual: Mrs. B. S. Kindig,	25 00
Canada—\$50.00	
Individual: S. M. Burger,	50 00
Colorado—\$48.60	
Northeastern District, Congregation: Bethel,	48 60
Idaho—\$10.00	
Individuals: Brother and Sister Sheets, ..	10 00
Illinois—\$91.00	
Northern District, Individual: L. S. Shively (M. N.),	50
Southern District, Individual: J. A. Smeltzer, 50c (M. N.); Sunday-school: Girard, \$90,	90 50
Indiana—\$2.00	
Northern District, Sunday-school: English Prairie,	2 00
Iowa—\$194.45	
Middle District, Congregation: Panther Creek,	50 00
Northern District, Congregation: Ivester,	144 45
Kentucky—\$11.00	
Congregation: Wolf Creek,	11 00
Kansas—\$1,032.89	
Northeastern District, Individuals: J. W. Mosier, \$10; W. B. Devilbiss, 50c (M. N.), ..	10 50
Northwestern District, Congregation: Maple Grove,	21 55
Southwestern District, Individuals: Estate of Regina Harnish (deceased), \$981.25; Regina Harnish (deceased), \$19.09; H. A. Frantz, 50c (M. N.),	1,000 84
Maryland—\$0.50	
Eastern District, Individual: Geo. A. Early (M. N.),	50
Michigan—\$7.50	
Individuals: Peter B. Messner, 50c (M. N.); H. A. Weller, 50c (M. N.); Jacob Sloniker, 50c; Emily G. Wenzel, \$2; G. Sprang, \$4,	7 50
Missouri—\$175.00	
Middle District, Individuals: P. C. Peterson, \$45; Effie Long, \$130,	175 00
Nebraska—\$42.66	
Congregation, \$12.50; Sunday-school: South Beatrice, \$8.26; Union Service at Stanford, Nebr., \$21.90,	42 66
New Mexico—\$5.00	
Individuals: Samuel Weimer and Wife, ..	5 00
North Dakota—\$5.00	
Congregation: Turtle Mountain,	5 00
Ohio—\$59.20	
Northeastern District, Congregation: W. Nimishillen, \$30; Individuals: D. R. McFadden, 50c (M. N.); Mrs. N. A. Schrock, \$15, Southern District, Congregation: Beaver Creek,	13 70
Pennsylvania—\$430.52	
Eastern District, Congregation: Lititz, \$43.33; Sunday-school: Palmyra, \$114.66,	157 99
Middle District, Congregations: 28th St.	

Altoona, \$14.45; Woodbury, \$33.84; Martinsburg, \$30.11; Individuals: T. T. Myers, 50c (M. N.); Phoebe Zook (deceased), \$182.50, ..	261 40
Southern District, Individual: W. B. Harlacher,	1 00
Western District, Individual: N. H. Blough, 50c; Sunday-school: Pleasant Hill, \$9.63,	10 13
South Dakota—\$2.60	
Individual: J. A. Buck,	2 60
Tennessee—\$28.48	
Congregations: Piney Flats, \$3.40; Midway, \$1.50; Bailey Grove, \$10; Miola, \$5; Individual: Mrs. Sue M. Young, \$8.58,	28 48
Virginia—\$15.00	
Second District, Individual: J. F. Ross, Southern District, Individual: Mrs. Nanie Sutphin,	5 00
Wisconsin—\$5.00	
Individual: Clement Bontrager,	5 00
West Virginia—\$13.20	
First District, Individual: Geo. Leatherman, \$5; Sunday-school: Tearcoat, \$8.20, ..	13 20
Transferred from the Forward Movement, ..	4,994 70
Total for the month,	\$ 7,259 30
Total previously reported,	50,682 95
Total for the year,	\$ 57,942.25

INDIA MISSION

Illinois—\$25.00	
Northern District, Individual: C. L. Keith, ..	25 00
Indiana—\$25.00	
Middle District, Individual: "In memory of my dear daughter Effie who departed this life one year ago—Nov. 12, 1919," Leah E. Overholser,	25 00
Missouri—\$3.00	
Northern District, Congregation: Smith Fork,	3 00
Oklahoma—\$10.00	
Individuals: Josiah Lehman and Wife, ..	10 00
Pennsylvania—\$103.25	
Middle District, Individuals: Phoebe Zook (deceased), \$91.25; Simon Steele, \$2,	93.25
Southern District, Individual: D. E. Brown,	10 00
Transferred from the Forward Movement, ..	21.55
Total for the month,	\$ 187 80
Total previously reported,	1,581 86
Total for the year,	\$ 1,769.66

INDIA BOARDING SCHOOL

Maryland—\$35.00	
Eastern District, Sunday-school: Woodberry,	35 00
Ohio—\$38.00	
Northeastern District, Individuals: Willard and Mary Moore,	25 00
Southern District, Sunday-school: Class No. 7, Pittsburg,	13 00
Pennsylvania—\$152.53	
Eastern District, Sunday-schools: Indian Creek, \$32; Daniel Myer's Boys' Class, Bareville, Conestoga, \$16,	48 00
Southeastern District, Christian Workers: 1st Philadelphia,	79 50
Western District, Christian Workers: Junior Mission Band, \$18.63; Sunday-school: George's Creek, \$6.35,	25 03
Virginia—\$71.25	
First District, Boys and Girls of the Blackwater Chapel Vacation Bible School, ..	1 25

Northern District, Aid Society: E. Mill Creek, \$35; Western Mill Creek, \$35,	70 00
Transferred from the Forward Movement,	187 50
Total for the month,	\$ 484 28
Total previously reported,	4,734 70
Total for the year,	\$ 5,218 98

INDIA SHARE PLAN

Indiana—\$37.50	
Middle District, Individual: Lona Swihart,	25 00
Northern District, Individual: O. L. Harley,	12 50
Kansas—\$12.50	
Southwestern District, Christian Workers: Larned,	12 50
West Virginia—\$12.50	
Second District, Sunday-school: Bean's Chapel,	12 50
Transferred from the Forward Movement,	550 00
Total for the month,	\$ 612 50
Total previously reported,	3,422 90
Total for the year,	\$ 4,035 40

INDIA NATIVE WORKER

California—\$100.00	
Southern District, Individual: J. J. Beckner,	100 00
Iowa—\$30.00	
Middle District, Sunday-school: Garrison,	30 00
Kansas—\$30.00	
Northeastern District, Sunday-school: Onward Circle Class, Sabetha,	30 00
Maryland—\$5.00	
Eastern District, Sunday-school: Edgewood,	5 00
Transferred from the Forward Movement,	87 50
Total for the month,	\$ 252 50
Total previously reported,	2,088 33
Total for the year,	\$ 2,340 83

INDIA WIDOWS' HOME

Transferred from the Forward Movement,	20 00
Total for the month,	\$ 20 00
Total previously reported,	173 29
Total for the year,	\$ 193 29

QUINTER MEMORIAL HOSPITAL

Indiana—\$14.64	
Middle District, Congregation: Huntington City,	14 64
Transferred from the Forward Movement,	5 00
Total for the month,	\$ 19 64
Total previously reported,	449 34
Total for the year,	\$ 468 98

VADA AUTO FUND

Transferred from the Forward Movement,	25 00
Total for the month,	\$ 25 00
Total previously reported,	925 60
Total for the year,	\$ 950 60

ANKLESVAR CHURCHHOUSE

Transferred from the Forward Movement,	32 00
Total for the month,	\$ 32 00
Total previously reported,	927 00
Total for the year,	\$ 959 00

INDIA VILLAGE CHURCH FUND

Transferred from the Forward Movement,	400 00
Total for the month,	\$ 400 00
Total previously reported,	400 00
Total for the year,	\$ 800 00

INDIA HOSPITAL

Transferred from the Forward Movement,	38 00
Total for the month,	\$ 38 00
Total previously reported,	40 00
Total for the year,	\$ 78 00

CHINA MISSION

Indiana—\$5.00	
Northern District, Individual: Elsie Humbarger,	5 00
Nebraska—\$5.00	
Individual: J. E. Young,	5 00
Maryland—\$70.80	
Middle District, Congregation: Welsh Run,	70 80
Transferred from the Forward Movement,	76 25
Total for the month,	\$ 157 05
Total previously reported,	1,623 17
Total for the year,	\$ 1,780 22

CHINA NATIVE WORKER

California—\$37.00	
Southern District, Sunday-school: Missionary Class, Covina,	37 00
Indiana—\$50.00	
Middle District, Individual: M. A. Barnhart,	50 00
Kansas—\$18.00	
Northeastern District, Sunday-school: Onward Circle Class, Sabetha,	18 00
Michigan—\$15.00	
Congregation: Elmdale,	15 00
Transferred from the Forward Movement,	291 75
Total for the month,	\$ 411 75
Total previously reported,	1,632 41
Total for the year,	\$ 2,044 16

CHINA BOYS' SCHOOL

Virginia—\$0.75	
First District, Boys and Girls of the Blackwater Chapel Vacation Bible School, Transferred from the Forward Movement,	75 50
Total for the month,	\$ 53 25
Total previously reported,	429 02
Total for the year,	\$ 482 27

CHINA GIRLS' SCHOOL

California—\$30.00	
Southern District, Sunday-school: Elde Sisters' Bible Class, Glendora,	30 00
Virginia—\$0.75	
First District, Boys and Girls of the Blackwater Chapel Vacation Bible School, Transferred from the Forward Movement,	75 22 50
Total for the month,	\$ 53 25
Total previously reported,	233 35
Total for the year,	\$ 286 60

LIAO CHOU HOSPITAL

Colorado—\$2.50	
Western District, Individual: Mrs. J. W. Trissel,	2 50
Cuba—\$392.25	
Memorial to Omaja, Cuba, Church,	392 25
Transferred from the Forward Movement,	61 19
Total for the month,	\$ 455 94
Total previously reported,	1,694 19
Total for the year,	\$ 2,150 13

PING TING HOSPITAL

Colorado—\$2.50	
Western District, Individual: Mrs. J. W. Trissel,	2 50
Illinois—\$50.00	
Southern District, Christian Workers: La Place,	50 00

Transferred from the Forward Movement,	61 19
Total for the year,	\$ 113 69
Total previously reported,	1,450 69
Total for the year,	\$ 1,564 38

LIAO CHOU HOSPITAL X-RAY FUND

Indiana—\$27.41

Middle District, Congregation: Pleasant View, \$20.25; Sunday-school: Gleaners Class, Pleasant View, \$7.16,	27 41
Transferred from the Forward Movement,	96 00
Total for the month,	\$ 123 41
Total previously reported,	476 17
Total for the year,	\$ 599 58

CHINA FAMINE RELIEF

Alabama—\$6.00

Individuals: A Brother and two Sisters of Blountsville,	6 00
---	------

Arizona—\$185.00

Congregation: Glendale, \$170; Individuals: A Brother and Sister, \$15,	185 00
---	--------

Arkansas—\$23.00

Individuals: Cora Fiant, \$10; W. P. and Anna Fiant, \$3; Mrs. R. R. Fiant, \$5; Ola Fiant, \$5,	23 00
--	-------

California—\$984.12

Northern District, Aid Society; Raisin, \$10; Christian Workers: Golden Gate Mission, \$6.84; Congregation: Bethel, \$75; Individuals: D. S. Musselman, \$6.15; "A Sister," \$10; Sunday-school: Golden Gate, \$70,	177 99
Southern District, Christian Workers: La Verne Junior, \$1.48; Congregations: Inglewood, \$97.15; Pasadena, \$350; Inglewood, \$26.70; Santa Ana, \$34.20; Individuals: J. J. Beckner, \$100; Mrs. B. S. Kindig, \$25; Catharine L. Yundt, \$5.50; Mrs. V. P. Carpenter, \$5; Enoch G. Skinner, \$1; "Civil War Veteran" of Long Beach, \$1; Lulu N. Miller and daughter, \$8; D. E. Lyons, \$1; La Verne College, 10c; Lovina Horning, \$10; Emma Horning, \$30; Mrs. Alice Vaniman, \$5; Ernest D. Vaniman, \$50; Sunday-school: Missionary Class, Covina, \$55,	806 13

Canada—\$237.10

Congregations: Redcliff Mission, \$9.50; Bow Valley, \$92; Irricana, \$110.60; Individuals: Mr. and Mrs. Walter S. Ullery, \$25,	237 10
--	--------

Colorado—\$198.87

Northeastern District, Congregation: Colorado Springs,	33 00
Southeastern District, Congregation: Rocky Ford,	165 87

Florida—\$203.50

Congregations: Sebring, \$66.50; Sebring, \$112; Individuals: J. A. Miller and Wife, \$25,	203 50
--	--------

Idaho—\$75.00

Congregation: Weiser, \$27; Individuals: J. L. and Emma Thomas, \$5; N. Hunt and Daughter, \$15; L. H. Eby, \$5; Jacob Roesch, \$5; W. H. Sisler, \$5; John Jackson, \$5; R. J. Crill, \$2.50; Melvin Roesch, \$2; John Roesch, \$2; C. R. Snider, \$1; C. R. Rymarson, 50c,	75 00
--	-------

Illinois—\$1,773.68

Northern District, Aid Societies: Elgin, \$10; Waddams Grove, \$25; Congregations: Franklin Grove, \$249.30; Waddams Grove, \$36.39; Mt. Carroll, \$23; Batavia, \$91.46; Mt. Morris, \$144; Individuals: H. A. Claybaugh, \$1.25; Ezra Lutz and Wife, \$5; Little L. Myers, \$10; "Unknown donor," \$3; "A Friend," \$5; Golda Swartz, \$15; Sarah Boyer, \$5; Sunday-schools: Franklin Grove, \$72.21; Yellow Creek, \$45; Polo, \$160; Chicago Chinese, \$32; Victorious Soldiers Class, Waddams Grove, \$10.10; Bethany Volunteer Band, \$6,	948 71
Southern District, Aid Society: Centennial, \$50; Congregations: Girard, \$98.82; Okaw, \$208.60; Cerro Gordo, \$390.55; Individuals: "A Sister," \$10; Mrs. R. A. Forney,	

\$5; S. G. Bucher, \$25; M. Flory, \$5; John J. Swartz and Wife, \$21; Mary E. Weller, \$10; Receipt No. 48780, \$1,	824 97
--	--------

Indiana—\$2,118.62

Middle District, Aid Societies: Sugar Creek, \$10; Manchester, \$25; Congregations: Pleasant View, \$20.26; Pleasant Dale, \$61.33; Manchester, \$236.50; West Manchester, \$100; West Manchester, \$50; Huntington City, \$20.35; Flora, \$96; Bachelor Run, \$31.83; Peru, \$72; Individuals: M. A. Barnhart, \$50; Elmina and Laura Eckman, \$11; Mrs. Lottie Hummel, \$2; Samuel Funderburg, Elmina and Laura Eckman, \$20; Mr. and Mrs. M. D. Winger, \$10; Martha A. Marquart, \$2; E. P. Tridle, \$5; Ralph E. Cook, \$20; Sunday-school: Gleaners Class, Pleasant View, \$7.16,	850 43
---	--------

Northern District, Aid Societies: Goshen City, \$10; Shipshewana, \$5; Christian Workers: Shipshewana, \$14.37; Congregations: Bethel, \$88.75; Elkhart City, \$94.63; English Prairie, \$50; Walnut, \$65.17; Goshen City, \$170; Rock Run, \$26.20; Topeka, \$14; Pleasant Valley, \$31.38; Center, \$28.55; Rock Run, \$91.04; West Goshen, \$40.47; English Prairie, \$20; Individuals: Levi Zumbrun, \$25; Elmer Herr, \$1; "A Sister," \$5; J. H. Berkey, \$10; Marie Shively, \$10,	800 56
--	--------

Southern District, Aid Societies: New Bethel, \$15; White Branch, \$15; Brick, \$15; Christian Workers: Locust Grove, \$25; Congregations: Buck Creek, \$47.52; Indianapolis, \$78; Fairview, \$73.85; Nettle Creek, \$122.14; Indianapolis, \$7; Four Mile, \$44; Individuals: Mattie Mathews, \$5; Sunday-schools: New Bethel, \$15; Little Sunbeam Class, Anderson, \$5.12,	467 63
--	--------

Iowa—\$1,118.18

Middle District, Aid Society: Dallas Center, \$25; Christian Workers: Panther Creek, \$15.31; Congregations: Panther Creek, \$89.11; Dallas Center, \$74.26; Dry Creek, \$53.25; Cedar Rapids, \$101.20; Iowa River, \$15.40; Individuals: A. E. West, \$5; C. H. Erb and Wife, \$25; A Brother and Sister of Maxwell Congregation, \$10; Rebecca C. Miller, \$3; A Friend, \$10; A Sister, \$2; Sunday-schools: Panther Creek, \$55.58; Yale, \$25,	509 11
--	--------

Northern District, Aid Society: Curlew, \$10; Congregation: Grundy County, \$187.75; Curlew, \$34.10; Grundy County, \$154; Greene, \$14.50; Individual: Mrs. Eli Newsome, \$5; Sunday-school: Greene, \$26.34,	431 69
---	--------

Southern District, Aid Society: Fairview, \$10; Congregations: Fairview, \$90; English Prairie, \$41.93; Individuals: L. E. and E. Buzzard, \$15.75; S. Schlotman, \$8; Sunday-school: Mt. Etna, \$11.70,	177 38
---	--------

Kansas—\$600.08

Northeastern District, Aid Society: Morrill, \$25; Congregations: Ottawa, \$31.96; Lawrence, \$52.47; Ottawa, \$37.01; Sabetha, \$31.50; Union Services held at Overbrook, \$10.18; Individuals: Sadie Eavey, \$15; H. W. Behrens, \$1; John B. Beckner, \$50; Sunday-schools: Appanoose, \$16; Overbrook, \$34.58,	304 70
---	--------

Northwestern District, Individuals: I. B. Garst, \$10; Lydia A. Humphrey, \$3; I. B. Garst, \$5; D. F. Bowman, \$25,	43 00
--	-------

Southeastern District, Congregations: Chanute, \$25; Verdigris, \$40; Individual: Lizzie K. Hahn, \$5; Sunday-school: Scott Valley, \$14.25,	84 25
--	-------

Southwestern District, Congregations: Newton, \$25; Monitor, \$105.04; West Wichita, \$28.09; Individuals: Eli Stoops, \$5; Katie Yost, \$5,	168 13
--	--------

Louisiana—\$50.00

Congregation: Roanoke,	50 00
------------------------------	-------

Maryland—\$912.82

Eastern District, Aid Society: New Windsor, \$25; Congregations: West Point, \$1; Monocacy, \$100; Baltimore, Fulton Ave., \$16; West Point, \$6.70; Denton, \$36.86; Individuals: Mr. and Mrs. T. E. Gildmacher, \$8; Sunday-schools: Woodberry, \$180; Meadow	
---	--

Branch, \$250,	423 56	Catharine Leer, \$5; I. B. Niswander and Wife, \$5; Josiah Lehman and Wife, \$10,....	27 50
Middle District, Aid Society: Maugansville, \$20; Congregations: Pleasant View, \$125; Manor, \$87.34; Individuals: Receipt No. 49204, \$10; Harry K. Zeller, \$10; Sunday-school: Willing Workers' Class, Pleasant View, \$5,		Oregon—\$124.46 Christian Workers: Bandon, \$22.16; Weston, \$21.30; Congregations: Mabel, \$10; Portland, \$64; Sunday-schools: Mt. Pleasant, \$3; King's Daughters Class, Bandon, \$4,	124 46
Western District, Congregation: Bear Creek, \$21.92; Individuals: Mr. and Mrs. D. F. Warner, \$10,	31 92	Pennsylvania—\$2,468.47 Eastern District, Congregations: Harrisburg, \$20; West Greentree, \$110.19; Individual: Linda B. Huber, \$5; Sunday-schools: Frystown, \$1; Sunshine Class, Indian Creek, \$7; Lancaster, \$177.31,	320 50
Michigan—\$190.40 Congregations: Beaverton, \$17.40; Long Lake, \$25; Beaverton, \$14; Thornapple, \$100; Individuals: Mrs. John Easterday, \$5; A Brother and Sister of Ross, \$1; Dr. C. M. Mote, \$25; Amanda Wertemberger, \$3,	190 40	Middle District, Congregations: Woodbury, \$108.80; Martinsburg, \$103.54; New Enterprise, \$22.30; Dry Valley, \$18.72; Yellow Creek, \$53.25; Individuals: A Brother and Family, \$100; J. H. Sell, \$50; Elizabeth Stay-er Sell, \$10; Mr. and Mrs. D. D. Kaufman, \$10; Elizabeth Brumbaugh, \$2; Sunday-schools: Clover Creek, \$16.80; Snyder Cross Roads, \$10; Queen, \$25,	530 41
Minnesota—\$33.26 Congregations: Hancock, \$26; Lewiston, \$7.26,	33 26	Southern District, Aid Societies: Mechan-icsburg, \$5; Hanover, \$15; Congregations: Marsh Creek, \$17.07; Lost Creek, \$94.23; Lower Cumberland, \$63.25; Ridge, \$25; Ship-ensburg, \$43.50; Antietam, \$25.70; York, \$206.35; Antietam, \$217.90; Hanover, \$35; In-dividuals: A Sister, \$2; Receipt No. 49136, \$5; Mrs. Otelia Hereter, \$1; J. B. Asper and Family, \$15; Nora Sieber Sansman, \$10; Mrs. B. F. Lebo, \$5; C. A. Snider, \$5; Vera F. Sellers, \$4; Albert Hollinger, \$10; Sunday-schools: Hampton, \$15; Pleasant Hill, \$34.50; Mission Study Class, York Congregation, \$33,	887 50
Missouri—\$468.31 Middle District, Aid Society: South War-rensburg, \$5; Congregations: South War-rensburg, \$24.20; Happy Hill, \$12.15; War-rensburg, \$50.60; Individuals: James M. Mohler, \$10; Elda Gauss, \$5; Mrs. Salinda Gauss, \$5; J. H. Fahnestock and Wife Lulu, \$25; Mrs. John Moats, \$5; Sunday-school: Adrian, \$28.79; South Warrensburg, \$10; Primary Dept., Mineral Creek, \$2,	182 74	Southeastern District, Congregations: First Philadelphia, \$20; Parkerford, \$37.25; Individual: R. L. Howe, \$50,	107 25
Northern District, Congregations: Smith Fork, \$57.25; Wakenda, \$109.93; North Beth-el, \$92.75,	259 83	Western District, Aid Society: Geiger, \$10; Christian Workers: Berkeley, \$7; Manor Junior Mission Band, \$18.68; Congregations: Rummel, \$128.67; Viewmont, \$40; Middle Creek (Pike), \$53; Ligonier (Waterford), \$32.75; Middle Creek, \$47.50; Individuals: N. H. Blough, \$25; Mrs. Annie M. Garber, \$3; A Sister, \$10; Father, Mother, Son and Grandson, T. O., K. H., Lee L., and Robert I. Kimmel, \$11; W. H. Blough and Wife, \$10; Daniel Maust and Wife, \$10; Eliza Sweitzer, \$50; J. L. Weaver, \$10; Chas. L. Cox, \$5; Mr. and Mrs. R. C. McMillen, \$2; Frank B. Myers, \$3; Sunday-schools: Ray-man, \$56.26; Waterford, \$35; Pleasant Hill S. S. and Congregation, \$54.95,	622 81
Southern District, Individual: Asro Bre-shears,	5 74	South Dakota—\$57.55 Congregation: Willow Creek,	57 55
Southwestern District, Sunday-school: Cabool,	20 00	Tennessee—\$37.50 Congregation: New Hope, \$25.50; Individ-uals: W. C. Young and Wife, \$12,	37 50
Nebraska—\$58.00 Congregation: Alvo, \$12; Individuals: Maggie Vandertolk, \$1; A. Phillips and Family, \$25; Susal Roelofsz, \$10; Mrs. Nancy Miller, \$10,	50 00	Texas—\$1.00 Individual: Lenora Sanders,	1 00
New Mexico—\$40.63 Congregation: Clovis, \$36.28; Individuals: Samuel Weimer and Wife, \$3; Sunday-school: Primary Department, Clovis, \$1.35,	40 63	Virginia—\$1,221.41 Eastern District, Aid Society: Midland, \$10; Christian Workers: Nokesville, \$19.75; Congregations: Trevelian, \$8; Fairfax, \$97.55; Fairfax, \$73.12; Individuals: Novilla E. Utz, \$5; Mrs. Houtas Utz, \$10; Mary E. Fouester, \$10; Brentsville Young People Union, \$62.35; Sunday-school: Oakton, \$25,	320 77
North Dakota—\$45.55 Congregations: Egeland, \$25; Surrey, \$10.55; Individual: Mrs. Mary Weaver, \$10,	45 55	First District, Aid Societies: Daleville, \$10; Roanoke, \$25; Individuals: Mrs. Nancy Harter, \$10; Eld. D. C. Moomaw, \$25; C. D. Hylton, \$5,	75 00
Ohio—\$1,922.28 Northeastern District, Aid Societies: Black River, \$50; Jonathan Creek, \$60; Congregations: Hartville, \$101; Greenwood, \$25; Canton Center, \$164.40; New Philadel-phia, \$17.50; Cleveland Mission, \$11; In-dividuals: Louisa Burkhardt, \$5; Samuel Fel-ler, \$6; Mr. and Mrs. N. A. Schrock, \$50; Hannah Longanecker, \$5; S. Longanecker, \$5; "Friends," \$5; A Brother, \$3; Mrs. Geo. W. Lauver, \$4; A Brother and Sister of Black River Congregation, \$60; E. I. Ober, \$25.25; Sunday-schools: Wingfoot Corners, \$20; Cleveland Mission, \$6; E. Chippewa, \$35; Intermediate S. S. Class, Canton Cen-ter, \$10,	597 13	Northern District, Aid Society: Unity, \$20; Congregations: Mt. Zion, \$12.50; Mill Creek, \$205; Individuals: Mr. and Mrs. Frank Stultz, \$3; Sunday-schools: Garbers, \$50; Salem, \$30; Unity, \$98.87; Cedar Run, \$20.21,	439 58
Northwestern District, Aid Society: Greenspring, \$25; Congregations: Bak-r, \$14.39; Fostoria, \$50; Eagle Creek, \$18.74; Richland, \$150; Logan, \$60; Individuals: Mrs. Asenath Baker, \$5; J. O. Lentz, \$10; R. J. Koogler and Wife, \$50; Revere Koogler, \$5; Daniel Bock, \$10; P. F. Dukes, \$5; C. E. Burns, \$5; Mr. and Mrs. E. H. Rosenberger, \$6; Sunday-schools: Junior Girls of Pleasant View, \$20; South Poplar Ridge, \$50; Old Folks' Home of Fostoria, \$13,	657 00	Second District, Aid Society: Oak Grove, \$30; Congregations: Bridgewater, \$10; Sang-erville, \$90; White Hill, \$13; Bridgewater, \$105.82; Individuals: A Sister of Lebanon Congregation, \$1; Chas. B. Gibbs, \$5; John D. Wampler, \$1,	255 82
Southern District, Congregations: Sug-ar Hill, \$64.13; Brookville, \$10; West Char-leston, \$60; Ludlow, \$14; Brookville, \$70.83; Union City, \$27.50; Bradford, \$10; Prices Creek, \$46; Individuals: W. C. Grossnickle, \$25; Katie Beath, \$2; Russell Helman and Wife, \$10; Receipt No. 49085, \$5; Julia A. Gilbert, \$1; W. E. Klinger, \$50; Ina M. Erbaugh, \$32; Sunday-schools: Wheatville, \$15; Bethel, \$156.74; Donnels Creek, \$41.70; Class No. 7, Pittsburg, \$16.10,		Southern District, Aid Society: Topeco, \$5; Topeco, \$5; Congregations: Valley Beth-el, \$21.10; Antioch, \$85; Newport, \$14.14,	130 24
Oklahoma—\$27.50 Congregation: Elk City, \$7.50; Individuals:			

Washington—\$226.00
Christian Workers: E. Wenatchee, \$189;
Individuals: S. S. Sanger, \$2; Susie E. Reber,
\$10; James Wagoner and Wife, \$25, 226 00

West Virginia—\$25.00
First District, Individual: Lillie C. Moore, 5 00
Second District, Individuals: G. W. Annon,
\$10; J. F. Ross, \$10, 20 00

Wisconsin—\$32.66
Congregations: Amberg, \$3.80; Chippewa
Valley, \$3.86; Individuals: J. M. Fruit, \$20;
W. S. Stroup, \$5, 32 66
Relief and Reconstruction Committee, .. 500 00

Total for the month,\$ 15,965 95
Total previously reported, 11,748 26

Total for the year,\$ 27,714 21

SWEDEN MISSION RELIEF

California—\$5.00
Southern District, Individual: Mrs. Alice
Vaniman, 5 00

Total for the month,\$ 5 00
Total previously reported, 60 00

Total for the year,\$ 65 00

AFRICA MISSION

Transferred from the Forward Movement, 2 50

Total for the month,\$ 2 50
Total previously reported, 1,013 90

Total for the year,\$ 1,016 40

STUDENT FELLOWSHIP FUND

Indiana—\$2,206.50
Middle District, Students and Faculty of
Manchester College, 2,206 50
Transferred from the Forward Movement, 1,000 00

Total for the month,\$ 3,206 50
Total previously reported, 5,097 47

Total for the year,\$ 8,303 97

STUDENT LOAN FUND

Pennsylvania—\$6.00
Eastern District, Congregation: Ephrata,
Transferred from the Forward Movement, 6 00
309 60

Total for the month,\$ 315 60
Total previously reported, 86 00

Total for the year,\$ 401 60

AID SOCIETY FOREIGN MISSION FUND

Idaho—\$14.00
Aid Society: Moscow, 14 00

Illinois—\$82.00
Aid Societies of No. Ill. and Wis., 82 00

Kansas—\$54.20
Aid Societies of Northwestern Kansas
and Northeastern Colorado, 14 00
Aid Societies of Southwestern Kansas
and Southeastern Colorado, 40 20

Ohio—\$2.00
Southern District, Aid Society: Brook-
ville, 2 00

Virginia—\$80.00
Northern District, Aid Society: Dayton,
\$40; West Mill Creek, \$40, 80 00
Transferred from the Forward Movement, 370 90

Total for the month,\$ 603 10
Total previously reported, 1,669 07

Total for the year,\$ 2,272 17

ITALIAN MISSIONS

Illinois—\$5.00
Southern District, Individual: A Sister, 5 00

Pennsylvania—\$3.00
Middle District, Individuals: John and
Eleanor Brumbaugh, 3 00

Total for the month,\$ 8 00

Total previously reported, 11 00

Total for the year,\$ 19 00

HOME MISSIONS

Transferred from the Forward Movement, 322 50

Total for the month,\$ 322 50

Total previously reported, 1,478 39

Total for the year,\$ 1,800 89

ARMENIAN AND SYRIAN RELIEF

Colorado
Rocky Ford Church,\$ 43 22

Illinois
Bethany Bible School, 84 50

Indiana
Mexico Cong., \$10; Elkhart S. S., \$25;
Pleasant Hill Church, \$52.29, 87 29

Kansas
R. O. Boone, McPherson, 5 00

Maryland
New Windsor Aid Society, 25 00

Pennsylvania
Midway S. S., 60 00

Total for the month of November,\$ 305 01



CHINA NOTES FOR OCTOBER

(Continued from Page 27)

the past year, and at Ping Ting in the girls' school they have now an organized Y. W. C. A. These societies are proving very beneficial to the schools, especially in teaching the girls to be helpful to others. On Sunday afternoons they get out and help teach in the homes, and some take charge of the smaller children and assist in entertaining them. Some are ushers for the Sunday meetings, and are of service in greeting and getting strangers and others seated. Our Sunday-schools are very large, and many children as well as grown people are now hearing the gospel message in the Sunday-school class each week. At Ping Ting the regular Sunday-school each Sunday morning numbers about 400, and in the kindergarten Sunday-school, held by the larger schoolgirls on Sunday afternoon in various parts of the city, there are on an average more than a hundred pupils.



As the month closes we are in the midst of a Bible Station class at Liao Chou. Each day and evening classes and services are held. On the coming Saturday we plan to have baptism and a love feast. We rejoice to have our visiting brethren with us for these services.



In closing these notes we should not fail to mention that on Oct. 9 Margaret Evelyn Seese came to gladden the home of Brother and Sister Norman Seese.

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
J. J. YODER, McPherson, Kansas.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. WILLIAMS, Secretary-Treasurer.
Editor, the Visitor.

H. SPENSER MINNICH, Missionary Educational Secretary.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, per Hordum

Glasmire, W. E.
Glasmire, Leah S.

Bedsted St., Thy, Denmark

*Esbensen, Niels
*Esbensen, Christine

SWEDEN

Früsgatan No. 1, Malmö, Sweden

Graybill, J. F.
Graybill, Alice M.

On Furlough

Buckingham, Ida, Oakley, Ill.

CHINA

Ping Ting Hsien, Shansi, China

Bowman, Samuel B.
Bowman, Pearl S.
Blough, Anna V.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Metzger, Minerva
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Coppock
Wampler, Dr. Fred J.
Wampler, Rebecca C.
Ulom, Lulu

North China Language School, Peking, China

Cline, Mary E.
Horning, Dr. D. L.
Horning, Martha Daggett
Miller, Valley
Smith, W. Harlan
Smith, Frances Sheller

Liao Chou, Shansi, China

Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Hutchison, Anna
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Myers, Minor M.
Myers, Sara Z.
Schaeffer, Mary

On Fun, Shan Tai, Sunning, Canton, China

*Gwong, Moy

On Furlough

Brubaker, Dr. O. G., No. Manchester, Ind.
Brubaker, Cora M., No. Manchester, Ind.
Horning, Emma, 750 Molino Ave., Long Beach, Calif.
Vaniman, Ernest D., La Verne, Calif.
Vaniman, Susie C., La Verne, Calif.

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam
Ebey, Alice K.
Anklesvar, Broach Dist., India

Arnold, S. Ira
Arnold, Elizabeth
Grisso, Lillian
Lichty, D. J.
Miller, Eliza B.
Miller, A. S. B.
Miller, Jennie B.
Summer, Benjamin F.
Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Blough, J. M.
Blough, Anna Z.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kingery, Pearl Blanche
Kintner, Elizabeth
Mohler, Jennie
Nickey, Dr. Barbara M.
Ross, A. W.
Ross, Flora N.

Prospect Point, Landour Mussoorie, United Provinces, India

Miller, Sadie J.
Dahanu, Thana Dist., India
Alley, Howard I.
Alley, Hattie Z.

Blickenstaff, Verna M.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella

Jalalpur, Surat Dist., India

Replogle, Sara-G.
Shumaker, Ida C.

Novsari, Surat Dist., India

Forney, D. L.
Forney, Anna M.

Vada, Thana Dist., India

Brown, Nettie P.
Brumbaugh, Anna B.
Garner, H. P.
Garner, Kathryn B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Powell, Josephine
Shull, Chalmer G.
Shull, Mary S.

Post: Umalla, via Anklesvar, India

Himmelsbaugh, Ida
Holsopple, O. A.
Holsopple, Kathren R.

Vyara, via Surat, India

Long, I. S.
Long, Effie V.
Mow, Anetta
Wagoner, J. Elmer
Wagoner, Ellen H.

On Furlough

Cottrell, Dr. A. R., North Manchester, Ind.
Cottrell, Dr. Laura M., N. Manchester, Ind.
Eby, Anna M., Trotwood, Ohio
Emmert, Jesse B., Huntingdon, Pa.
Emmert, Gertrude R., Huntingdon, Pa.
Kaylor, John L., Huntingdon, Pa.
Kaylor, Ina Marshburn, Huntingdon, Pa.
Pittenger, J. M., Pleasant Hill, Ohio
Pittenger, Florence B., Pleasant Hill, Ohio
Royer, B. Mary, Richland, Pa.
Stover, W. B., Mt. Morris, Ill.
Stover, Mary E., Mt. Morris, Ill.
Swartz, Goldie E., 3435 Van Buren St., Chicago, Ill.
Widdowson, Olive, 541 Lexington Ave., N. Y. C.

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

*Native workers trained in America.

The Mission Study Courses

STUDY BOOKS FOR ADULTS

(Select one of the following for your class study)

Taking Men Alive, by Trumbull,	\$1.15
A Better World, by Dennett,	1.50
Christian Heroism, by Royer, .....	.75
Ancient Peoples at New Tasks, by Price, .....	.75

READING BOOKS FOR ADULTS

(The following books are to be read for one year's credit)

Shepard of Aintab, by Riggs,	\$.75
The Book of Personal Work, by Paris,	1.25
Argonauts of Faith, by Matthews,	1.50
Sadhu Sundar Singh, by Parker,	1.25

STUDY BOOKS FOR JUNIORS

(The term Junior is inclusive of all between primary and adult age)

Primary Folks at Mission Study, by Eisenbise,	\$.50
Junior Folks at Mission Study—China, .....	.60
Junior Folks at Mission Study—India, by Berkebile, .....	.60

READING BOOKS FOR JUNIORS

(The following books are to be read for one year's credit)

Lamp Lighters Across the Sea, by Applegarth,	\$.60
Fez and Turban Tales, by Blake, .....	.75
Frank Higgins, the Trail Blazer, by Whittles, .....	.75
Stories from Far Away, by Pierce and Northrop,	1.25

For further information send for a free copy of the Mission Study Prospectus—V

General Mission Board

of the CHURCH of the BRETHREN
INCORPORATED

ONE OF
SINCE
1847

\$1,356,559.81

The total amount of assets as of November 30, 1920 we hold, and backing every dollar invested with us for which we pay life annuity.

Get connected with a growing, "going concern"; besides, if you want a thing well done do it yourself.

WHY let strangers administer your estate?
WHY let strangers provide for your family?
WHY let strangers pay your benevolences?

Be Your Own Executor

INVEST IN OUR ANNUITY BONDS

Write for Booklet V211

General Mission Board

of the CHURCH of the BRETHREN
INCORPORATED

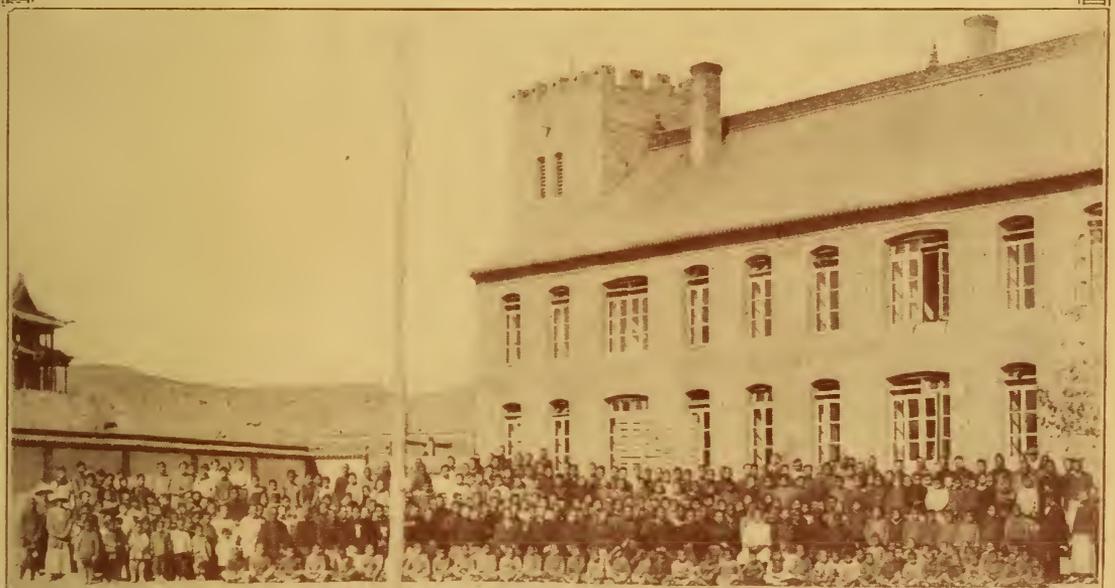
ONE OF
SINCE
1847

Elgin, Illinois

28796 KINSIE, EZRA D
 APR 3435 VAN BUREN ST.
 1921 CHICAGO, ILL.

THE MISSIONARY Visitor

Church of the Brethren



國民九年十一月十五日 遠友愛會全體歡迎美國老會代表攝影

LIAO CHOU BOYS' SCHOOL

The Board's Deputation To Our Mission Fields Is Seated in the Group

VOL. XXIII

February, 1921

NO. 2

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

Subscription Terms

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for February, 1921

EDITORIAL,	33
ESSAYS—	
Closing Days With the Missionaries, By J. H. B. Williams,	37
The Forward Movement in Northern Wisconsin, By Clement Bontrager,	42
“A Certain Minister,”	43
“Young People Respond to Leadership,” By Mrs. H. H. Helman, ..	43
November India Notes, By Annetta Mow,	44
Aid Society Work in Foreign Lands, By Mrs. S. L. Whisler,	45
China Notes for November, By Anna M. Hutchison,	47
Lynn A. Blickenstaff, By I. V. Funderburgh,	49
Mary Brubaker Blickenstaff, By Edith Brubaker,	50
HOME FIELDS DEPARTMENT,	40
THE JUNIOR MISSIONARY—	
Chinese Girls, By Emma Horning,	52
Chinese Boys of North Central China, By Ernest D. Vaniman,	54
FINANCIAL REPORT,	56

Do-Your-Best Day

Sunday, February 13, has been designated as a day on which we shall endeavor to "do our best" to meet all pledges made to the Forward Movement campaign of last year. The money is due and is needed and it is to be hoped that every individual, church, District and region will do its very best to reach one hundred per cent of the amount subscribed. Let the matter be presented in a loving, brotherly, considerate way, encouraging every one to do his best. For the Lord's work "the best" is none too good.

May we urge every local director also to do his best in seeing that attention is given to this urgent call? There have come changed conditions and it will be hard for some to meet their pledges. For some it may be impossible. As brethren, may we "bear one another's burdens" and "do our best."

EDITORIALS

Pause a minute, dear reader. We know you have been pursuing your work so industriously that you have not had time to meditate and reflect on God's goodness and your relationship with him. What have you been doing to carry out the spirit of the two commandments that Jesus mentioned as the greatest; viz., the love of God and of thy neighbor? Yes, we have been busy, but as we pause to take stock of ourselves, what have we accomplished? Our playful kitten is busy with such work as chasing its tail, and rolling the spool over the floor. The old red hen is busy eating each day, but her eggs are few and far between. Neighbor A is hard-working and always busy (for himself). Few will miss him at his funeral. Miss B, styled a Sunday-school teacher, is fully active, but we have not known of her pupils accepting the Lord. In fact, their success in social functions interests her more. Pastor C's time is fully taken in preparing splendid oratorical,

exegetical pulpit messages which will merit favorable comment. He is sorry there is so little time to shepherd the flock and care for the spiritual life of the members. We will venture no farther. Toes might be tramped on and the reaction from that would likely cause commotion in the editorial rooms. We suggest you analyze your own activities, replacing the good with the best.



How many requests for prayer do you suppose come to the office of the editor daily? They have never been counted and we fear to make a guess. It has become the writer's established rule that no request of this nature go unheeded. At least in a sentence or two we breathe a petition in behalf of the need that is brought to our attention. We feel that this, however, is not sufficient, and we should do more, but there are limits to our time and ability, and further, we think the works of the kingdom should be divided as equally as possible

among those belonging to the kingdom. Of course you do not know these specific requests for prayer, but it is easy for us to suggest how you may be sure to catch some of them. Turn to the inside back cover of the *Missionary Visitor* and select from the list of missionary names certain ones, and remember them at the throne of grace. You can pray still better if you follow them in their work by reading the news notes from the fields, and in other ways seek to know of their tasks. The missionary committees often express their weaknesses and ask our help in prayer. How about the committees in your church? If perchance they are so inactive that you do not remember their names there is a double reason why you should pray for them. Your pastor, Sunday-school superintendent, and all the local workers need to be remembered definitely. And will we be asking too much of your time if you pray for your unworthy servants, the General Mission Board members and the workers in the office, including our secretary, who is now in India? We are sure you have done this, for many have said so, and most certainly we have felt the strength of the Lord as most difficult tasks have been faced.



Just a word further about our prayers. Perhaps our readers are not interested in the personal affairs of our office, but a touch now and then may not grow monotonous. As Bro. Williams was leaving for his year abroad, and was casting his mantle on us who remain, I asked him to outline in general the various duties that should not be neglected, and at the conclusion of a very splendid little message to us he wrote the following paragraph which, if we quote, will not be displeasing to him: "In short, my brother, do your best. I know it will be all right. Cultivate the prayer life, but more than all, endeavor more than your unworthy brother has been able to do, to exemplify the Christ-life. This talks so much louder than prayers." This bit of advice seems so good to me that I want to pass it on to you. The prayer-life without the rest of the Christ-life seems so flimsy. The Christ-life embodies the right proportion of the prayer-life.

The China Famine Fund has now grown to \$110,000. We feel to praise the Lord for his Spirit that has rested in the hearts of our church as this gift has been poured out. The fund is bound to increase, and the money certainly will not be given amiss. As this is written, in January, we are not stressing the appeal for more famine funds. If later advices from China should make it advisable to continue stressing the call, of course you would be invited to give again. We have saved thousands of lives and they are now open to the Christian teaching. There are many Chinese who have doubted the sincerity of the missionaries. Some have felt that they are spies of the American government. Others have believed they were in China for some purpose other than to teach religion. But now their lives have been saved; they have seen the stacks of grain that have been given to them when there was no financial gain to the givers. Further, the sacrifice of the missionaries, and their willingness to enter places where filth and disease abound, have borne testimony stronger than any sermon we have ever heard preached that Christianity is genuine and that there is no faith in the world that can compare with it. We now have money to save life, but if we are to enter this door that is wonderfully open we should be just as earnest in providing the funds to save souls as we were to save life. Unless more urgent calls come after this is written, we suggest that the money you contemplate giving for the famine sufferers might be contributed for mission work. At the last meeting of the General Mission Board more than half of the requests of the China Mission were turned down, and this because the money is not available. Some of us will be pinched to make the final payment on the Forward Movement pledges, but we are also pinched to pay that note which the bank holds. We intend to pay the latter in full, in spite of the difficulties involved. Shall we consider our pledges to the Lord any less sacred? The Forward Movement pledges should be paid in full at the Elgin office by the last day of February. This Visitor should reach you sometime before the middle of the month. If this reminds you of the unpaid portion of your pledge, wouldn't you feel better, and is it not pos-

sible in some way, for you to make final payment at once? Then your church treasurer can remit to Elgin, so the money will reach here before the last day of the month. We ask this urgently, not alone for the honor that is to be found in keeping a promise given, but because the money must be received or the missionary program must be curtailed. The financial depression in our country is not severe enough to offer any excuse for the curtailment of our mission work.



We are still in our year of evangelism. We hope this will be true as long as we function as human beings on this earth. This, however, is the year of **special evangelism**. How is it going at your place? What are our hopes, and are they being realized? We could wish that the church would increase by leaps and bounds, and that souls would be saved as rapidly as the proper shepherding of them would permit. The reports from the churches are encouraging in many ways. It is manifest that there is a slight increase, as fruit of the regular evangelistic meetings. This is not as large as we dared to dream, but considering the indifference in the world toward religion, and especially on the part of church members themselves, the reports received are encouraging. Let us dare to hope that out of the will of God and through the instrumentality of mankind a revival of religion will come soon and that the church will be greatly increased. We pray, too, that as forces strive to revive the spirit of Christ in the hearts of men we will not be blind and fail to see the blessing of adding our strength to the cause.



Father and mother are evangelists. Why should we idly wait for some great event to bring with it a revival of religion? Likely it will never happen in that way. The simple, normal, unsensational channels in establishing the kingdom of God on earth are always open, and the church will grow in so far as we avail ourselves of these. Surely, the mother is the divinely appointed evangelist for the home, and always her efforts ought to be supported and duplicated by the father. Happy the home, happy the children, whose parents are the

evangelists. Parents, you can be evangelists by such simple means as these: the sincerity of your lives; your honesty in all dealings; by always being frank and Christian in your dealings with the children; the prayer life at home, exemplified by the Christ-life; the character of the pictures on the walls; your faithfulness in church attendance; your attitude toward Bible study and prayer in the home; the teaching of Bible principles to the children while their minds are in the plastic state; your unseen guidance in the selection of their companions and books; the sensibleness with which you try to apply the Bible teachings to life in our present age. This is not advice, but a list of suggestions that certainly should help you to build character. It is a fine thing to convince a child to give his heart to God in response to a revival meeting effort, but it is much more splendid to assist in the building of a character that will be a blessing throughout its entire life.



We are on our return from Manchester College, and since this is one of our very good colleges, you will not object if we comment on what we have seen and heard.

Manchester is growing. The new building is splendidly arranged. The Districts owning this school certainly can be glad for the equipment that is now in use.

The faculty is fully alive to the needs of our church and the character structure being built in student lines.

The trustees had just adjourned from their sessions and it was evident that the best interests of the school were on their hearts.

We found folks tired because of their strenuous tasks.

Some were doing tasks that should be performed by others, but organization to overcome this is always difficult.

The Volunteer Band is faithfully doing her work.

We heard young ministers wondering if they should accept pastorates or teach school, because insufficient money was paid in the former. We believe that for real pastors—the kind that serve—adequate remuneration will be provided, but it may be well for churches to consider if they are as

faithful in meeting the financial needs of their pastor as he is in serving them.

In all, it was a pleasant day and we praise God for the work of our Christian colleges.



I have just come through Logansport, Ind. A little newsboy wanted to sell me a paper. I had a paper and was not in need of his wares, but I was wanting the friendship of that boy. It was between trains and he had a little time to talk. We went down over that list of questions a preacher usually asks a boy, until we came to the question of Sunday-school attendance. There we stuck. He went to school five days in the week and he didn't like Sunday-school. I was sorry for the bright, sunny chap. I fear that his only religion is that of the street newsboy. If I may judge the religion his mother teaches by her diligence in keeping the back of his neck clean, he has thus far missed the greatest education of his or any age. Poor fellow. Perhaps he has no mother. What shall we do for him? He ought to like to go to Sunday-school and we ought to make the school of such a character that he will like it. We are glad for the advent of the Vacation Bible Schools, for they are built on a plan which the children like. More and more our regular Sunday-schools, or church schools, as we may call them, must incorporate plans which will make the school a thing to which the boy will be eager to go. If the children can best learn the truth by playing a simple game in class, let them do it. May those teachers who have the ability to teach truth, without losing the attractions of it, be multiplied continually until their influence encircles the globe.



Let's keep sweet! Have you ever blamed another for something he did not do? The writer was tempted to express his feelings because the other party did not perform his part as it seemed he should. And then, just as this awful thing was about to happen, it developed that the other party was not aware of the part he was to perform. My! How glad I am that the inward feelings did not get expressed! I have a letter before me from John ——. He says, "Will you please send the Visitor to my address?" closes with "Yours truly," and

signs his name. We have looked all over his letter and no address is to be found. Do you suppose that, somewhere, this man John is blaming us for not sending him the Visitor? Life is full of misunderstandings, and let's keep sweet, for most of them are our own fault, or else they are just imaginary. After all, the other man is a pretty good fellow.



The Student Volunteer Movement will in the future include calls for service in the home field. This will be done in coöperation with the Home Missions Council and the Home Boards. The Movement will render service (1) by listing all needs and calls for the Home Mission Boards in the same Bulletin with similar calls from the Foreign Mission Boards; (2) including in the directory of church agencies with which the Christian students have dealings, the candidate secretaries of the Home Boards as well as the Foreign Boards; (3) co-operating with the agents of the Home Boards by giving them suggestions as to methods for finding candidates qualified to fill positions in home mission work; (4) promoting the study of the home mission courses provided by the Home Boards in the same general manner in which the Movement has promoted the study of foreign mission courses; (5) recommending through the Christian organizations of the colleges that in the series of missionary meetings, lectures and topics of discussion clubs, home missions be given their proper place, and (6) helping the agents of the Home Mission Board to route traveling candidate secretaries whom the Home Mission Boards may desire to set apart for sounding out in colleges and seminaries the claims of home missions.—Missionary Review of the World.



HELP A LITTLE

If you are toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go his way.
Would not each slight reiterated touch
Of help and kindness lighten all the day?
—Susan Coolidge.

Closing Days With the Missionaries

Letter No. 6

Dear Spenser:

For a few days we are stopping here in Shanghai, waiting for our boat to carry us down to Hong Kong. We are also availing ourselves of this opportunity to get acquainted with the staff of the China Continuation Committee and several missionaries here. This is a great missionary center and is the door through which more missionaries enter China than through any other.

We have now completed our visit in North China among our own beloved workers. That is, the time allowed by our schedule is gone and we must move on. The visit, regarding which you and I have many times talked, is already finished, and its happy memories are tucked away in the pigeon holes of our brains. But as our little company of pilgrims departs, we leave behind a very large place in our hearts for the members of the China Mission. They made our stay among them just as delightful as they could, and more so than we could have expected. We always had with us, on our journeys, one of the missionary brethren. This made it possible for us to get about more quickly and satisfactorily, and I should say more economically by far than if we had been on our own resources. It also gave us the privilege of getting better acquainted with the various brethren of the mission.

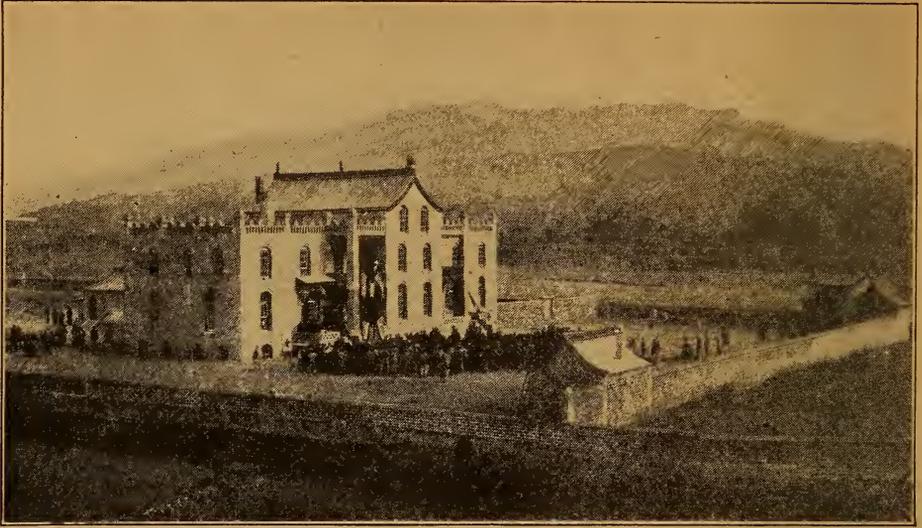
Possibly you would like to have briefly in mind the personnel and work of each station, though this information has been given many times. Ping Ting Chou, the oldest of our stations, was established in 1910, at a time when the foreigner was both suspected and hated. This has been replaced by the most kindly feeling, warmest affection and fullest confidence. Bro. Crumpacker has the evangelistic work in charge, Bro. Samuel Bowman the Boys' School, Dr. Fred Wampler the medical, and Bro. I. E. Oberholtzer this fall opened the Bible School of the mission. Sister Anna Blough, with Sister Crumpacker, has charge of the women's country evangelistic work, Sister Minerva Metzger the Girls'

School work, Sister Laura Shock the women's work. Sister Bessie Rider is nurse in the Women's Hospital, and Sister Edna Flory in the Men's Hospital.

The work in Ping Ting is located on two compounds. Three residences and the hospitals are outside the east city wall on the east compound, while all of the other work is located in the city compound within the city walls. Some of the homes of the workers are elsewhere in the city on property owned by the mission. The first building erected was the Boys' School, then the church, then the Girls' School, the women's work building, and just now Dr. Wampler and the nurses are smiling over the splendid new buildings of the combined Men's and Women's Hospital that are just about completed. Their hospital plant is one of the best that we have seen in North China. In addition to these buildings we now have four foreign residences and temporary quarters for the Bible School work.

Liao Chou Station was opened in 1911, and is located about 240 li, or eighty miles, almost due south from Ping Ting. It is reached by donkey, "Shanks' horses," or by the vibrating jawar, which is a sort of abbreviated form of the Shansi Pullman. The road is rough and through a beautiful, rugged mountain country. First one travels along the dry river bed and then he ascends and rides along the ridge of the mountains. Then up and down he goes through wonderfully terraced fields. Three days are consumed in making this journey.

The work in Liao Chou is found on three separate compounds. The women's work is in the south part of the walled city, while the Boys' School is directly north of the women's work, up near the north city wall. The Girls' School, and hospital and residential compound are on the outside of the east city wall. Only one residence has been erected at Liao, but two more will be built during 1921. There are not many places in our Brotherhood where the churchhouse is located as near the center of town as will be the one at Liao Chou. A main street runs north and south through



Liao Chou Hospital

the center of the walled city and another through the center east and west. At the intersection of these streets, at the very center of the city and surrounded by business houses, is the location already purchased for the church. This will not be built for a few years. At present the property is covered by native buildings that are used for the church gatherings and another for a reading room that is open all of the time.

Dr. O. G. Brubaker has been in charge of the medical work at this station, but now is at home on furlough. Bro. N. A. Seese has charge of the Boys' School work, and Bro. R. C. Flory of the evangelistic work. Bro. Ernest Wampler is associated with Bro. Flory, and will be in entire charge when the latter, with his family, returns to America next spring for their furlough. Sister Winnie Cripe cares for the Girls' School, and Sister Hutchison for the women's work. Sister Myrtle Pollock is the nurse for the hospital, while Sister Nettie Senger, with her faithful horse, is carrying the message to the country regions round about.

Thirty miles west of Yang Chuan, the railroad station for Ping Ting (though five miles northwest of the latter), and you are at Show Yang. I told you of this place in my description of the Annual Meeting. Here Bro. Byron Flory is in charge of the Boys'

School, and Bro. Walter J. Heisey of the evangelistic work, while Sister Grace Clapper cares for the Girls' School work and Sister Mary Schaeffer is in charge of the evangelistic work for women. The buildings occupied by the Boys' School have been purchased from the English Baptist Mission, which was formerly located here, while the missionaries and the Girls' School occupy houses yet belonging to the above-named mission.

Bro. J. Homer Bright can hardly be claimed by any single station, as his work is that of architect and builder for the entire mission. This is a most necessary position in this land, where materials for a building must be assembled in the rough and transformed into the desired structure by means of Chinese workmen, who must be ever under the vigilant eye of the foreigner.

The others of the mission are engaged in language study. They are developing those lungs of leather and brains of radium that are so essential to the proper handling of this most nerve-racking language. Their time for active service is coming soon and they will be fitted into this mission organization over here in a most vital manner.

In our few weeks with our missionaries we have had the privilege of seeing their work first hand. We have seen the Chinese children as they would appear before they have

been admitted to the schools by our mission workers, and we have noted the change that cleanliness, school training and teaching of Jesus bring into their lives. We have seen the women as they come with their babies to learn to read and to hear the wonderful story of the cross. We have noted the pleasant smile of the native Christian workers about their tasks. And we have pronounced the work worth-while.

I will never forget the long line of boys, at Liao Chou, 180 of them, that came to church on Sunday morning when we were there, marching in single file—the Chinese leaders of tomorrow. And I shall remember the baptismal scene at Liao Chou, when Bro. Flory, with his baptismal formula, “Wa-gain-ne-shir-she, Shan-de-de-ming, Jesu-de-ming, Shung-ling-de-ming” (“I baptize you in the name of the Father, Son and Holy Spirit”) received eight men and eight boys into church fellowship.

I mention the last two incidents as being typical of that which is taking place at all of the stations, for the work is going splendidly this winter. The church at Ping Ting is hardly large enough for the crowds. At Show Yang the church is nearly full at each service, and they talk of building a churchhouse in 1927! They may wait that long for it, but you and I will wait and see if Ping Ting does not ask for an addition

to their large building one of these days, and if Show Yang will not want their churchhouse some years earlier than they have thought.

I cannot tell you of the meetings that we had with the officials of the cities, of the splendid Chinese feasts that were given to us, of the fact that we partook of the Lord's supper at one station with chopsticks, of the social times with our workers in their homes, or of the tramps over the mountains with them; but we had them, and these I shall reserve for some other day. But this I want to say, that the good wives and mothers of the mission everywhere made our visit most enjoyable. Their names do not appear so prominently as those who are in active charge of various departments, but, take it from your humble brother, the mission could not run without them and their kindly ministrations. No one knows the innumerable acts of kindness that they do in their own way to their multitudes of Chinese callers.

The future of our China work is assured, for the work is stamped with the seal of the Lord. His stamp is in the faces of those whom they serve and who have been regenerated. The mission is yet in its youth; most of the missionaries are still giving considerable time to the language.

(Continued on Page 55)



Have You Helped to Bring Smiles to These Children?



Home Fields



M. R. Zigler

Home Mission Secretary

Home Fields Department

The policy of the Missionary Visitor has been since the start to emphasize both home and foreign work. There has been no special division, so far as the space in the paper is concerned. With this issue a new department is added, which will be called "Home Fields." Christ said "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto harvest." It is desired that the Home Fields Department shall be a reflector of the needs in home mission territory, and from this reflector it is hoped that many may receive the inspiration to go out into the fields as laborers. It will be the aim of the department to discover successful methods of church work and make these findings available for the church at large. It shall be a medium also through which District Mission Boards can speak to each other. Reports of the District Mission Board meetings, their plans, goals, etc., will be very interesting and helpful reading material. All phases of home mission work will find place in the department from time to time. Stories of successful rural and city churches will be offered occasionally. Interesting subjects as, New Americans, Indians, Negroes, Mountaineers, Lumbermen, Migrant Workers, etc., will receive due consideration. Church building and location deserves special attention now, since building material has decreased in price and churches will think about tearing down old structures and erecting new ones and building churches in new places. Evangelism in new territory will be emphasized, and in so far as space will allow the department aims to touch the vital things in the work of the kingdom.

The Advisory Council

In order that the home field may have adequate attention and thought the General

Mission Board, at the December meeting, decided to appoint a committee to study the home needs and to recommend plans for work. The members of this committee are Edgar Rothrock, Holmesville, Nebr., M. Clyde Horst, Johnstown, Pa., and D. J. Blickenstaff, Oakley, Ill.

Women's Work Committee

Realizing the value of the work of women in our church, and seeing what the women are doing in other churches along the line of home missions, it was decided by the General Mission Board to appoint a committee to study women's work in so far as it relates to the home work and make plans to meet the needs in our own church. This committee becomes an advisory committee to the Home Mission Department as the other committee appointed. The officers of the Sisters' Aid Society, Mrs. M. C. Swigart, Mrs. S. L. Whisler, Mrs. Geo. L. Studebaker, were appointed on the committee.

A Rural Life Library

On another page you will find a list of books on rural life. Some of the best books on the subject are now out of print. Most of the books have some things in them that will not be useful to our leaders. However, to the wise reader who is able to pick out the good and leave the other, each book will furnish many valuable suggestions. To be a church leader without books in his field is like a lawyer without law books or a doctor without medical books. Of course, the Bible is the Book of books and supersedes all other books, but we need to know the experience of other men who have had opportunity to study at large and have had successful experience in church work. The church leader ought to be the leader in his community, and to do this he must understand the rural community from beginning to end. If he is to lead he must know more about it than anyone else in the

community. That is what makes for leadership.

Coöperation

Christian work is working together. Selfish work is not Christian. A business is successful in so far as there is coöperation on the part of all concerned. Failure to coöperate by any one party interested in a particular business lessens the maximum possibility of that business. The same is true in church work. Anyone failing to coöperate in his local church diminishes the maximum possibility of service. The Home Fields Department aims to serve by creating a means whereby we may speak to each other concerning the needs in the homeland and how we may meet the opportunities for Christian service. Each member of the church is invited to become an interested stockholder in the department. If material used does not seem to meet a need, a friendly criticism will gladly be received. Another pleasurable happening, too, would be to receive a letter or two telling us that the department is satisfactory and that you are glad for it. That would be coöperation.

To Every Field Worker.

Often you visit a church where some excellent work is being accomplished, and the pastor or elder is too modest to tell what is being done, and therefore no one is getting any benefit from that successful enterprise. You can take a few moments to write out a story of the work and send it to this office. It will do you good and you will be helping some one else. That's our business. We will depend on you and we are considering each field worker, whether a Sunday-school worker, District Mission Secretary, evangelist or whatever, as a member of the staff of the Home Fields Department.



Congregationalists declare that four-fifths of their churches are of home mission origin. Northern Presbyterians say that nine-tenths of their churches were planted by home missionaries. Northern Baptists and Methodists, and the Episcopalians give estimates that range from five-sixths to nine-tenths. Such estimates as Southern Baptists have been able to make indicate

that the workers of the Home Mission Board have organized and aided in the organization and up-building of not fewer than 65 per cent of the churches in the Southern Baptist Convention.

It is altogether probable that half the money now available for Christian work from Southern Baptist sources is available as the results of the work of the lonely, and too often forgotten and poorly paid missionaries of the Home Board. Home missionaries may not be imposing figures in the eyes of a materialistic age. But these heralds have been and are unmatched as the source for making secure the American foundation to establish which our fathers died.



The greatest need of the city is a powerful and effective religion, one that will lay hold of its masses and problems, and master them for good. Hence, the place and function of the Christian church. The church is not incidental to the city life, but it is necessary to its highest welfare.—Bishop Frederick De Land Leete.



The outcome of home missions in America in the next twenty-five years will determine the destiny of American Protestantism and the nation itself.—O. G. Dale.



The problem of the city is the problem of the new civilization. The city paganized means civilization paganized. The city evangelized means civilization evangelized.—Josiah Strong.



The life of every man is a diary, in which he means to write one story and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make.—James M. Barrie.



Ministers, like alarm clocks, get most of their abuse for doing their duty.—Kansas City Star.



Missionary efficiency demands: 1. A great message. 2. Missionary-hearted men. 3. Efficiency in method. 4. Proportionate and systematic giving from every member of the church and congregation.—Home and Foreign Fields.

The Forward Movement in Northern Wisconsin

Clement Bontrager

THE White Rapids church is the most northern point in the District of Northern Illinois and Wisconsin. In April, 1918, Bro. L. M. Bontrager and family moved to Wisconsin from Elkhart, Ind., and were soon followed by two families, Dennistons and Gondermans. These families soon located together near Amberg, and later Bro. H. W. McClennan joined the number. This group of members scattered the "Good News" through the community, and it was soon discovered that there were those who were desirous of entering the Brethren Church. Bro. J. M. Myers was called, and responded by giving two sermons. As a result of these two services nineteen expressed themselves as wanting to work with the Brethren.

Prayer meeting was started with a fair attendance. Then a Christian Workers' Society was organized, with Sister Pearl Kulp as president. Bro. Myers held a ten-day meeting in June, and as a result eight were baptized. Arrangements were made by the Mission Board to conduct services once a month, and Bro. Myers was secured to fill these appointments. Six were baptized as a result of a six-day meeting conducted by Bro. Roger Winger, in November. The first love feast was held Nov. 16, with Brethren Myers and Winger officiating. In August the Sunday-school was organized. Bro. Bontrager was elected superin-

tendent and Sister Kulp assistant. A Mission Study Class also was organized, and a very good number availed themselves of this opportunity. A special missionary program was arranged to create missionary sentiment, and at this meeting sixty-two dollars was raised in cash and pledges for the Conference offering.

During the spring and summer of 1920, Bro. J. F. Edmister lived in the community and preached every two weeks. Bro. O. L. Harley is to be our pastor, but will not be able to take charge of the work until next March, and in the meantime the writer is in charge.

July 6, 1920, will be a significant date in the history of this church. On this date Bro. C. C. Price, of Polo, assisted in the organization of the church. Bro. Price was elected elder in charge, and two young brethren were called to the ministry.

Services now are held in a schoolhouse. Land has been donated by a person outside of the church for a location, but money is not available to build the churchhouse. We hope that soon it will be possible to worship in our own building. We rejoice in our achievements for the kingdom, but take no honor to ourselves, for Christ alone is worthy of honor. We rejoice that fourteen were baptized during the year, and we pray that we may do as well or better each year of the Forward Movement. We have our struggles and we need your prayers, that we may be able to forget the things that are behind and press forward to nobler, grander and more worthy achievements in the future.

White Rapids, Wis.



The men and women on the farms stand for what is fundamentally best and most needed in our American life. To supply the city with fresh blood, clean bodies and clear brains that can endure the terrific strain of modern life, we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding and controlling spirit in time of peace.—Roosevelt.



Mission Study Class

"A CERTAIN MINISTER"

Faith is a great power. It gets things done. It removes mountains. It forces through discouragements. It never gives up. It encourages sacrifice. It attempts things that "can't be done." It waits for results. It saves souls.

A certain minister with a conviction that he was "about his Father's business" entered a frontier State in which there was not an organized Church of the Brethren, and as far as known there were only eight members. Today there are a number of organized churches and a growing, active membership. His diary reports that in eleven months he preached 132 public sermons, baptized eight, traveled over 2,165 miles with horse and on foot. On one long journey he did without five meals to cut down expenses, and slept on the floor to save hotel charges. His family consisted of his wife and three children. A summary of the provisions for the first eleven months previous to the District Meeting, at which time the minister gave his first report, is an excellent record for sacrifice. His support was his actual needs. This occurred about fifteen years ago.

First Month.—Expense of moving family 360 miles, \$53.15; setting up housekeeping, dishes, furniture, etc., \$38.68; dug some potatoes and picked some apples on shares; clothing, \$4; provisions, \$5.50; soap and bluing, \$.50; oil, \$.25; postoffice rent and stationery, \$.70; hay and oats, \$10.50; house and church rent, \$6; part of provision was two pounds of butter and 80 cents' worth of meat; total for the month for keep of horse and family, \$27.45.

Second Month.—Meat, \$.50; lard, \$.20; umbrella, \$1; shoes, \$3.50; medicine, \$.25; house and church rent, \$6; provisions, \$3.05; stationery, \$.20; total, \$14.95.

Third Month.—Lumber, \$2.10; hauling wood, \$1.50; shoes, \$4.05; express, \$.60; provisions, \$3.50; oil, \$.25; rent, \$6; no meat, no butter this month; total, \$18.

Fourth Month.—Oil and lamp, \$1.25; postoffice rent, \$.50; glass, \$1; medicine, \$1.25; potatoes, \$1; clothing, \$3.20; rent, \$6; provisions, \$2.42; total, \$19.32.

Fifth Month.—Provisions, \$2.90; garden seeds, \$.25; hauling wood, \$.35; hay, \$1;

medicine, \$1.25; oil, \$.20; rent, \$6; total, \$11.95.

Sixth Month.—Clothes, \$4.50; shoe repairing, \$1; tinware, \$.75; potatoes, \$3; shoes, \$4; Gospel Messenger, sent where it will do good, \$2; oil, \$.20; provisions, \$6.65; rent, \$6; total for month, \$27.15.

Seventh Month.—Postoffice rent, \$.50; repair on buggy, \$1; stationery, \$.60; tracts, \$.75; provisions, \$9; shoe mending, \$.75; oil, \$.25; clothing, \$4.68; Teeter's Commentary, \$2.25; rent, \$6; total, \$25.78.

Eighth Month.—Cloth for suit of clothes, \$9.20, and wife made the suit; with other necessities the total for the month was \$27.42.

Ninth Month.—A brother and sister needing help were taken into the family; the Messenger was sent into two homes where it would do good; a little butter and meat were included in the month's provisions; total for the month was \$23.50.

Tenth Month.—Brother and sister still with the family; some milk was bought for the children this month, \$1.20; with other regular supplies, total, \$25.76.

Eleventh.—Brother and sister still with the family; total for the month, \$28.41.

The report was given at the District Meeting. Criticism was made that the work ought to be discontinued because it cost too much, and that it would be a failure, anyway. The expense for the entire year was only \$341.52. The work continued, the results are eternal, the church was extended, and souls were saved because this certain man and his family had FAITH.



"YOUNG PEOPLE RESPOND TO LEADERSHIP"

Mrs. H. H. Helman

DISCUROAGEMENT attacks men in all vocations of life. Some surmount it; others struggle on halfheartedly or give up in despair.

Did you ever know that even preachers are subject to the ailment? Perhaps they, above all men, should not be; but remember, they are human.

Imagine a minister's feelings when he is burdened with the hearts of boys and girls in a community where there is no Young

(Continued on Page 51)

November India Notes

Anetta Mow

Word has just reached us by wire that Brother and Sister J. M. Blough are to land in Bombay Dec. 3. We rejoice in their safe return and praise God that they are in India again.



Sister Sadie Miller and her family of nine children have left Landour and are now on the way home. They expect to reach home Dec. 3. Surely there will be much joy in the homes of our missionaries as these children return after a nine months' absence. The children of Prospect Point Home expect to give a program at Bulsar on the 6th.



After their long siege of sickness, Bro. D. L. Forneys are at home in a bungalow near the station at Navsari (Jalalpor). They spent a couple of weeks at Tethal, three miles west of Bulsar, enjoying the pleasures of the seashore while they were regaining sufficient strength to return to their work.



This month saw nearly all of the Gujarati language students leave Bulsar, where they have been located since they landed in India. Brother and Sister Arthur Miller and Benjamin Summer moved to Anklesvar on the 12th, and Bro. Elmer Wagoners moved to Vyara Nov. 25.



They say following Bro. Wagoners' arrival, the Vyara Christians expressed their joy in a welcome meeting. Recitations, a play and songs were given, a few words of welcome spoken, and at the close wreaths of flowers were hung about their necks and large bouquets placed in their hands.



The Wagoner family and Sister Anetta Mow are to live in the new bungalow which is about a half mile west of the other mission compound. Some of our readers will recall that this new home is the one we had so much trouble to get, as the native state officials would neither give us permission to own the land nor put up the buildings.

Nov. 16-18, Elizabeth Kintner and Anetta Mow appeared before the United Language Board of Gujarat for their first year's examination, and Bro. H. L. Alley took his second year's examination in Marathi at the same time.



Bro. D. J. Lichty is out touring among the villages around Anklesvar.



Sister Kathryn Ziegler is also out in her tent among the village people.



During the last two weeks in November, Bro. I. S. Longs of Vyara had their village Christian Workers in at the station for a course in Bible study. When we think how these Christian families live out in the village alone, and are surrounded by heathen influences, we realize the need and importance of bringing these families together for a time of infilling. During the last week one of our neighboring Indian ministers from Surat was with us. He gave excellent talks to the children, taught them new songs and showed pictures with his lantern.

On the last Saturday evening, a love feast was held in the Vyara Boys' School building, which is used on Sunday as a church. One hundred and seventy-five communed. The room was filled to the limit of its capacity. A number of Christians came in from the surrounding villages.

After the communion service, the audience sat for another hour and a half looking at the pictures and listening to the story of "Pilgrim's Progress."

Before the village workers returned home, a council meeting was held in which a few more definite plans were outlined for the work.



Pray that such days of contact with our village workers may prove a positive blessing to the workers themselves, and that they in turn may be a greater blessing to the people with whom they live.



During the last week a pathetic incident happened in the Vyara Girls' Boarding

School. However, it is only one instance of the thing which happens frequently. A few weeks ago a little girl, about eleven years old, entered the school.

On the first of this week an old man came to the school, asking that the girl go along home with him to live with his son. He said the boy was to pay 30 rupees (about \$10) for her and that she must come along home. The girl refused to go.

A couple of days later the girl's mother, who is a widow with two small children, came to the school to persuade her girl to go and live with her husband.

The girl was determined she would not go, and answered every argument her mother brought up, declaring that she would not go, even if she were carried home. Then the mother went out in the road and sat down in the dust. It did seem sad to see this poor widow with her two little children sitting there crying.

Sister Long said to her, "Bai, we are not holding your girl; if she goes with you you may have her." The mother, between her sobs, said, "But, she will not go with me."

This was a chance for the Madam Sahib to say, "I cannot blame your girl for not wishing to live with this man. She says he beats her and is mean to her. How can you, her mother, wish her to live with such a man? Don't you have any love for your daughter?"

The mother said, "Yes, I love my girl, but I haven't anything to eat and I need this money and I must have it. I have

to sell her for the sake of my 'pate'" (stomach).

Then the Madam Sahib answered, "Bai, this is a very sad affair and it is awful that you would sell your girl. You tell this girl's husband to wait a few years. This girl is not old enough to be his wife. Let her stay in school awhile and she will learn to be a better wife. If you need money, find some work to do, but do not sell your girl."

One of the teachers then told her she should come to the mission compound and she would be given work, but she made no answer. She sat there in the road until nearly dark and then she started home.

We wonder what the outcome will be. So many dark shadows surround the lives of the girls of this land that we have to wonder and wonder, and how we pity them!



During the Devali holidays, when their Marathi pandit took a ten days' vacation, the Misses Blickenstaff and Brumbaugh and the Butterbaugh family made splendid use of the time by visiting most of our mission stations. The newer missionaries always consider it a privilege and a blessing to visit the various stations, as it gives them a clearer idea of our field and a deeper interest in every station's work.



Building work has been started on the new site at Palghar. When this station is opened up it will be our nearest station to Bombay.

Vyara, via Surat.

Aid Society Work in Foreign Lands

Mrs. S. L. Whisler

THE women of the Church of the Brethren have always been interested in their sisters in the foreign lands. Their sufferings, their ignorance and spiritual darkness greatly appeal to us. Ever since the organization of the Aid Societies our women have felt that an avenue has been opened to them whereby they may help relieve conditions of women across the waters. Never is there a new appeal for help, but that a hearty response is given by individual societies.

Six years ago a desire arose in the hearts of a few individuals to concentrate the efforts of the societies in one grand monument for the Master's cause. Accordingly, in 1915 the General Aid Society planned to raise the funds for the Quinter Memorial Hospital. In three years the work was finished and today nearly \$14,000 has been used toward this building and its maintenance. Feeling the joy that comes from service, the women in 1918 undertook a greater accomplishment, the raising of \$24,-

000 in three years for the erection of two buildings; viz., the Ping Ting Hospital Administration Building in China, and the Anklesvar Girls' Boarding School Building in India. Because of the faith of the Mission Board in our women being able to accomplish this task, both of the buildings were erected the past year.

Dr. O. G. Brubaker, on furlough from China, writes that the hospital is well constructed, being built of walls of limestone and gray brick. It is three stories high, including the basement, and is connected with corridors to the operating room and wards. This administration building contains the doctor's and nurses' offices, dispensary rooms and chapel, the basement containing the furnace room, laundry, workshops and other rooms. While we are finishing the task of raising the fund we may have the pleasure of thinking of busy doctors, nurses and helpers administering to the physical and spiritual needs of China's sufferers. The work of the Girls' Boarding School can best be written in Sister Eliza B. Miller's own words:

Building work in the new school building for the girls moves on rapidly here, and the contractors are eager to hand it over to us finished by the new year. How near they will be able to do this remains to be seen. We rejoice in that our hopes are so nearly being realized. The cornerstone for the new building was laid during the week of our committee meeting, and it happened to be two days after the writer had celebrated her twentieth anniversary of landing in India. This is a building for which she had hoped and prayed all the years. My heart rejoices as I think that in a few short months we shall take the girls from their old, dingy quarters into this new light, airy structure, that is made possible by the good women of the Church of the Brethren in America. All good wishes and prayers for the church and its workers in the homeland.

Sister Miller has the care of these girls,

and we rejoice with her, that the Lord has used us, in answering her prayers.

Most of the Aid Societies know our plan of sending the money to the General Mission Board. However, a gentle reminder may be of value. Each local secretary of the Aid Society is to send the money directly to the District Secretary, and she sends it to the General Mission Board, Elgin, Ill., calling it the **Aid Society Foreign Mission Fund**. Sometimes our secretaries make the mistake of saying that the money is for the Chinese Hospital and India Boarding School. With three hospitals in China, and many boarding schools in India, you can see how easily your money could be placed in the wrong fund and you would not receive proper credit. If your money is sent to your District Secretary and she sends to the fund, as directed, there will be no misplacement of funds. Each District Secretary should watch the report in the *Missionary Visitor* to be sure that the money she sent is recorded under the proper fund. The record appears in the *Visitor* two months after it has been sent. Should an error be made, kindly drop a note to the General Mission Board, and the correction will be made. We are sure each local and District Secretary wants to cooperate in the best way possible, and following the above plan will be the very best way.

Last year we raised \$7,255 for this special work. This is not quite one-third of the whole amount. Each society, by increasing its apportionment the second year, will help make up the deficiency of the first year, so that the second year our books will be closed with \$16,000 to our credit.

Many have asked, "When does your year close?" We have urged that all money be paid before the first of June. Should it be impossible to pay before that time, credit for the year will be given as late as Oct. 1. After that date credit is given for the following year.

We are receiving such splendid cooperation on the part of our secretaries in this work and in gathering of reports and statistics, that we cannot help but commend them and ask God's blessings upon them as they labor for his glory.

Milledgeville, Ill.

China Notes for November

Anna M. Hutchison

For the most part, during the month of November, we had beautiful weather, yet near the close of the month we had a few slight snow falls and are beginning to feel that winter is on.



As we closed last month's notes our station was experiencing an unusual pleasure and privilege in having in our midst Brethren Williams, Yoder and Harnly. These brethren were with us at Liao nine days—all too short, we felt, yet so grateful for these days, not alone for the opportunity it gave them of learning to know the place and our work here, but also for the help and encouragement they were to us and the blessing their short stay meant to the church and to the people of this place. While here each of them gave several splendid talks, in chapel, at the Boys' School, Girls' School and Women's School, all of which talks needed to be interpreted. And then we had the rare privilege of several splendid talks direct to our own mission family. On the second Saturday of their stay with us Bro. R. C. Flory administered baptism to sixteen precious souls, and in the evening of the same day we had a quiet, enjoyable love feast together in the chapel of the Boys' School, with over a hundred communicants, Bro. Bright being present with us and officiating.



On Tuesday, as our brethren left us, it was with mingled feelings we realized we must say farewell. A goodly number of friends, including 170 schoolboys, fifty-nine schoolgirls, teachers and missionaries, accompanied them beyond the city gate, and then, ere we parted, our wishes and prayers for them we expressed in the singing of that ever-touching hymn, "God be with you till we meet again." When the last handkerchief had been waved, when they had passed from sight and we faced homeward, we felt how truly these were days that would long be remembered, both by the missionary and the Chinese, and we pray that the results obtained may bring glory to our Heavenly Father.

From Liao the brethren returned to Ping Ting and then to Shou Yang, spending some days at each place, and then from there proceeded on their return journey to Shanghai, being accompanied by Bro. Seese. They were supposed to have sailed from Shanghai toward South China last Sunday, Nov. 28. After stopping to visit with Sister Shick they plan to proceed on to India. Bro. Seese, on his return trip to the interior, plans to spend a day or so visiting the schools at Nanking and Chi Nan Fu.



Nov. 9 we were glad to welcome back to our Liao mission family Mrs. Seese, who had remained at Ping Ting since the fall conference, and her bright-eyed little lassie, Miss Margaret Evelyn, who Junior thinks is about right.



Sister Nettie Senger is spending several months at Yu She Hsien, one of our outstations, which is very open and a prospective place for work. A boys' school has been opened there for several years, with upwards of a hundred pupils, and we have recently opened a girls' school there with an attendance of some twenty-five pupils. Sister Senger has opened a short session of school for the women, with a dozen or more in attendance. Several of the higher-class women are taking advantage of this opportunity to learn to read, and it gives the missionary the opportunity to reach them with the Gospel.



Near the close of the month a large fair was held at Chang Cheng, one of our outstations, forty li from Liao. This fair, to the Chinese, was one of unusual importance, being held, in honor of their combined list of gods, only once in five years. On these occasions hundreds of people gather to witness the theatricals performed in honor of their gods. These are occasions, also, when some of our missionaries and native workers gather at said places, not to witness the theatricals nor to worship their false gods, but to preach and sing the message of the true and living God. At this time Bro. Flory and our native pastor, Bro.

Li, went to Chang Cheng, and during the several days of the fair faithfully witnessed for our Master to the hundreds gathered there. Many went away with a new message and a new vision, and we pray that the good seed sown may in our Father's own time, bring forth much fruit to his glory.

Nov. 21 the Liao Station was favored with a short visit from Dr. Wampler, who came in behalf of Sister Ernest Wampler, who we are glad to report has recently gained sufficiently to be able to be brought downstairs, and can eat with her family at the table again. She is also able, with care, to take short walks in the open. For all of which we praise our Father, for his goodness in giving us hope for the recovery of one whose heart is in the work and who longs to be with her companion at the post of active service.

Dr. Wampler was accompanied also by Sister Lulu Ullom, who has come to Liao to spend a few months with us at this station while yet in language study, ere she takes up her work as superintendent of the women in Shou Yang Hsien, has been so welcome her to our midst and trust that her stay at Liao may be mutually helpful and enjoyable.

Word from Shou Yang has just been received, and we give their expression of the brethren's visit to their place: "During this month we were again made happy by having with us for a few days Brethren Williams, Yoder and Harnly, from America. They were also with us at the time of our Annual Mission Meeting, but this last visit was our first opportunity of having them 'at home' to ourselves." This visit has been a real source of inspiration and encouragement to us in our work, but it was too short, and the pull on our heartstrings was hard as we bade them 'good-bye' and wished them Godspeed on their journey toward South China and India."

Mrs. Kung, the only native Christian woman in Shou Yang Hsien has been secured as Bible woman for the Shou Yang station, and will assist Sister Schaeffer in her work among the women. She is a strong Christian character, and we believe

will prove a valuable addition to our staff of native workers.

Bro. B. M. Flory and Sister M. M. Myers spent a week in Peking recently, calling upon the dentist and the oculist. Such trips cost both time and money when the necessary help is three hundred miles from home.

"THE SILVER SIXPENCE"

It was only a silver sixpence,
Battered and worn and old,
But worth to the child that held it
As much as a piece of gold.

A poor little crossing sweeper,
In the wind and rain all day;
For one who gave her a penny,
There were twenty who bade her nay.

But she carried the bit of silver—
A light in her steady face,
And her step on the crowded pavement
Full of a childish grace—

Straight to the tender pastor,
And "Send it," she said, "for me,
Dear sir, to the heathen children
On the other side of the sea.

"Let it help in telling the story
Of the love of the Lord Most High,
Who came from the world of glory
For a sinful world to die."

"Send only half of it, Maggie,"
The good old minister said,
"And keep the rest for yourself, dear,
You need it for daily bread."

"Ah, sir," was the ready answer,
"In the blessed Bible words,
I would rather lend it to Jesus,
And know in my heart it's the Lord's:

"The copper will do for Maggie."
I think if we all felt so,
The wonderful message of pardon
Would soon through the dark earth go!

So—would the distant mountains,
And the far-off isles of the sea
Hear of the great salvation
And the truth that makes men free.

Alas! do we not too often
Keep our silver and gold in store,
And grudgingly part with our copper,
Counting the pennies o'er?

And claiming in vain the blessing
That the Master gave to one
Who dropped her mites as the treasure
A whole day's labor had won?

—Selected by Sister C. R. Stutsman for
the Missionary Visitor.



Mr. and Mrs. Lynn A. Blickenstaff and Children, Leonard and David

Lynn A. Blickenstaff

I. V. Funderburgh

One member of the little group scheduled to sail this month with their faces toward India, is Bro. Lynn A. Blickenstaff, of La Verne, Calif., son of David and Hannah Blickenstaff. Bro. Blickenstaff enters the India mission field as a missionary accountant, to become the business agent of the General Mission Board in India.

The need for some one to fill just such a position had long confronted the Board, and the special qualifications of Lynn to fill a position of such a nature encouraged Bro. Williams to present this need to him. When asked to consider this call the proposition at first did not appeal to him, but continued correspondence with the office at Elgin, and occasional conferences with some who had been on the field, seemed to have created in him a special interest in the work. Whereupon Lynn and his devoted wife Mary, in a spirit so characteristic of their consecrated lives, put the matter up to the Lord. The Father's will in the case was unmistakable and the decision was made. They were accepted by the Board, confirmed by the Sedalia Conference, and are eagerly anticipating their new experiences across the water.

With their two little boys, Leonard E., seven years old, and David E., aged five, they plan to sail from San Francisco this month.

Lynn received his early education in the public schools of his native town, Cerro Gordo, Ill., where he was born Feb. 14, 1889. In 1907 he entered the academy of Mt. Morris College and specialized in the commercial course. His business and legal training will be a very great asset in his work on the field. During his twelve years' banking experience, ten of which were spent as cashier of the First National Bank of La Verne, Lynn has made a host of friends, and has proved his worth and ability as a financial director and adviser.

He was studious and always availed himself of every opportunity more thoroughly to equip himself for the duties of life. While much of his spare time was devoted to the study of legal matters, he never neglected the cultural side of life. He was a student of voice under Prof. B. S. Haugh, of La Verne College, is a lover of music and an excellent singer.

Lynn has always taken an unusual interest in the people of the communities where he has lived and worked. His whole-hearted interest in community affairs and his genuine willingness to be of service to others have gained for him the respect and very high regard of all who are acquainted with him.

Since his conversion at Cerro Gordo in 1900 under the influence of Eld. Jacob Whit-

more, he has been actively identified with the church. For eight years he has been the faithful and efficient treasurer of the La Verne church. His unusual qualities of leadership have been demonstrated in his ability to hold the respect and confidence of a large Sunday-school class of young men, as their teacher for the past five years. In the spring of 1919 he accepted a call of the church to the deaconship.

Bro. Lynn enters his new field of labor well equipped for the tasks that await him, and he goes with a consecration of life that

is indeed rare, and with the fullest assurance that the Master is with him. While those who know him and his good wife, and others as well, shall follow them across the ocean, and even down through the years with their benediction and prayers, it is with the confidence that their strong faith, firm trust in God, and their determination to do only the Father's will, will make them bold in the work of the Lord. May the One whom they serve, through helpful ministrations to others, keep them and richly bless them all the way.

Mary Brubaker Blickenstaff

Edith Brubaker

Far away on the banks of the Wabash, near Peru, Ind., there was born to Elder E. S. and Mary S. Brubaker, June 29, 1891, a daughter, whom they named Mary. "Little Mary," as she was always called as a child, was the eighth in a family of twelve children, and enjoyed the companionship of her brothers and sisters in all the tasks and pleasures afforded by life on a farm in that picturesque country along the Wabash.

It was in the little red schoolhouse near her home that she first went to school, and it was here, also, that she first attended Sunday-school, and listened to her father preach to the Miami Indians and the neighbors. It was a much-prized privilege to accompany her father on the thirteen-mile drive to the Wabash church when the weather permitted attendance.

Mary was a lover of reading, and early acquired the habit of daily Bible reading. When still quite young she read Bro. D. L. Miller's book, "Girdling the Globe," and Bro. Stover's "India, a Problem." "The Life and Explorations of David Livingstone" also was a favorite book. These, along with her own father's missionary activities among the Indians, made a profound impression upon her mind, and awakened in her heart a great desire to be a foreign missionary some day.

In 1904 the family moved to Wabash County, and established their new home just one mile from the Wabash country church, so that the children might have the

advantage of regular attendance at Sunday-school and church in their own denomination.

Mary continued her school work at Somerset, and was graduated from the high school there in 1908. That same summer she was received into the church, being baptized by her father. Her life had ever been that of a Christian, but now she was supremely happy to know that she was numbered with Christ's own believing children.

The next two years were spent in Columbia College of Expression, Chicago, from which institution she was graduated with a teacher's diploma in 1910. That fall she came to La Verne College, where the following two years were spent in teaching and study.

All through these years of study and work Mary retained her childhood's dream of being a missionary, but when, May 25, 1912, she became the wife of L. A. Blickenstaff, cashier of the First National Bank of La Verne, she folded this dream away, along with other childhood memories. Yet she had the assurance that the Allwise Father was directing her life, and she was happy in her new home. This happiness was increased by the coming of a little son, Leonard Ellis, Nov. 11, 1913, and again with the birth of David Emerson May 20, 1915.

During the ten years spent in La Verne, Mary has taken an active part in the life of the church and community. She has been superintendent of the Beginners' Depart-

ment of the Sunday-school for the past five years. She has been interested in the work of the Mothers and Daughters' Association, and served as an officer, both locally and for the District. During the past two years she has continued her studies at La Verne College, taking as much work as her home duties would permit. She has been an excellent student, teacher and mother, and beloved by the church which she has served so faithfully.

Mary and her husband, who also has consecrated his life to the service of mankind, go forth into their new field of endeavor with a high resolve not to be served, but to serve, and to give, if need be, their all for truth and right.

Long Beach, Calif.



"YOUNG PEOPLE RESPOND TO LEADERSHIP"

(Continued from Page 43)

People's Society within a radius of five miles. And when encouraged by "sitters-still": "Oh, it'll just go down, anyway"; "It died twice," and "You can't get them to work."

Along comes one who says, "Well, it won't go down if only you and I attend. They will work if you plan rightly for them."

The minister launches his little bark of confidence and they organize a society for the young people. Older ones are invited. How much encouragement they lend as they look back twenty-five and thirty years, regretting they had no such opportunity! Selected Christian Worker topics—not too difficult for boys and girls in the teens—are used the first season. Attendance is fair; interest commendable for beginners. Unavoidable conditions make it wise to discontinue the meetings during the winter.

When the bluebirds came back in the spring, this same preacher was gladdened by inquiries like this: "When will the Young People's Society start up again?" "Will we have one this summer?" Forthwith a meeting was called and plans made for another season's work. They decided to study the "Life of Christ." The pastor was to lead, and they would all help. Type-written outlines were furnished each even-

ing, with which they followed up the work nicely. A responsive interest pervaded the entire season.

At the close their leader and his wife arranged for a social evening. All were asked to wear "scuff" clothes; bring lanterns and lead pencils; and the boys their pocket-knives. At eight o'clock they were supplied with tickets for an imaginary trip through Palestine. Ten stop-overs were arranged, each representing some place studied in the "Life of Christ." The boys and girls filled in the name or event.

First they passed through a stable near by; next stopped on the bank of a stream; then strolled through a thicket which was full of high weeds. They witnessed the calling of the first four disciples. At Cana they saw water turned into wine; visited the temple (their church); met the Samaritan woman at the well. Across a ravine from the church was a splendid representation of the Garden of Gethsemane—some large boulders, maple trees, an apple tree and a spring. After being refreshed by a drink of water and some apples, their attention was called to the opposite side of the ravine, where a large white cardboard cross had been erected. Green trees about the church furnished a most splendid background. The light of the lanterns made this stop more impressive than the garden scene.

Back home the tickets were graded. Seven out of the thirty-five had marked correctly. While prizes were being awarded, bonfires were lighted. Then all hurried to surround them. The boys had a number of willow sticks pointed just right for a wiener roast. How they did enjoy them with buns, pickles, pumpkin pie and hot postum!

After listening to a bit of verse and song by their pastor, it was 10:30; time boys and girls should be off for home. Expressing their desire that the work be continued next season, all departed, with many thanks for the delightful evening.

Ashland, Ohio.



One of India's leading sons said, "If you want to win India, win the women of India. Win the mothers of India and all India will be Christians."



THE JUNIOR MISSIONARY

Chinese Girls

Emma Horning

The Birth of Sinah

WHEN Sinah came to live with her mother and three sisters they were very much disappointed, as they wanted a boy baby. They were very poor, for their father was lazy and would not stay at home and support the family, so the mother had to work very hard all day, washing and sewing for other people. The little girls had to remain home and take care of themselves. So when Sinah came they said, "We cannot support another girl or we will all starve to death." So they put the tiny baby on the cold brick floor to die, afraid even to look at it for fear they would love it and want to keep it.

One of the neighbors heard how it had been left to die, and knowing that the mis-

sionaries love children, came and told them of the neglected baby. They went at once to the mother and asked her to take care of it, and they would adopt it and pay her for its care, so she would have the means to support the rest of the family. This was agreed to, the baby was wrapped in a bundle of rags, fed, and placed on the warm brick stove, which was the bed for the whole family. After several days the adoption papers were made out and the missionary went to give them to the mother. To her surprise the whole family was in tears. After they had fed and cared for it for several days, they loved the baby so much that they could not possibly part with it. The other children said they would look after it and share their food



Baby Girls Are Not Wanted in China

with it, and so they did. Now she is in the kindergarten each day, learning about Jesus.

Thousands of Chinese mothers, who love their babies as much as we do ours, are too poor to feed and clothe them; so, rather than see them suffer all their lives, they either give them away or let them die when they are born.

Kwei Sheng's Childhood

Kwei Sheng was about three years old when we first knew her. She was a very active child, and kept her mother worried all the time, for fear she would hurt herself with the big chopping knife with which they cut their food, or burn herself in the fireplace, or scald herself at the teakettle, or tear her new dress, or spoil her new shoes, which took her mother so many days to make. When she was on the street she was liable to be under the feet of the donkeys or mules before any one knew it. She liked to fly a kite as well as any boy, and she kept grasshoppers in a cage and crickets in a jar. These pets she enjoyed feeding every day. The grasshoppers sang for her in the daytime and the crickets at night. She enjoyed life very much as long as her pranks did not get her into trouble. She was the only child, and, sad to relate, her father was in such poor circumstances that she, like thousands of other little Chinese girls, was about to be sold as a future wife. Then her father would receive a few dollars for her and not need to support her. The mother was almost heartbroken to think of losing her only child. About this time the missionaries arrived and wanted some one to help in their home. Although she was very much afraid of the strange foreigners, this was a chance of saving her child. So Kwei Sheng and her mother came and lived with the missionaries and learned about Jesus.

She went to the girls' school as soon as she was old enough, and the parents' great hope is that she will become a teacher and support them in their old age.

Lanneh's Wedding

When Lanneh was ten years old her mother told her that she was too old to play on the street any more. People would laugh at her if they saw her out of the court yard now. She must stay at home all the

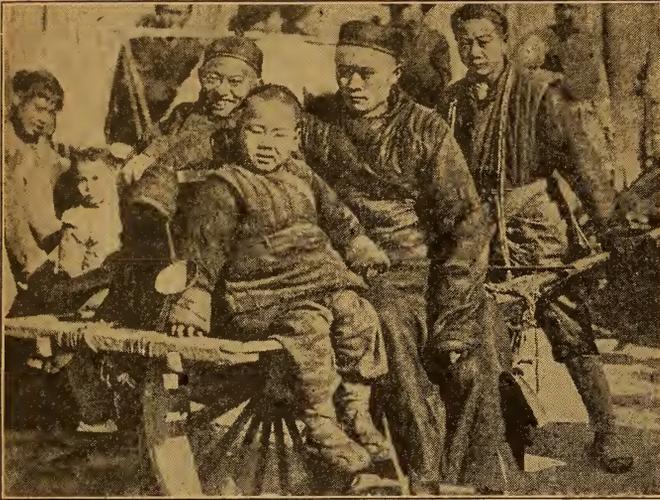
time and learn to cook and sew, for in a few years she would go to her mother-in-law's home, and if she could not cook and sew they would not like her. At first she was put to making shoe soles, then stockings, and by and by she was able to make her jackets and trousers. The year before she was married she embroidered many pairs of tiny shoes. About this time the missionary came to her home and taught her to read Bible stories. She was very much pleased to learn about Jesus, and wanted to go to the girls' school, but her mother-in-law said it was time for her to get married, as she needed her help in the home. Neither she nor her parents had ever seen the husband, for all the arrangements, as usual, had been made by the go-between. So when she was fifteen she had to prepare for her wedding day. With many tears her hair was put up on a knot and decorated with the many ornaments given to her by her mother-in-law. She put on her daintily-embroidered shoes and her bright red dress. She gave her home folks a sad farewell, was placed in the red bride-chair, and taken to her new home, where she was married. After this she could see her parents but once a year. Her fears were realized, for she was not loved in the home. She was treated as a slave, and nothing she did pleased the family. Her husband was at work in the city most of the time, so he saw little of her, but he did not dare to say anything, even if he did see her abused. One day the missionary visited her village and tried to have a visit with her, but she had been forbidden to see us, so as soon as we appeared at the gate she waved us back with trembling hand and frightened face. Some time after this we heard that she had taken poison as the only means of escape from her life of misery.

Some brides are happy in their new homes, but thousands of them follow the same road as Lanneh. Some take poison; others jump into the well and drown, and still others cut their throats. They know no other means of escape, for they see no ray of hope in this life, and they know nothing of the hope of heaven. Only by teaching them and their parents to love Jesus can they be happy.

Ping Ting Chou, China.

Chinese Boys of North Central China

Ernest D. Vaniman



A Group of Chinese Boys

"Boys will be boys
With their racket and noise."

I SUPPOSE the reason they "will be" boys is because they are boys. God made them boys, and, as some one has said, gave them a thousand muscles to make them wiggle and not one to keep them still.

Chinese boys have just as many muscles as American boys, but there are none with blue eyes and light hair. They all have black eyes and black, straight hair. There are no curly heads among the Chinese. In Shansi they are not allowed to wear the queue, so they all have the hair cut close or shaved off many times, leaving only a small circle of short hair on the top of the head or a narrow strip from front to back. Their noses are broad and flat and look as if they might have been smashed. Some of them have almond-shaped eyes that are nearly closed when they laugh, and many of the eyes slant slightly upward at the outer corner. They have very pretty teeth when clean, and they are learning to wash their teeth. They seem to have better teeth than American children, and I think it is because they eat mostly vegetables and grains. They eat very little meat, and no candy made of sugar. What candy they do have is made from grains and malt and is very healthful.

Of course you know they use a pair of chopsticks—usually made of bamboo—to get the pieces of hot food from their bowls to their mouths. They drink soups, tea and hot water from their bowls or from their tea-cups. They do not like ice cream, iced tea, nor cold water, but they do like green apricots, raw fruits, nuts, cucumbers, pumpkins, watermelons and watermelon seeds; also the large sunflower seeds. The nut hulls, bones, etc., they throw on the floor.

The Chinese parents want boys rather than girls, and there are many ways in which the parents try to fool the evil spirits so that they will not harm their little boys. The boy is often given a girl's name, or the name of an animal, like the cow or water buffalo, so that the evil spirits will think he is not worth taking. The Chinese believe these evil spirits are very stupid, and that they are afraid of tigers, so the boys are dressed in tiger suits. These are made of yellow and black striped cloth, and have a cloth tail sewed on the back of the coat. Then they also wear caps, which have bright-colored tiger's ears, eyes, nose and mouth and the tail at the back of the cap. The mouth on the cap is open and shows the teeth and the red tongue sticking out. They also play with toy tigers, and so they think they are protected from the evil spirits.

They wear cloth slippers and muslin socks. Their trouser legs are bound around the ankles with bands of cloth about two feet long. The slipper soles are made of cloth or paper, so they do not like rain or snow, as the slippers soon get wet through. There are no buttons or strings to the slippers, so it is easy to take off the dirty, wet things

at the door and not trouble mother by tracking up the floor. Their beds are simply good, big comforters, one each, in which they roll up on the warm kang—brick bed. When they come to the boarding-school they carry their beds with them, and when school is out and they return home they take up their beds and walk.

They usually go bareheaded but never barefooted. Some wear black skull caps and leave them on in the house. Some of their schools have racks just inside the door, not for the hats and coats, but for the slippers. They leave their coats on in the house, as they have very little fire. In many of the schools they still study aloud. They sit on the warm kang with their legs crossed in front of them, and swing their bodies back and forth as they "sing" their lessons and commit them all to memory. When a boy can repeat his lesson—usually one or two pages—he takes his book to his teacher, bows low to him, gives him the book, then turns his back to the teacher and repeats his lesson in the same "singsong" manner as he had learned it. We do not do this way in our mission schools, and the new government schools are having classes much like we have.

Chinese boys like to play as well as any other boys. They do not play ball as we do in America, but games something like "hop-scotch," "pig in the pen," etc. Their best board games are similar to our chess and fig mill. In the kite season they fly all kinds of kites. They send messages up the kite string, and often fly kites at night, with lanterns fastened to them. They are very pretty as these lights of different colors dance about in the sky.

Chinese boys are very polite, stopping on the street and bowing to their friends. Their custom is to shake their own hands instead of each other's, and if they happen to wear spectacles, to take them off when they greet anyone. They never walk by the side of older folks, but always behind them, as a sign of respect. They often quarrel, but seldom fight.

The boys in heathen homes are taught to burn incense and paper money—used for worship only—at the graves, in the temples before the idols, and before the ancestral tablets in their homes. They learn at the

mission about the one true God and our loving Savior, Jesus. When they know of our religion most all are glad to become Christians and to tell others about Jesus.

We should become better acquainted with our Chinese brothers and act like brothers toward them. We can do that best just now by doing all we can to help them to keep alive till something grows for them to eat. You know many of them are starving and freezing to death. Many boys are being sold by their parents, because they cannot feed them nor get clothes for them. Sometimes they cannot even sell or give their children away, and then, rather than to see them starve to death, they poison the children or throw them into the river, or even bury them alive. Two dollars will feed a boy a whole month in China. Send all you can spare to the General Mission Board, Elgin, Ill., and they will send it on to China. Also let us pray that they may come to know our kind Father, God, and our loving Savior, Jesus.

La Verne, Calif.

CLOSING DAYS WITH THE MISSIONARIES

(Continued from Page 39)

I am happy to know that their work stands in very high regard among their fellow-missionaries in North China.

Now we are gone. The farewells have been said. At each station we were escorted out of the city by missionaries, workers and the schoolchildren, who sang their farewell songs to us and bade us their last Ping-An. May God ever bless our China Mission and its faithful workers is the prayer of our hearts as we set our faces toward Hong Kong and India. May he bless you and be near unto every reader of the Missionary Visitor.

In love, as ever,

J. H. B. Williams.

"I may not do much with all my care,
But I surely may bless a few;
The loving Jesus will give to me
Some work of love to do.
I may wipe the tears from some weeping
eyes;
I may bring the smile again
To a face that is weary and worn with
care,
To a heart that is full of pain."



FINANCIAL REPORT

Corrections: See December Visitor: Under China Famine Relief, Western Pennsylvania, contribution of Isaac S. Miller and Wife, \$100.00, and James H. Shaffer and Wife, \$10.00, should instead have appeared under Southern Pennsylvania.

Under China Girls' School: Contribution of \$25.00 of Ever Faithful Class of Lancaster, Eastern Pennsylvania S. S., is requested changed to China Share Plan.

See January Visitor: Under China Famine Relief, under Southern Indiana, contribution credited to White Branch Aid Society of White Congregation should instead have been of Nettle Creek Congregation.

During the month of December, the Board sent out 4,244 pages of tracts. The following contributions to the Board's funds were received during December:

WORLD-WIDE

California—\$91.00

Southern District, Individuals: S. Bock, \$40; S. Bock, \$1; S. L. Gross and Wife, \$50, \$ 91 00

Cando—\$0.50

Individual: J. H. Brubaker (M. N.), 50

Colorado—\$13.00

Northeastern District, Individual: Hattie L. Weaver, 10 00

Southeastern District, Individual: Mrs. N. A. Kemper, 1 00

Western District, Individual: Mrs. H. M. Long, 2 00

Idaho—\$9.50

Individuals: L. Clanin, \$2.50; Ella Hostetler, \$5; J. B. Lehman, \$2, 9 50

Illinois—\$68.29

Northern District, Congregations: Mt. Morris, \$40.09; Shannon, \$23; Individuals: A Sister, \$4; Jennie Harley, \$1.20, 68 29

Indiana—\$382.21

Middle District, Congregations: Bachelor Run, \$100; Pipe Creek, \$31.50; Individuals: "In His Name," \$5; A Brother of Roann, \$1.50; I. R. Beery, 50c (M. N.); Otho Winger, 50c (M. N.); Sunday-schools: Young Ladies' Class, Burnettsville, \$50; Burnettsville, \$57.40; Plunge Creek Chapel, \$47.82, .. 294 22

Northern District, Congregation: English Prairie, \$14; Individuals: D. B. Hartman, \$1; Levi Zumburn, \$12; Sunday-school: English Prairie, \$4.26, 31 26

Southern District, Congregations: Anderson, \$15.28; Mississinewa, \$41.45, 56 73

Iowa—\$132.95

Middle District, Individuals: I. W. Brubaker, 50c (M. N.); Eliz. Fahrney (deceased), \$5; Dr. S. B. Miller, 50c (M. N.); S. B. Miller, 50c (M. N.); C. Z. Reitz, \$40, .. 46 50

Northern District, Individuals: W. O. Tannreuther, 50c (M. N.); W. S. Rodeffer, \$50; Sunday-school: Greene, \$5.95, 56 45

Southern District, Individuals: B. F. Gillam and Wife, \$25; Sunday-school: Franklin, \$5, 30 00

Kansas—\$125.00

Northeastern District, District Meeting of Northeastern District, 100 00

Southeastern District, Congregation: Fredonia, 25 00

Maryland—\$76.35

Eastern District, Cngregations: Beavercreek, \$22.60; Peach Blossom, \$1.25, 23 85

Middle District, Congregations: Longmeadow, \$20; Manor, \$30; Individual: J. S. Bowlus, 50c (M. N.), 50 50

Western District, Individual: Mrs. Effie Bittinger, 2 00

Missouri—\$20.00

Middle District, Congregation: Prairie View, 20 00

Nebraska—\$71.65

Congregation: South Beatrice, 71 65

New York—\$0.50

Individual: J. S. Noffsinger (M. N.), 50

Ohio—\$3.00

Northeastern District, Individual: Mary A. Shroyer, 3 00

Oklahoma—\$2.00

Individual: Mrs. J. M. Murray, 2 00

Oregon—\$106.10

Congregations: Myrtle Point, \$79.10; Weston, \$23; Weston, \$4, 106 10

Pennsylvania—\$893.47

Eastern District, Congregations: Ephrata, \$50; Indian Creek, \$64.76; Mechanic Grove, \$10; Spring Grove, \$15; Dist. No. 2 S. S. and Missionary Meeting, \$47.81, 187 57

Middle District, Individuals: O. Perry Hoover, \$6; Mr. and Mrs. C. E. Kensinger, \$10; Mrs. Hannah Puderbaugh, \$5, 21 00

Southeastern District, Congregations: Coventry, \$240; Germantown, \$238.93, 478 93

Southern District, Christian Workers: Brandt's, \$25; Congregations: Pleasant Hill, \$15; Upper Conewago, \$5; Individual: Ellen S. Strasser, \$1, 146 00

Western District, Congregation: Manor, \$15; Individuals: S. P. Early, 50c (M. N.); Amanda Roddy, \$10; Sunday-schools: Garrett, \$26.47; Pike, \$3, 59 97

South Carolina—\$27.00

Congregation: Brooklyn, 27 00

Tennessee—\$5.00

Individual: A Sister, 5 00

Texas—\$60.00

Individuals: Mr. and Mrs. H. D. Blocher, \$50; Mrs. A. Griffith, \$10, 60 00

Virginia—\$114.08

Eastern District, Individual: Mrs. C. R. Frick, 60

First District, Individual: Sallie E. Pursley, 5 00

Northern District, Congregation: Cedar Grove, \$36.48; Individuals: Maggie V. Frederick (deceased), \$55.50; Benj. Wine, \$10, .. 101 98

Second District, Individuals: Bettie F. Lamb and Father, \$5; John D. Wampler, \$1, Southern District, Individual: A. N. Hylton (M. N.), 6 00

West Virginia—\$250.00

First District, Individuals: W. W. Bane and Wife, \$50; Catharine Harper (deceased), \$200, 250 00

Transferred from Forward Movement, .. 1,551 57

Total for the month, \$ 4,003 17

Total previously reported, 57,942 25

Total for the year, \$ 61,945 42

INDIA MISSIONS

Illinois—\$2.70

Northern District, Congregation: Elgin, \$1; Sunday-school: Elgin, \$1.70, 2 70

Ohio—\$45.20

Northeastern District, Aid Society: Akron, \$15; Individual: No. 50713, \$25, 40 00

Southern District, Sunday-school: Stone-lick, 5 20

Oregon—\$10.00

Individuals: A. E. Troyer and Wife, 10 00

Pennsylvania—\$12.00

Eastern District, Sunday-school: Gleaners' S. S. Class, Ephrata, 2 00

Southern District, Individual: Nora Seiber Sausman,	10 00
Total for the month,	\$ 69 90
Total previously reported,	1,769 66
Total for the year,	\$ 1,839 56

INDIA BOARDING SCHOOL

California—\$57.24	
Northern District, Sunday-school: Lindsay,	44 74
Southern District, Individual: No. 50043,	12 50

Colorado—\$25.00	
Southeastern District, Individual: Sewell Rogers,	25 00

Illinois—\$69.90	
Northern District, Congregation: Elgin, \$2; Sunday-schools: Primary Dept., Wadams Grove, \$32.90; Primary Dept., Hastings Street Mission, \$35,	69 90

Indiana—\$52.50	
Middle District, Aid Society: Manchester, \$10; Sunday-school, Willing Workers' Class, Flora, \$25; Willing Workers' Class, Ogans Creek, \$8.75,	43 75
Northern District, Christian Workers: Turkey Creek,	8 75

Kansas—\$6.25	
Southeastern District, Sunday-school: Loyal Workers' Class, Parsons,	6 25

Minnesota—\$25.00	
Lewisston Christian Workers,	25 00

Nebraska—\$20.00	
Sunday-school: Octavia,	20 00

New Mexico—\$7.40	
Sunday-school: Clovis,	7 40

Ohio—\$82.66	
Northwestern District, Individuals: No. 49790, \$8.75; Walter and Hazel Niswander, \$10; Sunday-school: Sunshine Class, E. Swan Creek, \$10,	28 75
Southern District, Aid Society: New Carlisle, \$20; Congregation: Harris Creek, \$8.91; Individual: Rev. J. M. Pittenger, \$25,	53 91

Oklahoma—\$35.00	
Individual: Jennie M. Garber,	35 00

Pennsylvania—\$276.16	
Eastern District, Aid Society: West Green Tree, \$17.50; Sunday-schools: Other Folks Class, Hatfield, \$8.75; Elizabeth Blauch's Class, Palmyra, \$36,	62 25
Middle District, Sunday-school: Stoners-town, \$35; Teachers' Training Class, Stonerstown, \$35,	70 00

Southeastern District, Sunday-school: Greentree,	25 00
Southern District, Aid Society: Carlisle, \$16; Sunday-school: Second York, \$31,	47 00

Western District, Christian Workers: Meyersdale, \$35; Sunday-school: Trinity Bible Class, Hooversville (Quemahoning), \$25; Morrellville, \$11.91,	71 91
Transferred from Forward Movement, ..	51 00

Total for the month,	\$ 708 11
Total previously reported,	5,218 98
Total for the year,	\$ 5,927 09

INDIA SHARE PLAN

Illinois—\$60.00	
Northern District, Individuals: Katharine Boyer, \$50; M. L. Kimmel, \$10,	60 00

Kansas—\$25.00	
S. S. Class of E. F. Sherfy,	25 00

Oregon—\$35.00	
Myrtle Point Christian Workers,	35 00

Pennsylvania—\$35.00	
Western District, Sunday-school: Woman's Adult Bible Class, Summit,	35 00

Washington—\$12.50	
Sunday-school: Soul Savers' Class, Outlook,	12 50

West Virginia—\$12.50	
Second District, Sunday-school: Beans Chapel,	12 50
Transferred from Forward Movement, ..	93 90

Total for the month,	\$ 273 90
Total previously reported,	4,035 40
Total for the year,	\$ 4,309 30

INDIA NATIVE WORKER

Maryland—\$5.00	
Eastern District, Sunday-school: Edge-wood,	5 00

Nebraska—\$60.00	
Sunday-school: Kearney,	60 00

Ohio—\$100.00	
Northeastern District, Sunday-school: Hartville,	60 00

Northwestern District, Aid Society: Pleasant View,	25 00
--	-------

Southern District, Sunday-school: Green-ville,	15 00
--	-------

Pennsylvania—\$71.63	
Southeastern District, Congregation: 1st Philadelphia,	40 00

Southern District, Sunday-school: East-ville,	6 63
---	------

Western District, Sunday-school: Organ-ized Class No. 2, Beachdale S. S.,	25 00
Transferred from Forward Movement, ..	9 19

Total for the month,	\$ 245 82
Total previously reported,	2,340 83
Total for the month,	\$ 2,586 65

INDIA WIDOWS' HOME

Illinois—\$1.00	
Northern District, Congregation: Elgin,...	1 00

Total for the month,	\$ 1 00
Total previously reported,	193 29
Total for the year,	\$ 194 29

QUINTER MEMORIAL HOSPITAL

Illinois—\$2.00	
Northern District, Congregation: Elgin,...	2 00

Total for the month,	\$ 2 00
Total previously reported,	468 98
Total for the year,	\$ 470 98

PALGHAR HOSPITAL

Ohio—\$25.00	
Southern District, Individual: Rev. J. M. Pittenger,	25 00

Total for the month,	\$ 25 00
Total previously reported,	252 00
Total for the year,	\$ 277 00

INDIA HOSPITAL

California—\$12.50	
Southern District, Individual: No. 50043, ..	12 50

Oregon—\$18.60	
Sunday-school: Birthday Offering, Port-land,	18 60
Transferred from Forward Movement, ..	20 00

Total for the month,	\$ 51 10
Total previously reported,	78 00
Total for the year,	\$ 129 10

CHINA MISSION

Illinois—\$12.35	
Northern District, Sunday-school: Elgin, ..	12 35

Indiana—\$55.00	
Middle District, Individuals: Dr. E. O. Metzger and Wife,	50 00

Northern District, Individual: Mrs. Flora I. Myers,	5 00
---	------

Kansas—\$5.00	
Southwestern District, Individual: Erma Martin,	5 00

Michigan—\$8.10	
Congregation: Homestead,	8 10
Ohio—\$46.76	
Northeastern District, Individual: No. 50713,	25 00
Southern District, Congregation: Beaver Creek, \$16.76; Individual: M. Edith Riley, \$5,	21 76
Pennsylvania—\$55.08	
Eastern District, Sunday-school: Earlville,	10 00
Southern District, Individuals: S. C. Godfrey, \$35.08; Nora Sieber Sausman, \$10,	45 08
Virginia—\$1.55	
First District, Congregation: Green Hill,	1 55
Total for the month,	\$ 183 84
Total previously reported,	1,780 22
Total for the year,	\$ 1,964 06

CHINA NATIVE WORKER

California—\$15.00	
Northern District, Congregation: Empire,	15 00
Indiana—\$62.50	
Middle District, Aid Society: Manchester,	37 50
Southern District, Individual: M. A. Barnhart,	25 00
Kansas—\$30.00	
Northeastern District, Congregation: Ap-panoose,	30 00
Michigan—\$30.00	
Congregation: Woodland,	30 00
North Dakota—\$30.00	
Congregation: Kenmare,	30 00
Ohio—\$37.50	
Northeastern District, Sunday-school: Two Ladies' Bible Classes,	37 50
Pennsylvania—\$25.00	
Western District, Sunday-school: Organized Class No. 2, Beachdale S. S.,	25 00
Total for the month,	\$ 230 00
Total previously reported,	2,044 16
Total for the year,	\$ 2,274 16

CHINA BOYS' SCHOOL

New Mexico—\$14.31	
Sunday-school: Clovis,	14 31
Oregon—\$2.50	
Individual: Ella Floyd,	2 50
Pennsylvania—\$21.46	
Southern District, Sunday-school: Second York,	15 50
Western District, Sunday-school: Morrellville,	5 96
Total for the month,	\$ 38 27
Total previously reported,	482 27
Total for the year,	\$ 520 54

CHINA GIRLS' SCHOOL

California—\$11.08	
Northern District, Sunday-school: Lind-say,	11 08
New Mexico—\$14.31	
Sunday-school: Clovis,	14 31
Oregon—\$2.50	
Individual: Ella Floyd,	2 50
Pennsylvania—\$21.46	
Southern District, Sunday-school: Second York,	15 50
Western District, Sunday-school: Morrellville,	5 96
Virginia—\$1.00	
First District, Sunday-school: Pleasant View,	1 00
Total for the month,	\$ 50 35

Total previously reported,	286 60
Total for the year,	\$ 336 95

LIAO CHOU HOSPITAL

Indiana—\$20.00	
Middle District, Individuals: Ida and Mary Brubaker,	20 00
Total for the month,	\$ 20 00
Total previously reported,	2,150 13
Total for the year,	\$ 2,170 13

PING TING HOSPITAL

Illinois—\$1.00	
Northern District, Congregation: Elgin, ..	1 00
Total for the month,	\$ 1 00
Total previously reported,	1,564 38
Total for the year,	\$ 1,565 38

LIAO CHOU HOSPITAL X-RAY FUND

Indiana—\$46.50	
Middle District, Congregation: Mexico, ..	46 50
Total for the month,	\$ 46 50
Total previously reported,	599 58
Total for the year,	\$ 646 08

CHINA FAMINE RELIEF

Alabama—\$46.00	
Congregation: Fruitdale, \$6; Individuals: W. B. Neher, \$25; Jacob Wine, \$2; A Sister of Fruitdale Congregation, \$8; A Brother and Sister, \$5,	46 00
Arizona—\$41.00	
Individuals: B. F. Glick, \$25; S. J. Swi-gart, \$10; Receipt No. 50421, \$6,	41 00
Arkansas—\$67.25	
Congregation: Springdale,	67 25
California—\$3,459.16	
Northern District, Aid Society: Patter-son, \$9; Congregations: Chico, \$25; Em-pire, \$95.12; Empire, \$59.59; Fresno, \$41; Laton, \$60; Lindsay, \$20; Lindsay, \$293.47; Live Oak, \$49.20; Live Oak, \$154.33; McFar-land, \$202.35; McFarland, \$18.62; Patterson, \$192.65; Raisin, \$20; Rio Linda, \$4.35; Reed-ley, \$196.40; Waterford, \$50.78; Christian Workers: Golden Gate, \$26; Individuals: C. D. and Tenna Shery Leighton, \$5; Receipt No. 50046, \$100; Aid Societies of Northern Calif., \$26.85; Sunday-school: Golden Gate, \$41.43,	1,691 14
Southern District, Congregations: Pasa-dena, \$27.50; 1st Los Angeles, \$59; Tropic-o, \$14.30; La Verne, \$315.76; Boyle Heights Mission, \$38; Pomona, \$119; South Los Angeles, \$75; First Los Angeles, \$18; Her-mosa Beach Mission, \$83; Covina, \$279.92; South Los Angeles, \$113; Individuals: Ira Studebaker, \$10; Receipt No. 50027, \$10; N. Kall, \$10; Ed. and Minnie Watts, \$10; Mrs. Sarah A. Nininger, \$5; Otis Hyatt and Wife, \$12; Ira G. and Anna Cripe, \$50; S. Bock, \$10; Receipt No. 50043, \$75; Missionary Society of Long Beach Cong., \$12; Missionary Society of Long Beach Cong., \$71; Sunday-schools: Inglewood, \$104.25; Adult Bible Class, Pasadena, \$30; El Centro, \$13.29; "Sage" Union, at Hemet, \$10; Egan S. S. and Cong., \$125; Los Angeles, \$68,	1,768 02

Canada—\$166.63

Congregation: Bow Valley, \$16.63; Indi-vidual: Receipt No. 50017, \$150,	166 63
---	--------

Colorado—\$1,160.96

Northeastern District, Congregations: Antioch, \$32.46; Colorado Springs, \$38; Den-ver, \$15; Denver, \$65.30; Haxtun, \$44; Ster-ling, \$32.03; Sterling, \$25; Individual: Hat-tie L. Weaver, \$20,	271 79
Southeastern District, Congregations:	

Rocky Ford, \$669; Wiley, \$153.87; Wiley, \$6.30; Individuals: N. A. Kemper and Wife, \$20; Mrs. Therese Lohmiller, \$3; Sunday-school: Vroman Union, \$35,
Western District, Congregation: Smith Fork,

887 17
2 00

Delaware—\$94.47

Congregation: Bethany, \$14.47; Individuals: Chas. Fifer and Wife, \$25; Chas. Fifer and Wife, \$25; Virginia M. Fifer, \$6; Flela M. Fifer, \$6; Christian Krabill, \$10; J. B. Hostedler's Family, \$8,

94 47

Florida—\$57.68

Individuals: S. W. Bail, \$10; Wm. Bixler, \$6; J. V. Felthouse and Wife, \$10; H. Etta Hoke, \$6; B. F. Lightner and Wife, \$10; Bible Class of St. Petersburg S. S., \$15.68,

57 68

Georgia—\$1.00

Individual: David Harner,

1 00

Idaho—\$589.68

Congregations: Bowmont, \$56.84; Nampa, \$77; Nezperce, \$39.65; Payette Valley, \$67.32; Twin Falls, \$55.36; Winchester, \$7.30; Individuals: Ella Hostetler, \$5; Mrs. M. K. Hathaway, \$1; C. Ray Keim, \$5; Mary Sherry, \$10; Dora Sherry Steynour, \$15; Harry L. Wolfe, \$32; Sunday-schools: Truth Seekers' Class, Nampa, \$33; The Victors Class, Nampa, \$7; Payette Valley, \$111.35; Rock Creek Union, \$5.55; Twin Falls, \$57.86; Primary Class, Twin Falls, \$3.45,

589 68

Illinois—\$3,208.27

Northern District, Aid Society: Elgin, \$25; Elgin, \$37; Franklin Grove, \$72; Lanark, \$5; Congregations: Chicago (Bethany), \$38; Bethany, \$88.10; Bethany, \$293.53; Dixon, \$25.50; Douglas Park Mission, \$61.40; Elgin Junior, \$20; Elgin, \$76.14; Franklin Grove, \$125.50; Hastings St. Mission, \$12.07; Hastings St. Mission, \$50; Hastings St. Mission, \$78.47; Lanark, \$109.50; Lanark, \$147.87; Milledgeville, \$105; Naperville, \$42.72; Rockford, \$21.95; Rockford Cong. and S. S., \$82.73; Yellow Creek, \$31.49; Mt. Morris, \$83.48; Shannon, \$32; Individuals: Lydia Bricknell, \$3; M. L. Kimmel, \$50; Receipt No. 50579, \$12; A Sister, \$10; Katherine Boyer, \$10; Mahlon W. Butterbaugh, \$15; Chas. E. Delp, \$10; Joseph M. Eby, \$10; Daniel and Lydia Frantz, \$20; Otto Gibson, \$1; Frances Goffin, \$12; Rebecca S. Heagley, \$12; Hattie Heckman, \$10; Mr. and Mrs. I. L. Hoke, \$2; A. C. Kessler, \$10; Mrs. Susan Kessler, \$10; A. V. Shultz and Family, \$3; E. P. and Alice Trostle, \$50; J. H. B. Williams, \$50; Mr. and Mrs. Amos W. Zillhart, \$6; Sunday-schools: Sterling, \$77.66; Volunteer Band of Bethany Bible School, \$2.40; Bethany Volunteer Band, \$3.25; Bethany Volunteer Band, \$2.55; Elgin S. S., \$237.90,

2,294 21

Southern District, Aid Society: Virden, \$50; Congregations: Allison Prairie, \$17.60; Cerro Gordo, \$5; Cerro Gordo, \$211.60; Champagne, \$8.91; Decatur, \$125; Kaskaskia, \$18.04; Macoupin Creek, \$56.17; Romine, \$20; Virden, \$152.77; Virden, \$10; Woodland, \$48.72; Individuals: A Sister, \$4; Sister S. M. Airos, \$6; Mr. and Mrs. A. H. Carson, \$5; Mary Corbin, \$10; M. Flory and Wife, \$5; Mrs. R. A. Forney, \$2; Lizzie Gergen, \$1; Hettie T. Gible, \$3; Wm. S. Gible and Wife, \$15; Abraham H. Lind, \$10; Mrs. Martha Phillips, \$10; Mrs. A. M. Shultz, \$1; Charles Walter and Wife, \$12; Mr. and Mrs. C. I. Weber, \$6; Union Meeting Cerro Gordo, \$25; Sunday-schools: Hammond, \$21.34; Hudson, \$7; La Place, \$46.91,

914 06

Indiana—\$4,567.63

Middle District, Aid Societies: Clear Creek, \$50; Lower Deer Creek, \$9.27; Monticello, \$25; Congregations: Andrews, \$30; Andrews, \$70; Beaver Creek, \$11.37; Eel River, \$65.71; Logansport, \$13.63; Logansport, \$18.55; Lower Deer Creek, \$40.73; Pipe Creek, \$46.25; Pleasant Dale, \$56.45; Pleasant Dale, \$38.95; Pleasant View, \$11.77; Spring Creek, \$75; Sugar Creek, \$10.83; Sugar Grove House (Prairie Creek), \$10.25;

South Whitley, \$14; Wabash, \$10; Individuals: A Sister, \$10; A Brother, \$5; "In His Name," \$5; Sarah A. Ball, \$2; Maud Funderburg, \$20; Josephine Hanna, \$6; Milo G. Huffman and Wife, \$10; A. D. Lair, \$25; Orval Lower, \$25; Dr. E. O. Metzger and Wife, \$25; Marion L. Myers, \$6; Mrs. Grace Miller, \$2; Emma J. Reiff, \$5; Lawrence Shultz, \$12; Levi L. and Florence Ulrich, \$25; Levi Zumbrun, \$25; Sunday-schools: Willing Workers' Class, Ogans Creek, \$6; Courter, \$20.10; Cradle Roll, Flora, \$15.06; Flora, \$13.50; Men's Bible Class, Flora, \$54.50; Women's Bible Class, Flora, \$16; Hickory Grove, \$70; Huntington City, \$18; Landess, \$31; Willing Workers' Class, Loon Creek, \$5; Manchester, \$167.05; Berean Bible Class, Markle, \$75; Pleasant View, \$50; Willing Workers' Class, Plunge Creek, \$41.95,

1,398 92

Northern District, Aid Societies: Blissville, \$25; Elkhart Valley, \$63.75; Goshen City, \$25; Turkey Creek, \$50; Congregations: Auburn, \$12.25; Blissville, \$27.70; Blissville, \$12.25; Bremen, \$62.15; Camp Creek, \$29.01; Cedar Lake (South), \$71; Elkhart Valley, \$93.45; New Paris, \$70; First South Bend, \$3; First South Bend, \$5; La Porte, \$20.20; Maple Grove, \$20.20; Middlebury, \$27.76; North Winona Lake, \$54.53; North Liberty, \$27.88; Oak Grove, \$33; Pleasant Hill, \$101.06; Plymouth, \$31.73; Rock Run, \$19; Second South Bend, \$47.50; Salem Cong. and S. S., \$40; Shipshewana, \$40; Solomon Creek, \$20.59; Union Center, \$156; Walnut, \$45.40; Yellow River, \$6; Yellow River, \$39.25; Individuals: Unknown Donor, \$3; A Sister of Nappanee, \$6; A Sister of Cedar Lake Cong., \$10; Receipt No. 49834, \$1; Receipt No. 49507, \$7; A Young Sister, \$20; Mrs. Wm. Burroughs, \$10; Chas. Eaton, \$5; Susan Eckleberger, \$10; Bertha Bucher Fisher Memorial, \$50; Eli Garber and Family, \$10; M. A. Harbaugh, \$5; Joseph Hoover, \$100; Keith and Hoy Jones, \$1.25; Emerald Jones and Family, \$4.75; Amanda Miller, \$20; David J. Miller, \$1; Florence E. Miller, \$1; Mr. and Mrs. W. U. Miller, \$10; Laura V. Roop, \$4; Marie Shively, \$20; W. H. Weybright, \$25; Sarah Whitmer, \$15; Sunday-schools: Boys' Class No. 3, Bethany, \$32.49; Blissville, \$10; Christian Service Class, Elkhart Valley, \$30; Goshen City, \$141.21; Dorcas Class, Goshen City, \$10; Birthday Offerings, Middlebury, \$10; Primary Department, Middlebury \$10; The Loyal Class, Middlebury, \$27; Middlebury, \$8.25; Nappanee, \$255; Children of the King Class, North Winona, \$5; Class No. 2, Second South Bend, \$13.75; Tippecanoe, \$16.20; Wawaka, \$32.33; Columbia City Church of God, \$7.03; Shipshewana High School, A. L. Sellers, Prin., \$22,

2,248 92

Southern District, Aid Societies: Anderson, \$24; Brick (Nettle Creek), \$32; Pyrmont, \$25; Christian Workers: Fairview, \$30; Congregations: Anderson, \$17.50; Anderson, \$31.21; Arcadia, \$11; Howard, \$24.10; Kilbuck, \$33.62; Middletown, \$8; Mount Pleasant, \$29.06; Noblesville, \$26.10; Plevna, \$35; Pyrmont, \$90.83; Rossville, \$18; Summitville, \$8.64; Individuals: A Brother, \$11.16; A Sister of Muncie, \$5; Robert M. Bowers, \$12; D. C. Campbell, \$6; Mr. and Mrs. Oscar J. Harrison, \$4; A. Krall, \$5; Mrs. Geo. Kitch, \$25; Grant and Minnie Lexington, \$10; Mattie Mathews, \$5; Mattie McMahan, \$5; Dorcas Mitchell (deceased), \$8; F. L. Sanders, \$3; Myrtle Turner, \$20; Sunday-schools: Beech Grove, \$14; Truth Seekers' Class, Brick, \$20; Young People's Class, Howard, \$23.60; Indianapolis, \$57.53; Kokomo, \$10; Maple Grove, \$35.10; Bible Class No. 1, Mississinewa, \$25; Adult Bible Class, Noblesville, \$4.75; Junior Class, Noblesville, \$1.15; Pyrmont, \$100; Willing Workers' Class, Rossville, \$8.17; Rossville, \$42.27; Bible Class No. 2, Union Grove, \$15,

919 79

Iowa—\$4,075.64

Middle District, Congregations: Brooklyn, \$22.69; Cedar, \$94.20; Des Moines Valley,

\$34.46; Dry Creek, \$16.50; Dry Creek, \$79.64; Garrison, \$27.04; Panther Creek, \$10; Panther Creek, \$45; Prairie City, \$34.82; Individuals: A. Friend, \$10; G. E. Goughnour and Wife, \$5; Joseph Newcomer, \$10; W. H. Royer and Wife, \$20; Ann R. Troup, \$10; Eli Ulfrey, \$12.50; Sunday-school: Panora, \$50.

481 85

Northern District, Aid Society: Waterloo City, \$50; Congregations: Kingsley, \$11; Kingsley, \$103.30; Sheldon, \$61.50; Spring Creek, \$27.60; Individuals: Mr. and Mrs. I. D. Bell, \$10; David Brallier and Family, \$15; W. I. Buckingham and Wife, \$50; W. S. Rodeffer, \$50; F. B. Culler and Wife, \$12; Bessie Kanost, \$25; Mrs. Bertha Meyers, \$5; O. E. Wagner and Wife, \$5; Mary D. Welty, \$1; Mrs. Pete Zapi, \$5; Sunday-schools: Franklin County, \$86.75; Primary Dept., Greene, \$8; Greene, \$57.70; Ivester, \$562.38; Brethren's Bible Class, Waterloo City, \$160; Sister's Bible Class, Waterloo City, \$106; Young Men's Bible Class, \$101; Men's Adult Bible Class, \$100; Young Ladies' Bible Class, \$90; Plus Ultra Bible Class, Waterloo City, \$87; Intermediate Boys' Class, Waterloo City, \$75; Intermediate Girls' Class, Waterloo City, \$20; Second Junior Class of Girls, Waterloo City, \$14; Junior Boys' Class, Waterloo City, \$10; Primary Boys' Class, \$5.50; Juniors, Waterloo City, \$2.40; Waterloo City, \$87.92; Primary Department, South Waterloo, \$62.30; Junior Dept., South Waterloo, \$62; Baraca Class, South Waterloo, \$5; Dorsey Blough's Class, South Waterloo, \$10; God's Faithful Workers' Class, South Waterloo, \$17; Intermediate Dept., South Waterloo, \$20; Girls Teachers' Training, South Waterloo, \$51; G. R. G., South Waterloo, \$65; I. T.'s, South Waterloo, \$81.25; Ever Faithful Class, So. Waterloo, \$181; Men's Bible Class, South Waterloo, \$185.50; Loyal Helpers, South Waterloo, \$100; T. P.'s, South Waterloo, \$122; Search Light Class, South Waterloo, \$81; Grandfather's Class, South Waterloo, \$61.50; Grandmother's Class, South Waterloo, \$81; South Waterloo, \$33.88.

3,224 48

Southern District, Congregations: English River, \$41.05; Libertyville, \$61; Monroe County, \$21.76; Mt. Etna, \$2.11; Osceola, \$26.55; Salem, \$35.60; South Keokuk, Cong. and S. S., \$70.53; Individuals: B. F. Gillam and Wife, \$24; L. E. and E. E. Buzzard, \$10; Joshua Davis and Wife, \$10; Elizabeth Gable, \$10; C. H. Keim, \$7; Mrs. Geo. Replogle, \$5; Isaac E. Webb, \$11.50; Sunday-school: North English, \$33.21.

369 31

Kansas—\$2,289.89

Northeastern District, Aid Society: Osawkie, \$5; Christian Workers: Sabetha, \$10; Congregations: Appanoose, \$76; Chapman Creek, \$63.92; East Maple Grove, \$6.50; Olathe, \$30.50; Richland Center, \$21.35; Sabetha, \$44.45; Topeka, \$13.25, Individuals: James Brandt, \$10; Mary Hickerson, \$5; Mrs. Lydia Kimmel, \$10; Mrs. R. A. Mosier, \$10; Reuben Myers, \$25; W. W. Peebler, \$10; Amanda Smith, \$5; Effie Steffy, \$1; G. A. Wingert, \$5; Sunday-schools: Chapman Creek, \$36.08; Servants of the Master Class, Morrill, \$100; Olathe, \$7.20; Richland Center, \$85; Missionary Dept., Morrill, \$63.20.

643 45

Northwestern District, Congregations: Belleville, \$152.25; Maple Grove, \$56; North Solomon, \$56.65; Quinter, \$192.22; Individuals: Mrs. Clara T. Brandt, \$4; C. C. Dell, \$100; B. F. Jamison, \$50.

611 12

Southeastern District, Aid Society: Osage, \$9; Congregations: Grenola, \$17; New Hope, \$50; Osage, \$21; Parsons, \$30.37; Fredonia, \$25; Individuals: S. C. Gilbert, \$5; Lee Harader, \$10; Elizabeth Petterson, \$6; Elder John Shery, Wife and Daughter, \$3; Mrs. Hiram J. Smith, \$5; Fannie Stevens, \$3; Samuel Trimble, \$1; Kathryn Schul, \$18; Sunday-schools: Beginners' Class, Grenola, \$5; Helping Hand Class, Osage, \$5; People of Liberty, \$14.

227 37

Southwestern District, Congregations: Bloom, \$32.39; Conway Springs, \$27.81; East Wichita, \$27.12; Eden Valley, \$27.50; Garden City, \$23.20; Larned, \$68.30; McPherson, \$328.80; Newton, \$29.30; Peabody, \$29.25; Individuals: A Sister of McPherson, \$5; Mary C. Adams, \$11; Jos. Andes, \$10; W. O. and Silva M. Beckner, \$20; S. A. Honberger, \$5; Clyde I. Seitz and Wife, \$25; D. C. Wampler, \$6; J. D. Xoder, \$50; Sunday-schools: Hill Climbers' Class, Conway Springs, \$15; Hutchinson, \$42.53; Willing Workers' Class, Newton, \$4.75; District Conference of S. W. Kans. and Colo., \$20.

807 95

Maryland—\$2,183.10

Eastern District, Aid Society: Westminster, \$105; Christian Workers: Locust Grove, \$6.13; Congregations: Bush Creek, \$124.78; Frederick City, \$100; Locust Grove, \$16.95; Long Green Valley, \$21.61; Meadow Branch, \$20; Monocacy, \$70; Monocacy, \$12; Piney Creek, \$19.45; Pipe Creek, \$78.65; Sams Creek, \$100; Union Bridge, \$41.85; Washington City, \$31; West Point, \$4.30; Individuals: A Brother and Family of Middletown Valley Cong., \$20; Two Sisters of Md., \$5; Carrie I. Cashman, \$5; Mrs. Chas. E. Royer, \$20; W. H. Swam, \$2; Jas. K. Waters, \$6; Sunday-schools: Baltimore Fulton Ave., \$95.79; Green Hill, \$5; Organized Class, Locust Grove, \$10; Junior Boys' Class, Pipe Creek, \$12; Westminster, \$200; Junior Girls' Class No. 2, Westminster, \$1.75; Reaper Class, Union Bridge, \$16.50; Willing Worker Class, Union Bridge, \$10; Mission Study Class, Meadow Branch, \$15; Blue Ridge College, \$116.

1,291 76

Middle District, Congregations: Manor, \$126.26; Beaver Creek, \$30; Beaver Creek, \$20; Longmeadow (Beaver Creek), \$96.56; Manor, \$44.75; Individuals: Bro. A. and Sister B., \$10; A Sister of Hagerstown, \$5; Nannie A. Martin, \$10; J. Edgar Rowland and Wife, \$100; Sunday-schools: Beaver Creek, \$5.50; Hagerstown, \$50; Altruistic Class, Hagerstown, \$95; Seekers Class, Hagerstown, \$10.50; Hagerstown, \$76; Y. M. Bible Class, Hagerstown, \$1; Sunshine Class, Hagerstown, \$5; Manor, \$67.23; Sharpsburg, \$30.

782 80

Western Maryland, Congregations: Bear Creek, \$25.26; Bear Creek, \$16.67; Maple Grove, \$22.11; Mary E. Arnold, \$5; H. S. Coleman, \$4; C. E. Coleman, \$2.50; L. H. Coleman, \$1; Eld. D. M. Merrill and Wife, \$5; Jesse C. Merrill and Wife, \$25; Minnie B. Miller, \$1; Vida Miller, \$0c; Ruth Miller, \$0c.

108 54

Michigan—\$944.88

Aid Societies: Crystal, \$25; Woodland Village, \$10; Christian Workers: Grand Rapids, \$3.56; Congregations: Beaverton, \$2; Crystal, \$36.50; Elsie, \$6.50; Harlan, \$11.50; Lake View, \$45; Lake View, \$16; New Haven, \$14.60; Onekama, \$55; Shepherd, \$115; Sugar Ridge, \$14.83; Woodland Village, \$29.29; Woodland Village, \$8.42; Zion, \$37.05; Individuals: Samuel Bowser, \$12; Mrs. Harry Carmer, \$5; Walter Kimmel, \$25; Mrs. H. C. Lowder, \$2; Olive N. Mote, \$5; Olive N. Mote, \$30; G. Nevinger and Wife, \$10; Bro. H. D. Platt and Family, \$25; A. B. Putterbaugh, \$2; E. C. Rieley and Wife, \$33; J. T. Sherrick, \$10; Adam Tschupp, \$1; Elmer Weaver, \$6; Amanda Wertenberger, \$3; S. White, \$10; Roy Winey, \$5; Sunday-schools: Beaverton, \$10.20; Beaverton Cong. and S. S., \$21.38; Primary Dept., Grand Rapids, \$14.10; Grand Rapids, \$15.95; Bound to Win Class, Grand Rapids, \$0c; Junior Boys, Grand Rapids, \$1.50; Junior Girls, Grand Rapids, \$4.04; Onward Circle, Grand Rapids, \$8.75; Faithful Workers, Grand Rapids, \$23.30; Harvesters, Grand Rapids, \$48.10; Daughters of the King, Grand Rapids, \$50.05; Friendly Bible Class, \$52; Lake View, \$30; Rodney, \$18.50; Woodland Village, \$12.25; Woodland Village, \$19.71.

944 88

Minnesota—\$336.11

Congregations: Bethel, \$13.05; Lewiston, \$33.50; Morrel, \$32.59; Minneapolis, \$35.25; Nemadji, \$17.15; Root River, \$138.87; Individuals: D. Broadwater; and Wife, \$10; John H. Gerdes, \$5; Mr. and Mrs. E. C. Grossnickle, \$25; Mrs. David Whetstone and Daughter, Mrs. George Christiansen, \$10; Sunday-school: Lewiston, \$10.70; Aid Society: Nemadji, \$5, 336 11

Missouri—\$739.20

Middle District, Congregations: Adrian, \$11; Happy Hill, \$1; Happy Hill, \$6.70; Mineral Creek, \$75; Spring Branch, \$16.53; So. Warrensburg, \$5; Individuals: A Sister, \$5; Mamie Fahnestock, \$5; L. G. Harris and Wife, \$12; G. W. Skaggs and Wife, \$10; Sunday-schools: Deepwater, \$10; Kansas City, \$17.35, 174 58

Northern District, Aid Society: Dorcas, Rockingham, \$5; Smith Fork, \$8.45; Congregations: Shelby County, \$20; Rockingham, \$82.60; Smith Fork, \$212.55; Individuals: Mr. and Mrs. F. D. Cline, \$15; Fred Lohman, \$6; George A. Miller, \$25; Amanda McGlothlan, \$5; Sunday-schools: Sister Sallie Newham's Class, Hardin, \$10.25; Sister Kitty Bowman's Class, Hardin, \$16.30; Sister Mary Nicholson's Class, Hardin, \$22; Emma Schildknecht, \$6; Perry Williams, \$13; Organized Class "Merry Maids," Rockingham, \$9.40; Sunbeam Class, Rockingham S. S., \$14.50; North Rockingham Missionary Circle, \$14, 485 05

Southern District, Congregation: Fairview, \$8.55; Individuals: John T. and L. C. Forehand, \$10; S. H. and L. W. Yeater, \$6, 24 55

Southwestern District, Congregations: Carthage, \$15; Oak Grove, \$4.25; Peace Valley, \$11; Individuals: J. T. Argabright and Wife, \$2; W. R. Argabright and Wife, \$2; Nancy Davidson, \$1.50; Sunday-school: Dry Fork, \$19.27, 55 02

Montana—\$34.60

Individuals: Mrs. R. D. Clark, \$5; Mrs. R. D. Clark, \$10; J. A. Miller and Wife, \$5; Samuel S. Shilling, \$1; Sunday-schools: Galpin Union, \$5.75; Nashua Union, \$7.85, 34 60

Nebraska—\$599.55

Aid Society: Octavia, \$40; Congregations: So. Beatrice, \$91.15; Afton, \$15.50; Lincoln, \$31.50; Octavia, \$15; Octavia, \$62; Individuals: Catherine Musselman, \$5; Mrs. A. C. Reins, \$1; J. F. Shuck, \$12; John F. Shuss, \$12; Edgar Stauffer, \$5; Mrs. Glen Terwilliger, \$5; Sunday-schools: Enders, \$10; Juniata, \$7.70; Kearney, \$47.37; Lincoln, \$40.15; South Beatrice, \$199.18, 599 55

North Dakota—\$44.86

Congregation: Brumbaugh, \$11; Individual: Joseph Krepis, \$20; Aid Society, Berthold, \$5; Sunday-school: Willow Grove, \$8.86, 44 86

New Jersey—\$10.00

Individual: J. C. Maugans, 10 00

New Mexico—\$202.95

Congregations: Clovis: \$36.06; Miami, \$7.04; Miami, \$64.85; Individuals: Unknown Donor, \$5; M. L. Emmert, \$10; Sunday-school: Clovis, \$80, 202 95

New York—\$22.10

Individuals: Receipt No. 50623, \$5; H. E. Campbell and Family, \$7; D. L. Cripe and Family, \$5.10; L. B. Hann, \$5, 22 10

North Carolina—\$145.17

Congregations: Melvin Hill, \$51; Mill Creek, \$9.50; Pigeon River, \$4.60; Pleasant Grove, \$14.07; Individuals: W. C. Hinsdale and Wife, \$15; A. C. Rieley, \$20; Ira W. Weidler and Wife, \$25; D. P. Welch, \$6, 145 17

Ohio—\$5,201.24

Northeastern District, Aid Societies: 1st Ashland, \$20; White Cottage, \$10; Christian Workers: Junior Canton City, \$10; Congregations: Akron, \$30; Akron City, \$70.74; Ashland Dickey, \$115.26; Baltic, \$104; Black River, \$130; Black River, \$32.50; Canton City,

\$155.11; Chippewa, \$27.70; Cleveland, \$8.75; Greenwood, \$26.01; Jonathan Creek, \$153.38; Jonathan Creek, \$18.06; Maple Grove, \$90.60; New Philadelphia, \$47; Springfield, \$29; Sugar Creek, \$100; West Nimishillen, \$101; Wooster, \$10; Wooster, \$106; Zion Hill, \$127.98; Individuals: A Sister, \$10; Bertha and Ruth Boron, \$3; Two Sympathizers, \$25; A. H. Brumbaugh, \$5; John S. Furry, \$6; Edwin F. and Mary G. Garman, \$10; Rena Heestand, \$10; Samuel Heestand, \$5; Isaac Hall, \$1; Floyd M. Irvin and Wife, \$5; Mrs. D. F. Kelly, \$1; Irma R. Kurtz, \$16; J. F. Kahler and Wife, \$12; Willis H. Paulus, \$6; Samuel Shoemaker and Wife, \$5; C. Wohlgamuth, \$31; A. D. Helser, \$15; Receipt No. 50713, \$25; Sunday-schools: Little Workers Class, Akron, \$17; Class No. 9, Beech Grove, \$10; Sunshine Circle Class, Black River, \$18; Cleveland, \$18.38, 1,777 47

Northwestern District, Aid Societies: Sand Ridge, \$20; Toledo, \$5; Christian Workers: Black Swamp, \$6.51; Hickory Grove, \$30; Congregations: Baker, \$38.48; County Line, \$15.50; Greenspring, \$101.50; East Swan Creek, \$35; Hicksville, \$21.50; Logan, \$5; Marion, \$28.50; Marion, \$52; Pleasant View, \$5; Pleasant View, \$200; Poplar Ridge, \$52.76; Ross, \$6; Silver Creek, \$82.02; Sugar Creek, \$40; Wyandot, \$82; Individuals: D. S. Early and Wife, \$25; L. F., \$5; L. F., \$10; Jonas and Gertrude Groff, \$25; Adda M. Inboden, \$5; Mrs. I. Inboden, \$3; C. Heckman Leslie, \$10; Ray McDorman and Wife, \$5; Sadie Noffsinger, \$5; Sunday-schools: Hickory Grove, \$108.68; Poplar Ridge, \$53.65; Rome, \$99.65; Sand Ridge, \$20; Toledo, \$5; Walnut Grove, \$70.27, 1,279 02

Southern District, Aid Societies: Covington, \$25; North Springfield, \$25; Sidney, \$25; Toms Run, \$25; Congregations: Bear Creek, \$53.46; Bremen, \$32.60; Brookville, \$23.75; Charleston, \$3; East Dayton, \$28; Eversole, \$50.45; Ft. McKinley, \$151; Greenville, \$143.50; Harris Creek, \$116.12; Lower Stillwater, \$150; Lower Miami, \$11.03; Middle District, \$100; New Carlisle, \$124; New Carlisle, \$51; Painter Creek, \$195.78; Poplar Grove, \$15; Poplar Grove, \$71.35; Pleasant Valley, \$49.25; Springfield, \$20.45; Trotwood, \$76.66; West Dayton, \$40; Individuals: Receipt No. 50288, \$2; A Sister, \$2; Mrs. Sara Bigler, \$2; Annie May Calvert, \$5; R. C. Davidson, \$10; Mrs. M. P. Eidemiller, \$6; Mr. and Mrs. W. C. Gammon, \$5; Carl Graf-ton, \$10; Lucinda Ann Hixson, \$10; Mrs. Harry Mote, \$10; J. Quinter Neher, \$5; Geo. Zumbum and Wife, \$5; M. Edith Riley, \$5; Rev. J. M. Pittinger, \$50; Hattie Spengler, \$9; Harvey M. Stover, \$5; Geo. W. Stump and Wife, \$10; Mary Weisenbarger, \$5; Sunday-schools: Primary Class, Camden, \$2.10; Castine, \$20.50; Cedar Grove, \$14.30; Donnels Creek, \$45; Greenville, \$24.75; Primary Department, Lower Miami, \$6; Primary Dept., Birthday Offerings, New Carlisle, \$1.32; Junior Mission Study Class, Painter Creek, \$101.06; Painter Creek, \$90.75; Painter Creek, \$11; Pleasant Hill, \$53.57; Junior Sunshine Class, Red River, \$12, 2,144 75

Oklahoma—\$384.65

Congregations: Antelope Valley, \$8; Thomas, \$160.05; Washita, \$45; Individuals: Kate and Clyde Beckner, \$12.60; Lucetta Burk, \$5; L. M. Dodd and Wife, and F. Boone and Wife, \$5; Ella Garst, \$1; D. G. Ginder, \$5; Anna M. Goodman, \$5; J. L. Holsinger, \$20; Mrs. J. K. Latimer, \$5; Mr. and Mrs. E. L. Lawyer, \$10; A. and S. B. Leedy, \$12; I. H. Metzler, \$45; Mrs. Nettie Murray, \$6; Mrs. P. A. Richert, \$2; R. S. Rust, \$5; Mrs. E. Sealock, \$3; G. E. Wales, \$5; Sunday-school: Bartlesville, \$25, 384 65

Oregon—\$93.33

Congregations: Albany, \$7; Mabel, \$15.50; Myrtle Point, \$16.03; Newberg, \$41.30; Myrtle Point, \$13.50, 93 33

Pennsylvania—\$11,530.72

Eastern District, Aid Societies: Annville, \$10; Elizabethtown, \$20; Ephrata, \$100;

<p>Congregations: Annville, \$310; Big Swatara, \$149.36; Conewago, \$100; Elizabethtown, \$246; East Fairview, \$48.66; Fredericksburg, \$93; Hatfield, \$98.80; Heidleberg, \$78.75; Indian Creek, \$266.68; Lebanon, \$7.71; Litzitz, \$54.03; Little Swatara, \$94; Maiden Creek, \$51.50; Mechanic Grove, \$100.42; Midway, \$128; Mingo, \$31.21; Milbach, \$25; Mountville, \$163.12; Myerstown, \$119.25; Peach Blossom, \$59.69; Richland, \$207.33; Spring Creek, \$436.45; Spring Grove, \$45.90; White Oak, \$207.25; Individuals: A Brother of Myerstown, \$50; A Brother and Sister, \$4; A Sister, \$25; Receipt No. 49980, \$25; Receipt No. 50214, \$6; Elizabeth W. Keller, \$25; Mary W. Light, \$1; Henry H. Reber and Family, \$25; Anna E. Shank, \$1; Elmer A. Shirk and Wife, \$5; Mrs. Ella E. Winger, \$5; Lizzie S. Will and Daughter, Minnie, \$30; Sunday-schools: Elizabeth Hollinger's Adult Girl's Class, Annville, \$10.30; Baumstown, \$15.12; Ephrata, \$100; Mountsville, \$50; Mountsville, \$10; Elizabeth Blauch's Sisters Class, \$20.50; Quakertown S. S. and Cong., \$100; Ranks-town, \$20.35; Stonetown, \$6.43, 3,786 81</p>	
<p>Middle District, Aid Societies: Spring Run, 5; Spring Run, \$10; Congregations: Carson Valley, \$7.50; Clover Creek, \$163.25; Crossroads (Clover Creek), \$157; Fairview, \$54.50; James Creek, \$20; Koontz, \$48; Lew-istown, \$52.07; Martinsburg, \$1; Pine Glen (Spring Run), \$44.50; Roaring Spring, \$100; Smithfield, \$51.07; Spring Run, \$26.68; Spring Run, \$28.25; Spring Run, \$51.55; Stoners-town, \$38.11; Williamsburg, \$32.10; Wood-bary, \$61.70; Upper Claar, \$60; Individuals: Mrs. Francis Gartland, \$6; No. 1022, \$6; Mrs. Harry Bechtel, \$2; Chas. Boor, \$2; O. S. Carle, \$10; L. Chester England, \$5; Minnie Funk, \$1; Ira Grubb, \$50; Mary A. Kinsey, \$10; Mrs. D. A. Stayer, \$3; Sunday-schools: Bethel (Yellow Creek), \$7; Burnham, \$10; Clover Creek, \$13; Cross-roads (Nokesville), \$10; Ladies' Bible Class, Dry Valley, \$10; Work and Win Class, Lew-istown, \$10; Lewistown, \$44.02; Pine Glen (Spring Run), \$10; Replogle (Woodbury), \$13.50; Riddlesburg, \$35; Roaring Spring, \$25; Soul Winners' Class, Spring Run, \$4; Spring Run, \$15; Yellow Creek, \$50; Little Missionaries at Spring Run, \$15; Little Mis-sionaries, Spring Run, \$10, 1,388 80</p>	
<p>Southeastern District, Congregations: 1st Philadelphia, \$75; Coventry, \$87.62; German-town, \$403.77; Calvary Mission, Philadelphia, \$75; Harmonyville, \$6; Parker Ford, \$87.62; Royersford, \$20; Individuals: A Sister, \$5; Ida K. B. Hetric, \$25; Vanie Keim, \$2; Susie L. Marshall, \$3; Sunday-schools: Green Tree, \$10; Royersford, \$30, 830 01</p>	
<p>Southern District, Aid Society: East Ber-lin (Upper Conewago), 25; Christian Work-ers: Gettysburg, \$30; Congregations: Antietam, \$2; Antietam, \$19; Antietam, \$210.76; Back Creek, \$69.41; Carlisle, \$56.85; Falling Spring, \$135; Falling Spring, \$6; Farmer Grove (Perry), \$16.40; Hanover, \$41.19; Lost Creek, \$3.25; Lost Creek, \$18; Mercersburg, \$24; Shippensburg, \$13; Sugar Valley, \$13.82; Upper Conewago, \$222.06; Upper Cumber-land, \$73.62; Upper Codorus, \$70.25; Upper Conewago, \$20.04; Upper Cumberland, \$220.43; Individuals: A Sister, \$5; A Bro., \$15; A Sister, \$10; Receipt No. 50110, \$10; Receipt No. 49936, \$100; Receipt No. 50518, \$40; Mrs. S. Bashor, \$5; Jennie Beaver, \$2; D. E. Brown and Wife, \$20; Maggie E. Clap-per, \$5; M. A. Davis, \$20; Mrs. M. B. Ditt-mer, \$2; E. J. Egan and Wife, \$40; Mrs. H. H. Hershey, \$5; G. W. Harlacher, \$10; J. S. Harley, \$5; Paul Roth, \$2; Sunday-schools: Brown's Mill, Falling Spring, \$38.17; Black Rock, \$25; Codorus, \$110.39; Chestnut Grove, \$5; East Berlin (Upper Conewago), \$15; East Berlin (Upper Conewago), \$200; East-ville (Sugar Valley), \$35; Five Point (Up- per Conewago), \$3.03; Fairview, \$119.12; Free Spring, \$17.67; Friends Grove (Marsh Creek), \$12; Gettysburg (Marsh Creek), \$25; Willing Workers' Class, Hampton, \$5; Lati- more (Upper Conewago), \$61.69; Melrose,</p>	
<p>\$10; Pleasant View, \$4.35; Always Willing Class, Waynesboro, \$120; Young Men's Bi-ble Class, Waynesboro, \$5; Waynesboro, \$200; Shanks (Back Creek), \$67.50, 2,670 00</p>	
<p>Western District, Aid Societies: Maple Glen, \$10; Roxbury, \$25; Christian Work-ers: Berkey, \$4.35; Fairchance Mission, \$10; Congregations: Elk Lick, \$128.14; Maple Spring (Quemahoning), \$50; Montgomery, \$83; Pike (Brother's Valley), \$100.59; Pur- chase Line, \$172; Roxbury (W. Johnstown), \$46.10; Johnstown Roxberry, \$32; Scalp Lev- el, \$87.11; Shade Creek, \$73.16; Shade Creek, \$70.65; Ten Mile, \$36; Uniontown (George's Creek), \$19.42; Viewmont, \$3; Windber, \$141.20; Individuals: A Friend, \$10; A Sis- ter, \$5; A Brother and Family, \$100; J. C. Ankeny and Wife, \$10; Andrew Chris and Wife, \$100; Mrs. E. S. Guyer, \$5; Mrs. Sallie A. Helman, \$100; Silas Hoover, \$5; Mr. and Mrs. E. M. Knepper, \$25; D. F. Lepley, \$50; Mrs. D. F. Lepley, \$30; F. B. Myers, \$3; Harriet Reed, \$25; Mr. and Mrs. G. S. Rie- man, \$12; Melita V. Ripple and Julia Long- eanecker, \$2; Amanda Roddy, \$10; C. E. Schult and Wife, \$25; Sylvanus Thomas, \$5; Wm. Thomas, \$5; Elmer Walker, \$2.62; Elmer Walker, \$12; Sunday-schools: Beach- dale (Berlin), \$35; Conemaugh, \$76.29; Dia- mond (Manor), \$25; Fairview (George's Creek), \$125; Greenville (Rockton), \$10; Rockton, \$56.81; Greensburg, \$61; Oriental Bible Class, Hooversville (Quemahoning), \$18; Maple Glen, \$100; Meyersdale, \$57.50; Meyersdale, \$110.61; Meyersdale, \$7; Pur- chase Line, \$50; Penn Run, \$17.28; Ever Faithful Bible Class, Red Bank, \$3.50; Men's Organized Bible Class, Red Bank, \$15.50; Ladies' Organized Bible Class, Red Bank, \$19; Rockton, \$9.49; Rockton, \$12.70; Roxbury, \$306.34; Salem, \$10; Summit, \$54.26; Summit, \$33.48; Busy Bee Class, Summit, \$10, 2,855 10</p>	
<p>South Carolina—\$6.00 Sunday-school: Brooklyn, 6 00</p>	
<p>South Dakota—\$28.00 Congregation: Independence, \$3; Individ- ual: E. O. Slater, \$25, 28 00</p>	
<p>Tennessee—\$590.38 Congregations: Beaver Creek, \$6.50; Lime- stone, \$20; Pleasant Hill, \$118; Mountain Valley, \$43.10; Pleasant View, \$21.35; Haw- thorne, \$10; Limestone, \$20; Knob Creek, \$30; Individuals: Methodist Sister, \$10; J. A. Alley, \$3; F. G. Davis, \$3; Mrs. J. J. and Ruth Emmert, \$5; Mrs. M. M. Fine, \$1; Mrs. Mary Kitsmiller, \$5; Homer Sells and Wife, \$5; Mrs. M. E. Shadow, \$1; Mrs. M. E. Shadow, \$1; Mrs. T. H. Sizemore, \$10; Lucy A. Slagle, \$1; Mrs. Hester Whson, \$1; Virginia W. White, \$200; Mrs. E. T. Wine, \$2; F. G. Wine, \$15; W. C. Young and Wife, \$13.70; Sunday-schools: Pleasant Val- ley, \$36.35; Meadow Branch, \$8.38, 590 38</p>	
<p>Texas—\$177.75 Congregations: Manvel, \$51; Pleasant Grove, \$16.25; Individuals: Mrs. A. Rupp, \$25; C. M. Kidwell, \$2.50; D. Z. Ferguson and Family, \$20; A Brother and Sister, \$10; Vincent M. Clark, \$1; Sister I. M. Clark, \$1; D. H. Clark, \$1; D. S. Bowman, \$50, 177 75</p>	
<p>Virginia—\$6,075.50 Eastern District, Congregations: Lower Union (Locust Grove), \$15; Midland, \$14.41; Nokesville, \$29.34; Nokesville, \$15.45; Man- assas, \$75.29; Midland, \$19.65; Individuals: Carl F. Miller, \$5; G. E. Garman, \$5; Mason Bros., \$7; Emra Weimer, \$6; Henrietta E. Heddings, \$6; Carrie S. Pence, \$10; S. C. Harley, \$52; J. A. Miller, \$5; B. F. A. My- ers, \$10; Students and Faculty of Daleville College, \$300; Sunday-schools: Mt. Hermon (Midland), \$17.50; Trevilian, \$14.75, 607 39</p>	
<p>First District, Aid Society: Roanoke, \$25; Congregations: Cloverdale, \$118.26; Chesnut Grove, \$12; Chestnut Grove, \$119.91; Dale- ville, \$118.31; Green Hill, \$16.17; Roanoke City, \$366.57; Crab Orchard, \$15.51; Mt. Joy, \$22; Troutville, \$162.59; Individuals: Mrs. B. H. Funk, \$15; Miss Mary B. Funk, \$2; Miss</p>	

Grace Funk, \$2; Miss Miriam Marshall, \$1; Mrs. C. D. Hylton, \$5; Mrs. Martha A. Riner, \$10; Mrs. D. L. Carter, \$12; Eld. J. S. Zigler, \$18; J. H. Wells and Wife, \$10; Mrs. J. W. Mangus, \$10; A. M. and E. J. Scagg, \$10; J. H. Brubaker, \$10; J. T. Shepherd, \$5; Mrs. Mary Tucker, \$5; Sunday-schools: Pleasant View (Chestnut Grove), \$8.72; New Bethel (Troutville), \$14.92; Sunbeam Class, Selma, \$2; Johnsonville, \$7; Bethesda, \$92; Cloverdale, \$300,

1,515 96 Northern District, Aid Societies: Dayton (Cooks Creek), \$20; Mt. Zion (Greenmount), \$10; Linville Creek, \$26; Linville Creek, \$60; Green Mount, \$10; Congregations: Cooks Creek, \$217.91; Flat Rock, \$52.22; Greenmount, \$90; Linville Creek, \$77.36; Mt. Zion (Greenmount), \$15.41; Mt. Grove, \$6; Mill Creek, \$41.22; Green Mount, \$68.19; Cooks Creek, \$110.47; Mill Creek, \$33; Individuals: No. 47, \$12; Herman and Flora Myers, \$10; Receipt, No. 50232, \$5; E. E. Scott, \$3; Wm. J. Gochenour, \$100; Jos. P. Showalter and Daughter, \$10; Sunday-schools: Timberville, \$110; Valley Pike (Woodstock), \$54; Class No. 2, Mt. Olivet, \$3.25; Linville Creek, \$126.77; Sunnyside, \$110,

1,381 80 Second District, Aid Society: Summit, \$100; Congregations: Summit, \$132.93; Middle River, \$127.30; Elk Run, \$24.33; Moscow (Elk Run), \$34; Bridgewater, \$32.66; Forest Chapel, \$100; Staunton, \$15; Barren Ridge, \$28.40; Lebanon, \$147; Pleasant Valley, \$78.96; Chimney Run, \$4.84; Individuals: E. A. Neff, \$6; Geo. A. Phillips, \$10; Mrs. J. S. M., \$2; Barbara V. Ringgold, \$25; D. Arlie Cline, \$4; Anetta Cupp, \$2; J. R. Click, \$6; Ada Ginger, \$0c; P. E. Ginger, \$2.50; J. B. Coffman, \$10; H. M. Garber, \$10; John D. Wampler, \$1; Sunday-schools: Elementary Dept., Summit, \$11.50; Mt. Vernon, \$114.23,

1,310 15 Southern District, Aid Societies: Antioch, \$12.50; Antioch, \$4.50; Christian Workers: Schoolfield, \$33.47; Congregations: Cedar Bluff (Bethlehem), \$28; Bethlehem, \$83.82; Cordorus, \$305.11; Topeco, \$42.27; Redoak Grove, \$11.53; Blackwater Chapel, \$29.65; Germantown, \$269.05; Ewing, \$8; Antioch, \$106; Cedar Bluff (Bethlehem), \$70; Coulson, \$20; Bethlehem, \$110; Individuals: M. N. Riely, \$25; Unknown Donor of Bridgewater, \$5; W. H. Lintecum, \$4; Sarah J. Hylton, \$5; A. N. Hylton and Wife, \$9; Sarah J. Hylton, \$4; W. O. Hall, \$15; Sunday-schools: Boone Mill Union, \$41; Primary S. S. Classes, Pleasant Hill, \$6; Laurel Branch Missionary League, \$12.30,

1,260 20 Washington—\$395.87 Congregations: Yakima, \$120; Seattle, \$38; Sunnyside, \$52.50; First Spokane, \$10; Forest Center, \$18; White Stone, \$12.60; Forest Center, \$17.25; Sunday-schools: East Wenatchee, \$40; Wenatchee, \$70; North Spokane, \$17.52,

395 87 West Virginia—\$1,119.05 First District, Aid Society: Eglon, \$40; Congregations: Allegheny Cong. and S. S., \$29.27; Beaver Run, \$30; Bethel, \$9.60; Eglon, \$87.80; Greenland, \$28.50; Old Furnace, \$20; Sandy Creek, \$228.03; Individuals: W. W. Bane and Wife, \$50; Cora A. Harman, \$30; Jesse Harman, \$25; S. F. Guthrie, \$5; I. Wm. Sites, \$21; A Sister, \$10; W. R. and Emma Dove, \$50; Bruce-ton Branch American Red Cross, \$250; Beaver Run Day School, \$11; Jolly Mt. Boys and Girls' Club, \$10; Sunday-school: Harness Run, \$40,

975 20 Second District, Individuals: J. W. and Elva May Hevener, \$5.35; Jesse Judy and Wife, \$3; Alva and Verna May Tenny, \$20; Sunday-schools: Beans Chapel, \$15.50; Pleasant Valley, \$100,

143 85 Wisconsin—\$117.25 Congregations: Chippewa Valley, \$8.75; Rice Lake, \$5; S'anley, \$60; Worden, \$35.50; Individuals: A. P. Sommers, \$5; Sarah E. Wilson, \$3,

117 25 Total for the month,\$50,807 52

Total previously reported, 27,714 21
Total for the year,\$78,521 73

CHINA HOSPITAL

Iowa—\$17.00 Northern District, Sunday-school: Spring Creek, 17 00
Total for the month,\$ 17 00
Total previously reported, 00

Total for the year,\$ 17 00

PING TING DISPENSARY

Transferred from Forward Movement, .. 90 00
Total for the month,\$ 90 00
Total previously reported, 00

Total for the year,\$ 90 00

SWEDEN MISSION

Illinois—\$1.00 Northern District, Congregation: Elgin, .. 1 00
Ohio—\$7.50 Northeastern District, Individual: No. 50713, 7 50

Total for the month,\$ 8 50
Total previously reported, 19 15

Total for the year,\$ 27 65

DENMARK MISSION

Ohio—\$7.50 Northeastern District, Individual: No. 50713, 7 50

Total for the month,\$ 7 50
Total previously reported, 62 99

Total for the year,\$ 70 49

AFRICAN MISSION

Pennsylvania—\$2.00 Southern District, Individual: Blanch Griest, 2 00

Total for the month,\$ 2 00
Total previously reported, 1,016 40

Total for the year,\$ 1,018 40

OKLAHOMA MEMORIAL BOARDING SCHOOL

Oklahoma—\$10.00 Individuals: Mr. and Mrs. J. H. Morris, 10 00

Total for the month,\$ 10 00
Total previously reported, 147 26

Total for the year,\$ 157 26

STUDENT FELLOWSHIP FUND

Virginia—\$100.00 Eastern District: Hebron Seminary, 100 00

Total for the month,\$ 100 00
Total previously reported, 8,303 97

Total for the year,\$ 8,403 97

STUDENT LOAN FUND

Illinois—\$2.00 Northern District, Individual: Lydia Bricknell, 2 00

Ohio—\$10.00 Northeastern District, Individual: A. D. Helsler, 10 00

Indiana—\$75.00 Middle District, Sunday-school: Spring Creek, 75 00

Total for the month,\$ 87 00
Total previously reported, 401 60

Total for the year,\$ 488 60

AID SOCIETY FOREIGN MISSION FUND

Illinois—\$20.00 Aid Societies of No. Ill. and Wis., 20 00

Iowa—\$25.00 Aid Societies of No. Iowa, Minn. and So. Dakota, 25 00

Kansas—\$30.00			
Aid Societies of Northeastern Kansas, ..	30	00	
Ohio—\$33.00			
Southern District, Aid Society: Painter Creek, #23; Individual: Martha Smith, #10,	33	00	
Oklahoma—\$6.00			
Aid Society: Guthrie,	6	00	
Nebraska—\$90.00			
Aid Societies: Bethel, #30; Octavia, #30; South Beatrice, #30,	90	00	
Transferred from Forward Movement, ..	50	00	
Total for the month,	\$	254	00
Total previously reported,		2,272	17
Total for the year,	\$	2,526	17
HOME MISSIONS			
Iowa—\$2.00			
Southern District, Individual: Jemima Kob,	2	00	
Illinois—\$1.20			
Northern District, Sunday-school: Elgin,	1	20	
Total for the month,	\$	3	20
Total previously reported,		1,800	89
Total for the year,	\$	1,804	09
RELIEF AND RECONSTRUCTION REPORT FOR DECEMBER, 1920			
ARMENIAN AND SYRIAN RELIEF			
California			
McFarland Cong., \$55.95; Edmond Taylor, La Verne, #300,	355	95	
Colorado			
Colorado Springs Cong., #38; Rocky Ford Church, #302; Colorado Springs Church, #13,	353	00	
Illinois			
Oakley S. S., #27.16; Elgin S. S., #3.95; Old Men's S. S. Class, La Place, #10; Coal Creek Church, #21.32; Primary Department, Milledgeville, #3.92,	66	35	
Indiana			
Young People's Class, Noblesville, \$8.50; Mount Pleasant S. S., #60; M. A. Harbaugh, South Bend, #5; North Liberty S. S., #20.68; Raymond Stout, South Bend, #10; Ladoga Church, #36; Indianapolis S. S., #12.30; Elkhart City S. S., #25; Gravelton Aid Society, #50; Pleasant View Church, #11.76; A Brother, Wabash, #5; Ethel Fifer, Butler, #1; C. M. Wenger, South Bend, #60; Ira Bechtel, South Bend, #5; Middlebury Church, #39.50; Goshen City S. S., #10; Women's Bible Class, South Bend, #20; Live Wire S. S. Class, Courter S. S., #30; Maggie Johnson, South Bend, #60; Pleasant Hill Church, #10; Buck Creek Church, #28.35,	508	09	
Iowa			
W. H. Royer and Wife, Dallas Center, #10; Council Bluffs Cong., #4.45,	14	45	
Kansas			
Samuel Trimble, Bayard, #1; Maple Grove Church, #10,	11	00	
Maryland			
Fulton Ave., Baltimore S. S., #31.92; Gleaners' S. S. Class, #10; Denton Cong., #30.62; Sams Creek Cong., #25; Green Hill S. S., #5; Edgewood S. S., #57.80; Beaver Dam Cong., #38.29; Brownsville Cong., #106.40,	305	03	
Michigan			
Onekama, Church and S. S., #40; J. F. Sherrick, Middleton, #10; Elsie Cong., #6.50; Long Lake Church, #5.02; Zion Cong., #37.05,	98	57	
Minnesota			
Ever Ready S. S. Class, Worthington, #60; Root River Cong. and S. S., #143.88,	203	88	
Missouri			
Warrensburg City Church,	7	50	
Nebraska			
Octavia S. S., #38.24; Omaha Church, #19; Afton Church, #95.01,	152	25	
Ohio			
Hickory Grove S. S., #25.86; Young Men's			
and Ladies' Class, Wooster, #15; East Nimi-shillen Church, #239.58; The Self Denial Class, Akron, #7; P. F. Dukes and Wife, #5; Cincinnati Cong., #35.30; Akron City Cong., #50.75; West Charleston Cong., #60,	438	49	
Oklahoma			
Washita Cong.,	10	00	
Oregon			
Mabel Cong., #3; Mabel S. S., #27,	30	00	
Pennsylvania			
Harmonyville S. S., #70; Ida K. B. Hitric, Parker Ford Cong., #50; Upper Dublin Cong., #45; Pike Church, S. S., Middle Creek Cong., #20.25; Martinsburg S. S., #94.17; Altoona Church, #152.87; Shippensburg S. S., #50.50; Shippensburg Church, #27.85; Carson Valley Church, #13; Brother and Sister N. H. Blough, #25; Rastville S. S., Sugar Valley Cong., #15; Antietam Cong., #20; Woodbury Cong., #205.38; Waynesboro Church, #123; Ligonier S. S., #12.24; Ligonier Church, #45.40; Ligonier C. W. Society, #2.36; Connellsville Church, #19.50; Hanover Cong., #55.38; Sisters' Aid Society, Maple Spring Church, #30; McClure S. S., #9; Waynesboro S. S. and Antietam Cong., #439.58; Brother and Sister Wm. I. Book, West Philadelphia, #10; Diamondville S. S., #66; Adult Bible Class, Penn Run, #25; Young People's Class, Penn Run, #10; Burnham Church and S. S., #50; James Creek Cong., S. S., and C. W. Society, #20; Royersford S. S., #42.50; Springfield Church, #45; Hatfield Church, #49.41; Paxton S. S., Big Swatara Church, #30; Ridgely Church, #53.25; Midway S. S., #30; Mercersburg Mission, #24; Curryville S. S., #60; Antietam Cong., #217.95; A Friend, Elizabethtown, #25; Martha Umble, Markleysburg, #25; Wolgmoor S. S., Lower Conewago Cong., #11; Sisters' Aid Society, Ephrata Church, #100; Georges Creek Cong., Uniontown House, #26.48; Back Creek Cong., #6.15; Grace Berkey, Hooversville, #5; Queen Ch., #5; Maple Springs S. S., #130; Black Rock Cong., #31,	2,623	22	
Virginia			
Middle River Cong., #102.86; Sangersville Cong., #86.56; Chimney Run Cong., #4.83; Pleasant Valley Cong., #63.35; Benj. Wine, Broadway, #10; Summit S. S., Elementary Dept., #60,	327	60	
Washington			
Spokane S. S., #17.53; Forest Center S. S., #54.48,	72	01	
Total for the month of December,	\$	5,577	39
JEWISH RELIEF			
California			
La Verne Church,	5	00	
Total for month of December,	\$	5	00
FRENCH RELIEF			
Virginia			
Elementary Dept. of Summit S. S.,	36	50	
Total for month of December,	\$	36	50
LOCAL CHARITY			
Illinois			
Elgin S. S.,	3	00	
Total for month of December,	\$	3	00
EUROPEAN CHILDREN RELIEF			
Illinois			
Mahlon W. Butterbaugh, Mt. Morris, #15; Elgin S. S., #13,	28	00	
Indiana			
Center Congregation,	21	00	
Pennsylvania			
Royersford S. S., #15; First Ch., Philadelphia, #195.88,	210	88	
Virginia			
P. E. Ginger, Warm Springs,	2	50	
Washington			
Mrs. Rhoda Deaton, Colfax,	10	00	
Total for the month of December,	\$	272	38

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
OTHOW WINGER, North Manchester, Ind.

CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
J. J. YODER, McPherson, Kansas.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHOW WINGER, Vice-President.
J. H. B. WILLIAMS, Secretary-Treasurer.
Editor, the Visitor.

H. SPENSER MINNICH, Missionary Educational Secretary.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, per Hordum

Glasmire, W. E.
Glasmire, Leah S.

Bedsted St., Thy, Denmark

*Esbensen, Niels
*Esbensen, Christine

SWEDEN

Früsgatan No. 1, Malmö, Sweden

Craybill, J. F.
Craybill, Alice M.

On Furlough

Buckingham, Ida, Oakley, Ill.

CHINA

Ping Ting Hsien, Shansi, China

Bowman, Samuel B.
Bowman, Pearl S.
Blough, Anna V.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Mitzger, Minerva
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Cop-pock
Wampler, Dr. Fred J.
Wampler, Rebecca C.
Ullom, Lulu

North China

Language School, Peking, China

Cline, Mary E.
Horning, Dr. D. L.
Horning, Martha Daggett
Miller, Valley
Smith, W. Harlan
Smith, Frances Sheller

Liao Chou, Shansi, China

Cripe, Winnie E.
Flory, Raymond C.
Flory, Lizzie N.
Hutchison, Anna
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Myers, Minor M.
Myers, Sara Z.
Schaeffer, Mary

On Fun, Shan Tai, Sunning, Canton, China

*Gwong, Moy

On Furlough

Brubaker, Dr. O. G., No. Manchester, Ind.
Brubaker, Cora M., No. Manchester, Ind.
Horning, Emma, 5452 Kimbark Ave., Chicago, Ill.
Vaniman, Ernest D., La Verne, Calif.
Vaniman, Susie C., La Verne, Calif.

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India

Arnold, S. Ira
Arnold, Elizabeth
Grisso, Lillian
Lichty, D. J.
Miller, Eliza B.
Miller, A. S. B.
Miller, Jennie B.
Summer, Benjamin F.
Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kingery, Pearl Blanche
Kintner, Elizabeth
Mohler, Jennie
Nickey, Dr. Barbara M.
Ross, A. W.
Ross, Flora N.

Prospect Point, Landour Mussoorie, United Provinces, India

Miller, Sadie J.
Dahanu, Thana Dist., India
Alley, Howard I.
Alley, Hattie Z.
Blickenstaff, Verna M.
Butterbaugh, Andrew G.

Butterbaugh, Bertha L.
Ebbert, Ella

Jalalpur, Surat Dist., India

Replogle, Sara G.
Shumaker, Ida C.

Novsari, Surat Dist., India

Forney, D. L.
Forney, Anna M.

Vada, Thana Dist., India

Brown, Nettie P.
Brumbaugh, Anna B.
Garner, H. P.
Garner, Kathryn B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Powell, Josephine
Shull, Chalmer G.
Shull, Mary S.

Post: Umalla, via Anklesvar, India

Himmelsbaugh, Ida
Holsopple, O. A.
Holsopple, Kathren R.

Vyara, via Surat, India

Blough, J. M.
Blough, Anna Z.
Long, I. S.
Long, Effie V.
Mow, Anetta
Wagoner, J. Elmer
Wagoner, Ellen H.

On Furlough

Cottrell, Dr. A. R., North Manchester, Ind.
Cottrell, Dr. Laura M., N. Manchester, Ind.
Eby, Anna M., Trotwood, Ohio
Emmert, Jesse B., Huntingdon, Pa.
Emmert, Gertrude R., Huntingdon, Pa.
Kaylor, John I., Huntingdon, Pa.
Kaylor, Ina Marshburn, Huntingdon, Pa.
Pittenger, J. M., Pleasant Hill, Ohio
Pittenger, Florence B., Pleasant Hill, Ohio
Royer, B. Mary, Richland, Pa.
Stover, W. B., Mt. Morris, Ill.
Stover, Mary E., Mt. Morris, Ill.
Swartz, Goldie E., 3435 Van Buren St., Chicago, Ill.
Widdowson, Olive, 541 Lexington Ave., N. Y. C.

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

*Native workers trained in America.

The Mission Study Courses

STUDY BOOKS FOR ADULTS

(Select one of the following for your class study)

Taking Men Alive, by Trumbull,	\$1.15
A Better World, by Dennett,	1.50
Christian Heroism, by Royer, .....	.75
Ancient Peoples at New Tasks, by Price, .....	.75

READING BOOKS FOR ADULTS

(The following books are to be read for one year's credit)

Shepard of Aintab, by Riggs,	\$.75
The Book of Personal Work, by Faris,	1.25
Argonauts of Faith, by Matthews,	1.50
Sadhu Sundar Singh, by Parker,	1.25

STUDY BOOKS FOR JUNIORS

(The term Junior is inclusive of all between primary and adult age)

Primary Folks at Mission Study, by Eisenbise,	\$.50
Junior Folks at Mission Study—China, .....	.60
Junior Folks at Mission Study—India, by Berkebile, .....	.60

READING BOOKS FOR JUNIORS

(The following books are to be read for one year's credit)

Lamp Lighters Across the Sea, by Applegarth,	\$.60
Fez and Turban Tales, by Blake, .....	.75
Frank Higgins, the Trail Blazer, by Whittles, .....	.75
Stories from Far Away, by Pierce and Northrop,	1.25

For further information send for a free copy of the Mission Study Prospectus—V

General Mission Board

of the CHURCH *of the* BRETHREN
INCORPORATED

ORG'D
1847
SINCE
1858

\$1,356,559.81

The total amount of assets as of November 30, 1920 we hold, and backing every dollar invested with us for which we pay life annuity.

Get connected with a growing, "going concern"; besides, if you want a thing well done do it yourself.

WHY let strangers administer your estate?
WHY let strangers provide for your family?
WHY let strangers pay your benevolencés?

Be Your Own Executor

INVEST IN OUR ANNUITY BONDS

Write for Booklet V211

General Mission Board

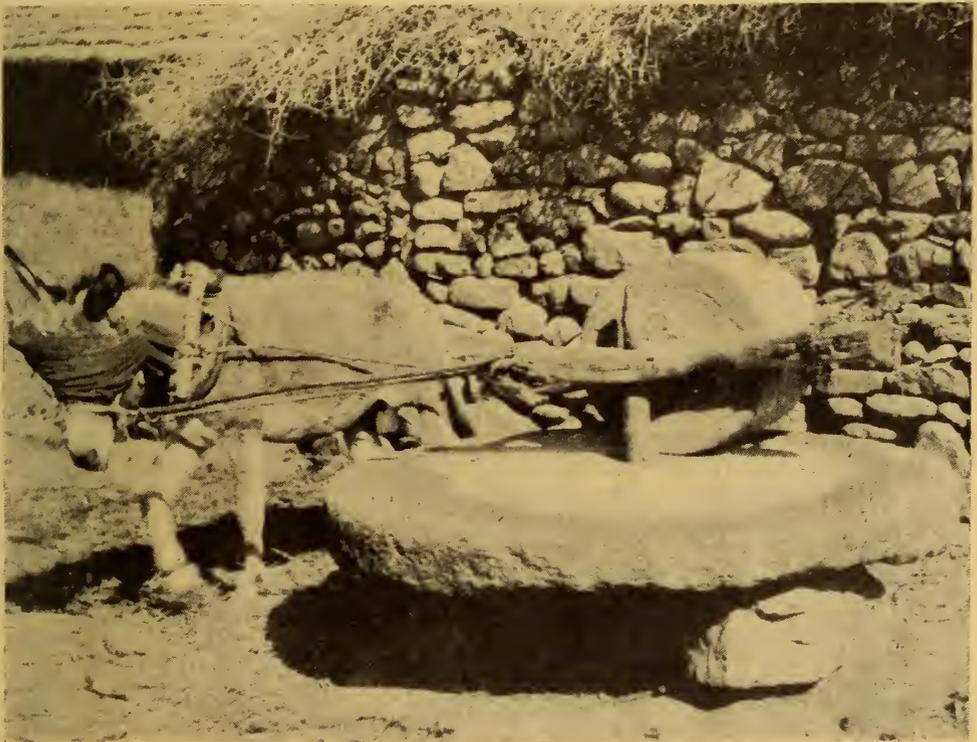
of the CHURCH *of the* BRETHREN
INCORPORATED

Elgin, Illinois,

28796 KINSIE, EZRA D V
APR 3435 VAN BUREN ST.,
1921 CHICAGO, ILL

THE MISSIONARY Visitor

Church of the Brethren



A ROLLING MILL IN CHINA

Guess why the donkey is blindfolded. By covering the animal's eyes his master can leave and do other work, the donkey thinking his master is near to strike him if he doesn't keep going all day long.

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

Subscription Terms

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in EACH donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When making change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for March, 1921

EDITORIAL,	65
ESSAYS—	
A Visit to South China, By J. H. B. Williams,	68
Bulsar Language School, By Jennie Blough Miller,	71
My First Two Days in India, By J. E. Wagoner,	72
The Smell of Tar in Mission Work, By J. F. Graybill,	74
Tag Day in Chinese Cities for Famine Victims,	75
China Notes for December, By Anna M. Hutchison,	75
December India Notes, By Anetta C. Mow,	77
HOME FIELDS,	79
The Homeland as a Foreign Missionary Sees It, By J. B. Emmert, ..	80
A Negro Vacation Church School, By Elsie N. Shickel,	82
A Suggested Rural Life Library of Seven Books,	83
THE JUNIOR MISSIONARY—	
When the Moon Got Into Trouble, By V. Grace Clapper,	84
A Little Castaway, By Mrs. Minnie E. Bright,	85
FINANCIAL REPORT,	88

EDITORIALS

"In the morning, a great while before day, he rose up and went out, and departed into a solitary place, and there prayed." If you have a hard task before you, or feel that you are not accomplishing your work as you should, there is a good suggestion in the recipe given by the Master. Would you like to have that free-from-care spirit, that exuberance of youth, when at Christmas you went over the river and through the woods to grandmother's house? Then try this communion alone with God at an early hour in the morning. To make sure of results be certain that all the personal feelings against your neighbors that weight you down are unloaded.



All men have their failures. Some do not realize that they have failed, and are satisfied; others realize they have failed and are disheartened or indifferent to it; while others realize the failure and derive from it a fresh courage and determination. The distinct failure of the salesman's first week inspired him with the zeal to make the second week a glorious success. A stenographer lost her first position because of inefficiency, which caused her to continue her school work, and now she holds a position paying twice as much as the one she lost. A Sunday-school teacher was excused from his task by the Board of Religious Education in a local Sunday-school. This event brought him to a realization of some of his failures and he is again teaching, with those failures remedied.



What is a locomotive? It is an idea of George Stephenson's, improved, clothed in iron, and driven by steam. What is a missionary? It is the mind of the Master transmitted to the mind of a man with a body that is consecrated to the will of God, doing untiringly service that is in accord

with the life of Jesus Christ. What is the purpose of the church? To preach Christ. What is the purpose of every Christian life? To make Christ known throughout the world. As a Christian what does God want me to do? To make money? Perhaps so, provided I use it to extend the influence of Christ throughout the world. Does God want me to win social prominence, to take college degrees, to drive a seven-passenger automobile, or to hold political office? Yes, provided that with the added equipment I shall make Christ still more widely known among men. What is the use of any church but to make missionaries? What is the use of any Christian college but to educate missionaries? What is the use of our Christian capital but to carry on missions; or in other words, what is the use of any Christian man or woman unless he or she lives with the missionary spirit?



After waiting since last October to receive permits from the British Government to enter India, L. A. Blickenstaff and family of La Verne, Calif., have finally sailed. A letter written on board their ship, the *Siberia*, Feb. 8, gives a farewell to the church at home and asks our prayers in behalf of the Lord's work in India. The biographies of Brother and Sister Blickenstaff were printed in the February issue of the *Visitor*. Bro. Blickenstaff will serve largely as the business agent for the missionaries. With sixty-five missionaries in our India field, and with many building operations, it can readily be seen that their business matters are many and need the attention of some one trained and with time for this work. Often the saving in exchange by having some one to watch the situation closely amounts to nearly enough to provide support for a missionary.

guage schools, famine relief work, the needs of the field, and best methods educationally and medically, proper methods of administration and kindred subjects. The helpful contribution each board is able to give is welcomed by the others, and all are enriched thereby. When the China Famine was discussed by the Foreign Missions Conference Mr. F. W. Bible, who is director of church organization in the American Committee for the China Famine Fund, announced that there is a certain denomination with headquarters at Elgin, Ill., with a membership of 100,000 which has already given \$85,000 for relief of the starving Chinese. We are putting it modestly to say that it was a bit of satisfaction to represent such a body at this Conference, for at that time the total raised by all denominations was but \$600,000.



One hundred and twenty thousand dollars has been received by the General Mission Board as we write these items, Feb. 15, for the China Famine Fund. The original call for \$25,000 has been answered in a marvelous way. It was not necessary to increase the call, for statements of the real conditions were sufficient to produce a spirit of generous giving. The needs of the starving of China have not all been supplied, but it is probable that the missionaries in our territory have as much as they can dispense wisely. We need not stretch our imagination very much to see that keeping alive 20,000 starving people or more is quite a strain on the administrative ability of a mission. They must needs have in mind the future good of the Chinese church. Benevolence administered unwisely can soon create a state of dependence, so that even after famine times are over the people will want to lean on the generosity of the mission. The adjoining missions are not all so well supplied with relief funds, and we are suggesting that if our missionaries have more than they can use they shall divide with other missions. For this reason we are still receiving funds to aid in China Famine Relief. We must remember that large opportunities to aid in reconstruction will be open after the famine proper is over.

Very many of our churches have discovered the advantages of Mission Study Classes. The problem which is hardest to solve is to find a suitable time to hold them. Some churches are using the Christian Workers' hour just before church on Sunday evening. This is especially successful where classes for both the juniors and adults are held during the same hour. Large numbers of churches are contemplating Vacation Church Schools next summer, and this affords a splendid opportunity to promote mission study. The General Sunday School Board have listed the new junior Mission Study books on their course. The three books written especially for our work are as follows: "Primary Folks at Mission Study," by Viola Eisenbise, 50c; "Junior Folks at Mission Study—India," by Nora Berkebile, 60c, and "Junior Folks at Mission Study—China," written by several of our missionaries, 60c. These books can be secured from the Brethren Publishing House, Elgin, Ill.



A glance at the "Gains for the Kingdom" column in the Gospel Messenger for Feb. 19 shows that a number of churches have had something like a Pentecost. In our year when evangelism is receiving more than ordinary attention we are most glad to see many coming into the kingdom. Let us pray that many shall turn to the Lord, and let us strive to make our lives worthy of the name Christian. Evangelism by the evangelist who comes from the next State is but one kind. There is another and effective when church members are really Christian in their everyday walk. Try walking out on a week day with your Bible under your arm, where your neighbors can see, and if they are amazed, a little personal investigation in your own life may reveal something that needs correction. Neighbors should not be surprised to see us with our Bibles.



Coöperation means so to conduct yourself that others can work with you.—Lucius E. Wilson.



Satan says, "Spare thyself; take care of number one." Jesus says "Deny thyself; seek not your own but your neighbor's good to his edification."

A Visit to South China

Letter No. 7

Dear Spenser:

We spent a few days recently out in that section of China from which practically all of our Chinese brethren in America come, and I want to tell you of the experiences of one of the days spent with Bro. Moy Gwong and Sisters Martha Shick and Elizabeth Arnold. The primary reason for this particular excursion was to see the country in which these folks are located, but there was also in it the anticipation of pleasure which might come from meeting a number of the families of Chinese brethren in America and of eating our dinner by the seashore.

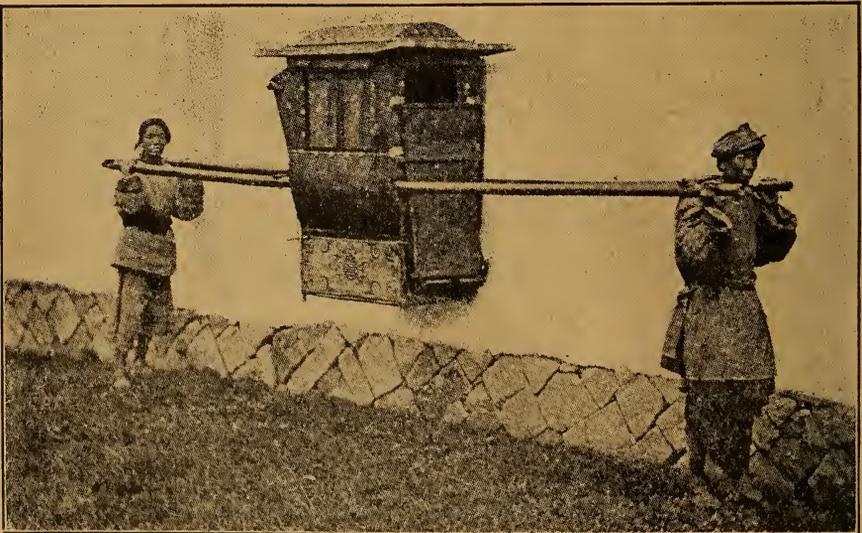
Early this morning we all gathered in front of Bro. Moy Gwong's home, which fronts into the main square of Shantai, Sunning District, South China. It is ten miles from here to Kwonghoi, the seaport, and the only conveyance that these people have is the sedan chair. It is a nice, covered chair, with a pole on each side. These are carried on the shoulders of coolies, one in front and the other in the rear. The chair-bearers need to develop much strength in their shoulders, in order to carry such heavy burdens, hence they are trained for the work. I do not mean

trained by anybody in particular, but by force of circumstances, because this was the business of their fathers, and it naturally follows that they, too, can make their living in the same way.

This country forces the people to adopt this type of conveyance, and for adaptation to their surroundings the Chinese surpass any people that you may expect to see. The country is very flat and low. The fields are small and have been worked to the level, so that they can be easily flooded to grow the splendid crops of rice for which this country is famous. The public highways are simply footpaths on ridges between these fields, and usually they are paved with long slabs of stone and so narrow that two men must be careful in passing each other.

Well, after much talking and noise (for this seems to be the coolie's method of the world over of getting up steam), we were picked up, and you may be sure that these fellows are strong when I tell you that they never let us down until after they had trotted the distance to Howshan, nearly four miles away.

This country is densely populated, and all the people live in villages. I counted



Traveling in China

these villages as we went along. There were nearly seventy of them in the ten miles, lying easily within half a mile on either side of our road, while beyond them were others scattered just as closely together. One thing that rather gave us the shivers as we traveled through this country was the large number of three-storied towers with narrow windows in them that are dotted everywhere. They are towers set to protect the country from the robber bands that have the disagreeable habit of coming down from the mountains at inconvenient times and pouncing upon these villages to do their villainous work.

It was with thoughts of these fellows in mind as we went to Kwonghoi that I got a thrill which will not soon be forgotten. I had been thinking of the missionary who, a few months ago, had been taken captive in another Chinese province and held for ransom, and as we traveled along the road, there suddenly appeared in front of us a couple of ragged fellows with their guns, while far ahead others could be seen running about. I thought of those hills and the possibility of an enforced visit of a few months in them while you were appealed to for a bit of ransom on my behalf, but Bro. Gwong, who was ahead of me, could speak the language, and the others of the party were behind. The bit of thrill was all mine. These fellows were now the government's braves, though Bro. Gwong said that under the governor who recently was ousted some of them had been robbers. The little American flag, which had been given to me by some friends at McPherson, never looked quite so "delicious" as it did that morning, when it was pulled out and exhibited to these guardians of the peace! At the sight of it they smiled and their guns looked less wicked than before. Really, this country needs a government which can clean up these nests of robbers and make the land safe for the poor people who live in constant fear of them.

Reaching Kwonghoi, the little fishing village by the seaside, we stopped for a few moments to view the wide ocean upon which we are finding our home so much these days, and then turned to seek a place where our dinner could be eaten. But a great crowd had collected, so that

going was much impeded. We went out of the city and a multitude followed us as we climbed the hill back of the town, from which we could see the large bay and its fleet of fishing craft. All about us on the hillsides were the fish of previous days' catchings, while the fishermen were about mending their nets.

Our lunch was spread by Sisters Shick and Arnold, and the crowd pressed up close to watch us. Bro. Gwong hastened with his dinner and then told them a bit of the Old, Old Story. We thought of the Master and the crowds that must have thronged him on the shores of Galilee, often so that he could scarcely find a place to eat in quietude. But these people have a chapel and a minister close by, whom they might hear if they only would.

I wanted to tell you also of the villages and homes from which our Chinese brethren in America come. Of this also I have written something in the Messenger; but this I want more as a "close up" of one of their homes. On our return we stopped at one of the villages, which seem much alike in external appearance. The houses are built closely together and are quite large and well constructed. Sister Shick, whom multitudes know in this territory, and Bro. Gwong, who recently returned from the States, are well known here and our welcome was most cordial, as it was in every village that we entered. Some old men came out to meet us, and to our surprise one of them could speak fairly good English. He had been in the States for years. We were ushered into the home, were given the best chairs that they had, and tea was brought for us to drink. A crowd of people pressed in at the door and gave us a hearty welcome. A darling orphan baby, Mary, took my eye, and in trying to make up with her she naturally cried—such a cry as I could not hush, even with applications of Chinese tungiehs and Hong Kong dimes. Sugar-cane stalks, that are a great delicacy, were brought, and the young women of the household peeled them for us while we talked with the old men, made general observations, and chewed the sugar-cane. The scene was that of Chinese home life in its characteristic hospitality. Some sons from this vil-

lage are in America; some had been; others hoped to go. The eyes of these would light with interest when they learned that we were from that country which they so much love and admire.

Nor were the homes run-down affairs; rather, this is the country with the best-built houses that we have seen in rural China. The country produces well; its menfolk are traders in neighboring cities; multitudes of its sons, in some manner best known to themselves, reach America and send back of their earnings. I say "multitudes" in the latter instance, because we were told of one "family" of possibly 30,000 people who have nearly 2,000 men in America at this time.

I tried to study the question of the effect of America upon those who go there. Some receive no apparent spiritual stimulus to change from their old ways; or if they do, it is too weak to accomplish anything when they return to their people, where custom carries such convincing weight. All receive something of a desire for a greater measure of freedom and a better government; and for this reason this country becomes good soil for ardent patriots. All imbibe ideas of better sanitation, better homes and better food, but far too many say when they return home, "We cannot do anything." A few see the Light of the world and return, like Andrew, to tell their brethren of the heavenly way; but those who do return need your prayers, because the way is rough for them among the home folks, who regard them as apostate to the old paths. Superstition runs riot among these folks who have never seen America.

But, Spenser, I cannot close this article without telling you that many of the Chinese brethren in America are anxious regarding their loved ones and friends in China. I believe that many of them have a very real interest in the spiritual welfare of the folks back home. They are making contributions to the mission work of Sisters Shick and Arnold. It is not great sums of money for mission work that these people need; the American church could easily give to the spiritual impoverishment of South China, though of course some money is needed until the work gets start-

ed. What those who have accepted Jesus Christ in America do need more than all else is encouragement to spend their money in behalf of their unsaved people in China, and to stand firm on the Rock of their salvation among their fellows in America, and especially so when they come back home.

Sister Shick and Sister Arnold, who has come to be her companion, now live a few minutes' walk from the market town of Shantai, and are busily engaged in the school of eighteen girls, and in work for the women of this land; while Bro. Gwong, who recently has been appointed by the Board for work here, is helping in the school, getting better acquainted with the villagers round about and making plans for Christianizing his people.

The days spent here were most delightful to us, and our fellowship with our own workers and those of other Boards who live in Canton and have work out here, was very enjoyable. Our prayer is for the Chinese brethren in America, and for their folks at home who sit in darkness, waiting for the marvelous light. And our prayer, too, is for the Christians and their pastors in these many villages and towns of Sunning County, who are witnessing for Christ.

In love, as ever,

J. H. B. Williams.



STRAWS IN THE WIND

Small things which show which way the wind is blowing in China:

A leading educator (non-Christian) places his son in a Bible class.

The head of the board of education in a large city buys Christian books for his son.

A governor places his daughter in a Christian school.

The wife of a high official enrolls as a pupil in a school for married women.—Selected from Missions.

A school principal gives the credit to Christianity for the superior service rendered by two Christian members of his faculty.

The whole staff in a bank note the changed lives of two of the clerks who become Christians.

Bulsar Language School

Jennie Blough Miller

NO college buildings, no dormitories, no large metropolis nor a large enrollment but—textbooks, a worthy superintendent, patient teachers, and a few students eager to learn the Gujarati language in order to be able to carry the Gospel to this land of darkness. That is the Bulsar Language School.

Bro. E. H. Eby has been placed in charge of the school, along with having charge of the evangelistic work and the Bulsar Bible School. Even though he has been very busy with these other duties, he has been sparing no effort in making the work of the school successful and the study pleasant for the students as well as making every one comfortable in every way. We have been quite a bit crowded together, because of so many being here for language study; but the missionaries in charge have "doubled up" and shared with us, so all have been comfortably located.

Bro. Eby introduced into our school here the "Direct Method" of language study worked out by T. F. Cummings. Elizabeth Kintner and Sara Replogle were the first of our mission to use this system. According to this method, the fourth chapter of John is studied as basic lessons. The sentences of this chapter are memorized, as are also similar sentences based on those sentences. Some of the major sentences are long and some are short. We try to work for retentiveness, rapidity and accuracy. According to this method, by taking five hours of work a day by the end of six months a vocabulary of 1,500 words is acquired. This method is similar to the Aldine Reading Method used in the schools in the States. All those who have tried the method like it very much and all are getting along very well.

As has been inferred, we do not have a regular building for class work, but we meet with our teachers in our own rooms

for class recitation. Where it is convenient several are together in a class. Elizabeth Kintner and Sara Replogle came at the same time and so recite at the same time. B. F. Summer, Arthur Miller and the writer also make up one class, having come at the same time. A little later Mr. and Mrs. Wagoner arrived, so they are together in their study. The above-named are the first-year students and are getting ready for the first year final examination in November and March. During this last hot season Mrs. Holsopple came to Bulsar for several months of study, to brush up on the language, after having been gone from the field for several years. Miss Jones, from the Methodist Mission at Baroda, was with us during the summer for study. She wanted the Direct System which we are using here. Dr. Nickey took language work also previous to taking over the medical work after the Cottrells left for their furlough. She and Miss Mohler are continuing language study in connection with their work in the medical department. Mr. Hoffert is preparing for the second year final examination to be held in November.

While we have not been able to find teachers who have had many years of training in teaching the language, we are glad to have found resident teachers who have had college work or have had the high school course. In high school English is taught, so they have a good working knowledge of English, which makes them quite



First Year Language Students at Bulsar—Two Indian Pundits

helpful to us, especially during the beginning days of study. We have had several mission trained boys who have proved very satisfactory as teachers because of their originality. This trait is often lacking in Indian teachers. In the Indian schools they are taught to memorize all their lessons; so naturally they do not think for themselves.

Along with our study we have not forgotten recreation. There are tennis and croquet courts, and it is quite pleasant to play when the sun is nearly down. Several times we went out to the sea, which is only three miles away, taking our lunch with us. Some of the students spent the month of June (one of the hottest months) out by the sea, where the breeze made study a little

more pleasant. We are contemplating starting a Gujarati Literary Society. We feel that such, in many ways, will help us in our language study. Come and enjoy our programs with us. You will be an inspiration to us and they will do you good.

Bulsar, Surat Dist.



An Hour's Recitation With the Pundit

My First Two Days in India

J. E. Wagoner

ABOUT eight o'clock on the evening of April 3 we sighted the lights of Bombay, and it was probably the most welcome experience of our long voyage. It meant that our fondest hopes, the aspirations of our dreams, were about to be realized. Of course we stayed up on deck until we had ascertained that we could not go ashore that night, and having been assured that nothing could be done till the next morning most of us retired. And those that did so were just enjoying their beauty sleep when we were roused out by the purser and ordered to go to the reception room and present our passports. We did so, and were relieved of that much luggage. About the first thing the next morning was to reassemble and have them returned to us, with the information that a mistake had been made before. But, since we were at India's door, no one complained.

Our ship did not attempt to make the wharf until nearly nine. It seemed so awfully long to us, that we wondered if they were going to land us that day at all. But finally they started. It would be impossible to describe our emotions as we slowly

circled in, or as we strained our eyes for the sight of some one we might know on the shore, or as we believed we recognized the Stovers, Lichy, and others. There are some things one cannot say. The English language is very limited in its ability to express certain emotions.

It took us till after twelve to get our goods off the ship and through customs. They were very good to us in not making us open our trunks, etc., for inspection. Perhaps it was because I had already taken out my rifle and had it ready for inspection. Perhaps not. At any rate, I had to leave it in Bombay till I was in position to get a license for its use.

Part of the afternoon was given to resting at the Missionary's Home, a fine building that is kept and used as a rest house for any and all missionaries in Bombay. Bros. Lichy, Hoffert and I went to see that all our luggage had been transferred and was ready for the trip out to Bulsar. All of it had to be weighed, and since all over thirty pounds has to be paid for as extra, when one rides on a third-class ticket you may not be surprised to learn that it cost more to

get our luggage sent out than it did for ourselves.

Sitting in the station (they are stations over here) we had abundant opportunity to observe the people, their manners and dress. Trains were coming and going, and it seemed hordes of people got off and on. The people did not look so dirty as I had expected after having been in Shanghai, and their faces, especially some, were so much more intelligent than I was looking for. The black eyes of the youngsters fairly snapped. Of course their dress was, and is, meager. As our baby said, "Some of them dress awfully cool." But I was surprised that they did not seem so naked as a white person would with the same lack of clothing. Black seems to be a sort of dress.

At 9:25 we left. Failing to get second-class for us new missionaries, Bro. Lichty had to take third. We took up nearly half a car. Bro. Lichty locked us in and we were rather surprised at this, but supposed that it was to keep us from falling out. But we learned that it was not so much to keep us in, as it was to keep others out. I, of course, had learned that there were some 300,000,000 people in India. But I had not expected to meet all of them the first night! The rush was like the rush hours on the Chicago "L," only much worse.

All third-class compartments have wood seats, two facing each other, and two others above the first two. The compartment is devoid of furniture—absolutely so. One goes in at the side of the car. I did not think there was a conductor on the train. But there is a guard. I sometimes think he rides on the rear end to keep it from getting lost. But he is there; that is the main point.

As soon as convenient the members of our party prepared to retire. All we new folk had sent our things in our trunks, not expecting to ride all night, and so were not fixed with much bedding. Those who came to meet us, from experience fared better, but with true Christian hospitality, shared their holdings. Soon all were asleep, or pretending to be, but myself. Somehow I couldn't do it. I watched the changing scenery, it seemed, for hours. And it was beautiful: moonlight, full moon, heavy foliage, picturesque huts, white, ghostlike fig-

ures standing, sitting, walking, running, or fading away in the distance. Sometimes a light, or a fire, a peaceful village, or a noisy one, high hills, valleys, a few streams, bare fields and jungles; the most peaceful scene one could imagine, and with it a delightfully cool breeze from the sea.

But all beautiful things seem to have an end. I got tired, and tried my bed. A thin sheet was my mattress, on a very, very hard board. The train rocked and bumped along worse, it seemed, than anything I had ever encountered in the States, unless it was the road from Oregon to Forrester, passing Mt. Morris. But I slept—for a few minutes. Then a stinging sensation on my ankle awakened me. I scratched, and scratched, and scra—and so continued, and presently up went my persecutor—just a mosquito. Then I sat up for a while again; and then lay down again; and so alternated till about 5:30 in the morning, when we arrived at Bulsar.

We were met at the station by A. W. Ross, the Millers, Dr. Nickey, Misses Kintner and Replogle, E. H. Eby, a score of native helpers, an oxcart and two oxen, a most imposing party I can assure you. But we welcomed them all, and needed them, too.

The day was spent in getting acquainted, and resting, and unpacking, for what seemed the twentieth time, our trunks. We had chota hajari at seven, breakfast at eleven, tea at 3:30 and dinner at seven. We had become used to this on the trip, so did not faint at once.

We were given two rooms, very nice, with stone floors, four single beds, two chairs, a couple of desks, bookcase and wardrobe; also a bathroom. This is a delightful place. The bath is taken by dipping the water from a vessel, pouring it over the head and letting it run over one's anatomy.

We were tired and retired as soon as convenient. I received some valuable instruction from several. One was to be sure to blow out our lights; other advice was to keep them burning, or have matches very handy. The reason: There might be a snake on the floor—or somewhere. Also, never, never to put on our shoes without first shaking them. There might be a scorpion inside taking his nap. And he resents be-

ing awakened, and the result will be an awfully sore foot. I took the advice.

During the night I awoke and felt sure there was some one in the opposite room. Away in the distance there was the weirdest imitation of music I had ever heard. Probably some one was beating the tomtoms. Such sounds are very strange when heard under such circumstances for the first time. Closer could be heard a myriad of insects. How thankful I was for the mosquito curtain around my bed! It gave me a feeling of security from my enemies, the

mosquitoes and fleas. The light from the lantern showed two or three gorollies—lizardlike creatures—speeding away in as many directions. The dismal tomtom started up again. The night wore on and so did I. With the coming of daylight I got a little sleep.

We feel we are very much blessed to be here, because we see tremendous possibilities that lie hidden in the people of India, which only Christian education can fully develop.

Bulsar, Surat Dist.

The Smell of Tar in Mission Work

J. F. Graybill

WHILE present at a missionary meeting in the Baptist church in Malmö on the occasion of the fiftieth anniversary of the founding of that church in this city, we heard an impressive little incident related by the president of this society's missionary committee. He said it is just a little difficult to decide what amount to consider a large mission offering in this prosperous age. An amount that was deemed large five years ago is now looked upon as very ordinary. The change in the times has brought about a great change in offerings for mission work. We can well understand the truth of the statement made above. It is just as easy now, for some, to give one hundred dollars, or more, as it was to give fifty, five years ago.

A little over a year ago a man, who had the appearance of coming from the backwoods, entered the office of the Baptist Mission Board in Stockholm. After a little search for something in the inside pocket of his coat, he brought forth an envelope which he handed to the clerk. His action attracted the attention of the entire office force. The clerk concluded that the envelope contained a letter of recommendation to solicit aid for the holder or some one else, but to her great surprise found within it a one-thousand-crown bill, which is equal to \$200 at the present high rate of exchange. The man gave his name, but insisted that it be not made public. The money was to be an offering to the mission cause.

One year later the same mission room was in receipt of a letter from a man in

the extreme northern part of Sweden. The letter explained that the writer was engaged in digging stumps and extracting tar from them. His business had so prospered during the year that he desired to bring an offering unto the Lord. The letter contained a check for 10,000 crowns, with no other instructions than that it was to be used for mission purposes. After a little consideration the cashier discovered that the name corresponded with that of the one who had given a one-thousand-crown bill one year before, and then remembered that she thought the bill had the smell of tar.

We see that it is possible for a man's occupation to impart an odor to his clothes and pocketbook, that may follow him wherever he goes and reveal his trade, whether it be honorable or dishonorable. This may not always be the most agreeable. People are engaged in various vocations, such as merchants of different kinds, dealers in horses and cattle, farmers of tobacco and other products, carpenters, etc. Here in Malmö, where fishing is a great industry, one frequently gets a coin with a fish scale attached to it that is not easily removed. I would not be surprised if some fish scales find their way into the offering baskets on Sunday morning.

The money that goes into the Lord's treasury must come from the savings of those engaged in various occupations. It matters not whether it has the smell of tar or something else that is more or less

(Continued on Page 84)

Tag Day in Chinese Cities for Famine Victims

(News from the American Committee for China Famine Fund)

IN helping China over the terrible crisis presented by the famine in the northern provinces, Americans will be helping those who help themselves. Not only has the Chinese Government taken active measures for relief of the sufferers, but the large cities are busily engaged in raising funds from private individuals. What is more, they have taken a lesson from American experience in these matters and have adopted methods as up-to-date as any that may be found in New York, Chicago or any city of the United States.

Chinese papers, just received at headquarters of the American Committee for China Famine Fund, tell of "Tag Day" in Peking. In all, men and women students from thirty-five colleges participated. The various sections of the city were carefully marked out and allotted to colleges; the students exhibited the utmost keenness in patrolling the streets, and one gathers that few passers-by escaped being "tagged." In addition, the billboard artists were conspicuous, placarding the city with posters descriptive of the tragic facts of the famine area. By consent of the Board of War airships flew over the old city, across whose walls no stranger in the old days might so much as peer, and airplanes scattered appeals for the famine sufferers.

Similar scenes, the American Committee is informed, have been enacted in other cities. In Shanghai, it is reported, as evidence of the immense strides which the emancipation of women has taken in China, largely the result of education in our missionary schools and colleges, that daughters of the most exclusive and fashionable families in Chinese society took an active and enthusiastic part in "tag day." A far cry, this, from the old days when Chinese girls of good families had their feet tightly bound in childhood, and were condemned in consequence to hobble painfully for the rest of their lives. No woman with feet so constricted could have stood the rigors of collecting in the streets on a "tag day"! That is one of the many blessings for which Chinese womanhood today is thank-

ing the teaching of our Christian missionaries. Today those missionaries are laboring heroically to feed not only the souls but the poor, wasted bodies of the 45,000,000 people in North China who are in imminent peril of starving to death. And they are relying, as in the past, on the practical sympathy of the Christian churches of America to provide the funds which are so urgently needed.



CHINA NOTES FOR DECEMBER

Anna M. Hutchison

During the month of December there has been considerable snow in this part of China, but not much severely cold weather, though immediately following the closing of the month the temperature ranges from ten and more below zero. We hope it will not continue long thus, as it will mean untold suffering for the many poor and starving.



We regret that we have no news direct from Ping Ting at this time concerning famine conditions there and in that section, as that is the worst-stricken section in this part of China. But from the word that has come previously we know the conditions of poverty and suffering are almost unbelievable and indescribable. We are so glad the home church is rallying to the call of the suffering, and that the Chinese Government is also making large donations to that end. Every day, even at Liao Chou, the needy and suffering call at our doors for assistance. How constantly we are reminded of the words of our Savior, "The poor ye have always with you, and when ye will ye may do them good"!



This has been a full month in many ways. Schools being unusually full, there have been added work and many duties. And then the Christmas season, coming in this month, with its various programs given by school-children and others, has meant preparation, and joy in the rendering. Altogether it was a full, joyous, blessed season, the joy of which was not confined to the favored, for many of the

poor and suffering shared in that joy through the gifts of food and clothing made them by the more favored. And many little Chinese girls and boys, as well as older people, were made happy by the gifts sent them by the dear boys and girls of America. How we wished our boys and girls of America might have seen some of these render their Christmas programs! One is constantly surprised and gratified to note the ability and natural gift they have in acting out their parts. This year at our girls' school Christmas program at Liao Chou they acted out two plays, "How the Li Family Kept Christmas," and "White Gifts for the King." At the boys' school the story of Joseph and his brethren was acted out, and also the story of MuLan, the daughter of a Chinese soldier, who, being sick, the girl took her father's place in the army and saved her country from the enemy. After seeing these stories acted out by the Chinese they put on a new life and reality that one can never forget.



On Christmas day appropriate programs and services were held at both our main chapel and at our Women's Chapel, one chapel not being large enough to accommodate all. These programs consisted of songs, choruses, etc., Scripture quotations, and talks. In the afternoon a special program was held for the poor people, after which about a hundred people went away happier by a gift of food or clothing. In the evening we had a program and Christmas tree at Brother and Sister Seese's home for the foreign children, to which several Chinese Christian families and their children were invited. Then on Monday evening a program was given at the Hiel Hamilton Hospital, the main feature of which was the acting out of the proceedings of both an old-time Chinese doctor and of a foreign doctor, in their concoction of medicines and the administering of the same.



Word from Shou Yang says that "this year the boys' and girls' schools at Shou Yang made their first attempt at rendering programs in honor of the Christmas season, the boys illustrating the parable of the Prodigal Son. The Chinese surely are born actors, and when once they get

the setting of a story and the facts in mind they have no difficulty in impersonating the characters and acting out the story. Christmas is a great day for them as well as for the children of America, and they look forward to it with joyous anticipation. We were awakened on Christmas morning at about 2 o'clock by their happy voices singing Christmas carols under our windows. In the clear, white moonlight, so characteristic of China, they could readily read the songs from their song books, and even though the weather was cold the music kept up until almost daylight, and even though sleep was gone it was hard to know who enjoyed the music most, those who sang or those who listened."



Last year our missionaries at Shou Yang held their church service in the present girls' school building, and since it was much too small, another building considerably larger was repaired during the summer. This has been serving as chapel, but the past few weeks have proven to them that even that building is too small for public services, and that ere long they will have to make other arrangements to accommodate the people if they wish the work to grow.



The girls' school there now has an enrollment of forty-eight, only thirty-two of whom can be accommodated in the present dormitories. The remainder, who live in the city, must sleep at home. Sister Clapper, in charge, is wishing that they might have room to accommodate all these, since by sleeping at home they miss the evening study and both the evening and morning worship. Of the thirty-two who sleep in the dormitories, twenty-nine are accommodated by three rooms and five "kangs," which is really "too thick to thrive," but they are hoping they will not need long to continue in this crowded state.



The Shou Yang family, with Brother and Sister Myers, who are temporarily located at Shou Yang, and Sister Edna Flory, from Ping Ting, surrounded the Christmas dinner table in the hospitable home of Brother and Sister B. M. Flory.

Bro. Heisey spent a few days of this month in investigating conditions in the famine district of Yu Hsien. He says the situation is pathetic, since the people are destitute of food and sufficient clothing to see them through the winter in any degree of comfort. Brethren Heisey and Flory will assist in the relief work at that place during the winter.



The only news we have had from Ping Ting recently is that little Henry King Oberholtzer has had an attack of meningitis, and for a while his case seemed very serious, but we are glad to report that the last news was more favorable, saying that he seemed to be improving and all were more hopeful.



One of the unusual happenings of the month in this part of China was an earthquake that took place on the evening of the 16th, at 8:15. For about five minutes there was a decided swaying of all buildings, from north to south and vice versa. The hanging lamps in the girls' school, Sister Cripe said, swayed at least six inches. Clocks stopped, and the tops of some towers tumbled to the ground. There was considerable excitement among the Chinese, and some thought the world was coming to an end. Practically all ran out of their houses into their yards or courts, fearing the buildings would fall and crush them. Even then, on a street not far from us, a little child, in the excitement was left lying on the brick bed and the roof fell in and crushed it to death.



And now with these notes we bid our readers farewell for the year, and another takes up the work for the new year. We have had a blessed year in the Master's service in China, for which we praise his name. You have been coworkers with us by your prayers and by your gifts, and yours shall be a share in the reward. May the coming year be even a fuller and a richer year in service and in joy, both for you and for us as we carry forward the banner of the Master in the coming of his kingdom.

Liao Chou, Shansi, China, Jan. 1.

DECEMBER INDIA NOTES

Anetta C. Mow

DECEMBER 19 Bro. J. M. Blough left for Colombo, where he was to meet the General Mission Board party. A wire has come saying that the party landed safely on the 27th. They expect to visit missions along the way and hope to reach Bulsar Jan. 10. We are glad to know that they are actually in India and are soon to be with us in person. We look forward to a time of blessing while they are here.



Sunday the 12th, Bro. Elmer Wagoner at Vyara and Bro. B. F. Summer at Anklesvar preached their first sermons in Gujarat.



Lucile Forney was baptized one Sunday morning early in December. At the same time one of the Jalalpor Boarding-school girls was baptized. She was the first girl from this boarding to ask for this rite.



The new Girls' Boarding-school building at Jalalpor has just been finished and the dedicatory services will be held next Sunday.



Nov. 28 to Dec. 10 an institute was held at Vali for the workers. Bro. E. H. Eby, Bro. Q. A. Holsopple, Visram, Nagarji Dhanji were the instructors. A lecture was given every evening to a full house. The meetings closed with a love feast. The following week Bro. Holsopple was out at Amletha, in meetings. These also closed with a love feast.



Sister Ella Ebbert writes that she has had measles and chicken-pox in her girls' school at Dahanu, but that the girls are getting well. This new school is gradually growing. The first of this month a new teacher, who has had a couple of years of training and several years' experience teaching in government schools, was employed. Since her coming two standards have been added to the school, so now there are four standards. Sunderbai, one of the teachers, has just returned from a six weeks' sick leave, and her presence and help are much appreciated.

Bro. D. J. Lichty and Sister Kathryn Ziegler are out in the villages around Anklesvar, and report good meetings.



This month has seen the Christmas season come and go. At every station special efforts were put forth to make it a time of good cheer and blessing. In addition to the morning services, at most of the stations, programs were given. These programs were presented in the afternoon and ended by a treat of sweetmeats to both the children and the grown-ups.



Sister Alice Ebey, from Ahwa, Dangs, writes: "Our Christmas rush is over now. We had a happy time, yet so many big things all at once were wearying to the flesh. It began the day before Christmas—school-children decorating with paper flags and our own housecleaning and baking. Then for several days we were sorting out cheap garments and pieces of cloth for the people who were in some way connected with the mission. Friday evening we gave clothing to the boarding-school children and to teachers, workers and servants some little gifts.

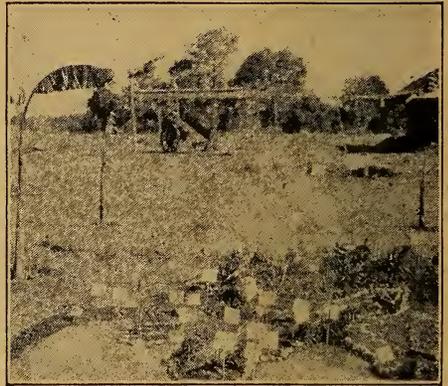
"At midnight the school-girls awakened us with Christmas songs. Early in the day we gathered in the church—over 300 crowded in, as thick as could be. Music, songs and Christmas speeches were given, and all seemed very happy, but the thing that made the Christians happiest was their own giving. China's sore need in their famine was presented to them. Our people here know something of famine by actual experience, and out of their poverty was given 22 rupees (something over \$7), for the missionaries gave only a little of this. In the afternoon the people came to the bungalow. The verandas and compound seemed well filled. The children were given dates, and all who had been doing labor here on the new bungalow—about 150—received a cheap jacket or coat.

"The following Sunday was busy with special meetings in preparation for the love feast and baptism. The day before New Year's twenty-four were baptized. One of these was an old woman who had opposed the mission for a number of years. Another

was a man who has been staying out for more than a year because some members of the church are not living as Christians should."



Bro. H. L. Alley, at Dahanu, spent Dec. 24 and 25, going out with some of his workers to eleven villages and to the Boys' Boarding-school at Karadaho. He writes: "We gave a little treat to all, and fifty children received clothing for regular attendance in school. Including those here on the compound we gave some little treat to about 365 people." Many others in the villages heard the message as told by our workers."



Relief Map Made by Boarding School Boys

At Vali, on Christmas Eve, a children's program was carried out and a treat distributed. After this was a "gayan suba" (singing service). Christmas forenoon was filled with the Christmas services. At noon a community dinner was enjoyed by all. Then followed the distribution of presents from America. In the afternoon games were played. On Sunday fourteen boys from the boarding-school were baptized.

Christmas day at Vyara found the compound well filled with people, who had come in from the surrounding villages. It was estimated that more than 650 people were present. One hundred and eight were baptized after the morning service. In the afternoon a program was given by various village schools and the boys and girls of the station boarding schools. Then followed a treat of "mamra-save and jelabi."

(Continued on Page 87)

Home Fields

M. R. Zigler

Home Mission Secretary

The Advisory Council

Concerning which mention was made in last issue, held its first meeting, in Elgin the third and fourth of February. The members of the council, Edgar Rothrock, D. J. Blickenstaff, M. Clyde Horst, C. D. Bonsack and M. R. Zigler, Home Mission Secretary, were present.

M. Clyde Horst was chosen chairman, Edgar Rothrock, vice-chairman, and M. R. Zigler, secretary.

Purpose

To function as an advisor to the Home Department of the General Board in matters pertaining to the home mission enterprise; to study the fields of need in the home territory; to make available its findings to the General Brotherhood; to endeavor to create sentiment in behalf of the home work; to inventory our resources and possibilities as a church and finally to develop plans whereby these resources of money and man power may be connected, so that through the church may flow God's love to those who do not now know him, and his saving power.

The Meeting

The first task of the council was to find its place and purpose. The task of home missions is overwhelming in possibilities, and opportunities are so varied and numerous that it dazes the human mind as it attempts to grapple with immediate and pressing needs of this day. Space will not permit us to give a detailed report. The committee faced the call of the "special groups," the Indian, negro, the foreigner, the people of the mountains, Spanish-speaking American, unoccupied territory, and then the weakening churches and Districts of our own church. There developed from the discussion of the rural church and its problems some recommendations, concerning which something will be said later. The committee felt that if the church is to hold at least its own, the country churches

must be aroused to the opportunities that are near their doors. The city problem was discussed as a field ripe for immediate action. The home mission programs for Annual Conference were planned. The general program will be Saturday morning, June 11. The meetings of the District Mission Boards and all interested in home work, as heretofore will be held on the early mornings of Friday, Saturday, Sunday and Monday.

It is desired that each District Board have at least one representative at these morning conferences. Further report of the work of the committee will appear in a later issue and also in the Messenger.



For Rural Church Leaders

The Christian Work, a weekly religious magazine, has opened a new department in interest of the country church. Dr. Frederick Lynch is the editor of the paper and Dr. Edmund de S. Brunner conducts the Rural Church Department. In connection with the department there is planned a correspondence course equal in value to that of university courses. Dr. Brunner is in touch with all rural activities and therefore is especially fitted for the direction of this work. He was director of the survey department for the country division of the Interchurch Movement, and is executive secretary of the rural departments of both the Home Missions Council and the Federal Council of Churches. The course has ten lessons, which take up country church problems; organization and finance; survey of the parish; religious education for the local church; worship, evangelism, preaching; special work for men and boys, women and girls; new Americans; leadership training for local and life work; the new country church building; the church's obligation to the community, and building the program of the town and country community. If you are interested in such a proposition write Christian Work,

Town and Country Church Department, 70 Fifth Ave., New York City, for full information.



"A Manual of Church Plans." At the meeting of the Home Missions Council in January, 1920, it was requested that the committee on church building should issue during the year a book on church architecture. The Manual contains thirty plans for church buildings. The committee responsible for the Manual represents eleven denominations. Rev. Geo. R. Brauer, of the

Board of Church Erection Fund of the General Assembly of the Presbyterian Church, U. S. A., served as editor of the material. The material has been arranged in this order—village, suburban, community, city, and rural churches. The plans have been made available by expert architects in the field of church construction. The Manual will furnish many valuable suggestions in the planning of a church. Anyone desiring a copy of the Manual can secure it through the General Mission Board for twenty-five cents.

The Homeland as a Foreign Missionary Sees It

J. B. Emmert

HOME mission is where you are and foreign mission is where you are not." With some such words a foreign missionary recently opened an address on home missions. He wished to impress the fact that a mission is foreign only in the sense that it is supported by people of another country. To the missionary himself it is an intensely home-mission task, and in it he links up with himself all the Christian forces of his field in a thoroughgoing and organized effort to impress Christian thought and truth and action upon the whole community. The task at home is much the same. Human nature is similar the world around; sin is the same and manifests itself in the identical forms; salvation as it is in Jesus Christ suits man's needs everywhere and uplifts when applied—but only when applied.

It is well for us at home to be reminded that every generation needs to be evangelized. "Once saved always saved" does not apply to communities or nations, whatever we may believe relative to its application to individuals. Each generation needs to be taught the truth of God and to be brought into vital touch with him and his salvation. That a child is born of Christian parents and reared in a Christian community does not necessarily mean that he is or will become a Christian. Neither does the mere observance of outward forms, customs, refinements and courtesies of a Christian community make of a man a Christian. Christianity does not consist in multiplied comforts, conveniences and in-

numerable speeding devices, nor in sanitation, education, well-adjusted labor conditions and smoothly-running social relations. All these are very desirable and may be expected as by-products, but they are not Christianity, and of themselves are helpless as saving forces. They are results and not causes. Some people in mission lands deceive themselves by thinking that if they enjoy these by-products they have all there is of Christianity. It is possible that many Americans are not free from a similar delusion. Multitudes in the great cities of non-Christian lands enjoy many of these results of Christian civilization, but it in no wise makes them Christian, either in name or in nature. Educated and refined Indians, reveling in all the luxuries, comforts and conveniences of the twentieth century, may be withal as selfish, immoral and spiritually empty and estranged from God as their neighbors who live in hovels and under conditions a millennium behind the times. Mere civilization does not mean purity of life and morals, fidelity to God and the highest reach of perfection to which God would raise men. It does not mean that in India or China, nor does it mean it in England or America. "A man's life does not consist in the abundance of the things which he possesseth." Christianity is an inner life, a supernatural life which is from God (John 1:13), and from the individual it flows out into the community in far-reaching benefits.

But why all this in a missionary's view of the home-mission task? It is only to

call attention to the stupendous task the church has before it in the homeland. Our children and our neighbors' children need to be carefully nurtured and trained and led to personal touch with the living Lord and to a willing, confident faith in him. They need this just as much as does the child born in darkest Africa. True, the task should not be as difficult, but it is none the less a real task. To disregard it means irreparable loss to the individuals neglected and to the country. A people having a religion which claims to meet the spiritual needs of the whole world and choosing the darkest places of the earth for its conquest, certainly should aim to make their homeland the brightest spot in the world. Not one of us is willing to deny that the American people are worth saving. Some one may argue that all will not accept salvation, no matter what effort the church puts forth. Granted the contention, but are we doing all we can to save and uplift those who will accept? Have we a plan which at all approaches adequacy? Is there any reason why the church should not have such plan and bend all her energies to accomplish its purpose?

Such attempt would mean work; it would mean sacrifice; it would mean a change in our present ways of doing things. But we need to ask ourselves seriously what God desires in the matter. We believe that he would have all men to be saved and come to the knowledge of the truth (1 Tim. 2:3-6). We certainly believe that Christ has sent his own into the world, even as the Father sent him (John 17:18), and that he is even now with us with all needed power and authority (Matt. 28:18-20). What must he think of our indifferent, careless, half-hearted way of doing the rescue work for which he died and for which he instituted the whole soul-saving scheme? We know that wonderful results are achieved when men really seek after God and work according to his appointed ways. We know, too, that men do respond when we, empowered by God's Spirit, labor with earnest, loving devotion and sympathy.

Just now our hearts are stirred to the depths by tales of hunger and cold in China and of persecution and destitution in Armenia. We have flung open our hearts'

doors and are sending our gifts with joy. Be it so, and may God bless every gift. But are we so materialistic, so dull of spiritual understanding, so tied to the earth, earthy, as not to realize that right around us, within reaching distance of every one of us, men and women and helpless children are starving, perishing for the Bread of Life? We must believe this if we believe that the Lord Jesus is the only Savior. Men risk their own lives in efforts to save strangers from burning buildings. We see men asleep in sin, their stupor settling deeper and deeper, yet we stand idly by, rejoicing the while in our own security. Walk with me through some Indian town and I can show you by the roadside, where children play, lepers sitting with fingerless hands, toeless feet and swollen faces in mute appeal for a pittance. You throw up your hands in horror and ask why the government does not segregate such disease carriers, who certainly are a menace to the public health. Yet our American children cannot walk the streets, visit the public playgrounds nor sit in the railway stations without having their minds befouled with grime and smut and filth from which they can never rid themselves. Indians have become accustomed to the leper and let him sit. We have become too accustomed to foul language, wickedness, vice and sin about us, and, like our eastern neighbors, are letting them sit to besmirch as they may. In a single issue of the Gospel Messenger we read of "The Gambling Mania," "Moving Picture Shows Promotive of Crime," "Fraudulent Enterprises," "A Menace to Our Nation." These items not only point out evils which are at work among us, but also indicate that already they have a deadly grip on millions of our people. Twenty millions of our young people under eighteen years of age never enter any church. More than this number flock to the "movies" and feast their minds on pictures depicting the baser passions of the human heart. It is common knowledge that in many colleges, universities, and even theological seminaries, much of the teaching leads away from the fundamental truths of Christianity. The fruit will be like the sowing.

(Continued on Page 87)

A Negro Vacation Church School

Elsie N. Shickel

WE'RE going to have such a fine time today. Joseph is going to tell his brothers who he is and he's going to get to see his old father again. I 'most know we're going to play our story today. I think John would make a good Joseph, don't you?"

"Yes, but you just ought to be over in our class," came from one of the older boys. "We're going with Jesus down to the Jordan to be baptized today, and we're going to finish up our maps that far. I've got some pictures of the Jordan River here now."

Then one of the little children broke in: "Teacher said after our story about other boys and girls we could make picture books. We're going to make them for children who don't have pretty books to look at like we do. And she said some of them don't live so very far away, either, and maybe they'll write and tell us how they like our gifts."

"Wonder what songs we'll sing today?"

"I guess the 'Lighthouse song' will be one. I like that best. I'm going to keep my light burning today. Here is a quarter I earned all by myself and I'm going to put it into our offering box for the children in China."

Such bits of conversation could be caught as the boys and girls and smaller children gathered on the college campus one bright morning last August. Several negro children passing on their way to the store stopped to listen. What was it all about? Well, you see, during the Summer Training School we were conducting a Vacation Church School for the children, and they were gathering for their worship period.

Now, these Vacation School boys and girls had been getting stories every day that would influence them to be kind and helpful toward all children everywhere. Some of them saw the negro children stopping, and began to wonder if they wouldn't like a Vacation School too, and why they couldn't have one. Some grown folks began to wonder the same things, and among these were the Vacation School teachers.

They responded to this opportunity, and, as busy as they were already, offered to conduct a school for the negro children in the afternoons.

Here's a picture of their school. What do you think of it?



"Inasmuch"

"Not many pupils," you say. True, but we believe it was worth while even for these few.

"And why so many teachers?" You see, the work was so fascinating that all of them wanted a part in it.

You should have seen what fine work these children did in so short a time—only a little more than a week. They learned hymns, which they sang in their characteristic way, scriptures, Bible and mission stories. The large girl, dressed in white, made an illustrated book of the life of Christ, and at the close of the school was able to tell the story of his life as suggested by the illustrations. Each of the two larger girls made offering baskets of rushes and wrapping twine.

We'll show you one of these baskets at the Vacation School exhibit at Hershey Conference in June. The other one these same negro children use every Sunday for their offering for some others of God's boys and girls. You see some of our students are conducting a negro Sunday-school. If you'll come to see us some Sunday afternoon we'll let you peep in and see these very children in their worship and study.

Daleville, Va.

A SUGGESTED RURAL LIFE LIBRARY OF SEVEN BOOKS

On the Rural Church

Coöperation in Coopersburg, Brunner	
.....	\$.50
The Country Church and the Rural Problem, Butterfield	1.25
Six Thousand Country Churches, Gill and Pinchot	1.60
The Making of a Country Parish, Mills	.50
Fear God in Your Own Village, Morse	1.20
Serving the Neighborhood, Felton	.75
Rural Evangelism, Wagner	1.00
Total	\$6.80

On the Rural School

Country Life and the Country School, Carney	\$ 1.60
Rural Life and Education, Cubberly	1.85
New Schools for Old, Dewey	2.00
The Rural Teacher and His Work, Fought	1.80
The Twentieth Century Rural School, Davis	1.50
The Community Center, Hanifan	1.52
The Consolidated Rural School, Rapeer	3.00
Total	\$13.27

On Problems of Rural Living

The American Country Girl, Crow	\$ 2.50
Healthful Farmhouse, Dogg	.60
Health on the Farm, Harris	2.25
Home Waterworks, Lynde	1.50
Farm Boys and Girls, McKeever	2.50
Rural Hygiene, Ogden	2.50
Farm Management, Warren	2.90
Total	\$14.75

On the Village

The Country Town, Anderson	\$ 1.00
Rural Improvement, Waugh	1.75
The Little Town, Douglass	1.75
Rural Life, Galpin	3.00
Educational Resources of Village and Rural Communities, Hart	1.60
The Making of a Town, McVey	1.00
Town Planning for Small Communities, Bird	2.75
Total	\$12.85

On Economic and Social Problems

Principles of Rural Economics, Carver	\$ 2.00
The Evolution of the Country Community, Wilson	1.25
Rural Life, Galpin	3.00
The Rural Community, Ancient and Modern, Sims	4.50
Coöperation in Agriculture, Powell	2.50
Introduction to Rural Sociology, Vogt	2.75
The Marketing of Farm Products, Weld	2.25
Total	\$18.25



OUT OF TOUCH WITH THE LORD

Only a smile, yes, only a smile,
That a woman o'erburdened with grief,
Expected from you, 'twould have given relief,
For her heart ached sore the while;
But weary and cheerless, she went away,
Because, as it happened that very day,
You were out of touch with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered,
"Speak."
But the worker passed onward, unblest
and weak,
Whom you were meant to have stirred
To courage, devotion and love anew,
Because when the message came to you,
You were out of touch with your Lord.

Only a note, yes, only a note,
To a friend in a distant land,
The Spirit said, "Write," but then you had planned
Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe—
You were out of touch with your Lord.

Only a song, yes, only a song,
That the Spirit said, "Sing tonight."
Thy voice is thy Master's by purchased right,
But you thought, mid this motley throng,
I care not to sing of the city of God;
And the heart that your words might have reached grew cold—
You were out of touch with your Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend,
Where the influence reached and where it will end
Of the hours that you frittered away?
The Master's command is "Abide in me,"
And fruitless and vain will your service be,
If out of touch with your Lord.
—Selected.



THE JUNIOR MISSIONARY

When the Moon Got Into Trouble

V. Grace Clapper

On the evening of Oct. 27 there arose suddenly a conglomeration of noises from the direction of the street below us, and since noises are common in China, we at first paid little attention to it, supposing it to be the opening of a theatrical performance or some special act of worship. Many days and seasons have a special significance to the Chinese, and must be celebrated in some fashion or other, but this bellowing, beating, shooting and ringing of bells continued, increasing in volume and intensity with each moment. It was impossible to keep at work. At this juncture there appeared a native helper, of whom we inquired as to the meaning of all this commotion.

"Oh, they are trying to save the moon," he replied. "A great calamity has come upon it, and part of it is already gone," he added, in half-believing tones. The stars were shining brightly, the evening was calm and clear, and the moon, too, looked peaceful and serene, in spite of the fact that a great calamity was upon it. It continued to decrease in size, and the noise and commotion on the street increased, so that by the space of two hours it was easy to imagine one's self in one of our large Western cities at a Fourth of July celebration, or the night of the passing of the old year (if such were possible), at which an old-fashioned country serenade or two also contributed their share of the music (?).

Finally the moon was, apparently, completely overcome, since it was only the shadow of its former self. What a calamity indeed! And then the noise increased, if it were possible to increase it. It seemed that every article capable of producing a sound was brought into play to help the moon out of its difficulty. This continued until late in the night, when the moon

came out victorious and once again shed its radiant beams upon the sleeping earth. Then the people retired to their homes, went to their beds and slept, happy because they had had part in a great battle, and carried off the "victor's palm."

The Chinese words for "eclipse" is "yueh shih," which means "a moon-eating." The "sky dog" they claimed was eating the moon, but after a long and hard-fought battle the great dog was driven back by the noises and the shooting from the earth, and the moon appeared again, full, round and beautiful.

When these people once learn to know the true God, and "consider the heavens, the work of his fingers, the moon and the stars which he has ordained," when they learn to honor him as Creator of the earth and the heavens, the Source of all law, then and only then will they cease to be alarmed at such a phenomenon, and the iron bands of superstition which bind them to earth will be burst asunder, for they will know that "God's in his heaven, and all's right with the world."

Showyanghsien, Shansi, China.

THE SMELL OF TAR IN MISSION WORK

(Continued from Page 74)

nauseating; the odor will disappear before the offering is converted into soul saving; and the very act of giving unto the Lord will be a sweet-smelling savor unto God.

The great issue is that we forget not the Lord and his work in a prosperous, busy and evil age, when our surroundings have a tendency to destroy all that is good, pure and noble; and when souls are dying for the light that will help them from the darkness of sin, superstition and heathenism.

Malmö, Sweden, Oct. 13.

A Little Castaway

Mrs. Minnie F. Bright

HE was a dear little boy who came to gladden the home of some poor Chinese people, and they were so happy because he was a boy. He was just one of the many millions of babies of this land born in a poor home. In the course of time his father and mother died, and he was the only one left of the family. He had no grandparents even to care for him. So an uncle, an older brother of the father of the little boy, took him to his home and gave him some care, but it was not like the love of his own father and mother. There were cousins in this new home and the uncle's home was poor, too, so that they could hardly care for the homeless boy. I should say this much as to the custom in China in a case like this orphan. When the parents of a child die, and no grandparents are living, such an orphan falls to the lot of an older or younger brother of the child's father to be cared for. Sometimes they are wanted and their lot is not so hard, but very often they are considered an extra burden and trouble, and expense to the home, and their lot then is oppressive. So it was in the case of this child. He was not welcomed nor wanted. Often he was beaten and made to go without food for a couple of days at a time.

Last spring, when the weather began to get warm, the uncle told the child he should leave their home and go out and beg for his living. Being so cruelly treated, he ran off, expecting never to return to his uncle's home. He was only nine years old and very small of body, especially in height, but he gritted his teeth and left his unpleasant home with a determination. No more beatings for him and no more hungry days if he could help it; yet even hunger was more welcome than blows and angry words all the time. Running away had its hardships, too. At night he had to find a sleeping place as best he could. He dared not lie along the roadside and sleep wherever he pleased, for hungry dogs and wolves made it dangerous. So he would steal his night's rest in a temple or abandoned room.

Of course he had not a cent of money, nor pillow, nor bedding of any kind, but his

frail body was so tired that sleep anywhere was welcomed. He often cried because he was hungry, and begged people to give him a little food. He had only seven miles to the big city, and he had never been there. Now he thought if he could reach it he would stand a better chance of being helped. But even the big city was not always kind to him, and he felt so lonely.

While he was feeling so sad and crying in one of the big streets of the city, a young Chinese man who helped in one of the missionaries' homes saw him and pitied him. He told the missionary lady about the poor boy he had found and something of his sad story. They requested him to bring the child to her home, for she, too, felt very sorry for him. After a while the boy was brought, and when the lady was called to see him she found a little heap of rags



A Beggar Boy in China

and vermin huddled in a small corner of the yard, his face all tear-stained, and he wore such a sad, sad look on his face.

The lady thought what if her own precious boy would have to live like that! Her boy was not yet five years old, but as large as the orphan of nine years.

A number of people had gathered in the yard to see the poor child, and many were the questions asked him as to his home, village, when he left home, why, etc. He always answered frankly and had the same story for every one. Whenever asked if he would like to go back to his uncle's, he would answer with a determined "No."

The missionary lady then led him to a room of her house and ordered hot water brought, and soap and towels. She took the filthy rags from his body and gave him a nice hot soapsuds bath. He had never seen soap before, and it was the first bath of this kind he had ever had. The lady soaped, scrubbed and rubbed the little fellow until he was shining clean. His feet were the worst of his whole body to clean. There were layers of dirt on them and they were left to soak in the water a long time. When they were clean and dry the lady put some sweet-smelling lotion on them, for they were cracked and sore from filth and frostbite. This made him smile and he said, "That smells good." He never cried during the whole process of bathing, nor did he care, and neither did the lady, that there were so many curious eyes and faces peering through the window to see him have his bath. Street children and neighbors had gathered to see what was happening to the little fellow. And the lady did not draw the blinds, for she wanted them to see for themselves just what she was doing. Then they could not go away and say she was doing cruel things to the stranger child.

When his body was clean she poured coal oil over his black hair to kill the nests of creatures that were making their abode there. For clean clothes the lady gathered some that belonged to her own little boy and put them on him. It was hard to get the clothes together about the abdomen, for it was dreadfully enlarged—the result of severe hunger at times and then at other times gorging his stomach with food, which perhaps was often of the garbage type. He

was happy to be so clean and in fresh clothes, and then went out and joined the other children in their play.

At evening he was put into a clean bed. And how soundly he slept!—for his little body was tired and he had had strange experiences during the day. When the lady could have some clothes made for him—clothes like all the little Chinese boys wear—he was fitted out and put into the mission school.

The first few weeks were hard for him to fit into the ways of school life, and some of the boys would laugh at him, and he had other unpleasant things to bear. But after a few months things changed for him and he grew very happy. Daily he learned some of the blessed story as well as to sing some of the beautiful songs. And now he is so happy and so at home that nothing could persuade him to leave.

Not long ago he told the lady who had been so kind to him, "I didn't know anything when I came to you. I didn't know about God and Jesus at all. I don't know so much yet, but I am learning all the time. I want to learn to read lots of books. And when I grow big I want to be a preacher for God." The lady was glad that he had such hopes in his heart and trusts that it may be so. He still does not want to return to his uncle's home, but calls the lady's home his home, and the little boy's father his father. Nor does he wear the sad, distressed look that he did when he came to the missionary's home. But he is bright and happy and is on the road to knowledge and peace.

Ping Ting, Shansi, China, Oct. 18, 1920.



FOUR BOOKS JUNIORS SHOULD READ THIS YEAR

Lamp Lighters Across the Sea, by Margaret Applegarth, 60c.

Fez and Turban Tales, by Isabel M. Blake, 75c.

Frank Higgins, the Trail Blazer, by Thomas D. Whittles, 75c.

Stories From Far Away, by Pierce and Northrop, \$1.25.

These books are all suggested for the Junior Missionary Reading Course this year. Order them from the Brethren Publishing House, Elgin, Illinois.

THE HOMELAND AS A FOREIGN MISSIONARY SEES IT

(Continued from Page 81)

All this falls within the scope of our home-mission task. For the sake of our own children, for the sake of our neighbors, for the sake of our nation and the world, and for the sake of our Lord, whose we are, we need to be up and doing. We need to marshal every force and power God has put within our reach to bring every life, every community and every interest in our land into touch with the healing, cleansing, elevating, sanctifying power of the Lord Jesus Christ. Nor is it the task alone of the Home Mission Boards. They have their part, and it is the least we can do to give them gladly every dollar of their requested budget with a goodly excess for encouragement. But more than this, it is the privilege—I will not lower it to the plane of duty—it is the privilege of every church and of every member of the church to take a very definite part in this great forward movement for our Lord. We can do it by more devoted communion with God in private, in the family and in public worship. We can do it by personal touch in our private life and affairs and by active part in the church's activities. Every church can reach out to some neglected community or individuals with helpful ministrations. Every one of us can be willing to do what we can, and to attempt some things we think we cannot do alone. We can do more to push the educational work of the church. More men and women are needed in this mighty move forward. The lagging gait of the church in days ago has not greatly appealed to many strong, ambitious young people. Let the church take hold of her task at home and abroad in the spirit and power of her living Lord, and she will have a "moral equivalent of war," and can enlist her strongest, her bravest and her most devout young men and women in her worthy conflict.



DECEMBER INDIA NOTES

(Continued from Page 78)

At Bulsar a program was given and an offering of 31 rupees and 7 annas was made to the poor fund. Every day during the Christmas week, some service was held.

It was most gratifying to know that many of the parents of the children attending school at Wankel came to the Christmas exercises. Wankel is fourteen miles east of Bulsar and the boarding-school there is in its infancy.



The Christian community at Bulsar went to the seacost for an outing on Monday after Christmas. About 350 were gathered there, and had an enjoyable time for the day. Some talked; others went in swimming; others played games, and all enjoyed the common meal together. Before departing a singing meeting was held.



Sister Lillian Grisso brought twenty of the older girls from the Anklesvar school to the seashore at Tithal during Christmas week. These days of outing and Bible study were much enjoyed by the girls.



The Butterbaugh family spent Christmas at Vada, and the Shulls were at Anklesvar.



Bro. I. S. Long and H. L. Alley attended a school conference at Poona.



Dec. 6 the Prospect Point children gave their entertainment at Bulsar. The program lasted at least two hours, and about eighty people were in the audience. A front veranda of the bungalow was the platform and the front yard was the audience room. Every child did her part splendidly, and every one who heard their songs, recitations, readings and plays felt proud of them.



Jan. 21 to 25 the Marathi District Meeting will be held at Dahanu.

Vyara.



REALIZATION OF OUR RESPONSIBILITIES AS LEADERS

(Continued from Page 96)

world to preach and teach the Gospel to every nation.

May the peace and prosperity of our Lord be the ruler of soul and spirit, that the achievement of this great work may be a victory for the kingdom of heaven.

That the Lord's name may be praised now and evermore. Amen.

Cedar Rapids, Iowa.



FINANCIAL REPORT

CORRECTIONS: See February Visitor: Under Aid Society Foreign Mission Fund, Southern Ohio, contribution of Martha Smith, \$10.00 should instead have appeared as from Harris Creek Aid Society.

See February Visitor: Under China Famine, Northern Virginia, \$3.25 contribution from Class No. 2, Mt. Olivet S. S., should also be noted as from Timberville Cong.

See December Visitor: Under China Boys' School, contribution of G. E. Studebaker of S. E. Colo., \$100.00 is to be applied on building of Ping Ting Industrial School Building for Boys.

See February Visitor: Under China Famine; Alabama; contribution of Jacob Wine, \$2.00, should instead have been as of Jacob Bashor.

During the month of January, the Board sent out 16,650 pages of tracts.

The following contributions to the Board's funds were received during January:

WORLD-WIDE

California—\$31.60

No. Dist., Indv.: Henry S. Sheller, \$5; Sarah J. Beckner, \$1; Thos. N. Beckner (deceased), \$2.60, 8 60
So. Dist., Indv.: Mary M. Hepner, \$5; David Blickenstaff, \$5; I. G. Gripe, \$10; Mrs. D. C. Vaniman, \$3, 23 00

Colorado—\$12.50

N. E. Dist., Indv.: C. Fitz, 2 50
W. Dist., Indv.: Mrs. Susan White, 10 00

Delaware—\$47.50

Indv.: Wm. A. Hochstedler and Wife, .. 47 50

Florida—\$2.00

Indv.: John M. Lutz, 2 00

Idaho—\$8.76

Cong.: Clearwater, \$1.97; S. S.: Nampa, \$6.29; Indv.: J. L. Thomas, 50c (M. N.), 8 76

Illinois—\$142.05

No. Dist., Cong.: Sterling, \$2; Indv.: Jennie Ruble, \$1; R. C. Long, \$16.25; W. R. Bratten, \$5; John C. Lampin, \$5; Lee Boyer, \$25; D. C. McGonigle, \$2.50; S. C. Miller, \$1; Irene S. Miller, 50c; Philip H. Graybill, \$1.20; E. P. Trostle, \$5; Wm. Wingerd, \$12; Wm. R. Thomas, \$1; Levi S. Shively, \$10; A. L. Moats, \$1.20; J. S. Flory, 50c (M. N.); W. E. West, \$5; E. Weigle, \$5; Jacob B. Neff, \$5; Oliver D. Lahman, \$30, 134 15
So. Dist., Indv.: Frank Etmoyer, \$5; Martin Gergens, \$2.90, 7 90

Indiana—\$45.10

Mid. Dist., Indv.: Daniel O. Winger, 15c; Geo. W. Deaton, 50c (M. N.); Frank Fisher, \$1; John Hoover, \$1.25; Enna Fair, \$1; Odie P. Clingenpeal, \$2; John H. Cupp, \$2; Walter Bolsbaugh, \$5; M. E. Miller, \$1; J. D. Rife, \$1.20, 15 10
No. Dist., Indv.: Elias and Rachel Fashbaugh, \$7.50; D. B. Hartman, \$1; Melvin D. Neff, \$10; Annetta Johnson, \$2.50; I. L. Berkeley, \$1; Enos W. Bowers, \$2; Samuel E. Good, \$1, 25 00
So. Dist., Indv.: Wm. Stout, 5 00

Iowa—\$205.50

Mid. Dist., Indv.: Edwin L. West, \$128; W. C. Kimmel, \$5, 133 00
No. Dist., S. S.: Home Dept., Greene, \$6; Indv.: Uriah S. Blough, \$4; Geo. A. Lingerer, \$12; Edward Zapf, \$5; Henry C. Sheller, \$12; T. L. Kimmel, \$2; Hannah C. Messer, \$1; Conrad Messer, \$2.50; Louisa Messer, \$2.50; Vinton Artz, 50c; Mrs. Beulah I. Frederickson, \$20, 67 50
So. Dist., Indv.: Elizabeth B. Albright, .. 5 00

Kansas—\$.50

S. W. Dist., Indv.: Mrs. Lena Peal, 50

Louisiana—\$3.20

Indv.: R. M. Harris, \$2; W. B. Woodard, \$1.20, 3 20

Maryland—\$113.25

E. Dist., Indv.: I. A. Smith, 50c (M. N.); Annie R. Stoner, \$15; Amos Wampler, \$1; John D. Roop, \$3, 19 50
Mid. Dist., Cong.: Welsh Run, 75 00
W. Dist., Indv.: Elza O. Biser and Wife Lillie F. Biser, 18 75

Michigan—\$1.00

Indv.: Joseph S. Robison, 1 00

Minnesota—\$1.50

Indv.: David F. Landis, 1 50

Montana—\$3.85

E. Dist., Cong.: Grand View, 2 70
W. Dist., Indv.: Samuel S. Shilling, 1 15

Missouri—\$47.06

Mid. Dist., Indv.: Wm. H. Wagner, \$2.50; Nannie C. Wagner, \$2.50; James P. Harris and Wife, \$10, 15 00
S. W. Dist., Cong.: Mt. Zion, \$20; Clara Miller, \$10; Emma Wyland, \$2.06, 32 06

North Carolina—\$5.00

Indv.: Mattie Smawley, 5 00

Ohio—\$119.61

N. E. Dist., Cong.: Chippewa, \$12.38; Indv.: Wm. Domer and Son, \$25; Sarah A. Dupler, \$10.38; Aaron F. Shriver, \$1 (M. N.); Mrs. Sadie Mohrman, \$1; Eld. A. B. Horst, \$10; Lester Domer, \$3.25; Sister Stull, \$5, 68 01
N. W. Dist., Indv.: O. P. Haines, 50c; John R. Spacht, \$15; Mrs. W. R. Freed, \$2; S. Dist., Cong.: Middle District, \$28.30; W. C. Teeter, \$1.20; Mrs. Sarah E. Johnston, \$1; W. H. Folkeith, \$1.20; John H. Rinehart, \$1.20; Eli Niswanger, \$1.20, 34 10

Oregon—\$12.81

Cong.: Portland, 12 81

Oklahoma—\$3.20

Indv.: Wm. P. Bosserman, \$1.20; G. E. Wales, \$2, 3 20

Pennsylvania—\$711.50

E. Dist., Cong.: Big Swatara, \$79.55; Conestoga, \$49.25; S. S.: Ridgely, \$6; Indv.: Nathan Martin, 50c (M. N.); Henry R. Gibbel, \$2.40; Samuel H. Hertzler, \$5; Mrs. R. D. Raffensperger, \$2; Cassie Yoder, \$1; S. Frances Harner, \$4.80; Elizabethtown College, \$73.03, 223 53
Mid. Dist., Cong.: Leamersville, \$12.16; Indv.: Joseph Crawford, \$5; Marietta Brown, \$3; Howard C. Long, \$10; James C. Wineland, \$1; Samuel R. Snyder, \$3; T. T. Myers, \$1.50; Galen B. Royer, \$1.40; G. L. Wine, 50c (M. N.); Hannah A. Buck (deceased), \$120; John Snowberger, \$3; Thos. Hardin, \$1, 161 56
S. E. Dist., Cong.: Parker Ford, \$10; Coventry, \$14.60; Upper Dublin, \$24.93; Indv.: Jos. Fitzwater, \$3, 52 53
So. Dist., C. W.: Upton, \$25; Indv.: J. E. Faulker, \$1.60; M. O. Myers and Wife, \$30; Daniel E. Brown, \$10; Chas. C. Brown, \$10; Helen Price, \$2.50; Geo. Stroup, \$14, 93 10

W. Dist., Cong.: Manor (A Brother and Sister), \$5; S. S.: The God's Helpers Class, Rummel, \$65.25; Indv.: Sallie A. Helman, \$20; C. Walter Warstler, \$1 (M. N.); I. G. Miller, \$1.20; D. L. Miller, \$6; No. 51559, 50c; A Friend, \$2; Missionary Conferences at Greensburg, Uniontown, Meyersdale and Windber, \$79.83, 180 78

South Dakota—\$15.00

Indv.: Jas. Miller, 15 00

Tennessee—\$3.00

Cong.: Knob Creek, 3 00

Virginia—\$157.92

E. Dist., Indv.: B. F. A. Myers, \$1.25; J. A. Kauffman, \$5.40; Geo. W. Shaffer, \$2; J. M. Garber, \$1.20, 9 85

First Dist., Indv.: R. E. Reed, \$1.20; J. B. Spangler, \$25, 26 20
 No. Dist., Cong.: Flat Rock, \$15; Unity, \$51.12; Woodstock, \$10; Indv.: H. C. Early, 50c (M. N.); Madison Kline, 50c; D. M. Good, \$2.50; D. R. Miller, 25c; Benj. Cline, 50c; D. S. Neff, \$1.50; John H. Kline, \$5; J. N. and Hettie E. Smith, \$1; S. T. Glick, \$1, 88 97
 Second Dist., Indv.: S. I. Stoner, \$4.40; D. S. Thomas, \$1; S. A. Garber, \$1; J. L. Driver, \$1; Mattie V. Caricofe, 50c; Bettie E. Caricofe, 50c; Jno. S. Flory, 50c (M. N.); Jos. R. Shipman, \$1.50; D. C. Cline, \$2; Jno. S. Flory, \$1.20; Barbara A. Wampler, \$1.10; Fannie A. Wampler, \$1.10; A. B. Glick, 50c; Bessie V. Wampler, \$1.10; Mary R. Evers, 25c; Lucy E. Evers, 25c; N. A. Evers, \$1; Mary S. Zimmerman, \$2.50; Jane A. Zimmerman, \$2.50; Mrs. P. J. Crann, 50c; E. G. Wine, 25c; S. N. Wine, \$1; M. D. Hess, 25c; S. L. Huffman, \$1.20; S. Frank Cox, 50c, 27 90
 So. Dist., Indv.: Emma Suithall, 5 00

West Virginia—\$15.50
 First Dist., Cong.: Maple Spring (Egion), \$5; Indv.: Geo. S. Arnold, 50c, 5 50
 Second Dist., Indv.: J. F. Ross, 10 00

Wisconsin—\$ 50
 Indv.: J. E. Burkholder (M. N.), 50
 Transferred from the Forward Movement, 1,943 06
 Total for the month,\$ 3 652 47
 Total previously reported, 61,945 42
 Total for the year,\$ 65,597 89

INDIA MISSION

Illinois—\$10.00
 No. Dist., Indv.: R. C. Long, 10 00
Ohio—\$43.69
 N. E. Dist., Cong.: Maple Grove, \$8.69; Junior C. W. S., Akron, \$25, 33 69
 N. W. Dist., Indv.: Daniel Shank, 10 00
Pennsylvania—\$7.00
 So. Dist., S. S.: Eastville, Sugar Valley Cong., 2 00
 W. Dist., Indv.: Geo. L. Foster and Wife, 5 00
 Total for the month,\$ 60 69
 Total previously reported, 1,839 56
 Total for the year,\$ 1,900 25

INDIA BOARDING SCHOOL

California—\$130.00
 So. Dist., S. S.: Long Beach, \$25; L. B. A. Class, Pasadena, \$35; Primary Dept., Pasadena, \$50; C. W. S.: So. Los Angeles, \$20, .. 130 00
Colorado—\$.82
 W. Dist., Indv.: Mrs. Susan White, 82
Illinois—\$34.45
 No. Dist., S. S.: Primary Dept., Elgin, \$33.45; Indv.: I. W. Porter and Wife, \$1, .. 34 45
Indiana—\$104.25
 Mid. Dist., S. S.: Old Sisters' Class, Flora, No. Dist., S. S.: Primary Dept., Walnut, So. Dist., S. S.: Fairview, \$35; C. W. S., Pyrmont, \$14, 49 00
Iowa—\$5.00
 So. Dist., S. S.: So. Keokuk, 5 00
Kansas—\$23.55
 S. W. Dist., C. W. S.: Newton City, \$13.86; Indv.: Nellie Landis, \$9.69, 23 55
Nebraska—\$2.50
 Indv.: A Sister, 2 50
Ohio—\$15.00
 N. E. Dist., Aid Society: Beech Grove, .. 15 00
Oregon—\$1.95
 Cong.: Portland, 1 95
Pennsylvania—\$437.50
 E. Dist., S. S.: Mission Workers' Class, \$25; Lititz, \$70; C. W. S.: Indian Creek, \$50, Mid. Dist., S. S.: Williamsburg, \$35; Aid Society: Koontz (Snakespring Cong.), \$35; Everett, \$25; C. W. S.: Spring Run, \$10, .. 145 00
 S. E. Dist., S. S.: Christian Endeavor Society, Parker Ford, \$35; Parker Ford, \$35, 70 00

W. Dist., Cong.: Manor (A Brother and Sister), \$35; S. S.: O. A. B. Class, Purchase Line (Manor Cong.), \$15; Pike (Mid. Creek Cong.), \$20; Maple Glen, \$17.50; Meyersdale, \$30, 117 50

Virginia—\$91.63
 First Dist., S. S.: Cloverdale (Adult Ladies' Bible Class), 50 00
 No. Dist., Indv.: Mrs. A. P. Harshbarger, 35 00
 Second Dist., S. S.: Elk Run, 6 63
 Transferred from the Forward Movement, 47 50
 Total for the month,\$ 894 15
 Total previously reported,\$ 5,927 09
 Total for the year,\$ 6,821 24

INDIA SHARE PLAN

Ill'nois—\$50.00
 So. Dist., S. S.: Young Ladies' Class, La-Place, 50 00
Indiana—\$187.50
 Mid. Dist., S. S.: Willing Workers' Class, Loon Creek, \$25; Excelsior Class, Huntington City, \$50, 75 00
 No. Dist., Cong.: Walnut (H. E. Foust and Wife), \$50; S. S.: Center Bees Class, Center, \$12.50; Anchor Class, No. Winona, \$50, 112 50
Iowa—\$42.50
 No. Dist., C. W. S.: Sheldon, 30 00
 So. Dist., S. S.: Osceola, 12 50
Kansas—\$12.50
 S. W. Dist., S. S.: Servants of the Master Class, Larned, 12 50
Michigan—\$12.50
 Indv.: Dr. C. M. Mote and Wife, 12 50
Missouri—\$9.10
 S. W. Dist., S. S.: Shoal Creek, 9 10
Nebraska—\$25.00
 S. S.: Beatrice, 25 00
New Mexico—\$17.98
 C. W. S.: Clovis, 17 98
Ohio—\$50.00
 N. W. Dist., Band of Hope Class and Silver Creek Christian Workers' Society, 50 00
Oregon—\$30.00
 S. S.: Newberg, \$5; Aid Society: Sisters, Portland, \$25, 30 00
Pennsylvania—\$287.50
 E. Dist., Indv.: Amanda Cassel and Rosalinda Young, 50 00
 Mid. Dist., S. S.: Helping Hand Class, Replogle, \$25; Willing Workers' Class, Snake Spring, \$25, 50 00
 S. E. Dist., S. S.: Grater Missionary Class, Norristown, \$25; Indv.: W. P. Keim and Wife, \$12.50, 37 50
 W. Dist., S. S.: O. A. Bible Class, Rummel, \$100; Indv.: Mrs. Annie E. Koontz, \$50, Transferred from the Forward Movement, 42 00
 Total for the month,\$ 766 58
 Total previously reported, 4,309 30
 Total for the year,\$ 5,075 88

INDIA NATIVE WORKER

Alabama—\$11.60
 Cong.: Fruitdale, Citronelle, Mobile and Brewton, 11 60
California—\$20.00
 So. Dist., S. S.: Gleaners' Class, First Los Angeles, 20 00
Illinois—\$80.00
 So. Dist., C. W. S.: La Place (Okaw Cong.), 80 00
Indiana—\$20.00
 No. Dist., S. S.: Guardian Class, N. Winona Lake, 20 00
Kansas—\$30.00
 N. E. Dist., S. S.: Onward Circle Class, Sabetha, 30 00
Maryland—\$45.00
 E. Dist., S. S.: Edgewood, \$5; Chapel Bible Class, Blue Ridge College, \$40, 45 00

Oregon—\$25.00
 C. W. S.: Myrtle Point, 25 00

South Dakota—\$12.50
 S. S.: Willow Creek, 12 50
 Transferred from the Forward Movement, 10 00

Total for the month,\$ 254 10
 Total previously reported, 2,586 65

Total for the year,\$ 2,840 75

INDIA WIDOWS' HOME

Illinois—\$1.00
 So. Dist., Indv.: Mary Hester, 1 00

Pennsylvania—\$10.00
 E. Dist., Cong.: Missionary Committee (Reading), 10 00
 Transferred from the Forward Movement, 5 00

Total for the month,\$ 16 00
 Total previously reported, 194 29

Total for the year,\$ 210 29

QUINTER MEMORIAL HOSPITAL

California—\$5.00
 So. Dist., Aid Society: Covina, 5 00

Total for the month,\$ 5 00
 Total previously reported, 470 98

Total for the year,\$ 475.98

INDIA HOSPITAL

Nebraska—\$21.29
 S. S.: Bethel, 21 29

Oregon—\$2.63
 S. S.: Portland (Birthday offering), 2 63

Total for the month,\$ 23 92
 Total previously reported, 129 10

Total for the year,\$ 153 02

CHINA MISSION

Canada—\$1.00
 Indv.: Ephraim Keffner, 1 00

Colorado—\$3.00
 S. E. Dist., Indv.: Mrs. Therese Lohmiller, 3 00

Illinois—\$11.50
 N. Dist., Cong.: Sterling, \$1.50; Indv.: R. C. Long, \$10, 11 50

Indiana—\$25.00
 No. Dist., S. S.: St. Joseph Valley, 25 00

Maryland—\$5.00
 E. Dist., Indv.: Welty K. Grossnickle, .. 5 00
 Transferred from the Forward Movement, 20 00

Total for the month,\$ 65 50
 Total previously reported, 1,964 06

Total for the year,\$ 2,029 56

CHINA NATIVE WORKER

California—\$15.00
 So. Dist., S. S.: Inglewood, 15 00

Iowa—\$177.50
 Mid. Dist., S. S.: Dallas Center, 37 50
 No. Dist., S. S.: Volunteer Class, Waterloo, \$40; Winners' Class, No. Winona, \$25; Indv.: No. 50831, \$75, 140 00

Kansas—\$24.50
 N. E. Dist., S. S.: Onward Circle Class, Sabetha, \$9; Indv.: John A. Waters, \$7.75; F. E. Poister and Wife, \$7.75, 24 50

Michigan—\$20.05
 S. S.: Sugar Ridge, 20 05

Missouri—\$57.58
 No. Dist., S. S.: Wakenda, 57 58

Virginia—\$35.00
 First Dist., S. S.: Young Men's Bible Class, Cloverdale, 35 00
 Transferred from the Forward Movement, 20 00

Total for the month,\$ 349 63
 Total previously reported, 2,274 16

Total for the year,\$ 2,623 79

CHINA BOYS' SCHOOL

Illinois—\$.50
 No. Dist., Indv.: I. W. Porter and Wife,.. 50

Indiana—\$22.00
 No. Dist., Aid Society: Walnut, 22 00

Maryland—\$17.50
 E. Dist., Indv.: Mrs. S. E. Englar, 17 50

Nebraska—\$40.34
 S. S.: Bethel, 40 34
 Transferred from the Forward Movement, 15 00

Total for the month,\$ 95 34
 Total previously reported, 520 54

Total for the year,\$ 615 88

CHINA GIRLS' SCHOOL

California—\$30.00
 So. Dist., Aid Society: Covina, 30 00

Illinois—\$3.00
 No. Dist., Indv.: I. W. Porter and Wife, 50c; June Newcomer, \$2.50, 3 00

Indiana—\$3.60
 No. Dist., S. S.: Willing Workers' Class, No. Winona Lake, 3 60

Oregon—\$.53
 Cong.: Portland, 53

West Virginia—\$6.00
 First Dist., S. S.: Vacation Bible School, Dry Fork, \$4; Vacation Bible School, Stringtown, \$2, 6 00
 Transferred from the Forward Movement, 40 00

Total for the month,\$ 83 13
 Total previously reported, 336 95

Total for the year,\$ 420 08

LIAO CHOU HOSPITAL

California—\$355.00
 So. Dist., Aid Societies: Pasadena, \$22.50; La Verne, \$200; Pomona, \$12.50; Covina, \$31; Indv.: Bro. Frantz, \$19; Bro. Snowberger, \$5; Sister Rexroad, \$5; Convention at Huntington Beach S. S., \$60, 355 00

Total for the month,\$ 355 00
 Total previously reported, 2,170 13

Total for the year,\$ 2,525 13

PING TING HOSPITAL

Florida—\$1,000.00
 Indv.: J. H. Garst, 1,000 00

Total for the month,\$ 1,000 00
 Total previously reported, 1,565 38

Total for the year,\$ 2,565 38

CHINA HOSPITAL

California—\$25.00
 So. Dist., S. S.: Long Beach, 25 00

Ohio—\$15.00
 N. E. Dist., Aid Society: Beech Grove (Chippewa), 15 00

Pennsylvania—\$25.00
 W. Dist., S. S.: Hooversville, 25 00

Total for the month,\$ 65 00
 Total previously reported, 17 00

Total for the year,\$ 82 00

CHINA FAMINE

Arizona—\$2.00
 Indv.: Pearl Whitcher, 2 00

Arkansas—\$6.25
 First Dist., Indv.: M. A. Whitcher, 2 00
 N. W. Dist., Indv.: Lee Fiant, 25c; W. P. Fiant, 50c; R. R. Fiant, \$1; Ethel Hall, \$1; Goldie Rariden, \$1; Johnnie Betts and Mother, 50c, 4 25

California—\$3,320.53
 No. Dist., Cong.: Raisin, \$145.22; Waterford, \$31.71; Reedley, \$15; S. S.: Laton, \$25; Young People's Class, McFarland, \$10.64;

McFarland, \$43.52; Patterson, \$70.74; Empire, \$169.02; Figarden, \$52.13; J. M. May (McFarland), \$25; Aid Society: McFarland, Ladies, \$11; C. W. S.: Fresno, \$13; Golden Gate, \$8.43; Indv.: A Brother and Sister, \$5; J. C. Pittenger and Wife, \$25; L. A. Stump and Wife, \$25; Two Sisters at Fresno, \$25; A. Bush, \$20; Geo. Gerdes, \$15; I. S. Metzger, \$25; Ivy Fouts, \$6.50; Mrs. M. S. Frantz, \$7; Lura B. Pittenger, \$15, 788 91

So. Dist., Cong.: Inglewood, \$5; LaVerne, \$1,088.12; Long Beach, \$12; Boyle Heights Mission, \$275; Chinese Mission (Riverside), \$24.50; Missionary Society (Long Beach), \$84.20; Pasadena, \$340; S. S.: Sage Union, \$7.60; Junior Boys' Class, Long Beach, \$12; First Los Angeles, \$24; Junior Dept., LaVerne, \$5.69; Pomona, \$123.75; Missionary Class, Covina, \$83.50; Covina, \$17.87; C. W. S.: Boys of the Junior, LaVerne, \$12; Junior Girls of LaVerne, \$6.46; LaVerne, \$7.95; Indv.: Mrs. J. J. Beckner, \$50; Grace Cripe Hirsch, \$25; Irvin A. Nettrouer, \$4; Nancy D. Underhill, \$7; Enoch S. Skinner, \$2.25; A Sister, \$6; Mrs. B. Kindig, \$25; Mrs. D. E. Lyon, \$1; Student Volunteer Band of LaVerne College, \$81.73, 2,531 62

Canada—\$6.00
Indv.: An Individual of Alta., 6 00

Colorado—\$268.20
N. E. Dist., Cong.: Bethany, \$8; Antioch, \$9.54; Denver, \$19.18; S. S.: Colo. Springs, \$35; Aid Society: Colo. Springs, \$6; Haxtun Sisters, \$45; Indv.: Miss Orrel Frantz, \$40; Webster and Minnie Correll, \$2, 164 72

S. E. Dist., Cong.: Rocky Ford, \$10; S. S.: Cheraw, \$71.48; Indv.: Jennie M. Flora, \$8; Mrs. Therese Lohmiller, \$4, 93 48

W. Colo., Indv.: A. B. Long, \$5; Mrs. H. M. Long, \$5, 10 00

Denmark—\$48.72
Cong.: Thy, 48 72

Florida—\$435.30
Cong.: Sebring, \$5.06; Young People of Sebring, \$37.51; S. S.: Sebring (Women's Bible Class), \$130; Sebring (Men's Bible Class), \$101; Alpha, \$7.85; Indv.: H. Etta Hoke, \$10; C. Cline, \$8; D. E. Billman, \$25; J. E. Young, \$8; Isaac Frantz and Wife, \$50; Wm. Bixler, \$10; J. A. Miller and Wife, \$11.60; Park Bible Class of St. Petersburg, \$31.28, 435 30

Idaho—\$66.74
Cong.: Weiser, \$5.74; S. S.: Cradle Roll Dept., Nampa, \$3; Payette Valley, \$5; Indv.: In memory of Lizzie Green (deceased), \$3; Brother and Sister Sheets, \$10; Clyde Alexander, \$25; Willis Peterson and Wife, \$10; J. B. Lehman, \$5, 66 74

Illinois—\$1,690.93
No. Dist., Cong.: Rock Creek, \$24; Cherry Grove, \$55.60; 1920 Birthday Offering, Dixon, \$110.7; Milledgeville, \$43.81; Pine Creek, \$100; Hastings Street, \$1; Bethany (Chicago), \$16; Rockford Cong. and S. S., \$2; Sterling, \$51.47; Hickory Grove, \$8.60; S. S.: Beginners' Dept., Bethany (Chicago), \$47; Mt. Morris, \$66.50; West Branch, \$89; Victorious Soldiers Class, Waddams Grove, \$62.40; New Paris, \$30; Waddams Grove, \$23.87; Mt. Carroll, \$10; Hegelthian Class, Chicago, \$25; Shannon, \$50; Columbia, \$25; Franklin Grove, \$25; C. W. S.: Batavia Junior, \$1.10; Milledgeville Junior, \$12; Indv.: B. Metzler, \$6; O. E. Gibson, \$5; Master Gareth Miller, \$1; C. J. Sell, \$5; J. T. Myers, \$25; Samuel Studebaker and Wife, \$25; Mrs. Mary Fahrney, \$100; Irvin L. Hoke and Wife, \$2; Ivan and Rachel Erbaugh, \$3; W. R. Brattin, \$10; Jos. M. Fly, \$10; M. M. Sherrick, \$5; Lizzie Sollenberger, \$5; Trostle P. Dick and Family, \$1.88; Jennie Ruble, \$4; I. W. Porter and Wife, \$2; Y. W. C. A., Mt. Morris College, \$75; Freshman Class of Franklin Grove High School, \$10, 1,075 30

So. Dist., Cong.: Panther Creek, \$52; Camp Creek, \$39; Champaign, \$23; Astoria,

\$80.75; Geo. H. Stambaugh and Wife (Woodland), \$15; S. S.: Adult Sisters Class, Okaw, \$6.19; Walnut Grove (Big Creek), \$47.44; Decatur, \$1; Aid Society: Girard, \$50; Indv.: A. B. Gish, \$5; Ezra Bowman, \$10; Joseph Etter, \$5; Mrs. N. E. Lilligh, \$10; Mrs. N. B. Hersch, \$7; Eliza Renner, \$6; J. L. Blickenstaff, \$10; Mary E. Clower, \$5; Elmer M. Hersch and Wife, \$5; Henry Werner, \$20; J. J. Winger and Wife, \$30; John and Kate Swartz, \$20; Mrs. Marguerite Landon, \$128; T. A. Robinson and Wife, \$2; Delia M. Blough, \$11.25; E. S. Brothers, \$5; Mrs. J. H. Brubaker, \$2; Mrs. A. B. Gibbel, \$10; Thos. J. Rench, \$10, 615 63

Indiana—\$3,479.08
Mid. Dist., Cong.: Salamonie, \$39.58; Markle, \$43.90; West Eel River, \$20; Bachelor Run, \$11.86; Beaver Creek, \$9.41; Loon Creek, \$31.31; Santa Fe, \$20.50; Pipe Creek, \$10; A Brother and Sister (Mexico), \$15; A Sister (Roann), \$5.50; S. S.: Class 7A, Salamonie, \$9.29; Primary Dept., Salamonie, \$25; Maple Corner (Prairie Creek), \$26.25; Mexico, \$46; Union Class, Pipe Creek, \$10.15; Delphi, \$55; Loyal Daughters' Class, Loon Creek, \$13; Willing Workers, Loon Creek, \$46.86; Plunge Creek Chapel, \$46; West Manchester, \$264; Roann, \$100; Good Cheer Girls, North Manchester College, \$32.30; Aid Societies: Mexico Dorcas, \$25; West Eel River, \$30; Loon Creek, \$25; No. Manchester, \$50; C. W. S.: West Eel River, \$31.78; Indv.: A Sister, \$10; Wm. J. Tinkle, \$5; John Rohrer, \$20; Orville S. Harris, \$5; David C. Wolf, \$20; Levi Zumburn, \$12; J. A. Miller, \$25; Emma Hamilton, \$5; A. R. Bridge and Wife, \$10; G. O. Bridge, \$2; Robert Ross, \$5; A Widowed Sister, \$2; Mrs. W. D. Ott, \$4; Lavina Brower, \$1; Josephine Hanna, \$7.50; No. 52104, \$25; Mrs. Nettie Fisher, \$10; Lewis Huffman, \$5; Daniel O. Winger, 42c, 1,216 61

No. Dist., Cong.: New Salem, \$33.42; Bethany, \$143; Shipshewana, \$5; Yellow Creek, \$91.79; Blue River, \$21.50; Baugo, \$100; Oak Grove, \$2; Walnut, \$22.50; Pine Creek, \$165.59; Elizabeth Hay (No. Liberty), \$50; H. E. Foust and Wife (Walnut), \$10; S. S.: Cedar Lake, \$4.75; Primary Class, Cedar Lake, \$5.25; Intermediate Class, English Prairie, \$10; Class No. 4, Solomon Creek, \$4.01; Wawaka, \$7.65; Wakarusa, \$14.60; Tippecanoe, \$26.34; Auburn, \$13.27; Class No. 2, English Prairie, \$6; Union Central, \$130.50; Union, \$43.61; Solomon Creek, \$25; Oregon, \$17.64; Elkhart Valley, \$105; Aid Societies: Walnut, \$50; Wawaka Sisters, \$25; Solomon Creek, \$10; North Liberty, \$10; Bethany, \$25; Goshen City, \$25; Indv.: Miss Dora Eldridge, \$5; Mrs. Edwin Steele, \$6; Earl Ulrey and Wife, \$20; Mrs. Amanda Hoover, \$10; Thomas Cripe, \$10; Mary Lammedee, \$2; Leland Carpenter and Wife, \$5; Jos. B. Wise, \$5; Chas. Eaton and Wife, \$5; A Friend, \$10; Abraham Hunsberger, \$5; Permelia Greenwood, \$17; David J. Miller, \$2; Gladie S. Miller, \$5; W. V. Miller, \$5; Mrs. Rolla Clark, \$12; Magdeline Moyer, \$5; Mrs. Alex Miller, \$1; Sister Roseltha Whitmer, \$20; Florence E. Miller, \$2, 1,355 42

So. Dist., Cong.: Nettle Creek, \$133.60; Katy Hoover, \$5; Isaiah Teeter, \$5; H. H. Johnsonbaugh and Wife, \$60; Martha Teeter, \$50; L. W. Teeter, \$50; Oscar Werking, \$25; Hannah Garrett, \$25; Frank Shock, \$10; Sarah J. Wisheart, \$10; Luther C. Wisheart, \$10; Abraham Bowman, \$8; David Lanner and Family, \$140; John D. Hoover, \$25; Mary A. Allen, \$1; M. M. Hoover, \$1; Benj. F. Hawkins, \$20; Sarah J. Rinehart, \$5; Howard D. Brennaman, \$10 (Nettle Creek); A Sister (Rossville), \$15; A Brother (Buck Creek), \$5; S. S.: Mrs. Howard Martin's Class, Summitville, \$12; Maple Grove, \$1; Junior Class, Howard, \$20; Anderson, \$52; Little Sunbeams Class, Anderson, \$2.80; Intermediate Class, Buck Creek, \$6.15; Indianapolis, \$5.25; Aid Societies: Buck Creek,

\$50; Union Grove, \$30; Brick (Nettle Creek), \$25; Locust Grove (Nettle Creek), \$25; C. W. S.: Brick, \$8.40; Indv.: Jas. A. and J. E. Byer, \$5.10; Mrs. Anna M. Moore, \$5; Earl T. Hoover, \$2.50; Maggie A. Cook, \$5; D. C. Campbell, \$6; Miss Ettie E. Holter, \$10; John H. Thomas, \$1; Rebecca Kief-faber, \$2; O. H. Long and Wife, \$10; A Brother, \$9.25,

Iowa—\$844.96

Mid. Dist., Cong.: Brooklyn, \$5; Gar- rison, \$35; Muscatine, \$21; Des Moines Val- ley, \$16.70; Mission Study Class (Cedar Rapids), \$11.82; S. S.: No. 8 Class, Dallas Center, \$33.25; Panther Creek, \$71.25; Victor Class, Des Moines Valley, \$5; Beaver, \$18.62; Fernald, \$10; Helping Hand Class, Cedar Rapids, \$11; Busy Bees Class, Cedar Rapids, \$3.19; Sunbeams Class, Cedar Rap- ids, \$1.62; Buds of Promise, Cedar Rapids, \$2.77; Aid Societies: Muscatine, \$20; Yale Sister, \$20; Dallas Center Sisters, \$25; Yale (Coon River), \$10; Indv.: A. E. and M. E. West, \$5; C. Z. Rietz, \$5; Mrs. Oscar Doty, \$12; Ethel Doty Graham, \$10; Mrs. H. L. Messamer, \$10; J. B. Sensenbaugh, \$2; Lloyd Connell, \$10; R. A. Montz, \$25; Mrs. Sarah Pike, \$5; O. C. Nichols, \$5; Emma Bock, \$10; Elbert McGreen, \$12,

907 05

432 22

No. Dist., Cong.: Kingsley, \$15; So. Water- loo, \$25; City Church, So. Waterloo, \$33.25; S. S.: Sheldon, \$32.55; Aid Society: Kingsley, \$50; Indv.: H. E. Slifer, \$5; Mary D. Welty, \$1; Lizzie Hoffer, \$15; Mrs. El- bert Seidel, \$5; Clarence S. McLane, \$10; Freeman Merrill, \$5; Mrs. J. S. Mummert, \$10; Martha L. Klein, \$25; Mrs. Anna Klein, \$25,

256 80

So. Dist., Cong.: English River, \$30.68; Monroe, \$6.90; A Sister and Friend (Eng- lish River), \$5; Susanna Brown and Daugh- ters (South Keokuk), \$25; S. S.: Mt. Etna, \$24.48; Monroe, \$12.25; Council Bluffs, \$16.13; C. W. S.: Franklin, \$17; Indv.: Wilbur L. Ogden, \$10; D. E. Rodabaugh, \$5; L. E. and E. E. Buzzard, \$3.50,

155 94

Kansas—\$1,660.20

N. E. Dist., Cong.: Olathe, \$24.25; Over- brook, \$5; Washington, \$8; Lawrence, \$25.10; Washington Creek, \$46; Sabetha, \$5; Central Ave., Kansas City, \$67; Topeka, \$25; Navarre Church and S. S. of Abilene Cong., \$42.30; S. S.: Navarre (Abilene), \$7.60; Washington, \$28.24; Overbrook, \$30; Washington Creek, \$50; Ottawa, \$42.98; Overbrook, \$20.35; Morrill, \$358.84; Aid So- cieties: Ozawkie, \$2; Washington Dorcas, \$10; C. W. S.: Overbrook Junior, \$3.25; Na- varre (Abilene), \$23.60; Indv.: Dr. H. R. Tice, \$25; John Fishburn, \$3; Walter Kim- mel and Wife, \$15; D. S. Strole and Wife, \$15; Roy Kistner, \$15; H. D. Bowman, \$15; Mrs. Minerva Manchley, \$10; Minnie Man- chley, \$10; C. W. Shoemaker and Wife, \$50; Mrs. Lydia Kimmel, \$20; Mabel Marker, \$3; Wm. Weybright and Wife, \$10; Ardell Ward, \$50; L. R. Hardy, \$6.03; Emma A. Miller, \$5,

1,027 04

S. W. Dist., Cong.: Conway Springs, \$1; Garden City, \$5; Monitor, \$17; Prairie View, \$6.28; W. Wichita, \$7; Larned City, \$31.44; S. S.: Salem, \$50; Primary Dept., Monitor, \$34; Aid Societies: Conway (Monitor), \$100; Bloom Sisters, \$18; Indv.: Mrs. B. F. Car- ter, \$5; J. W. Wampler, \$50; Mrs. A. Christ- ensen and Mrs. L. E. Folger, \$10; Mrs. A. C. Weiser, \$3; Mrs. Mary E. Morelock and Mary G. Morelock, \$2; A Brother and Sis- ter, \$2; James Brandt, \$10; Mrs. S. E. Mc- Gonigle, \$10; John D. Duggins, \$3; Katie Yost, \$1; Y. M. C. A., McPherson College, \$75.50,

441 22

S. E. Dist., Cong.: Paint Creek, \$6.70; S. S.: Madison, \$25; Mont Ida, \$20; Indv.: Mrs. M. Ruthrauff, \$10; Addie A. Pattison, \$10,

71 70

N. W. Dist., Cong.: Maple Grove, \$39.24; Belleville, \$5; Indv.: G. W. Bishop, \$10; L. W. Fitzwater, \$5; A. J. Wertenberger and

Family, \$6; D. E. Bowman, \$50; Nellie Mc- Carty, \$5,

120 24

Kentucky—\$10.50

Indv.: Owen Barnhart and Wife, \$3; E. F. Reed and Wife, \$1; Mrs. Linda Martin, \$1.50; M. E. Ralston, \$5,

10 50

Louisiana—\$25.00

Indv.: John and Lucy Metzger,

25 00

Maryland—\$1,070.66

E. Dist., Cong.: Green Hill, \$27.05; Pipe Creek, \$78; Washington City, \$145.37; Den- ton, \$53.33; S. S.: Primary Dept., Fulton Ave., Baltimore, \$7.35; Young Men's Bible Class, Westminster, \$10; C. W. S.: West- minster, \$10; Indv.: A Brother and Sister, \$25; Mrs. Nellie Swope, \$5; Chas. F. Miller and Wife, \$25; Lydia A. Trostle, \$10; W. B. Yount and Wife, \$100; Mrs. Mollie Sigler, \$3; Mrs. A. L. Ausherman, \$5; Mrs. Stella M. Martin, \$5; Mrs. C. A. Bowman, \$10; "One who has suffered and knows what it is to be hungry," \$12; A Sister, \$5,

536 10

Mid. Dist., Cong.: Brownsville, \$98.60; Hagerston, \$100; S. S.: Willing Workers' Class, Pleasant View, \$27; Pleasant View, \$30; Longmeadow, \$62; Union, \$26.07; Aid Society: Pleasant View, \$30; C. W. S.: Mau- gansville, \$37.14; Indv.: Grafton Downs, \$10; A Brother, \$10; Sister A. L. Ausherman, \$50,

480 81

W. Dist., Indv.: Elza O. Biser and Wife, Lillie F. Biser, \$18.75; C. C. Beachy and Wife, \$25; Chas. H. Baker, \$10,

53 75

Massachusetts—\$2.15

Indv.: T. M. West,

2 15

Michigan—\$251.39

Cong.: Beaverton, \$5; Woodland, \$10; Battle Creek, \$12.58; Sunfield, \$13.25; Lake View, \$20; Shepherd, \$52; Pontiac Mission, \$6.25; S. S.: Birthday Offering, Shepherd, \$10.11; Hart, \$20.83; Primary Dept., Shep- herd, \$33.32; Durand Mission, \$15; Sugar Ridge, \$8.80; Indv.: Samuel White, \$10; Mrs. Martha Bratt, \$1; Archie VanDyke and Wife, \$2; Hannah Crowl, \$2; Mrs. Sylvia Ulery, \$25; Elias Wallick (admr.), \$2.50; Clara Somsel, \$1.75,

251 39

Minnesota—\$185.15

Cong.: Morrill, \$25.71; Worthington, \$58.65; Root River, \$40; S. S.: Minneapolis, \$12.29; Hancock, \$6.35; Monticello, \$20; Indv.: W. S. Ramer, \$10; C. J. Fox, \$5; E. E. Williams, \$5; Albert Miller, \$2.15,

185 15

Missouri—\$293.48

Mid. Dist., Cong.: Turkey Creek, \$27; Warrensburg, \$15; Mineral Creek, \$40; S. S.: Adrian, \$16.05; South Warrensburg, \$31.40; Adult Sisters' Class, Mineral Creek, \$14.03; Aid Societies: So. Warrensburg, \$5; Prairie View, \$15; Mineral Creek, \$24; Indv.: No. 51889, \$15; J. W. Long, \$2,

204 48

No. Dist., Cong.: Dewitt Van Pelt (Wa- kenda), \$2; S. S.: No. St. Joseph, \$25; Indv.: J. E. Royer, \$10,

37 00

S. E. Dist., S. S.: Broadwater,

12 00

S. W. Dist., Indv.: J. R. Goss, \$10; Clara Miller, \$15; C. W. Gitt, \$15,

40 00

Montana—\$58.63

E. Dist., Cong.: Seips, \$12; S. S.: Floren- dale, \$5; Milk River Valley, \$16,

31 00

W. Dist., Indv.: Mary E. Harp, \$2.63; E. H. Billsborough, \$5; In memory of James E. Stauffer, \$20,

27 63

Nebraska—\$499.36

Cong.: Afton, \$57; Bethel, \$37.79; Falls City, \$31; S. S.: Bethel, \$85; Kearney, \$1; So. Beatrice, \$6.07; Beatrice, \$25; Mrs. Mary A. Stauffer, \$5; E. E. Flory and Wife, \$200; A Sister, \$5; Mayale Public Schools, \$46.50,

499 36

New Mexico—\$159.89

Cong.: Miami, \$32.02; S. S.: Clovis, \$12.87; Indv.: Samuel Weimer and Wife, \$5; A Brother, \$10; Ira Shively, \$100,

159 89

New York—\$91.68

E. Dist., Cong.: Brooklyn,

91 68

North Carolina—\$189.00

S. S.: Winston-Salem, \$123; Indv.: No. 50724, \$20; J. T. Bundy, \$4; A. C. Riely, \$25; Emma Hardy, \$1; Dr. I. W. Bradshaw and Wife, \$5; Mrs. Nancy Bradshaw, \$1; Burine Bradshaw, \$1; M. E. Bradshaw and Wife, \$5; Mrs. Anna Mae Whitson, \$2; I. B. Bailey, \$1; J. D. Bradshaw, \$1, 189 00

North Dakota—\$119.62

Cong.: Kenmare, \$7.25; S. S.: Willow Grove, \$7; New Rockford, \$22.37; Indv.: Nels Kopanger, \$5; J. M. Deeter and Wife, \$10; A. O. Deeter and Wife, \$5; Emma J. H. VanDyke, \$5; Sylvan Steman, \$13; L. A. Lundgren and Wife, \$5; Alfred Krups and Wife, \$4.0, 119 62

Ohio—\$3,931.07

Cong.: Baltic, \$250; Bro. Ebert and Wife (Akron), \$4; Bethel, \$43.74; Chippewa (East House), \$17.75; Canton Center, \$23.85; M. H. Woodworth, \$29; Kent, \$10; Danville, \$12; Chippewa, \$9; Susan Findley (Black River), \$1; Sister Stull (Akron), \$5; Member (Canton Center), \$10; A Brother and Sister (Black River), \$50; S. S.: Jennie Border's Class, New Philadelphia, \$2.25; East Nemishillen, \$192.16; Young Ladies' Bible Class, Akron, \$29; Primary Class, Canton Center, \$8; Good Samaritan Class, Chippewa (East House), \$2; Beech Grove (Chippewa), \$64; Baker, \$18.40; Freeburg, \$129.21; Sugar Creek Union, \$35; Hartville and Cong., \$150.68; Goshen, \$74.72; Aid Societies: New Philadelphia, \$10; Baltic, \$50; Maple Grove, \$40; Chippewa, \$21; Springfield Sister, \$40; Owl Creek Sisters, \$50; Black River, \$75; C. W. S.: Chippewa (East House), \$7; Akron Junior, \$10; New Philadelphia, \$10.80; Indv.: Marie Zellner, \$1; Mrs. Frank Leatherman, \$12; Henry and Lavina Rohrer, \$10; Irena Kurtz, \$10; A Friend, \$6; A Brother and Sister, \$10; Mrs. J. Summers, \$10; Louisa Burkhardt, \$8; Herman F. Shoemaker, \$10; J. Donald Hanawalt, \$10; Nellie F. Stroup, \$10; W. W. Stroup and Wife, \$15; Ruth Beltz, \$11.50; Mrs. L. S. Wertz, \$5; Mrs. C. G. Kreider, \$5; W. D. Snyder, \$10; Unknown donor, \$15; Unknown donor, \$2; J. J. Snyder, \$25; E. F., \$10; Martha J. S. Loomis, \$5; Beard School (J. I. Byler, teacher), \$11.20, 1,722 92

N. W. Dist., Cong.: Deshler, \$59.50; Logan, \$37.43; Bellefontaine, \$18.75; East Part of Greenspring, \$118; Sugar Creek, \$40; Pleasant View, \$147.32; Fostoria, \$26; Emma Kyser (Lick Creek), \$10; S. S.: Blanchard, \$59.69; Class No. 7, Pleasant View, \$7; A Brother, Pleasant View, \$5.46; Poplar Ridge, \$9.47; Deshler, \$35; Perseverance Band, Greenspring, \$69.56; Indv.: No. 52073, \$10; John Sponseller and Wife, \$50; Sarah Smith, \$5; E. H. Rosenberger, \$4; Geo. L. Snider, \$50; Mabel Snavely, \$0c; N. R. Freed and Family, \$25, 777 68

So. Dist., Cong.: Ft. McKinley, \$44.09; W. Dayton, \$145; Poplar Grove, \$64.13; Lower Stillwater, \$20; Middle Dist., \$58.55; Covington, \$104.29; Loramie and S. S., \$72; Bear Creek, \$19.50; Lower Miami, \$28; Eversole, \$34; A Brother (Harris Creek), \$5; S. S.: Castine (Prices Creek), \$120; Palestine, \$24; Potsdam, \$5; The Busy Workers' Class, Pitsburg, \$13.55; Lower Stillwater, \$100; Helping Hand Class, Pleasant Valley, \$10; Circleville, \$9.54; Poplar Grove, \$29.25; W. Charleston, \$61.71; Red River (Painter Creek), \$10.40; Willing Workers' Class, Eaton, \$13.21; Primary and Junior Dept., W. Branch, \$1.90; Aid Societies: Union City Sisters, Country, \$10; New Carlisle, \$15; Springfield, \$5; Trotwood, \$30; Pleasant Hill, \$100; C. W. S.: Pitsburg, \$86.35; Indv.: J. Franklin Brubaker and Wife, \$10; S. and S., \$60; A Sister, \$3; Erna Hissong, \$5; Katie Flory, \$10; A. B. and Elizabeth Miller, \$10; Two Sisters, \$2; Two Sisters, \$10; Nettie L. Siefer, \$6; Mrs. D. E. Hoover, \$25; R. A. Miller and Wife, \$25; Ellen E. Boughnecht, \$5; Joseph H. Plunket and Wife, \$10; Minnie Hollinger, \$10, 1,430 47

Oklahoma—\$156.89

Cong.: Prairie Lake, \$40; Okla. City, \$8.51; S. S.: Never Fail Boys' Class, Thomas, \$25; Paradise Prairie, \$15.38; Aid Society: Guthrie, \$25; Indv.: Mrs. Harvey Shirk, \$3; I. S. Merkey, \$10; Mrs. Susie Long, \$5; Jos. Nill and Wife, \$25, 156 89

Oregon—\$179.07

Cong.: Brandon, \$37; Mabel, \$10; Albany, \$15.44; Ashland, \$16.82; Myrtle Point, \$17.75; S. S.: Grants Pass, \$12; Newberg, \$22.63; Ashland, \$13.43; Young People's Class, Ashland, \$8; Aid Society: Portland Sisters, \$20; Indv.: J. H. Bowers and Wife, \$6, 179 07

Pennsylvania—\$11,294.03

E. Dist., Cong.: County Line House (Indian Creek), \$5; Akron, \$37.27; East Fairview, \$101.16; Chiques, \$324.68; Ridgely, \$164.40; Mechanic Grove, \$13; Harrisburg, \$205; Schuylkill, \$44.30; Elizabethtown, \$248.61; Mingo, \$58.44; Peach Blossom, \$121.76; Quakertown (Springfield), \$26.70; Missionary Committee (Reading), \$6; Cash (Lititz), \$15; An Individual (Conewago), \$10; Two Sisters (Ephrata), \$10; Eld. J. G. Reber (Maiden Creek), \$50; Samuel K. Wenger (Midway), \$20; Myer J. Gibble (Midway), \$20; Anna and Dorothy Eberly (Ephrata), \$5; S. S.: Gleaners' Bible Class, Lancaster, \$15; Willing Workers' Class, Ridgely, \$10; Lansdale (Hatfield), \$95; Sister Mary Spitzer's Class, Reading, \$1; Reading, \$26.51; Springfield, \$32.89; Elizabethtown, \$17.90; Newville (Elizabethtown), \$11.05; Hatfield, \$164.32; Bareville, \$70; Emma Hildebrand's Class, Ephrata, \$24; Lake Ridge, \$14.22; C. W. S.: Elizabethtown, \$50; Indv.: Susan Stoudt, \$5; Brethren Home, \$47, 2,070 21

Mid. Dist., Cong.: First Altoona Church and S. S., \$115.50; Spring Run, \$44; Artemas, \$28; Everett, \$82.27; Altoona and S. S., \$423.05; Juniata Park, \$39.36; Snake Spring, \$8.43; Joseph E. Snyder and Wife (Snake Spring), \$3; Sister Howard Rose (Dunnings Creek), \$1; S. S.: Koontz (Snake Spring), \$26.74; Teacher Training Class (Spring Run), \$5; Spring Run, \$15; Huntingdon, \$244.50; Carson Valley, \$26.63; Ardenheim, \$19.57; New Enterprise, \$136.49; Willing Workers' Bible Class, Curryville (Woodbury), \$10; Smithfield, \$20.01; Children's Dept., Fairview, \$4.70; Aid Societies: Lost Creek, \$10; Everett, \$55; Koontz (Snake Spring), \$2; C. W. S.: Lewistown, \$20; Indv.: Edward Hardin, Wife and Daughter, \$5; D. H. Steele, \$5; Rev. H. B. Heisey, \$5; Albert Steinberger, \$1; Mrs. Nancy Detwiler, \$20; Geo. White and Family, \$11; Esther Huyer, \$10; M. L. Ritchey, \$2; Mrs. Hannah Puderbaugh, \$5; Joseph Crawford, \$5; Y. W. C. A., Juniata College, \$100; Mt. Hope Public School (Spring Run), \$4.25; Morrison's Cove Home, \$16, 1,425 50

So. Dist., Cong.: Shippensburg, \$30; York, \$3; Falling Spring, \$5; Mechanicsburg, \$58.60; Boiling Springs, \$2.69; Baker's, \$28.63; Upper Conewago, \$21.65; Codorus, \$50.40; Mt. Olivet, \$35; Lower Conewago, \$24; Geo. Stroup (Lost Creek), \$5; Mary M. Carney (deceased), (Lost Creek), \$5; Isaac S. Miller and Wife (Upper Conewago), \$100; Sister "H" (Falling Spring), \$20; S. S.: Pleasant Hill, \$40; Waynesboro, \$400; Always Willing Class, Waynesboro, \$501; Bethel Bible Class, First Church of York, \$56.50; Mechanicsburg, \$30; Willing Workers' Class, Mechanicsburg, \$6; Helping Hand Class, Mechanicsburg, \$4.50; David Mohler's Class, Mechanicsburg, \$6; Free Spring, \$13.14; Mt. Fairview Union (Mt. Olivet), \$12.25; Victor Class, Carlisle, \$10; Brandtes (Back Creek), \$124.36; Aid Society: First Church of York Ladies, \$30; C. W. S.: Mechanicsburg, \$5; Indv.: Unknown donor, \$2; Alice M. Winand, \$5; Jeremiah Geiman, \$18; Unknown donor, \$1; I. A. Long and Wife, \$20; No. 51837, \$105; J. R. Davis, \$15; Calvin A. Lelever and Wife, \$50; Clayton K. Miller, \$50;

Otelia Sherfey Hereter, \$5; Harvey C. Witter, \$50; Esta M. Cover, \$12; Paul Hershey, \$10; A. S. Hershey, \$10; Elizabeth H. Williams, \$10; Arthur Myers, \$10; Mrs. Martha F. Hillinger, \$1; James McLain, \$6; Mrs. Solomon Bashore, \$5; Unknown donor, \$6; Sarah Galley, \$2; J. W. Galley, \$25; H. B. Winey and Wife, \$35, 2,080 72

S. E. Dist., Cong.: Parker Ford, \$116; Myra Miller (Coventry), \$6; Norristown, \$21.91; Calvary Mission, \$25; Junior Sewing Circle and Needle Guild (Amwell), \$5; S. S.: Norristown, \$113.54; Green Tree, \$156.35; Coventry, \$173.47; Ladies Bible Class, Geiger Memorial, \$9; Aid Society: Upper Dublin, \$10; Indv.: J. A. Seese, Wife and two children, \$6; Mrs. Kate Smith, \$12; A Sister, \$5; A Sister, \$8; Esther Swigart's Civics Class of Miss Sayward's School, Phila., \$94, 761 27

W. Dist., Cong.: Mt. Joy Church (Mt. Pleasant), \$138.30; Ten Mile, \$49.21; Plum-creek, \$53; E. G. Hetrick and Wife (Redbank), \$10; Middle Creek, \$30; Jacobs Creek, \$5; Shade Creek, \$5; Summit Mills, \$30.65; Rummel, \$42.60; Johnstown, \$464.80; Indian Creek (County Line), \$17.50; Maple Glenn, \$120.60; Garrett, \$8.57; Hooversville (Quemahoning), \$40; Ligonier, \$87.44; Birdville Mission, \$25; Friendly Bible Class, Brothersvalley, \$18; A Brother and Sister (Manor), \$15; A Brother and Sister (Manor), \$45; A Brother and Sister (Rockton), \$10; J. E. Lensbouer (Brothersvalley), \$2; Harriet Reed (Mt. Union), \$25; Mrs. C. A. Walker (Manor), \$10; S. S.: Rayman (Brothersvalley), \$90.80; Maple Grove (Johnstown), \$14; Maple Springs, \$237; Bethel (Rockton), \$4.90; Primary Class, Rummel, \$21.70; Beginners' Class, Rummel, \$6; Junior Girls Class, Rummel, \$12.25; Junior Boys Class, Rummel, \$15; Willing Worker's Class, Pike (Brothersvalley), \$18.62; Moxham, \$60; Connellsville, \$11.56; Ladies' Organized Bible Class, Redbank, \$1.50; Young Men's or Quinter Class, Redbank, \$5.16; Loyal Sons' Bible Class, Redbank, \$3; Primary Class, Berkey (Shade Creek), \$10; Aid Societies: Maple Grove (Johnstown), \$15; Connellsville Sisters, \$40; Middle Creek Ladies, \$25; Scalp Level, \$25; Maple Springs Sisters, \$25; Moxham, \$50; C. W. S.: Connellsville, \$12; Indv.: Vella M. Calhoun, \$1; John W. DeBolt, \$100; A Sister, \$5; Joseph Ferguson, \$5; Miles Hamilton, \$5; A Friend, \$10; Mrs. Fred Ross, \$10; Robt. J. Hevener, \$5; Ira J. Mason, \$2,636.51; I. M. Schrock and Wife, \$30; J. G. Hager, \$5; No. 51669, \$5; Mahlon Holsopple, \$10; A Sister, \$5; A Sister and Family, \$2; Elmer Walker, \$10; A very poor widow, \$3.66; A. S. Hoffman and Wife, \$100; Mellie Fox, \$5; Annie Ribblett, \$1; David C. Ribblett, \$5; Robt. J. Hevener, \$5; Lucy A. Mauzy, \$6; W. A. Allison and Wife, \$10; Sallie A. Helman, \$20, 4,956 33

South Dakota—\$105.50

Cong.: Willow Creek, \$45.50; S. S.: Willow Creek, \$40; Aid Society: Willow Creek, \$10; Indv.: Mrs. A. B. Levea, \$10, 105 50

Tennessee—\$140.20

Cong.: New Hope, \$35.20; Knob Creek, \$50; W. C. Young and Wife (Pleasant View), \$5; S. S.: Boon's Creek, \$18; Indv.: F. H. Sizemore, \$10; Joseph Tate, \$1; D. P. Sherfey and Wife, \$8; Mrs. Maggie Satterfield, \$13, 140 20

Texas—\$9.00

Indv.: Mrs. D. J. Gross, \$2; D. B. Stump, \$5; Mrs. Mary Hanna, \$2, 9 00

Virginia—\$3,568.93

E. Dist., Cong.: Fairfax, \$183.60; Hollywood, \$22.92; Valley, \$25; Oronoco, \$6; Richmond Mission, \$11.25; S. S.: Hollywood, \$12.08; Mine Run, \$4; Valley, \$50; Evergreen, \$20.40; Aid Society: Valley, \$5; C. W. S.: Valley, \$10; Indv.: A Brother and Children, \$10; L. P. Maphis, \$6; S. C. Harley and Wife, \$10; Sister Frick, \$5; A. E. Falconer and Wife, \$15; C. D. Gilbert, \$5;

No. 51048, \$32.25; H. L. and Mollie Yeager, \$11; B. F. A. Myers, \$10; Ella L. Myers, \$25; J. A. Kauffman, \$2, 481 50

First Dist., Cong.: Chestnut Grove, \$5; Peters Creek, \$147.71; Saunders Grove, \$5; Friends and Copper Hill, \$18; Troutville, \$303.06; Selma, \$56.06; Crab Orchard, \$12.33; Kate Graybill (Troutville), \$15; S. S.: Pleasant View (Chestnut Grove), \$63.43; Bethesda, \$2; Copper Hill, \$2; Bonsack (Cloverdale), \$140.52; Indv.: Mrs. E. D. Kennett, \$1; J. S. Zigler, \$100; S. H. Snuffer, \$10; H. N. Whitten, \$4; R. E. Reed, \$10, 900 11

No. Dist., Cong.: Timberville, \$112.60; Mill Creek, \$50; Fair View (Greenmount), \$17.45; Flat Rock, \$96; Pine Grove (Greenmount), \$8.50; Mt. Zion (Greenmount), \$9.65; Round Hill (Woodstock), \$19.90; Harrisonburg, \$179.65; Cedar Run Church and S. S. (Linville Creek), \$15.50; Rileyville (Mt. Zion), \$20; Woodstock, \$6; Adult Bible Class, New Port (Mt. Zion), \$24.68; Individuals (Mill Creek), \$18; S. S.: Cedar Grove, \$26.39; Organized Classes, Timberville, \$76.96; Timberville, \$75; Class No. 3, Greenmount, \$12.94; Class No. 5, Greenmount, \$9.23; Class No. 7, Greenmount, \$16.70; Class No. 6, Greenmount, \$15.80; Flat Rock, \$10; Character Builders' Class, Pine Grove (Greenmount), \$14.50; Mt. Pleasant, \$26; Ida Grove, \$12; Valley Pike (Woodstock), \$106.28; Aid Society: Mt. Zion Sisters (Greenmount), \$5; Indv.: J. O. Wakeman, \$5; Francis Wakeman, \$50; C. H. Wakeman, \$5.50; Mrs. R. C. Broyles, \$30; Hannah and Sarah Thomas, \$5; Maggie E. Gockenour, \$10; J. P. Strole and Wife, \$10; Anna R. Roller, \$1; No. 50808, \$10; Mary Smith, \$6, 1,117 23

Second Dist., Cong.: Beaver Creek, \$364.14; Barren Ridge, \$18.05; Bridgewater, \$50.88; Moscow (Elk Run), \$45; Montabello, \$9; S. S.: Mt. Vernon, \$9; Class No. 7, Pleasant Valley, \$11.62; Mothers' Class, Summit, \$30; Aid Societies: Pleasant Valley, \$10; Bridgewater Junior, \$20; Indv.: Mrs. A. P. Cupp, \$1; D. Earl Sanger, \$27.87; Job S. Evers, \$5; Ida Showalter, \$20; E. S. Ringgold, \$25; Jane A. Zimmerman and Sister, \$13; No. 51747, \$6; Katie M. Showalter, \$2; Mrs. E. R. Showalter, \$2; G. B. Flory, \$5; Bettie F. Early, \$5; Little Elizabeth F. Miller, \$1; Sol G. Miller and Wife, \$10; D. C. Cline, \$25; Jos Early, \$20; G. Z. Bashor and Wife, \$15; J. P. Chandler, \$2, 752 56

So. Dist., Cong.: Walnut Grove, \$33.30; Germantown, \$52.10; Blackwater Chapel (Bethlehem), \$35; Burks Fork, \$9; Elk Run, \$38.38; S. S.: Pleasant Valley, \$58.75; Laurel Branch, \$10.50; Aid Society: Brick (Germantown), \$40.50; Indv.: Michael Reed, \$5; Mrs. C. R. Frick, \$2; Raymond Peters, \$2; Isaac Peters, \$5; R. M. Arndt, \$2.50; I. T. Hooker, \$10; Emma Z. Hooker, \$8.50; Emma Suithall, \$5, 317 53

Washington—\$559.20

Cong.: Stiverson, \$15; Outlook, \$40.85; First Spokane, \$20; Wenatchee, \$60.51; Seattle, \$8; Olympia, \$68.34; S. S. Sanger and Wife (Seattle), \$10; S. S.: No. Spokane, \$17.15; Outlook, \$24; Gleaners' Class, Outlook, \$36.67; Beginners' Class, Outlook, \$8.91; Mt. Hope, \$33.89; Forest Center, \$6.30; Senior Bible Class, Sunnyside, \$43.17; Aid Societies: Outlook, \$15; First Spokane, \$5; C. W. S.: Junior Outlook, \$11.55; Seattle, \$46.36; Indv.: Junias Spurgeon, \$8; J. F. Miller, \$10; James Wagoner and Wife, \$10.50; Mrs. S. O. Hatfield, \$25; C. L. Ledbetter, \$5; A Brother and Sister, \$25; B. E. Breshears, \$5, 559 20

West Virginia—\$268.46

First Dist., Cong.: Dry Fork, \$26.62; Greenland, \$15.50; Maple Spring (Egion), \$5; E. W. Franz (Greenland), \$5; Ollie F. Idleman (Greenland), \$10; S. S.: Kelley Chapel (White Pine), \$11.50; Sister Mary E. Miller's Class, Martinsburg, \$5; Indv.: J. D. Beery, \$25; E. H. Hanlin and Wife, \$12;

Cora Shaffer, \$2; W. M. Moreland and Wife, \$10; Edward Jones, \$10; Rosa B. Guthrie, \$6; Minor Leatherman and Wife, \$50; C. A. Hanlin and Wife, \$7.25; A. A. Rotruck, \$1; C. W. Martin, \$6; Wm. H. Flory and Wife, \$5; D. L. Cassady and Wife, \$6, 218 87
 Second Dist., Cong.: Bethel (North Mill Creek), \$11; S. S.: Pleasant Valley, \$10; Aid Society: Hevener Sisters, \$10; Indv.: J. W. and Elva May Hevener, \$4.59; Jesse Judy and Wife, \$3; Emma Kilmer, \$1; J. F. Ross, \$10, 49 59

Wisconsin—\$110.00
 S. S.: Rice Lake, \$6; Indv.: J. M. Fruit, \$100; Mrs. Lizzie A. Clair and Children, \$4, 110 00

Total for the month,\$ 35,107 77
 Total previously reported, 78,521 73

Total for the year,\$113,629 50

CHINA SHARE PLAN

Ohio—\$25.00
 N. E. Dist., Indv.: Marie Pontius, 25 00

Pennsylvania—\$43.75
 E. Dist., S. S.: Ever Faithful Class, Lancaster, 25 00

So. Dist., S. S.: Always There Class, Waynesboro, 18 75

Wisconsin—\$25.00
 S. S.: Young People's Organized Class, Stanley, 25 00

Total for the month,\$ 93 75
 Total previously reported, 00

Total for the year,\$ 93 75

SWEDEN MISSION

Indiana—\$25.00
 Mid. Dist., Cong.: West Manchester, 25 00
 Transferred from the Forward Movement, 12 50

Total for the month,\$ 37 50
 Total previously reported, 27 65

Total for the year,\$ 65 15

DENMARK MISSION

Transferred from the Forward Movement, 12 50

Total for the month,\$ 12 50
 Total previously reported, 70 49

Total for the year,\$ 82 99

STUDENT LOAN FUND

Florida—\$20.00
 Indv.: J. A. Miller and Wife, 20 00

Pennsylvania—\$47.30
 W. Dist., S. S.: Rockton, \$27.30; Indv.: Sallie A. Helman, \$20, 47 30

Total for the month,\$ 67 30
 Total previously reported, 488 60

Total for the year,\$ 555 90

AID SOCIETY FOREIGN MISSION FUND

California—\$66.00
 So. Dist., Aid Societies: Covina, \$31; Pomona, \$12.50; Pasadena, \$22.50, 66 00

Indiana—\$10.00
 Mid. Dist., Aid Society: Huntington, 10 00

Iowa—\$25.00
 So. Dist., Aid Society: English River, .. 25 00

Kansas—\$55.00
 N. E. Dist., Aid Societies of N. E. Dist., N. W. Kans. and S. E. Colo. Aid Societies, 40 00
 15 00

Maryland—\$207.00
 E. Dist., Eastern Dist. Aid Societies, 207 00

Missouri—\$60.00
 No. Dist., Aid Societies of No. Missouri, 60 00

Nebraska—\$25.00
 Aid Society: Haxtun Sisters, \$10; Lincoln Sisters, \$15, 25 00

Ohio—\$40.00
 So. Dist., Aid Societies: Sidney, \$10; Union City Country Church, \$10; Union city, \$10; Indv.: Mrs. T. A. Wise, \$10, 40 00

Oregon—\$5.00
 Aid Society: Bandon, 5 00

Pennsylvania—\$30.00
 W. Dist., Aid Society: Garrett, 30 00

Tennessee—\$25.00
 Aid Society: Knob Creek, 25 00

Virginia—\$205.00
 No. Dist., Aid Societies: Eastern Mill Creek, \$40; Cedar Grove (Flat Rock), \$40; Garbers (Cooks Creek), \$40; Greenmount, \$40, 160 00
 Second Dist., Aid Society: Beaver Creek Sisters, 45 00
 Transferred from the Forward Movement, 100 00

Total for the month,\$ 858 00
 Total previously reported, 2,526 17

Total for the year,\$ 3,384 17

HOME MISSIONS

California—\$5.00
 So. Dist., Indv.: Ira Studebaker, 5 00

Ohio—\$1.85
 N. W. Dist., Indv.: Celestia Myers, 1 85

Nebraska—\$10.00
 Aid Society: Alvo, 10 00
 Transferred from the Forward Movement, 575 00

Total for the month,\$ 591 85
 Total previously reported, 1,804 09

Total for the year,\$ 2,395 94

RELIEF AND RECONSTRUCTION REPORT FOR JANUARY, 1921
ARMENIAN AND SYRIAN RELIEF

California
 Laura B. Pittenger, Atascadero, \$15; C. Ernest and Grace H. Davis, Live Oak, \$5; Edmond Taylor, La Verne, \$150,\$ 170 00

Colorado
 Denver Cong., \$5; Haxtun, S. S., \$7.50, 12 50

Florida
 Sebring S. S., 12 20

Idaho
 Payette Valley S. S., \$182.05; Nezperce Cong., \$32.60, 214 65

Illinois
 C. J. Sell, Joliet, \$5; Sterling Cong., \$9; Batavia S. S., \$31, 45 00

Indiana
 Goshen Cong., \$55.72; The Altruist S. S. Class, Flora Church, \$30; Cedar Lake S. S., \$15; Turkey Creek S. S., \$10; Huntington City Cong., \$8.75; Manchester S. S., \$83.66; Elkhart City S. S., \$25; Mexico Cong., \$5; 1st Church, South Bend, \$55; Buck Creek Aid Society, \$50; Ladoga Church, \$4; Antioch S. S., \$52.52; White Branch S. S., \$8.05; Live Wire S. S. Class, \$10.60; S. A. Hylton, Indianapolis, \$2; Mississinewa Cong., \$68.72, 484 02

Iowa
 Iowa River Church, \$8.81; L. A. Walker, Mt. Etna, \$5; Frank Grotfelty, Libertyville, \$5, 18 81

Kansas
 Bloom S. S., \$10; Clara C. Himes, Russell, \$5, 15 00

Maryland
 Hagerstown Church, \$88.16; Grossnickle S. S., Middletown Valley Cong., \$78.54; Myersville S. S., \$35.45, 202 15

Michigan
 Mrs. E. E. Fisher, Brethren, \$2; Willing Workers' Class of Harlan S. S., \$4.73; Elias Wallick, Bloomingdale, \$2.50, 9 23

Minnesota
 C. W. Society, Worthington, 5 00

Missouri	
Clara Miller, Rinehart,	15 00
North Dakota	
Ellison Cong.,	7 80
Ohio	
Mrs. Minna Heckman, Greenville, \$5; Receipt No. 5540, Spencer, \$25; First Church, Cincinnati, \$9; Erma Hissong, Union, \$2; Union Hill S. S., Sugar Creek, \$50,	91 00
Oregon	
Myrtle Point Cong.,	13 50

Pennsylvania	
Mrs. Martha F. Hollinger, Abbottstown, \$1; Antietam Cong., \$7; Rockwood Cong., \$4.80; Licking Creek Cong., \$10.07; Juniata Park Church, \$60.71; Pleasant Hill Church and S. S., \$58.98; Scalp Level S. S., \$35.86; Midway S. S., \$51.15; Ridgely C. W. Society, \$38.45; Sister Ada Ebersole's Class, Spring Creek S. S., \$31; Annville Sisters' Aid Society, \$15; Heidlersberg S. S., \$70; Richland Church, \$148.10; Mingo Church, \$69.20; Spring Creek S. S., \$32.42; So. Annville S. S., \$25; Diligent Workers' Class, Ephrata S. S., \$10; West Green Tree Church, \$112; Peach Blossom Church, \$43.26; East Petersburg Church, \$30; Salunga S. S., \$15; Johnstown Church, \$7; Moxham S. S., \$60; Hampton S. S., \$17; Emmert and Oliver Frederick, Woodbury, \$25; Woodbury Cong., \$5; Gleaner's Bible Class, Bellwood, \$18; Bellwood S. S., \$12.01; Bellwood Church, \$14.40; Riddlesburg Church, \$2.50; Brethren S. S. of Williamsburg Cong., \$85.75; Gleaner's Class, Akron S. S., \$15; Midway S. S., \$30; Lebanon S. S., Midway Church, \$34.96; Young Married Ladies' Class, Spring Creek Church, \$20; Young Men's Bible Class, Spring Creek S. S., \$120; Lancaster Church, \$23; Milbach S. S., Richland Church, \$31; East Fairview Church, \$5; Annville Church, \$150; Annville S. S., \$100; Mountville S. S., \$152.50; Intermediate Class, Fairview S. S., Spring Creek Church, \$5; Falling Springs Cong., \$5; Purchase Line S. S., \$21.75; Purchase Line Church, Manor Cong., \$54.52; Maitland S. S., \$50; Mrs. Viola Ehrhart, Hampton, \$1; Dry Valley Cong., \$50; Harmonyville S. S., \$3; Green Tree S. S., \$50c; Huntingdon S. S., \$460.33; Mary M. Carney (deceased), \$5; Waynesboro S. S., \$192; Mrs. R. T. Idleman, Marianna, \$10,	2,865 22
Virginia	
Young Men's Bible Class, Cloverdale, \$35; Roanoke City Cong., \$105.97; Emma Smithall, Cartersville, \$5; Harrisonburg Church, \$10; Branch S. S., Sangerville Cong., \$61.16; Chas. A. Myer, Sangerville Cong., \$2.50; Young Ladies' Bible Class, Cloverdale, \$60; Fairfax Cong., \$5.10,	284 73
Washington	
Wenatchee City S. S., \$33; S. S. of the Sunny-side Cong., \$28.20; Sunny Slope Church, \$22.15,	83 35
Total for month of January, 1921,	4,549 16

EUROPEAN RELIEF FOR JANUARY, 1921

California	
Reedley Cong., \$157.55; Santa Ana S. S., \$30,	187 55
Indiana	
Manchester S. S., \$27.92; Four Mile Aid Society, \$50,	77 92
Nebraska	
Juniata S. S.,	17 50
Ohio	
Emanuel S. S., \$13; Pleasant View Cong., \$64.57; Wengfoot Corners S. S., \$35.50; From S. and S., New Carlisle, \$20,	133 07
Pennsylvania	
Green Tree S. S., \$127.50; Wilmington Mission, \$14; Conewago Cong., \$48,	189 50

South Carolina	
J. I. Branscom, Campobello,	10 00
Virginia	
Unity Aid Society,	15 00
West Virginia	
S. M. Annon, 2nd District,	13 65
Total for month of January, 1921,	644 19
PADEREWSKI FUND FOR POLAND	
Pennsylvania	
Anna and Dorothy Eberly, Ephrata,	5 00
Total for month of January, 1921,	5 00

❀ ❀
THE REALIZATION OF RESPONSIBILITY AS LEADERS

Mary M. Gibson

A Prayer

Father, dear Father, for leaders—yes, for leaders of principle—we plead, without flinching from the great responsibility, though it takes the life blood to win the soul.

Help them give it to reach the highest goal. "Where there is no vision, the people perish" (Prov. 29: 18). Oh, that none shall perish! May we realize, in its deepest sense, the great prophecy of Joel 2: 28: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." The dreams will materialize, and the visions are being carried out as never before. Give more strength, grace, courage and abounding love to the daughters of Zion, with the talents and power Divine to take the step to come to the front ranks as good soldiers in hardships for the cross of Christ, to be crowned as a victor in this great conquest.

Dear Lord, we want them to be telling and leading us and the world to a higher plane through Immanuel's land, that thy kingdom may be supreme. The young men are leading, that we may be lifted to lofty heights for the devoted religion of Jesus Christ, and are anxious for the whole truth of God to be revealed to the wayward children of men. Dear Lord, we desire to be a helper in this great conquest; a helper to the mighty host which thou art marshaling over land and sea. The love of our Lord purifies our heart, mind and soul. It makes us richer in earthly friendship, gives to us a greater interest in a lost world, and inspires us to go into all the

(Continued on Page 87)

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
OTHO WINGER, North Manchester, Ind.
CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
J. J. YODER, McPherson, Kansas.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. WILLIAMS, Secretary-Treasurer.
Editor, the Visitor.
H. SPENSER MINNICH, Missionary Educational Secretary.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, per Hordum

Glasmire, W. E.
Glasmire, Leah S.

Bedsted St., Thy, Denmark

*Esbensen, Niels
*Esbensen, Christine

SWEDEN

Früsgatan No. 1,
Malmö, Sweden

Graybill, J. F.
Graybill, Alice M.

On Furlough

Buckingham, Ida, Oakley, Ill.

CHINA

Ping Ting Hsien,
Shansi, China

Bowman, Samuel B.
Bowman, Pearl S.
Blough, Anna V.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Metzger, Minerva
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Coppock
Wampler, Dr. Fred J.
Wampler, Rebecca C.
Ullom, Lulu

North China

Language School,
Pekin, China

Cline, Mary E.
Horning, Dr. D. L.
Horning, Martha Daggett
Miller, Valley
Smith, W. Harlan
Smith, Frances Sheller

Liao Chou, Shansi, China

Cripe, Winnie E.
Hutchison, Anna
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
Flory, Byron M.
Flory, Nora

Heisey, Walter J.
Heisey, Sue R.
Myers, Minor M.
Myers, Sara Z.
Schaeffer, Mary

On Fun, Shan Tai, Sunning,
Canton, China

*Gwong, Moy

On Furlough

Brubaker, Dr. O. G., No. Manchester, Ind.
Brubaker, Cora M., No. Manchester, Ind.
Flory, Raymond C., Elgin, Ill., care General Mission Board
Flory, Lizzie N., Elgin, Ill., care General Mission Board
Horning, Emma, 5452 Kimbark Ave., Chicago, Ill.
Vaniman, Ernest D., La Verne, Calif.
Vaniman, Susie C., La Verne, Calif.

INDIA

Ahwa, Dangs Forest,
via Bilimora, India

Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist.,
India

Arnold, S. Ira
Arnold, Elizabeth
Grisso, Lillian
Lichty, D. J.
Miller, Eliza B.
Miller, A. S. B.
Miller, Jennie B.
Summer, Benjamin F.
Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kintner, Elizabeth
Mohler, Jennie
Nickey, Dr. Barbara M.
Ross, A. W.
Ross, Flora N.

Prospect Point, Landour
Mussorie, United Provinces, India

Miller, Sadie J.

Dahanu, Thana Dist., India

Alley, Howard I.
Alley, Hattie Z.
Blickenstaff, Verna M.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella

Jalalpor, Surat Dist., India

Replogle, Sara G.
Shumaker, Ida C.

Novsari, Surat Dist., India

Forney, D. L.
Forney, Anna M.

Vada, Thana Dist., India

Brown, Nettie P.
Brumbaugh, Anna B.
Garner, H. P.
Garner, Kathryn B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Powell, Josephine
Shull, Chalmer G.
Shull, Mary S.

Post: Umalla, via
Anklesvar, India

Himmelsbaugh, Ida
Holsopple, O. A.
Holsopple, Kathryn R.

Vyara, via Surat, India

Blough, J. M.
Blough, Anna Z.
Mow, Anetta
Wagoner, J. Elmer
Wagoner, Ellen H.

On Furlough

Cottrell, Dr. A. R., North Manchester, Ind.
Cottrell, Dr. Laura M., N. Manchester, Ind.
Eby, Anna M., Trotwood, Ohio
Emmert, Jesse B., Huntingdon, Pa.
Emmert, Gertrude R., Huntingdon, Pa.
Kaylor, John I., Huntingdon, Pa.
Kaylor, Ina Marshburn, Huntingdon, Pa.
Long, I. S., Elgin, Ill., care General Mission Board
Long, Effie V., Elgin, Ill., care General Mission Board
Pittenger, J. M., Pleasant Hill, Ohio
Pittenger, Florence B., Pleasant Hill, Ohio
Royer, B. Mary, Elizabethtown, Pa.
Stover, W. B., Mt. Morris, Ill.
Stover, Mary E., Mt. Morris, Ill.
Swartz, Goldie E., 3435 Van Buren St., Chicago, Ill.
Widdowson, Olive, 541 Lexington Ave., N. Y. C.

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

*Native workers trained in America.

Why \$50,000 for
HOME MISSIONS

It Will--

Help weak churches to self-supporting basis.

Aid declining churches to come back.

Encourage weak districts.

Make possible special work in strategic points.

Send evangelists into needy fields.

Despatch missionaries into unoccupied areas.

Take the message of our Master to folks who
have never heard it.

Contribute to the maintenance of Christian
ideals in shaping the destiny of America.

Promote the tested ideals of our church
among our own countrymen.

*This fifty thousand dollars is included in the
1921 Forward Movement Budget*

APR 1921 CHICAGO ILL. 3435 VAN BUREN ST.

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIII

April, 1921

NO. 4

UNITED STUDENT VOLUNTEER PLEDGES

I*T is my purpose under
God's guidance to de-
vote my life without reserve
to a distinctly Christian
vocation.*

*It is my purpose, if God
permits, to become a Foreign
Missionary.*

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in EACH donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year it possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for April, 1921

EDITORIAL,	97
ESSAYS—	
A Sunday Evening in a Christian Village, By J. H. B. Williams,	98
The Spirit of Missions in Our Colleges, By C. H. Shamberger,	101
Why "The United Student Volunteers," By William H. Beahm,	102
Practical Work at La Verne College,	103
McPherson College on the Field,	104
Juniata on the Field, By George Griffith,	106
M. C. on the Field, By Grace Hollenberg,	108
The Volunteers' Opportunity in the Daily Vacation Church School, By Fred A. Replogle,	110
Bethany on the Field, By Pauline Eisenbise and Elnora Schechter, ..	111
Mount Morris on the Field,	114
Elizabethtown on the Field, By Vera R. Hackman,	115
Bridgewater on the Field, By Olive Wampler,	116
Blue Ridge on the Field, By Mrs. Edith Barnes,	118
HOME FIELDS—	
Special Days in a Rural Church: Their Value, By E. F. Sherfy,	120
THE JUNIOR MISSIONARY—	
The Boys and Girls of Africa, By Ruth Royer,	124
FINANCIAL REPORT,	126

EDITORIALS

The Student Volunteers gladly consented to provide the greater part of material for this April issue of the Visitor. We are indeed indebted to them, not alone for their efforts at this particular task, but for their zeal and earnest desire for the Christian church to grow and their willingness to give of life and means to accomplish this end. The volunteers of today are possessed of a love for souls, as were our pioneer church fathers. As you look at the faces in these pictures you see those whose names will become household words in Church of the Brethren homes and we will recognize them as leaders in the Christian church.



We should not neglect to give due credit to our colleges for their splendid guidance in the lives of these young people of the church. There is an age in the life of students when a Christian college can be most valuable in helping them choose a Christian calling. Not all the volunteers shown in these pictures are members of the Church of the Brethren, for students from other churches are attending our schools and have caught the vision for missionary service.



A hint to the churches may not be out of place. You certainly will expect that these students, happy in the choice of their life work, will return to their home congregations when school is out, with an earnest desire to work. It may be that they will overestimate their ability, but a very sad thing can happen if the folks at home do not appreciate the sacrifice they have made in their recent decisions for missionary service. Indeed, it is quite possible they may have views in which the home church cannot fully share, but this should by no means prevent a most sympathetic relationship. Some years ago an enthusiastic student, on

returning to his home church, discovered he had done a deed which was not at all in harmony with the wish of the church. He was severely taken to task, and since he did not hold the same views as the home church he was unable to work in harmony with them. Their point of difference was small, but it had been magnified until it seemed large. That student now is one of the best ministers in another denomination, and many of our pastorless churches would be glad for the opportunity of securing his services.



We must not neglect a word of admonition to the student volunteers also. It must be remembered that human nature proceeds only so fast, and if new and better methods have been learned, think not that the church will be willing to accept them at first suggestion, without giving a thorough investigation. The wise missionary is a fountain of patience and must know folks in order to succeed with them.



Many farmers who were not able to turn their corn into cash were willing to give this and other grain to the starving ones in China. The American Farm Bureau Federation tried to secure free transportation from the Pacific coast to China in idle Shipping Board ships, but since they failed in their attempt no corn will receive free transportation.



Missionaries cannot cash American money orders, and it only causes delay for them to be sent abroad. Drafts on foreign banks can be purchased from banks in this country and can be cashed over there. A still better method is to ask the General Mission Board for a certificate of transmission. These will be supplied without charge.

the number of about one hundred. As we entered all of them arose and gave us "salaam," the beautiful greeting of the Indian people. We were led to chairs arranged behind the speakers' table, and as soon as we were seated the audience settled itself upon the floor for the program.

Seven boys immediately came forward and gave us a most vigorous welcome song, accompanied with many salaams. The latter was all that we could understand, excepting the smiles and twinkle of their eyes—signs of a universal language. Then six boys, facing five girls and arranged on each side of the front of our table, sang alternate verses of some native song. This was followed by a splendid song by twelve boys, and next the entire congregation joined in a great anthem of praise.

I especially mention the singing, because Bro. Long said that three years ago in April, when work was started here, these people could not sing at all. They did not know the first principle of singing in unison. The Indian loves to clap his hands, rhythmically, as he sings. If the song is new the leader will "line out" the hymn the same as our forefathers did, excepting that he sings it, because few of these older people can read, and then the entire congregation, clapping slowly in unison, will join heartily in the singing.

Then we enjoyed what these people call a farce. The Indian is an adept at hearing a story and then dramatizing it; and he loves to do this. I have seen some of the Bible stories dramatized and worked out by these boys and girls, with their teachers, and then acted in a way that indelibly fixes the lesson upon my mind. Where so many of these people cannot read, it seems necessary to put everything in the concrete for them. The farce of this evening was that story which used to be in our school readers, entitled, "The Truth Itself Is Not Believed from One Who Often Has Deceived."

A boy dressed as a shepherd came in, followed by seven sheep—little boys crawling on their hands and knees. Their "Baa-baa-a" indicated plainly that they understood their part. The shepherd fed his sheep before us and finally cried out "Wog," "wog" (tiger! tiger)! Help came rushing

in and the shepherd made great sport through his joke. Angrily these left and the shepherd continued to feed his sheep. By and by the real wog came in the form a boy dressed up in his striped skin, a real ferocious tiger, and he attacked the sheep, killing them one by one. The shepherd was in great anguish, and then came the little fellow, who told him that it was his own fault; that he should not lie.

The visitors were then expected to do their part. Bro. Yoder came first with a short talk on "Love for the Children." Then your humble servant talked for a time on "Ye Are the Light of the World." The question was asked these folks as to how many were Christians. Many hands were raised, since there are forty-six Christians in the village. Then they were asked how many were not Christians, and though they seemed to protest and groan a bit, finally many hands went up. Then, how many believed in Jesus, and practically every hand was raised. It was not hard to believe that what these people are needing more than any other thing is a native leadership that can really care for them.

Bro. Harnly then talked on some practical things of life—the evils of strong drink, the dangers of disease, and the folly of idolatry. It is a difficult thing for us Americans, fresh from the homeland, to know what to say to such an audience. Not only do we know so little of these folks, but we do not know just how simple to make what we say. Bro. Long, who has been here for years, acted as our interpreter, and to him alone belongs any credit if the folks understood us. But we Americans are a problem for the missionary interpreter. I talked about Samson, on Sunday at Vyara, and spoke of his curly locks, and of the wiggling ears of an elephant that I saw chained here recently. Bro. Long interpreted, but the locks did not curl for him and the elephant's ears did not wiggle. Even Gujarati has its limitations!

Then there were the song and the simple prayer of the Indian minister. "Lord, teach us to pray," asked the disciples, and here we saw the same scene enacted by these jungle folk. They know not how to pray. The minister would give one sentence of his petition to the Great Father, and the

simple-minded people would repeat it after him, and thus the prayer was made to him who so clearly understands. And thus our service ended. The drive home through the starlight found us wondering all along the way about such a Father, and marveling at the manner in which he would call brave men and women from the dear old Church of the Brethren in America, out, thousands of miles from home, and lead them to settle in such a land as this, where they had found so much opposition.

I say opposition, because when Brother and Sister Ross came to this native state of Baroda, fifteen years ago, they were not wanted. They were not allowed to purchase land for a considerable time, and then only a small amount. And even yet in this small village of Agaswan missionaries are not allowed to own a foot of land. The work was opened here at the request of some men of the village who desired a school for their children. Since the mission could not own ground Bro. Long furnished some timber and the people built this thatched house on their own land. Then the officials notified Bro. Long that the house must be torn down within eight days. It was the rainy season and the house was not torn down over the head of the school-teacher and it stands yet, and shelters the teacher and his family, while one room serves as the school for forty bright children.

Why, you ask, is it that such good people as these missionaries are not allowed to purchase where they please? Well, this is not a short story. Enfolded in the answer is the story of millions of people in India who are being enslaved. The native officials, in many cases, and the moneyed classes do not want them educated. They do not want this, for social, financial, and political reasons.

Socially, these people belong to low castes, or rather to the depressed classes. They are ignorant, and in that condition they are easily enslaved and made to serve the higher castes. They cannot, they dare not, think of the children of these depressed peoples securing an education and thus having opportunity to become intelligent men who think for themselves.

Financially, while these people are igno-

rant, the money lender, whose methods would put the worst American loan shark to shame, is able to loan them a few rupees, charge extortionate rates of interest, add to the debt as he may wish, because they cannot read, and finally seize their land in default of payment. Then the poor villager becomes the victim of these wealthy fellows, and is enslaved in fact if not in name. Thus these money lenders, with the Parsee liquor dealer, are able to secure great wealth while their fellow-men sink lower and lower in the economic scale.

Then, politically, it would not do, so these higher classes think, for the millions of depressed classes to be educated. Things might then change for the higher castes in India, and where would their slaves and servants come from? I would not mean to infer from this that all government officials feel as I have indicated. I am talking particularly about conditions in this native state. The real condition of the Indian people is much the same, even in British territory, but the British officials usually are doing the best they can with a very puzzling caste situation.

It is an innate characteristic of the unchristianized Indians to want to look down upon somebody. Apparently they have little altruism in their natures. They respect the fellow over them, but they have little mercy for the next fellow below them—and there always seems to be somebody in a social place a bit lower.

Well, I have wandered somewhat afield from the royal welcome at Agaswan. But I have said all of this in order to show the type of village this one was before the Gospel came. Now things are so different. The people can sing; they know of Jesus. Nearly all say they believe in him, though they have not all accepted him. But the time is coming when they will accept him, and every indication points to the day when these depressed classes by the thousands will want to come into the Christian church. The great, GREAT need is for a multitude of trained, spiritually-minded native Christian leaders. Give our workers these and the results are assured. Together let us pray for them.

Sincerely,

J. H. B. Williams.

The Spirit of Missions in Our Colleges

C. H. Shamberger

THE missionary world is not static, but is constantly changing, and to every generation it presents a challenge that is distinctive. The appeal to our fathers and mothers, in the colleges of the Church of the Brethren a generation ago, was decidedly different from ours of today. Then the spirit for foreign missions was rather frowned at because of the attitude of the church toward such. But with the change in attitude of our own denomination, and practically all Christian churches, there has come a new appeal and a new spirit for missions. These two are rather inseparable; the response to the appeal is the spirit of missions.

Students have been hearing less and less about the physical peculiarities and customs of heathen folk and are having presented to them, by missionaries on furlough and missionary leaders, the broader social, religious, educational, economical and political demands of heathen peoples. In response to this, young men and women of ability have seen an importance in missions that had been lacking in the earlier presentation. Accordingly their conception of a missionary's life has been changed from that of one attending to minor details to that of a leader who deals with great issues. This has given dignity to the mission cause and has occasioned the enlistment of the most capable college students.

It may also be stated that there is a tendency toward the practical in missionary preparation. The time was when it was generally accepted that there were but two classes of people needed on the mission field; viz., the preacher and the woman Bible teacher. Those who are in preparation now know that there is one undergirding purpose in all mission work—the winning of men and women to Christ.

The enthusiasm for missions is shown to some extent in the fact that fully one-sixth of the students enrolled the present year

are planning on some specific Christian service. This does not include a number who are doing graduate study in the universities. It should not be understood that this entire number are planning on foreign missionary service, but that they are planning to serve in the will of God wherever he directs.

The influence of the Des Moines Conference of the Student Volunteer Movement a year ago, has manifested itself in a positive way in all of the student groups. It was well that all of the schools were represented at the conference. The State Conferences, too, have been sources of power, and it is worthy of note that at least three of our colleges are represented in the State executive committees, Blue Ridge College having entertained the Maryland conference in February.

The present year has been characterized by a remarkable searching by young men and women to know the will of God for their lives, and a corresponding eagerness to follow it when ascertained. The spirit of missions in our colleges is a challenge to the church.



The Colored Sunday-school Conducted by the Hebron Volunteers

Members of the Hebron Volunteer Band

Byer, Prof. F. J.
Byer, Mrs. F. J.
Gibson, Prof. I. J.
Gibson, Mrs. I. J.

Maupin, Nettie
Miller, Mary
Bucker, Ruth
Graybill, Alice

Hinegardner, Cheslie
Cabbage, Saylor
West, Guy

Allen, George
Leidy, Edward
Knight, Mary

Why "The United Student Volunteers"

William M. Beahm

THE Student Volunteer Movement for Foreign Missions has grown to large proportions during its first generation. It has able leadership and has become an influence of large import in pouring a stream of missionary applicants from the schools into the recruiting offices of the boards. Its impact has been thoroughly felt in our own schools and has awakened the students to the needs of the un-Christian nations. If, then, this has been done, why should there also be an organization among our own church schools? Why "The United Student Volunteers of the Church of the Brethren"? Do we merely "want to see the wheels go 'round"?

Now, as a matter of fact, these two organizations are in no wise at loggerheads. Their functions are complementary. Our "United Student Volunteers" meets two unique needs otherwise either inadequately met or entirely unmet. It applies the ideals of the Student Volunteer Movement to our general church problems. It also works for unity and efficiency in harnessing our volunteers to active service.

To the first: The Student Volunteer Movement, in promoting its program of creating missionary interest and recruiting volunteers, seeks, first, to disseminate a knowledge of the world's need. Through its educational secretariat it is constantly on the alert for the status of missionary movements and, by means of pamphlets, books, and lectures, places this information before the students of our country.

Its second emphasis is upon the need for each student to discover what the will of God is for his life. Right here there is much confusion. They demand unconditional surrender to the will of God. But too many of us, when we see the Lord and hear his voice, cry, "Woe is me, for I am all undone," and neglect to add, "Lord, here am I, send me." We hoist the white flag of surrender to God and neglect to unfurl the banner, "In This Sign Conquer." Surrender to God should not mean a negation of our will but an assertion of God's will.

"Our wills are ours, we know not how;
Our wills are ours, to make them thine."

They ask us, therefore, to ally our wills with the will of God, and to "understand what the will of the Lord is."

A third item in their program is to develop the springs of power. The great mission of Christianity is to "put life into a dead world." The largest need of the missionary program is spiritual power. The Movement, therefore, most urgently emphasizes the necessity for each volunteer to develop a personality of superhuman power through the practice of prayer. To foster the devotional culture of each growing missionary, is their aim. "There is no primer business." For we succeed "Not by might, nor by power, but by my Spirit, saith the Lord."

Their fourth emphasis is upon the need for each volunteer to register, "It is my purpose, if God permit, to become a foreign missionary." They say, "It is every man's divine right to form for himself a high purpose." When one has made his purpose for a definite work, toward its fulfilment he shall toil. If he decides to become a foreign missionary he has not burned the bridges to other service, if God so direct. But he has placed the burden of proof for change on the home mission field. After the student has volunteered, therefore, it is the aim of the Movement to keep his purposes from sagging and help him "carry on."

These four emphases our United Student Volunteers applies, not only to volunteers for overseas service, but to all those who, in writing, declare, "It is my purpose, under God's guidance, to devote my life, without reserve, to a distinctively Christian vocation." Because our church is still only in the transition to a pastoral ministry and thoroughly organized home mission program, the challenge to our students, for home service, had been far more inadequate were it not for the impetus given from the Student Volunteer Movement through the United Student Volunteers.

Now to the second: It works for unity and efficiency in harnessing our volunteers to active service. It works for unity by fostering a student "church-consciousness."

(Continued on Page 122)



Members of the La Verne Volunteer Band

Boose, Ruth
 Booth, Ethyl
 Brubaker, Hazel
 Byerly, Cathryn
 Barnhart, E. Earl
 Blickenstaff, Mary
 Brubaker, Albert S.
 Brubaker, Leland S.
 Bomberger, David R.
 Brubaker, Mabel Crist
 Carl, Iva
 Carl, Claude
 Davis, Joe
 Deardorf, Olive
 Davis, C. Simeon

Emley, Ruth
 Forney, Lois
 Frantz, Jesse
 Fox, John W.
 Fox, Bessie King
 Flory, Roy Delmer
 Gorleley, Mary
 Gregory, Orrin B.
 Gaunt, Flora May
 Harper, Byrl
 Hoover, Vera
 Hollenberg, Geo.
 Hartman, Diamond
 Harshbarger, Naomi
 Julius, Florence

Kuns, Thelma
 Kreps, Florence
 Landis, Estella
 Lehmer, Lois
 Larimer, Alida
 Larimer, Gladys
 Lefever, D. Welty
 Landis, Herman B.
 Miller, Lois
 Miller, Edythe
 Minnich, Hazel
 Minnich, Modena
 Marshburn, Erma
 Moomaw, Herman
 Noll, Velma

Netzley, Ralph
 Noll, Beulah E.
 Rench, Orva
 Rhodes, Mollie
 Reed, Albert I.
 Root, Ernest L.
 Riddlesbarger, Wm. W.
 Shirk, Mina
 Sell, Walter
 Stoner, Susan
 Stouffer, Olive
 Thomas, Elliott B.
 Thomas, Elizabeth
 Vaniman, Mrs. Alice
 Woody, Marie

Practical Work at La Verne College

NEVER before in the history of La Verne College has the influence of the Student Volunteer Band been so far-reaching.

There is at present a regular membership of sixty, together with forty-six associate members, making a working force of more than one hundred students. With the reorganization at the beginning of the school year it was found necessary to revise the constitution, to enlarge it, to cover a much greater field of activities than the organization had known before.

The band meets each Sunday morning

at 8:45 in the college chapel. All business sessions are held during the week. Carefully-planned programs, including many special numbers of music, have held the interest and attendance of the majority of the student body.

Through the cooperation of Brother and Sister Ernest Vaniman and Sister Emma Horning, who are now on furlough from China, greater interest has been created in our China field. November 7, under the direction of Sister Horning, the Volunteer Band gave a Chinese tea party and social, open to all the students and faculty. Chi-

nese curios and costumes were shown, including a demonstration of the use of chopsticks. At the close Chinese wafers and tea were served by a number of girls dressed in Chinese costume.

A large field for practical work is open to every student who desires to be of service. Each Sunday afternoon small groups of students go to homes of shut-ins, and after singing and prayer give a brief review of the morning sermon. These meetings are greatly appreciated by older brethren and sisters who have spent years in the Master's service.

This year, as well as last, the band goes to Pomona Hospital to sing two Sundays of each month. Another opening for service has been found at the Los Angeles County Hospital. November 29 the band gave a musical program in the chapel there, which was greatly appreciated by those unfortunate folk.

Among the Mexican population of our town a splendid opportunity for work is given both at the mission and in the Mexican homes. At the mission on Sunday morning a number of our students are teaching Sunday-school classes. Sewing and cooking classes are conducted at the mission each Saturday afternoon, a number of such classes being held in the homes as well. Each Wednesday evening at six o'clock groups of students go with their leaders to the various Mexican homes which have been opened for prayer meeting. These meetings are not only interesting and helpful to the Mexican people, but are a

means of spiritual growth and development in the life of every student who takes part.

The band has also been actively engaged in the work at the Chinese Mission in Los Angeles. Teachers have been sent regularly to the night school, and each Sunday afternoon five or more have been teaching Sunday-school classes.

The work among the Japanese in La Verne is just now opening for this season. Last year during the orange-picking season fourteen Japanese boys were enrolled in night school. These were also regular attendants of the Japanese Sunday-school class, taught by boys from the Volunteer Band, at the church each Sunday morning. At the close of school last year three of these boys were baptized by our pastor, and one is now on his way to Japan, fired with zeal to become a missionary to his own people. Such results are surely worth while.

The missionary play, "The Pill Bottle," has been presented twice this year, and will probably be given three or four times as a part of the deputation work of the band. Many over the Brotherhood are acquainted with this play and know the strength of its appeal.

Aside from the deputation teams, which are doing their regular work, a quintette of singers assisted the evangelistic campaign held at Hermosa Beach, a Southern California mission point, the first part of February.

The field is large and ever widening.

McPherson College on the Field

Dr. Frank H. Crumpacker, A. B., '06; A. M., '08; D. D. '17, is the evangelist at Ping Ting, China. During the present famine he is doing relief work among the out-stations.

Anna N. Crumpacker, A. B., '06; A. M., '17, is woman evangelist at Ping Ting.

R. C. Flory, A. B., '12, and Lizzie Neher Flory, N., '07, are stationed at Liao Chou, doing evangelistic work.

George W. Hilton and his wife were on the China field for a number of years, but due to poor health they are at present at home in pastoral work.

Emma Horning, A. B., '06, is stationed at

Ping Ting, but is at present home on furlough.

Ernest D. Vaniman, A. B., '11, and Susie Neher Vaniman, N., '07, are at present home on furlough. When on the field Bro. Vaniman does industrial educational work, and Sister Vaniman, besides her housework, does work among the women.

Samuel B. Bowman, A. B., '18, and Pearl S. Bowman are at present at Ping Ting doing educational work.

Edna Neher Charles, A. B., '19, under the Baptist board is located in the Philippine Islands.



Members of the McPherson Volunteer Band

- | | | | |
|-----------------------------|-----------------------|-----------------------|--------------------------|
| Beckner, Ada | Eshelman, Mrs. C. A. | Ihrig, Irvin | Morris, Mrs. Chas. S. |
| Birkin, Mr. Leonard | Ebbert, Goldie | Ikenberry, Bertha | Naylor, Mr. Louis |
| Birkin, Mrs. Leonard | Engle, J. Howard | Jones, J. Herman | Naylor, Mrs. Louis |
| Blickenstaff, Mr. Miles G. | Fleming, Mr. Avery | King, Mayme | Neher, Simon |
| Blickenstaff, Mrs. Miles G. | Fleming, Mrs. Avery | Kurtz, Harold | Neher, Roy |
| Boggs, Calvin | Frantz, Mr. Earl | Loshbaugh, Mr. R. E. | Neher, Mr. Saylor* |
| Bowman, Ida | Frantz, Mrs. Earl | Loshbaugh, Mrs. R. E. | Neher, Mrs. Saylor |
| Bowman, Stella | Frantz, Mr. Harrison | Lockett, Mr. W. T. | Stover, Mr. H. R. |
| Brubaker, Mr. C. F. | Frantz, Mrs. Harrison | Lockett, Mrs. W. T. | Stover, Mrs. H. R. |
| Brubaker, Mrs. C. F. | Garvey, Mr. Jesse | Martin, Clifford | Strohm, Ralph |
| Brubaker, Mr. Warnie E. | Garvey, Mrs. Jesse | Martin, Rodney | Stump, Maude |
| Brubaker, Mrs. Warnie E. | Geiman, Mary | Maust, Samuel | Spitzer, Ben |
| Cullen, Ray | Heckman, Letha | Merkey, Samuel | Van Pelt, Mr. Edward B. |
| Crumpacker, Grace | Holsinger, Ralph | Miller, Mr. M. Linn | Van Pelt, Mrs. Edward B. |
| Daggett, John | Holsopple, Eva | Miller, Mrs. M. Linn | Waas, Bennie |
| Dickens, Olivia | Howard, Olive | Mohler, John | Witmore, Irma |
| Edwards, Gladys | Holmes, Olive | Mohler, Mary | Yoder, Paul |
| Eshelman, Mr. C. A. | Hilton, Roy P. | Morris, Mr. Chas. S. | |

Bertha Ryan Shirk, who was our first single lady missionary to India, is now on the home field, and has two daughters in McPherson College.

Myrtle Pollock, A., '17, is a nurse in the Liao Chou hospital.

Dr. D. L. Horning, A. B., '17, and Martha Daggett Horning, N., '13, who is now a nurse, are in the language school in Peking, China.

Levi Stump, A. B., '17, and his wife, Alpha Stump, though now returned, were in mission work in China.

Dr. E. H. Eby, A. B., '04; A. M., '15; D. D., '18, and Emma Horning Eby, A. B., '18, are among the leaders in the mission work at Bulsar, Surat Dist., India.

J. H. Vath, of the Mennonite church, is in India.

I. Katherine Lohrenz, of the Mennonite church, is working in India.

S. Ira Arnold, A. B., '13, is in educational work at Anklesvar, India.

Sadie Book, Church of the Brethren in Christ, is in South Africa.

(Continued on Page 119)

Juniata on the Field

George Griffith

HANGING on the wall, just back of the pulpit in the Juniata College chapel, is our service flag for foreign missions. Here, each day, it tells us of the twenty-five members of the Juniata group who have gone or were under appointment to go to the foreign field, and we are led to breath a prayer for them and for others to follow their noble example.

S. N. McCann, B. E., later A. B. (Bridge-water), and Lizzie Gibbel McCann, B. E., were the first of the Juniata family to go to the foreign field. They were married in India. He was the first elder of our church in India, and also the first chairman of the field committee of the mission. He opened the Anklesvar station and began work in the fruitful field of the Rajpipla State. He was capable, devoted, hard-working and fearless. Though he was there only about ten years, yet in the earliest stages of the work he made a very decided impress on the policies of the mission and created a lasting impression on the Indians with whom he came in contact. Sister McCann stood right by her husband in all his trying work. Her help and fortitude in time of famine, cholera plague, and in the ordinary duties of mission work were of great value to him.

J. B. Emmert B. E., A. B. (B. D. this year). Mrs. Gertrude Rowland Emmert, B. E. Bro. Emmert went to the field in 1902, and in 1904 Sister Gertrude Rowland went out, they being married shortly afterwards in India. Bro. Emmert's first term of seven years was spent largely in the industrial work of the mission, developing the shop and training a set of carpenters. During the second term of eight years most of the time was spent in evangelistic work and in assisting in the preparation of the Sunday-school literature used by the missions working in the Gujarati language area. Besides this work, he was secretary of the mission eight years and Sunday-school secretary of the district about fourteen years. Sister Emmert, in addition to making an excellent home for her family, has done a great deal in the care of the orphan children, the women and children

of the Christian community, and has given much aid, relief, and helpful suggestions to hundreds of non-Christians.

J. M. Blough, B. E., A. B., B. D., and Mrs. Anna Detwiler Blough, B. S. L., went to the field in 1903. They did excellent work in the language, and in a year after arrival Bro. Blough was appointed superintendent of the orphanage, and did much to standardize the school and set the boys on the way to preparation for teaching and pastoral work. He was chosen first editor of the Sunday-school literature and later became secretary of the mission. During his second term of service he was editor of Sunday-school literature and instructor of the special Bible school for teachers and pastors. Moreover, he was chairman of the mission several years and served as secretary of the Intermission Language Board. Sister Blough has been one of the busiest of the missionary ladies, teaching in the Bible School, ministering to sick children, and going from house to house, helping the distressed and teaching the truth of our Lord, both by precept and example.

Mary N. Quinter, B. E., went to India in 1903, and soon the boys of the Anklesvar and Bulsar orphanages found in her one who would sympathetically hear their requests and unselfishly help them to be better men. When the Widows' Home was opened at Jalalpor she gave them the full benefit of her resources, living with and for them. Her departure to be with the Lord was lamented by all.

J. M. Pittenger, A. B., and Mrs. Florence Baker Pittenger, B. E. The Pittengers went to India in 1904 and first entered the Gujarati section, but soon went with Dr. Yereman to Dahanu to learn Marathi and to assist the doctor in his work. Later they volunteered to go to the mountains east of the railroad, sixty miles, to live among the people there. They labored for eight or nine years among these illiterate people and were richly rewarded by seeing many of the children partially educated and numbers entering the church.

Ida Himmelsbaugh, R. N., went to India



Members of the Juniaata Volunteer Band

Statler, Eva
Dell, Naomi
Boorse, Madolin
Griffith, Stella
Kimmel, Marie
Rhinehart, Marion
Melnechenko, Nina
Noffsinger, Stanley
Bechtel, Kenneth

Griffith, George
Snyder, Wilbur
Lashley, Gladys
Seese, Dorsey
Rummel, Paul
Dixon, George
Kimmel, Bertha
Mentzer, Martha

Stayer, Martha
Cosner, Newton
Stayer, Jesse
McCaim, Henry
Emmert, Jesse
Emmert, Mrs. Gertrude
Kaylor, J. I.
Kaylor, Mrs. Ina

Wine, Celesta
Palmer, Percy
Rummel, Arthur
Fethers, Homer
Baugher, Hazel
Peterson, Marie
Fyock, Kathryn

in 1908, and was located at Anklesvar for medical work. She attained such remarkable ability in diagnosing and prescribing that the field committee asked her to go as a medical missionary. The Lord has wonderfully blessed her efforts, and she is now located at Umalla, dispensing medicine to hundreds, besides having charge of a Home for Homeless Babies.

Q. A. Holsopple, A. B., and Mrs. Kathren Royer Holsopple. They went to India in

1911 and were first located at Jalalpor, but on account of a vacancy at Bulsar, they had to go there long before the language study period was over. They did their work well and later were transferred to Anklesvar, but on the return of the Stovers, they went back to Bulsar, where Bro. Quincy supervised the erection of one of the best bungalows on the field. The closing years of their term were spent among the Bhils of Rajpipla, but they had to return to America

early because of Mrs. Holsopple's poor health. They are again located in Rajpipla, doing regular station work, where he also is serving as Forward Movement Director and mission bookkeeper.

J. Homer Bright, A. B., went in 1911 to China, where he has been doing regular station work. We do not have the exact facts concerning Bro. Bright's work, but we know it is of the highest type.

Olive Widdowson, A. B., went to the India field in 1912. Because of the great need for workers she has been transferred several times, but later was put in charge of the girls' boarding school at Anklesvar, in which place she has done very commendable work.

Isaiah E. Oberholtzer, A. B., went to the China field in 1916. Bro. Oberholtzer is doing good work and is upholding the Lord by his faithful witnessing.

Viola Grace Clapper, B. E., went to China in 1917, and has been doing faithful work for the Lord.

Anna Brumbaugh, A. B., went to India in 1920, and is now located at Vada, in the

Marathi language area, studying the language and lending a helping hand as opportunity affords.

Sara Replogle sailed for the India field in 1920, and is now located at Jalalpor, studying language and doing her full share of the work.

H. B. Heisey, B. S. L., and Mrs. Grace Nedrow Heisey went to India in 1912, and were located in the Marathi language area, with their home at Vada. They began their language study with a will and made good progress, but because of the poor health of Bro. Heisey they had to return to America.

Grace Snavelly, A. B., is now in Korea, having served several terms there and has done some very remarkable evangelistic work.

Others under appointment, but who died before reaching the field, were Bro. W. M. Howe and Bro. J. C. Swigart.

We are indeed thankful that the Juniata family is thus making herself felt thruout the world. May those who follow teach the Christ and him crucified.

M. C. on the Field

Grace Hollenberg

TO see people trying to prepare a meal consisting of chaff and dry leaves boiled into a soup is more that we can stand," writes one of M. C.'s representatives on the field. The result is that with untiring effort and with a physical strength which would fail were it not for the greater strength from God, many of our former students are burning out their lives in service for the Master, not only in famine-stricken China but in India.

Manchester is glad to have been represented, in India and China, already by twenty-eight of her students. Among these are those who have braved the hardships of missionary pioneering; those who have established refuges for famine sufferers; those who forgot their own physical need in the great physical and spiritual need about them; those who literally burned their lives out for God, and some who have gone to a greater joy in service with him.

Manchester claims the only native mis-

sionary who has received his education in America and is supported by the General Mission Board. This is Moy Gwong, who finished his college work at M. C. in 1920. Word comes that he is glad to be back in the land which he thinks is the best in all the world, and that he is working hard to bring to his people the message of love and good will which has made his life so happy.

Of those who carry some of the inspiration received at M. C. to the foreign lands the following are now in active service in India: Mrs. D. L. Forney, Adam Ebey, Alice Ebey, Amos W. Ross, Josephine Powell, Lillian Grisso, Elizabeth Kintner, and Nettie Brown. Those on the China field are Mrs. J. Homer Bright, Nettie Senger, Laura Shock, Elizabeth Oberholtzer, Minerva Metzger, Mary Schaeffer, Mr. and Mrs. Walter J. Heisey, and Moy Gwong. Some are now at home gaining strength for further service. Among these are Goldie Swartz, Anna Eby, John I. Kay-



Members of the Manchester Volunteer Band

- | | | | |
|---------------------|-------------------|---------------------|------------------------|
| Baker, Adah | Horne, Evelyn | Cook, Mary | Gump, Mariorie |
| Baker, Mano | Leibert, Ethel | Couser, Friend | Fields, H. M. |
| Beahm, Esther | Scrogum, Arthur | Dunning, Ada | Smith, Albert |
| Beahm, Sara | Leaman, Mary | Eisenberger, Cedric | Bagwell, Olive |
| Blickenstaff, Lloyd | Mote, Arthur | Elmore, George | Grossnickle, Ivah |
| Bookwalter, Jesse | Moyer, Faye | Flory, Charles | Fields, Mrs. H. M. |
| Brooks, Harlan J. | Murray, D. R. | Forney, Ruth | Smith, Mrs. H. M. |
| Blocher, Kathryn | Miller, Georgia | Forney, Kathryn | Bittel, William |
| Chambers, Harold | Mote, Mabel | Gorman, Erba | White, Roy |
| Early, Carrie | Neher, Catherine | Hoff, Amos | Guthrie, Morris |
| Greenwalt, Mildred | Replogle, Fred A. | Karns, Ray | Eiler, Austin |
| Hostetler, Harvey | Patrick, Archie | Kessler, Dennis | Bollinger, Amsey |
| Hoff, John Luke | Thomas, Irvin | Senger, Leah | Myers, Sarah E. |
| Hoff, Lloyd M. | Ulery, Fred | Shisler, Sara | Williams, Alta |
| Heestand, Warren | Younker, Frank | Shively, Arthur | Banbury, Lucille |
| Hollenberg, Grace | Senseman, Gladys | Shull, Merlin | Weller, Russell |
| Miller, Cletus M. | Bailey, Edna | Shull, Russell | Weller, Mrs. Russell |
| Heeter, Ira | Blocher, Ruth | Shriver, Ruth | Bright, Lydia |
| Hollenberg, John H. | Bowser, Ruth | Wells, John | Bollinger, Margaret D. |
| Hollinger, Oma | Boyer, Charles | Sargent, Etoile | Roop, Lavina |
| Harper, Clara | Brumbaugh, Hazel | | |

lor, and Mrs. A. R. Cottrell. Three of our representatives have given their lives in the cause of God in missions—S. P. Berkebile, Mrs. John Kaylor and Mrs. D. J. Lichty. Sister Berkebile is in the homeland because of the long-continued ill health and death of Bro. Berkebile.

The stars on our missionary service flag are increasing, and they stand for an ever-present inspiration to the students who are now in school to launch out in the service

which former students have so nobly begun.



If ever there was a time when people sought after false gods and were preaching false doctrines and were seeking for nostrums and philters to cure the evils of the world it is today. Against that great evil the churches should battle as they battle against every evil that flows from the devil.”
—Robert Lansing.

The Volunteers' Opportunity in the Daily Vacation Church School

Fred A. Replegle

IF you would point to the weakest spot in the Protestant church you would put your finger on the army of twenty-seven million children and youth in our own land who are growing up in spiritual illiteracy, and sixteen million other American Protestant children whose religious instruction is limited to a brief half hour once a week. Let it be burned into the minds of church leaders, that a church that cannot save its own children can never save the world."—World Survey.

The last two decades register an ever-increasing interest in religious education in its various aspects. In fact, the last few years have in their history distinct advances in religious education that no other decade can equal. The revelation of the meager amount of religious training of the American youth caused people in general to stop and think, and almost simultaneously to act. Sunday-school teachers and religious leaders of varying degrees have felt the inadequacy of the present program of religious instruction and are taking into consideration all plans for extension and improvement.

The Daily Vacation Church School has been introduced as a phase of this extension program. Though this does not yet adequately meet the existing need, we are agreed that it is a potent factor in the solution of the problem. It is for us, one and all, to feel and see this great need and then to apply ourselves to the task of building up and stabilizing an institution that will meet this problem of spiritual neglect.

Student Volunteers are constantly looking for opportunities for service and mutual uplift. There are many also who desire with the service an opportunity for self-development. This, however, should be swallowed up by the great ideals of social, moral, and religious development of others. The Vacation Church School opens a large field of service for the volunteer, and at the same time affords ample opportunity for self-development. With the great dearth of workers and the overwhelming need, it

is indeed a worthy place in which to bury a life in service. This is not merely an emotion, but a conviction that has come out of my own experience. The present program of religious training, with its immature and untrained teachers, meager equipment, and limited instruction, is indeed a poor foundation on which to build a superstructure of religion that shall Christianize the world, and eradicate the rank materialism.

It is then for us as volunteers to come down out of the realm of theory, in which so many live while in college, and actually come in touch with life and its problems. Today is the day of service. Too many volunteers are waiting to serve until they are called by the board for service abroad. "By their fruits ye shall know them." Much of the work on the mission field is similar to the work in the Vacation Church School. Those who are looking to the foreign field will find the Vacation Church School a splendid kindergarten in which to prepare to meet the emergencies on the mission field when they come.

Volunteers! Can you see in the budding youth about you each day the world of tomorrow? America's youth is a challenge. Will we permit it to flow down through the deep ravines of illiteracy, immorality, vice and neglect, and on to complete ruin, or will we reserve by our efforts the inherent energies and capacities and direct them into molds and forms of usefulness? Remember always that to train a child is to carve a monument that time can never efface. Can we depend on YOU to do your part in evangelizing the unoccupied territories in the hearts of boys and girls?

"Inasmuch as ye did it unto the least of these ye did it unto me."

North Manchester, Ind.



Note: Considerable difficulty has been experienced in securing complete lists of our volunteers. We crave your pardon for any errors or omissions. A few volunteers in pictures are members of other churches.

Bethany on the Field

Pauline Eisenbise and Elnora Schechter

Since Bethany first opened, many of our missionaries have been here in school with us. Some have been here for only a short time, and others have stayed until their work was completed. From all of these we have received much inspiration and our school has been blessed by their stay with us.

Those having been matriculated in our school number seventy. Thirty-six have gone to India, twenty-nine to China, four to Denmark and one to Sweden. Many of these have been in our other colleges.

India

Arnold, Elizabeth, B. B. S., 1907-1912; sailed 1913; Anklesvar, Broach Dist.
 Arnold, Ira S., A. B., B. B. S., 1911, 1912; sailed 1913; Anklesvar, Broach Dist.; charge of mission station, Vali; boarding-school work.
 Blickenstaff, Verna, graduate of Illinois Training School for Nurses, 1917, B. B. S., 1911-1914; sailed 1920; Dahanu, Thana Dist.
 Brown, Nettie, A. B., B. B. S., 1914-1916; sailed 1920; in language study at Vada, Thana Dist.
 Butterbaugh, A. G., A. B., B. B. S., 1915-1919; sailed 1920; Dahanu, Thana Dist.
 Butterbaugh, Bertha, B. B. S., 1916-1919; sailed 1920; Dahanu, Thana Dist.; in language study at Bulsar.
 Cottrell, Raymond, M. D., B. B. S., 1907, 1908; sailed 1913; on furlough; taking post-graduate work in New York.
 Cottrell, Laura, M. D., B. B. S., 1907, 1908; sailed 1913; on furlough; taking post-graduate work in New York.
 Ebbert, Ella, A. B., B. B. S., 1915; sailed in 1917; Dahanu, Thana Dist.; girls' boarding school.
 Eby, Anna, B. B. S., graduate of training school, 1912; sailed 1912; on furlough, caring for invalid father.
 Eby, E. H., A. B., B. B. S., B. D., 1915; sailed 1904; work among English-speaking railroad officials; charge of boarding school, Bulsar.
 Eby, Emma, B. B. S., 1912-1914; sailed 1904; Bulsar.
 Garner, H. P., B. B. S., graduate of training school, 1913; sailed 1916; Vada; soon moving to Palghar.
 Garner, Kathryn, B. B. S.; sailed 1916.
 Hoffert, A. T., A. B., B. B. S., 1915-1916; sailed 1916; temperance and statistical work in Bulsar.
 Hollenberg, Fred, A. M., B. B. S., 1918; sailed 1920; studying language at Vada.
 Hollenberg, Nora, A. B., B. B. S., 1914-1918; sailed 1920; studying language at Vada.
 Kintner, Elizabeth, A. B., B. B. S., 1912-1916;

sailed 1919; studying language at Bulsar.
 Mohler, Jennie, R. N., B. B. S., 1914-1916; sailed 1916; nursing in Bulsar.
 Mow, Anetta, A. B., B. B. S., B. D., 1917; sailed 1917; in charge of large boarding school.
 Nickey, Barbara, M. D., B. B. S., 1907, 1912; sailed 1915; charge of Bulsar medical work.
 Miller, Sadie, B. B. S., 1919, 1920; sailed 1903; charge of missionary children, school at Prospect Point, Landour, Mussoorie, United Provinces, India.
 Pittenger, J. M., B. B. S., 1913, 1914; sailed 1904 on furlough.
 Pittenger, Florence, B. B. S., 1913; sailed 1904; on furlough.
 Replogle, Sara, B. S. L., from B. B. S., 1919; sailed 1919; Jalalpor.
 Ross, A. W., B. B. S., 1913, 1914; sailed 1904; charge of Bulsar church; evangelist.
 Ross, Flora, B. B. S., 1913, 1914; sailed 1904.
 Shull, Chalmer, A. B., B. D., from B. B. S., 1919; sailed 1919; studying language in Vada.
 Shull, Mary, B. B. S., 1916-1919; sailed 1919; studying language.
 Swartz, Goldie, A. B., B. S. L., from B. B. S., 1915; sailed 1916; on furlough at B. B. S.
 Shumaker, Ida, B. B. S., 1918, 1919; sailed 1910; working in Jalalpor.
 Summer, B. F., A. B., B. B. S.; sailed 1920; studying language.
 Wagoner, Elmer, A. B., B. B. S., B. D., 1919; sailed 1920; studying language.
 Wagoner, Ellen, B. B. S., 1906, 1908, 1910, 1917; sailed 1920; studying language.
 Lichty, D. J., A. B., B. B. S., 1910; sailed 1902; working in Anklesvar, Broach Dist.
 Lichty, Nora, B. B. S., 1910; sailed 1902; died on furlough, 1919.

China

Bowman, Samuel, A. B., B. B. S., 1912; sailed 1918; educational work at Ping Ting Hsien, Shansi.
 Bowman, Pearl, B. B. S., 1908-1912; sailed 1918; educational work.
 Blough, Anna, B. S. L., from B. B. S., 1913; sailed 1913; women's evangelistic work.
 Bright, Homer, B. B. S., 1907-1910, 1919; sailed 1911; missionary architect.
 Bright, Minnie, B. B. S., 1907-1910, 1919; sailed 1911.
 Clapper, Grace, B. B. S., graduate from training school, 1917; sailed 1917; charge of girls' school, Shou Yang.
 Cripe, Winnie, B. B. S., 1908-1911; sailed 1911; charge of Sweitzer Memorial Girls' School.

(Continued on Page 113)

Members of the Bethany Volunteer Band

Albrecht, Louis
 Albin, Bertha
 Bastin, Fred
 Bastin, Floyd
 Beahm, Anna
 Beahm, William
 Beck, Olive
 Bechtelheimer, Nellie
 Bixler, Mary
 Bollinger, Elnora
 Boggs, Bertha
 Bomtrager, Clement
 Bowman, Curtis
 Bowman, Mrs. Curtis
 Bowman, Edith
 Bowman, Galen E.
 Bubbs, Edith
 Buckner, Fannie
 Brower, Cora
 Brubaker, Lila C.
 Breon, Jesse F.
 Conover, Artie
 Connell, Ivan
 Cook, Jesse J.
 Click, Orville
 Dotterer, Edna A.
 Donly, Ada
 Dick, Trostle
 Eby, Verna
 Ebbert, Samuel
 Ebbert, Mrs. Samuel
 Eisenbise, Esther
 Eisenbise, Viola
 Eisenbise, Pauline
 Fager, Gertrude
 Fike, Iva
 Fike, Lester

Fisher, E. R.
 Fisher, Cora
 Freeman
 Freeman
 Funderburg, Drue D.
 Funderburg, Mrs. Drue D.
 Gerdes, Galen G.
 Gerdes, Margaret
 Gerdes, Elberta
 Graham, John F.
 Halladay, Paul
 Harley, Mabel
 Hershey, John
 Hoy, Mary E.
 Hyde, Lewis
 Hyde, Edna R.
 Hylton, Elna
 Huffman, Emma
 Kessler, Agnes C.
 Keim, Icel
 Kintner, Wayne
 Kinzie, Kenneth
 Little, Elwood
 Knisely, Nellie
 Leatherman, Lena
 Larson, Otto
 Lauver, Hannah
 Mallott, Floyd
 McCormick, Esther V.
 Mow, Baxter
 Moyer, Glen A.
 Moyer, Lela
 Moyer, Ruth
 Moyer, Elgin
 Moyer, Mrs. Elgin
 Maphis, Omer B.
 Maphis, Elsie

Messamer, Orlo
 Messamer, Mary
 Metzler, Burton
 Miller, Ethel
 Myers, Earl R.
 Myers, Mrs. Earl R.
 Neal, Pearl C.
 Neher, Minerva J.
 Nolt, Enos D.
 Nolt, Walter
 O'Delle, Lillie
 Oaks, Phoebe
 Petcher, Marie
 Phillips, George
 Phyllyss, Gertrude
 Richter, Pearl
 Richter, Vivian
 Riley, Jobie Hamilton
 Rinehart, Kathryn
 Robertson, Russell
 Rohrer, Perry
 Rohrer, Ferdi
 Rohrer, Merle
 Royer, Kathryn M.
 Sargent, Lutie
 Sargent, Beulah
 Sargent, Blanche
 Sargent, Galen
 Seager, Nellie
 Schechter, Elnora
 Schwenk, Anna
 Stump, Alma
 Shamberger, Nellie
 Shamberger, C. H.
 Stouder, Farrell
 Schultz, Arthur



Schultz, Mrs. Arthur
 Shamberger, Jane
 Shull, Jesse C.
 Shull, Elsie M.

Stinebaug
 Stinebaug
 Stricher,
 Teach, R.

Members of the Mt. Morris Volunteer





C. Teach, Mrs. Roy
Thompson, Edna L.
Timmons, Benj. Willard
Warner, Ethel

Warner, Esther
Will, Stella
Willoughby, Wm.
Willoughby, Lillian

Wirt, Florence
Wirt, Marie
White, Ralph
White, Mattie

Weybright, Edith
Yoder, Gertrude
Zuck, Mildred
Zuck, Ray

BETHANY ON THE FIELD

(Continued from Page 111)

Front Row

Fouts, Ruth
Hersch, Elsie*
Paul, Clifford (Vice Pres.)
Stauffer, Blanche (Pres.)
Kessler, Vera

Second Row

Snavelly, Esther
Stover, Emmert
Eikenberry, Ella*
Brubaker, Alice
Watson, Francis
Renis, Lela
Maust, Neva (Sec'y-treas.)
Russel, Galen

Third Row

Dierdorf, Russell
Ulery, Ruth
Sharp, Ruth*
Stutsman, Bennett
Hershberger, Verda
Tamblin, Sadie*
Wirt, Velma
Stover, Miriam
Davis, Eugene*

Fourth Row

Lehman, Galen
Smith, Harry
McCann, D. J.
Bechtold, Paul

Those not in the picture

Brubaker, Mabel
Heckman, Clarence
Frantz, Orpha*
Gerdes, Wayne
Hersch, Mae
Sanford, Bertha
Gibson, Lucille
Stover, James
Grove, Edna*

*Associate members.

Flory, Edna, R. N., B. B. S., 1912, 1913; sailed 1917; in men's hospital at Ping Ting.

Flory, Lizzie, B. B. S., sailed 1914; work among women, Liao Chou.

Flory, Raymond, A. B., B. B. S., 1912-1914; sailed 1914; evangelistic work at Liao Chou.

Gwong, Moy, A. B., B. B. S., 1911-1919; sailed 1920; pastor in South China.

Heisey, W. J., A. B., B. B. S., 1914-1916; sailed 1917; evangelistic work, Shou Yang.

Heisey, Sue, B. B. S., 1913-1916; sailed 1917; Shou Yang.

Horning, D. L., M. D., B. B. S., 1914, 1915; sailed 1919; medical work at Liao Chou.

Horning, Martha, B. B. S., 1911; sailed 1919, nursing at Liao Chou.

Hutchison, Anna, B. B. S., B. S. L.; sailed 1911; women's evangelistic work, Liao Chou.

Horning, Emma, B. B. S., 1913; sailed 1908; charge of women's work at Ping Ting; on furlough.

Metzger, Minerva, A. B., B. B. S., 1909, 1917; sailed 1910; charge of girls' school, Ping Ting.

Rider, Bessie, R. N., B. B. S., 1914-1915; sailed 1916; medical work at Ping Ting.

Senger, Nettie, A. B., B. B. S., graduate

(Continued on Page 123)



Mount Morris on the Field

THE number of students from Mount Morris College engaged in active Christian service on the foreign field, saying nothing of the home worker, bears record of the amount of influence a Christian college has upon a student body. Not all of our representatives took their full work here, but among the thirty-four mentioned, eighteen are graduates of the academy and seven from the college course. Mount Morris is proud to have among her number of consecrated workers Eld. W. B. Stover, one of the first missionaries of the Church of the Brethren and the father of the India Mission of the church.

Twenty-seven years ago (1894) Mount Morris College realized her first missionaries on the field, when W. B. Stover and wife saw fit to sail for India, to pursue definite Christian work. Bro. Stover is a graduate of the seminary department, while Sister Stover is a graduate of the academy of 1890. They are at present at home on furlough, and our volunteer band is enjoying the inspiration and help which they are giving us. Bro. Stover will teach a course of missions in the college during the last semester of this school year.

The Stovers having opened the road to missions, workers have continued to give their lives to the cause of taking the Gospel of Christ to heathendom. Three years later Bro. D. L. Forney, a graduate from the academy, and his wife, Anna Shull Forney, three years a student, sailed for India and are located in Novsari, Surat District.

Three sailed in 1900—Bro. Adam Ebey and wife, who are now in Ahwa, Dangs Forest, and Eliza B. Miller, of Anklesvar, Broach Dist. Bro. Ebey took only two years of work here, while Sister Ebey is a graduate of the academy.

In 1902 Bro. D. J. Lichty and wife sailed for India, and were home on furlough twice. The Mount Morris Missionary Society has supported them on the field. Both were graduates of the academy. A few years ago we were privileged to have them in our midst as students, but were saddened when Sister Lichty was taken ill with the "flu" and died soon afterwards.

In 1903 Sadie J. Miller, Prospect Point, Landour, Mussoorie, United Provinces, India, departed for that country. She took one year of school work here and has returned several times on furlough. We mention three who sailed in 1904: Bro. A. W. Ross and wife, of Bulsar, India, both academy graduates in the class of '02, and J. M. Pittenger, of Pleasant Hill, Ohio, a student one year at this place, who is now home on furlough.

Minerva Metzger graduated from the academy, and after finishing her preparation sailed for the China field in 1910. She is now located at Ping Ting Hsien, Shansi.

In 1913 Ida Buckingham and Anna Blough sailed to take up their work in Sweden and China, respectively. Miss Buckingham, of Oakley, Ill., who is now home on furlough, is a graduate of the academy, 1908. Miss Blough, now in Ping Ting Hsien, Shansi, China, also is an academy graduate.

Dr. O. G. Brubaker, North Manchester, Ind., who has been a medical missionary in China for seven years, now home on furlough, is a graduate of the academy, 1899.

The year 1915 saw Dr. Barbara Nickey sailing for Bulsar, India, and she is now a medical missionary at that place. She graduated from the academy in 1906.

The following year, 1916, Kathryn Barkdoll Garner, an academy graduate, now located at Vada, Thana Dist., India, began her work in that country. Goldie Swartz, of Ashland, Ohio, a graduate from the Bible department, '09, also began her foreign missionary career.

The year 1919 witnessed the greatest number going out to the field in any one year. Those sailing were Arthur Miller and wife, Jennie Blough Miller, of Anklesvar, Broach Dist., India, both graduates of Mount Morris College, he from the academy and she from the college; Benj. F. Summer, of the same place, took his A. B. in 1918; Verna M. Blickenstaff, of Dahanu, Thana Dist., India, a trained nurse, graduated from Mount Morris College in 1909; Andrew Butterbaugh, and wife, Dahanu, Thana Dist., India, are graduates, he from

(Continued on Page 123)



Members of the Elizabethtown Volunteer Band

Rear Row, left to right	Next Row, left to right	Next Row, left to right	Next Row, left to right
Holsoption, Clarence	Ziegler, Edward (treasurer)	Miller, Roy	Bittinger, Ilda
Brightbill, Alvin	Hackman, Vera	Reber, Jesse (Vice-president)	Hershey, Laura (recording secretary)
Moyer, Kathryn	Barr, Francis	Brightbill, David	Moyer, Florence
Beck, Lamen	Royer, B. Mary	Royer, Chester H. (President)	Nies, Lottie (librarian)
Ziegler, Emma (corresponding secretary)	Baughner, A. C.		Walker, Stella
Myers, Daniel	Martin, Martha	Royer, Mrs. Chester H.	Those not in the picture
Crouse, Mary	Weaver, Grant	Meyer, Nathan	Meyer, Ephraim (chorister)
Brandt, Ira	Moyer, Laura	Wenger, Ezra	Baughner, Mrs. A. C.
Reber, Minerva	Bittinger, Foster	Weaver, Enos	

Elizabethtown on the Field

Vera R. Hackman

WITH a student body of one hundred and eighty, and sixteen of our former students and teachers in active service on foreign fields, we feel that the motto of our school, "Educate for Service," is being more fully realized each year.

Our service flag, with its crosses representing those who have gone to five different countries, is a silent reminder to each of us. It tells us that we, too, should choose to live up to the highest ideals we can possibly cherish.

The first of our number to sail was J. M. Pittenger (A. B. Juniata), leaving for India in 1904. We claim him as one of us because of his great silent influence among the students while a teacher here. He is now home on furlough.

Kathryn Ziegler finished the English Bible course in 1908 and is now carrying on evangelistic work in the Indian villages. Although her educational training, as far as school work is concerned, has been limited, her experience has been a great asset to her.

B. Mary Royer (India) is now mingling with us in class room and society hall. She finished the English Bible course and later took work at the Bible Teachers' Training School in New York.

Sara G. Replogle completed the English Bible course in 1914. She is now engaged in the study of the Indian language.

Nora Reber Hollenberg (A. B. Mt. Morris) is a graduate of the pedagogical course (Pd. B.). She, too, is in language school.

Henry L. Smith took his Pd. B. in 1909 and later sailed for Sarhassa, India, under the Brethren in Christ Board. He is now home on furlough.

I. E. Oberholtzer (A. B. Juniata, B. D. Union Theological Seminary) was born near Elizabethtown. He finished the college preparatory course in 1906. He is now located in Ping Ting, China.

Bessie M. Rider completed the advanced commercial course at Elizabethtown and later the nurses' training course at the Lancaster General Hospital. Our Chinese Hospital is now receiving the benefits of her well-planned preparation.

Mary Schaeffer (A. B. Manchester) finished the English scientific course in 1913. We are sure that her courage and initiative fit just as admirably into Chinese situations as into those in the homeland.

Charles Shoop (A. B. Findlay) completed the college preparatory course in 1905. He sailed for Canton under the United Brethren Church Board.

Mr. and Mrs. J. F. Graybill are now located in Sweden. They spent a few years on the hill, Mr. Graybill completing the Bible course.

W. E. Glasmire (Denmark) completed both the music teachers' and voice courses. He was both student and faculty member.

Mrs. Glasmire completed the piano, English scientific (B. E.) and pedagogical (Pd. B.) courses. Like her husband, she was both student and teacher.

Emma Smith Climenhaga and Lester Myers, both students at Elizabethtown, are laboring in Africa, having been sent out by the Brethren in Christ Board.

The prospects are very encouraging. During the coming years many who are now in preparation will be going out to their fields of service, and year by year more will be coming to prepare.

Truly the greatest things of life are not honor, not fame, not wealth, not social prestige, not personal influence, not great attainments, but a life living its biggest, richest, and fullest it can possibly live for God; for if you choose less than your best ideal you will live less than your best.

Bridgewater on the Field

Olive Wampler

BRIDGEWATER COLLEGE has seventeen workers representing her on the foreign field. Of this number thirteen are located at various points and stations in China, while the four remaining ones are toiling in the vast and needy fields of India.

Brother I. S. and Sister Effie Long are located at the Vyara, via Surat station, in India. Bro. Long has the B. A. degree and Sister Long the B. E. degree from Bridgewater College. Their work at the present time is mainly of a teaching and evangelical nature.

Bro. M. M. Myers (B. A. from B. C.; B. D. and M. A. from Vanderbilt University) and his wife, Sarah Ziegler Myers (B. S.

from Peabody College), are helping in the educational work at Shou Yang, Shansi, China. They have not as yet been assigned to a station for definite and permanent work.

Howard Lee Alley (B. A. from B. C.; M. A. from Mt. Union College) and Sister Hattie Miller Alley (B. E. from B. C.) are located at Dahanu, Thana Dist., India, where they have charge of the evangelistic work.

Valley Virginia Miller received her B. A. degree from Bridgewater College in May, 1919. She is now attending the North China Language School, Peking. She is putting forth great effort to master the language of

the people among whom her future labors will largely take place.

Mary E. Cline (B. A. from B. C.; M. A. from Vanderbilt University) is also attending the language school at Peking. Her work is to be chiefly educational.

Bro. Ernest Wampler (B. A. from B. C.) and his wife are stationed at Liao Chou, Shansi, China. Bro. Wampler is engaged in evangelistic work at this point. Sister Wampler has been ill for some time, but is improving, and hopes to be able to assist more efficiently in the work before long.

Edna R. Flory, a graduate in the nurses' course at Frances Willard Hospital, Chicago, is ably assisting in the hospital at Ping Ting Hsien, Shansi, China. Her field is one in which many opportunities for service are always open.

Dr. Fred J. Wampler (B. A. from B. C.; M. D. from Rush Medical College, Uni-

versity of Chicago) and his wife, Rebecca Skeggs Wampler, are at Ping Ting. Dr. Wampler has charge of the medical work there and is rendering a wonderful service to these ignorant and poor people. Sister Wampler is a faithful and sympathetic helper to her husband in this strenuous work.

Bro. Byron Flory (B. A. from B. C.) and his wife, Nora Philips Flory (B. A. from B. C.), are located at Shou Yang, Shansi, China, where Bro. Flory has charge of the boys' educational work. Sister Flory assists in the teaching.

Bro. Norman Seese (B. A. and M. A. from B. C.) and Sister Anna Bowman Seese (B. A. and M. A. from B. C.) are located at Mission Station, Liao Chou, Shansi, China.

All of the China workers are more or

(Continued on Page 123)



Members of the Bridgewater Volunteer Band

Benett, I. L.
Cline, Ruth I.
Cline, Florence
Conner, Mildred L.
Craun, Eva
Flory, Anna
Glick, J. Paul
Huffman, Elmer
Jamison, Stella
Kerlin, Ollie
Kiracofe, E. S.
Kline, Alvin
Miller, Ina
Myers, Hettie
Pence, Mable

Wampler, Olive
West, Russell G.
Arnold, Bessie
Byrd, R. L.
Blough, Leslie
Bowman, Rufus D.
Conner, Lola
Craun, Earnest
Cline, Ollie Mae
Clark, R. E.
Driver, Anna
Diehl, Paul
Evers, Manola
Edmonson, Harry
Flory, Weldon

Fifer, Jesse
Hess, Homer
Hess, Virgie
Harlow, Geo. W.
Harlow, Mrs. Geo. W.
Harley, Nora
Kline, Wilmer
Layman, Dwight
Loar, M. D.
Miller, J. Quinter
Maupin, Lottie
Petrie, Goldie
Rodeffer, Charles
Rodeffer, Selah

Roller, John
Roller, Mark
Ruckman, Nettie
Rusmisell, Edgar
Sanger, Lillie
Showalter, Mary
Showalter, Russell
Smith, C. H.
Thomas, Ethel
Wampler, Hatty
Williar, F. E.
Williar, Mrs. F. E.
Yagel, Cameron G.
Yagel, Mrs. Cameron G.



Members of the Blue Ridge Volunteer Band

Beahm, Estelle
Beahm, Ruth
Beer, Jennie
Beer, Wilbur
Bowers, George
Bowman, Lera
Cassel, Ada

Coffman, McKinley
Coffman, Walter
Dotterer, Ruth
Fahrney, Elizabeth
Howe, Ruth
Jones, Gladys
Jones, Ollie

Miller, C. O.
Miller, Mrs. C. O.
Rittenhouse, Joseph
Robinson, Iowa
Royer, Milton
Royer, Naomi
Shanklin, William

Showalter, Carrie
Utz, Ruth
Warner, Norman
Whitacre, Joseph
Wilson, Millard
Wilson, Norman
Zuck, Paul

Blue Ridge on the Field

Mrs. Edith Barnes

SOME years ago the door of opportunity did not open so wide to the service on the foreign field as it does in our college today. The call did not come so frequently nor so loudly as it does now, when we have a more vital relation to the needs of the work and the service of the workers through the Volunteer Band.

In those days there came to the college Sister Anna Hutchison, of the Eastern Shore of Maryland, seeking to know God's will for her life more directly, and to prepare for the work to which she would be led. In 1906 she graduated in the outlined Bible course, and later spent three years at Bethany Bible School. In the fall of 1913 she began working in the China field at Liao Chou. Work among the women there has engaged her deepest concern, and calls for the far-reaching love, sacrifice and devotion that are a part of the mission work-

er's character. Visiting, reading and teaching in the homes is the vital way of reaching China's women. This means slow progress and a long, hard pull, but Sister Hutchison with patience and trust waits and works for the outcome in definite results. Some homes have gladly welcomed her, while others have forbidden her entrance. As they learn to read they learn of Jesus, and many have been baptized. Even the educated teachers have learned to know Jesus and accept him as a personal Savior. During this past year it was possible to have the women come together daily for two months and be taught. There the rich and poor, the old and young, eagerly and earnestly learned to read of Jesus. At the end of the session fifteen of them received diplomas, one being the mistress of the second most wealthy home in the city.

In 1904 Holly P. Garner graduated from

Blue Ridge College in the commercial course. Soon he had a position in the business world, but his interest in a Sunday-school class and in the study of missions dominated. He was led to seek a training in preparation for more definite service for the kingdom. Accordingly he spent four years in Bethany Bible School, where there came an extended vision of the fields across the seas, and a purpose to be used in helping to fulfill the need there. It was through the efforts of Bro. Garner and his wife, Kathryn Barkdoll Garner, while they were at Blue Ridge, that the Volunteer Band was organized in the year 1913-14.

The Garners sailed to India in the fall of 1916. December 28, 1917, they went to Vada, where they and Sister Josephine Powell have been working. This station was opened in 1905 by Brother and Sister Berkebile. So remotely is Vada situated that Bro. Garners have found the Ford car very useful. Vada has a population of 44,572—1,121 of whom are literate. There is a church with a membership of 159 (December, 1919) and 151 enrolled in Sunday-school. Thirty-six of these have been baptized. There is work to be done, and the task is not easy.

Thus far two have gone to the foreign field from Blue Ridge. In the future we hope to tell of the work of those who are now in preparation for service on the foreign field. Until then may we serve while we prepare, keeping before us the fact that "the greatest blessing is to touch souls for God."



MCPHERSON ON THE FIELD

(Continued from Page 105)

P. S. Goertz, A. B., '14, (and wife) were in mission work in South China, but due to ill health they came home and he is now in Yale doing graduate work.

A. T. Hoffert, A. B., '14, is located at Bulsar, India.

Ella Ebbert, A. B., '14, is doing educational work at Dahanu, India.

Fred Hollenberg, A. M., '18 (A. B., La Verne), is at Vada, India.

Lulu Ullom, A. B., '17, is in educational work at Ping Ting Hsien, China.

H. Frances Davidson is located at Choma, South Africa.

Alice H. Lehman, Church of the Brethren in Christ, also is in South Africa.

Alice Vogt, A. B., '17, in educational work in Ceylon.



Members of the Daleville Volunteer Band

- | | |
|------------------------|------------------------|
| 1. Bowman, Price E. | 11. Webster, Ruth |
| 2. Eller, Sadie | 12. Fleshman, Dewey |
| 3. Presley, Glen | 13. Eller, A. C. |
| 4. Sutphin, Gladys | 14. Bowman, Julia |
| 5. Bowman, Stover D. | 15. Woodie, E. C. |
| 6. Brugh, Mrs. Berta | 16. Woodie, Mrs. E. C. |
| 7. Willard, O. H. | 17. Flora, J. Parker |
| 8. Clingenpeel, Marvin | 18. Shickel, Elsie |
| 9. Myers, Dessie | 19. Ikenberry, C. S. |
| 10. Spangler, H. C. | |

<input type="checkbox"/>	<h1 style="margin: 0;">Home Fields</h1>	<input type="checkbox"/>
M. R. Zigler	- - - - -	Home Mission Secretary

Special Days in a Rural Church: Their Value

E. F. Sherfy

WHATEVER makes for social and spiritual unity and homogeneity in any community makes for the common good of all and for the kingdom of God. Whatever makes the largest common appeal to that end, if it is a legitimate thing, has a right to our serious consideration.

If we make the kingdom of God the one great end and purpose of our lives, and if we, through prayer for Spirit guidance, exercise wisdom we can discern what things, not in themselves decidedly "religious," can be used for religious, spiritual "ends" in God's kingdom.

I desire to emphasize the fact that unity of purpose and common interest in any good cause cannot be expected unless there is what I shall call common ground. Does religion furnish us with that "common ground" upon which we may build a community social and spiritual structure? That all depends upon the connotation we put upon the word "religion." If by that term we mean a something which is many-sided; which under the hand of God and in the heart of man touches all of life to make it richer and sweeter, as I think it should, then I say, "Yes, religion gives that common ground." But if religion means simply what we generally think of it as meaning, I say "No."

Perhaps I have not made myself clear on the term "common ground." To illustrate, there are many things in which all are interested, and rightly so; there are many things all people do and can do together, regardless of "faiths" or no faith. All are interested in good health, in economic welfare, in good roads and transportation facilities, in the question of schools and education, etc. People who have not yet

learned to worship our Father together can, nevertheless, weep together, as in sickness and death; they can laugh together to advantage; they can play together—and surely God put the play instinct within us, to be rightly used to his glory; they can study together on some social or economic problem; they can sing together (especially the young people), as in a community singing class; they can eat together—and what social value in just that!

And now, what I shall say further in this article will be by way of illustrating how we may capitalize these common interests by setting apart special days for special community affairs.

Some of our rural churches are having yearly harvest meetings. A missionary sermon, a basket dinner, an afternoon program, suitable decorations made of products of the field—these things make a truly worth-while meeting. Sometimes these meetings are of the nature of fall festivals. Prof. Galpin, a rural sociologist, says that "as a general medium of social intercourse, after harvest time, when the rural spirit is mellow and roseate, the community festival has no competitor. It gives impetus to the best agricultural methods and rounds out the social consciousness." Some communities work this in coöperation with the schools. A girl or boy who does his or her best to win a prize; who brings the product of a summer's toil to vie with others in laurels for the best, has taken a long step toward good citizenship.

I have known of a desire for better roads to be the occasion for a special day to discuss and plan for improved highways over which people travel in getting to and from church activities. The "royal road" to

glory becomes more accessible if our dirt roads are made at least passable.

Some have asked, "What about a watermelon feed on the church lawn, or a fathers and sons' supper in the basement?" Can Jesus smile on these things? Study his life and answer for yourself. His greatest eulogy was the criticism: "He eats with sinners." He went to their feasts. He provided wine (not "booze" of course) for one feast. He was a good mixer. If he were here now I should expect to see him at a fathers and sons' banquet, a Sunday-school picnic or a boys' hike—not all the time, of course, but sometimes. In fact, I do see him at such places, using them to his glory. I have seen boys at a banquet, never before inside the church to hear a gospel message, and they got the message, too.

Rural churches in Kansas (and this is likely the case elsewhere) can have three-day farmers' institutes with instructors from the State college without a cent of expense. Here home nursing may be taught. I am sure Jesus, who healed the sick, would approve of a nursing class. And "better farming"! Why, bless you, let's help our farmers "to raise more corn, to feed more hogs, to make more money to"—to—feed more starving, to send more missionaries; for "how shall they preach except they be sent," and how shall they be sent without money? O brethren, I wish in my heart we could cease talking about these things as being "secular." My prayer is that every furrow may be turned with the spiritual moldboard of the prayer, "Thy kingdom come"; and that every golden wheat sheaf would mean that much more for the precious sheaves we are to garner for eternity!

Some churches are having what they call yearly community days: A program for the forenoon—something solid and uplift-

ing; a basket dinner for all; an afternoon program, partly entertainment, perhaps; supervised play for the children; "indoor" baseball on the lawn for the men and boys between program features, and a program at night. This sort of a day will bring people by the scores and hundreds and knit the neighborhood together as few things will. Try it!

The value of children's days and children's programs at Easter or Christmas, or whenever, cannot be overestimated. Yes, it takes work, but where can you better invest your strength than with the children? Sometimes a short program to run from 11 to 11:30 A. M., to be followed by a strong sermon, is sufficient to make a "special day" and draw an unusual crowd to hear God's message.

And, brethren, I would to God we still observed those "special days" called "old-time" love feasts. We used to drive all day to get there, stay two days and take a day to return. But I suppose the advent of the automobile has forever spoiled that. We are living too fast; we are working so hard, paying our debts incurred by owning autos and such things—yes, things, just things—that we haven't time any more for such special days. Be that as it may, let's



Conway, Kansas, Sewing School

(This school continued two weeks with five days a week. Each woman received expert instruction from the professional seamstresses of the State Agricultural College. Cost was the boarding of the teachers.)

do our best yet to make the most of the love-feast day as one of the "special"—very "special"—community days, for it has in it in God's own most hallowed way, the great principles of unity and brotherhood, upon which we must build our community life if we build to last.

I am indebted to a book on Sunday-school pedagogy for the story of a boy who took no interest in Sunday-school. His only interest was his pet pigeons. Imagine his surprise and new interest in things religious when his Sunday-school teacher told the wonderful story of the pigeon (dove) and the ark; for, lo, the teacher, yes, and even the Bible, seemed to take an interest in what he was interested in, and is it strange that thereafter he was interested in Sunday-school? The application is obvious.

This homely illustration in my closing lines: Ensilage is a splendid milk-producing food. When I once went to extra trouble and expense to procure this feed for my one humored cow, I thought she would immediately congratulate herself, thank me, in cow language, and "pitch in to it." But how provoked was I because she would scarcely touch it! I was almost ready to say to her, "See here, old lady, you eat that or nothing." But no; that would soon mean a "dry" cow if she could not be induced to eat. I finally took a wiser course. She gladly would have eaten "cane," but that, with the seed still on the stalk, is not good for a milk-producing cow. I therefore decided that I would neither humor her as to what she liked best, nor try to force her to eat what she did not relish. I just fed her good alfalfa and kept the ensilage continually before her. Now she is just "crazy" after it, and my grief is that my pocketbook does not allow a sufficient quantity of that delicacy to satisfy her converted taste. Behold the parable of the silage! Why can we not be as wise in God's kingdom as in earthly things? We need not humor our neighborhoods by providing everything they may want, whether for their good or no. Neither need we say "take this" (my brand) in my way or take nothing.

A certain church "out West" was at the point of giving up. A pastor was secured.

Today it is flourishing; dozens have been baptized. Why success where all was failure? An observing business man of the neighborhood answered that question by saying: "Now they no longer try to do it all from the pulpit. They put on an all-year-round program, which the neighborhood can appreciate." They had had plenty of good preaching, but they had never taken an interest in the "pigeons." They had shoveled out the "silage" and said, "Take this or nothing." And they took nothing. May God help us to meet our communities' needs so as to bring in his kingdom.

Conway, Kans.



An Omission

In the last issue the suggested "Rural Life Library of Seven Books" ought to have been credited to the December Homelands, Presbyterian Board of Home Missions.



WHY "THE UNITED STUDENT VOLUNTEERS"

(Continued from Page 102)

By its contribution to the interest and program of Annual Conference, it aids much in bringing the students more vitally in touch with the church and her problems. Since there have been sporadic tendencies to disparity between the church herself and the colleges which have arisen without official church initiative, no influence for greater harmony between the two should be held in light regard.

Then, also, it works for unity by fostering a "Brethren-student" consciousness. There is scarcely another force that tends to knit the students of all our schools together in any vital unity. But since the traveling-secretary has been making his visits, there are being woven, hither and thither through our entire student life, threads of common interest.

The result of this spirit of unity between students and church has been most happy in bringing the leakage between "volunteers" and "missionaries" to a minimum. In the early days of volunteering among our schools, the bands were organized on a basis of devotion rather than of definite and common purpose. There arose the cry, "Look at all the volunteers! Why are

there no more missionaries?" This was not an altogether undeserved criticism. But the United Student Volunteers has changed the standard of volunteering to more practical purpose. The supposed leakage of today is really due to the fact that many of the students volunteered with a four to nine years' program before them, in pursuit of which they are now engaged.

Then, too, the volunteer is kept in close touch with the Mission Board under which he will serve. Thus, his practical plans can take shape as his preparation continues, and leakage is looked out of countenance.

Over and above all else, the United Student Volunteers stands for the highest service in God's kingdom and each of us should say,

"I ask no heaven till earth be thine,
No glory crown, while work of mine
Remaineth here.
When earth shall shine among the stars,
Her sins wiped out, her captives free,
For crown, more work give thou to me,
Lord, here am I."

Chicago, Ill.



BETHANY ON THE FIELD

(Continued from Page 113)

training school, 1912; sailed 1916; evangelistic work at Liao Chou.

Schaeffer, Mary, B. B. S., 1913, 1914; sailed 1917; work among women, Shou Yang. Sollenberger, O. C., A. B., B. D., from B. B. S., 1919; sailed 1919; Ping Ting Hsien. Sollenberger, Hazel, B. B. S., 1918, 1919; sailed 1919; Ping Ting Hsien.

Shick, Martha, B. B. S.; Independent worker in South China; education among children.

Heckman, Minna, B. B. S., 1907-1911, 1920-21, 1914-15; sailed 1911; teacher of Bethany kindergarten.

Heckman, B. F., B. B. S., 1907-1911; member of faculty 1910-11; sailed 1911; died in service at Ping Ting, 1912.

Hilton, George, B. B. S., 1907-1908; sailed 1908; pastoral work in California.

Hilton, Blanche, B. B. S., 1907-1908; sailed 1908.

Denmark

Esbensen, Niels, B. B. S., 1918-1920; sailed 1920.

Esbensen, Christine, B. B. S., 1918-1920; sailed 1920.

Wine, A. F., Oak Park, Ill.; B. B. S., 1912-1913.

Wine, Attie, Oak Park, Ill., B. B. S.

Sweden

Buckingham, Ida, B. B. S., B. S. L., 1921; sailed 1913; on furlough.

MT. MORRIS ON THE FIELD

(Continued from Page 114)

the college course, she from the academy, and J. E. Wagoner, of Vyara, via Surat, India, who took his A. B. degree in 1917.

The following year, 1920, Mount Morris College was again well represented by Chalmer Shull and wife, Mary Speicher Shull, of Vada, Thana Dist., India, both college graduates, and Harlan Smith and wife, Frances Sheller Smith, of Peking, China, who are now learning the language. He graduated from college in '17, and took one year of seminary work in '19-'20. She is a graduate of the academy, '20.

Lynn Blickenstaff sailed in February to India. He went as an expert accountant. He received one year of business training at Mount Morris College, 1907-1908.

We must not fail to mention our prominent missionary, B. F. Heckman, who died some years ago in China. He graduated from the academy here, took two years of college work, 1900-'03, and was successfully serving his mission in China when he was asked to give his life. Mina Mote Heckman, 3435 W. Van Buren St., Chicago, Ill., the widow of Bro. B. F. Heckman, took one year with us.

A complete list can not be given in detail, but this brief discussion brings to our minds thirty-four, who have caught the vision of the great commission, "Go ye into all the world." Mount Morris has manifested her missionary spirit in the past, and the existing interest and enthusiasm in the work proves that she will continue to be well represented among the numbers sailing in coming years. We are inspired when we read of the success of our missionaries and are anxious to be real participants in the great work mapped out on the mission field.



BRIDGEWATER ON THE FIELD

(Continued from Page 117)

less connected with the famine relief work at the present time.

May God bless these workers, who are so faithfully serving their Master on the field, and may Bridgewater College continue to send out, from time to time, those who will aid in accomplishing the big task of "world evangelization."



THE JUNIOR MISSIONARY

The Boys and Girls of Africa

Ruth Royer

IF the boys and girls of America could look down on Africa from an aeroplane they would see many narrow pathways leading from village to village. These are the roads of Africa. The footpaths have been worn deep for years by the feet of slaves quarrying ivory, rubber, gold and other products to the coast, and by warriors going out to battle with an enemy. If one of these paths is followed it will lead to a village, which is similar to other villages in Africa. Several hundred people live in the village and the leader is called the chief. He has a home larger than the rest.

The homes of the Africans are huts, and although in parts of Africa they differ, yet in the building they follow the same general plan. Some are round; others square or rectangular. The walls are made by putting sticks into the ground and filling in the space between with mud and grass. The ceiling is covered with palm poles, with grass woven in the spaces. Sometimes over this is placed a covering of skins, thus making the hut waterproof. The only opening into the hut is a small, low door, to go through which one has to stoop. In the center of the hut is found the fire. Here the mother may be seen getting the meal. The smoke from the fire fills the hut and escapes through the door. To American boys and girls this smoke would be blinding, but our African brothers and sisters do not seem to mind it. After the meal is prepared the food is placed in a large earthen bowl around which the family gather. They have no knives or forks, but like the father, who eats first, they dip their hands into the food, roll it into a ball, and, opening their mouths as wide as possible, thrust 'n the large ball of mush. In some parts of Africa the most refined or polished person is the one who can make the most noise during the meal and take the largest amount in the mouth.

Child life in Africa would seem very fascinating to the American boys and girls. Could any of you experience it, you would not be so delighted with its freedom. From earliest infancy, before the baby has learned to creep, it is slung on its mother's back and carried off to the garden, for in Africa the mothers and sisters do all the work in the gardens and fields. In the first dawning consciousness of the baby it looks up to the load of potatoes that the mother carries on her head, which varies according to the time of the day—sometimes several baskets of produce, sometimes firewood or a pot of water. Often the little one is sprinkled with water as the pot is jerked during the course of the garden work. It is not long before the child learns gracefully to carry an awkward load on its head, and if the child is a girl, she will have to work in the garden and carry loads the rest of her life.

When the mother reaches the garden she lays the little one down under a shrub and goes to work at hoeing. If the little one cries she comes to it and satisfies it. When it does not stop crying she swings it on her back and continues working, thus making a capital cradle for the baby as she sways back and forth at her work. Very soon the child can crawl about, picking up and eating everything it lays its hands on. The mother never interferes unless it gets a poisonous plant. So the little fellow in early infancy learns to eat most anything. Often a caterpillar is seized or a frog is chased, and thus the child gets an accurate knowledge of what is good to eat. Sometimes the babies are given beer to keep them from crying.

If the baby be a girl she helps her mother until she is married. She learns to hoe, sow, plant and cook. She is the slave of Africa. She is owned by her father and

sold to the man she marries, who may already have many wives. Often she is bargained for before she is born. She has no chance to play games or have good times with the other girls. From the moment she learns to carry loads her life is one of continual drudgery. Her clothes? Up to the day she is married, which generally is in the early teens, she wears a string of beads around her waist. When she marries she puts on an apron, made from leather or the bark of trees. If she is lucky enough to marry a kind husband she may have ornaments: bracelets, earrings, noserings, and beads.

While the girl is taught to be useful in getting and preparing the food, the boy is instructed by his mother while she is in the garden to take care of himself. He becomes a hunter on a small scale. And now it is great delight for him to go into the woods with the other boys. All day long they roam about, no school, no beating, no anything—liberty—liberty—unless perhaps they hit another boy and make the blood come; then there is a palaver. In the woods they watch the ants at work, see squirrels spring from tree to tree, bound after monkeys from branch to branch, and follow the track of the antelope through the bush. In their young boyhood they delight in catching rats. So the mother does not lack for meat for the boy's cassava pudding (favorite food).

At about eight years of age the boy leaves his mother and builds his own hut or goes to live with some bigger boys. He is too big to have anything to do with his mother, except sometimes when he is hungry. At this time, he begins to wear a cloth about his waist and the older men take notice of him. He accompanies them on their trading journeys to town. They use him for a drudge. However, he gets a little pay. He is taught the rites and ceremonies of his tribe and is now considered a man.

The life of the African boys may seem to some of you jolly and full of freedom; no lessons to learn, no hands and face to wash, no work to do. But they are not happy. Their wanderings are aimless, for they have no one to guide them, no one to tend them or interest them, no one to nurse them when they are sick. When they

are sick, a fetish doctor is called. He rubs his hands over the feverish body and mutters strange words. There is no one to give the sick child a drink of cool water or sing a sweet lullaby. The cause of the illness is thought to be evil spirits, and to chase these away, drums are beaten, and a weird fetish dance begins, but this only makes the sufferer more feverish. And as the shouting and screaming of the dancing increase, the little fellow dies, killed by exposure and cold. This is not intentional cruelty, but is dark, dark ignorance.

In one part of Africa, when the chief of the village died, two little boys walked around his bier all night to keep away the evil spirits. The next day they were killed and buried with the chief, so they could serve him in his after life.

These African children are anxious for the gospel message. In the mission schools they learn quickly, and a few have come to American universities, where they have graduated with high honors. These young men and women go back to Africa to carry the message of Christ's Love to their superstitious, ignorant brothers and sisters. And Christ loves them, too, for I think, as he gathered the little children into his arms so many years ago, one was an African child.



AMERICAN WISEMEN YODER AND WILLIAMS LECTURE

(The following is taken from the Sun Ning Magazine, a bimonthly heathen publication, Hoi Shan City, Canton, China.)

Three American wisemen just came to China on a trip around the world. They took the boat to Hong Kong, then a small boat from there to Pak Kai, then a Sun Ning train to Chung Lau, Tao Shou, Quong Hai, Sun Tai, and Hoy How. On Nov. 2 (Chinese count) they went to Quong Hai to see the great wall there. The people came out to meet them and Moy Gwong, who was with them. Moy Gwong was a student at Manchester College and graduated there. Then they passed through a village called Naw Jung Tun. There is a high school here. They went in to visit it. The teacher, Loy Hung Mun, made a good speech to thank them for coming. Mr. Williams and Mr. Yoder both preached.

(Continued on Page 128)



FINANCIAL REPORT

Corrections: See March Visitor:—Under China Fa-mine, N. E. Kansas—credit of \$2.00 to Ozawkie Aid Society should have been to Maria M. Keim and for World-Wide Missions.

During the month of February, the Board sent out 23,475 pages of tracts. The following contributions to the Board's funds were received during February:

WORLD-WIDE

California—\$147.00	
No. Dist., Indv.: M. S. Frantz (M. N.), \$	50
So. Dist., Cong.: La Verne, \$144; Indv.: Annetta Yarger, \$2; Elder J. Z. Gilbert, 50c,	146 50
Colorado—\$78.00	
S. E. Dist., S. S.: Rocky Ford,	78 00
Idaho—\$12.00	
Cong.: Nampa,	12 00
Illinois—\$543.29	
No. Dist., Cong.: Cherry Grove, \$40.79; Wm. H. Lampin & Wife (Polo), \$500,	540 79
So. Dist., Indv.: Eld. D. J. Blickenstaff (M. N.), 50c; Ezra Bowman, \$2;	2 50
Indiana—\$51.59	
Mid. Dist., Cong.: Mexico, \$7.50; Manchester, \$20; Indv.: Mary L. Himes, \$1; John E. Miller, 50c; Jas. R. Hunter, \$10; Jos. A. Ulrich and Wife, \$5,	44 00
No. Dist., S. S.: English Prairie,	4 59
So. Dist., Indv.: John Herr,	3 00
Iowa—\$68.66	
Mid. Dist., S. S.: Panther Creek, \$19.66; Indv.: Philip Moland, \$29; Dr. S. B. Miller (M. N.), 50c; S. W. Garber (M. N.), 50c, ..	49 66
No. Dist., Indv.: Samuel Fike, \$12; Mrs. C. A. Shook, \$2,	14 00
So. Dist., Indv.: S. Schlotman and Wife, ..	5 00
Kansas—\$200.00	
S. W. Dist., Bible Normal, McPherson College,	200 00
Maryland—\$118.04	
Mid. Dist., Cong.: Hagerstown, \$43.44; Indv.: John A. Myers, \$5,	48 44
E. Dist., Cong.: Beaver Dam, \$15; Blue Ridge (Pipe Creek), \$10; Indv.: Blue Ridge College, \$44.60,	69 60
Michigan—\$34.52	
S. S.: Hart, \$23.52; Indv.: Lyman Wilcox, \$1; D. S. Kniesley, \$5; Miss Amanda Wertenberger, \$5,	34 52
Minnesota—\$1.00	
Indv.: A Family,	1 00
Missouri—\$5.00	
S. W. Dist., Indv.: Mary J. Mays,	5 00
Nebraska—\$100.00	
Cong.: Afton,	100 00
North Dakota—\$0.50	
Indv.: D. M. Shorb (M. N.),	50
Ohio—\$42.94	
N. E. Dist., Cong.: Ashland, \$1.22; Chippewa, \$8.33; Dickey (Ashland), \$6.97; S. S.: Reading, \$10; Indv.: T. S. Moherman, \$1.80, ..	28 32
So. Dist., Cong.: Salem, \$10.35; C. W. S.: Beech Grove, \$4.27,	14 62
Pennsylvania—\$1,527.42	
E. Dist., Cong.: Elizabethtown, \$20; S. S.: E. Fairview, \$15; Skippack, Mingo Cong., \$20.27; Indv.: Lettie A. Liskey, \$1.20,	56 47
Mid. Dist., Indv.: Barbara J. Steele, 15c; Mary A. Kinsey, \$10; D. G. Snyder, \$2; Mrs. Hannah Puderbaugh, \$5,	17 15
So. Dist., Indv.: No. 52254,	2 00
S. E. Dist., Cong.: Coventry, \$652.12; Upper Dublin, \$8.18; First Philadelphia, \$750, ..	1,410 30
W. Dist., Cong.: Hostener, \$1; Indv.: W. D. Rummel (M. N.), 50c; Cecil Snyder, \$40, ..	41 50
Tennessee—\$5.00	
Indv.: Sarah Hodge,	5 00

Virginia—\$118.54

First Dist., Cong.: Daleville, \$25.70; Indv.: Daleville College, \$10.74,	36 44
No. Dist., Cong.: Luray (Mt. Zion), \$6; Indv.: J. M. Kagey (M. N.), 50c; Maggie V. Frederick (deceased), \$27.75,	34 25
Sec. Dist., Cong.: Bridgewater, \$17.50; N. I. Buck (Elk Run), \$4; Indv.: Jacob H. Cline, \$2; Samuel Garber, \$3; A. J. Miller, \$1,	27 50
So. Dist., S. S.: Blackwater Chapel, Bethlehem Cong.,	20 35
Washington—\$2.40	
Indv.: W. H. Kensinger,	2 40
West Virginia—\$1.00	
Indv.: Mrs. Stella A. Cosner,	1 00
Transferred from Forward Movement, ..	4,048 32
Total for the month,	\$ 7,105 22
Total previously reported,	65,597 89
Total for the year,	\$ 72,703 11

INDIA MISSION

Maryland—\$5.00	
E. Dist., Indv.: Mrs. Mary E. Arnold, ..	5 00
Pennsylvania—\$11.16	
S. E. Dist., Aid Society: Parker Ford, ..	2 50
So. Dist., Indv.: No. 52254, \$2; Wilbur B. Stover, \$6.66,	8 66
Transferred from Forward Movement, ..	275 95
Total for the month,	\$ 292 11
Total previously reported,	1,900 25
Total for the year,	\$ 2,192 36

INDIA BOARDING SCHOOL

California—\$22.50	
So. Dist., S. S.: Sister Sauble's Junior Class, So. Los Angeles, \$10; C. W. S.: Egan, \$12.50,	22 50
Indiana—\$61.15	
No. Dist., S.S.: Cedar Creek,	6 15
Mid. Dist., S. S.: Children's Division, Manchester,	20 00
So. Dist., Indv.: Anna E. Wagoner,	35 00
Ohio—\$65.77	
N. E. Dist., S. S.: Beech Grove, Chippewa Cong.,	15 77
So. Dist., S. S.: Bear Creek, \$15; Aid Society, Eversole, \$35,	50 00
Pennsylvania—\$285.92	
E. Dist., S. S.: Lebanon, Midway Cong., \$25; Middlecreek, W. Conestoga Cong., \$35; Aid Society: Elizabethtown, \$50; Indv.: R. C. Hinkle, \$35,	145 00
Mid. Dist., S. S.: Missionary Committee, Huntingdon, \$35; Leamersville, \$22.72; Loyal Soldier's Class, Huntingdon, \$35; Aid Society: Spring Run, \$25,	117 72
So. Dist., C. W. S.: Huntsdale,	10 00
W. Dist., S. S.: Morrellville, \$8.20; Indv.: John D. Minser, \$5,	13 20
Transferred from Forward Movement, ..	277 50
Total for the month,	\$ 712 84
Total previously reported,	6,821 24
Total for the year,	\$ 7,534 08
INDIA SHARE PLAN	
Colorado—\$25.00	
N. E. Dist., S. S.: Willing Workers and Foursquare Classes, Haxtun,	25 00
Illinois—\$25.00	
No. Dist., Cong.: Ladies' Division of Mustard Seed Class, Milledgeville,	25 00

Iowa—\$50.00	
Mjd. Dist., S. S.: Welcome Band Class, Prairie City,	50 00
Indiana—\$37.50	
No. Dist., S. S.: South Bend, \$25; Indv.: O. L. Harley, \$12.50,	37 50
Kansas—\$15.00	
S. E. Dist., C. W. S.: Independence,	15 00
Michigan—\$62.50	
S. S.: Sunfield, \$12.50; Gleaners' Class, Lake View, \$50,	62 50
North Dakota—\$25.00	
Cong.: Joseph D. Reish and Wife (Bert- hold),	25 00
Ohio—\$50.00	
N. E. Dist., S. S.: Canton City, \$35; C. W. S.: Canton City, \$15,	50 00
Pennsylvania—\$131.25	
So. Dist., S. S.: Sunbeam Class, Carlisle, W. Dist., Cong.: Friendly Bible Class, Brothersvalley, \$25; S. S.: Golden Rule Class, Maple Spring, \$50; Sunshine Class, Maple Spring, \$50,	125 00
Virginia—\$25.00	
Sec. Dist., Aid Society: Summit,	25 00
Transferred from Forward Movement, ..	100 00
Total for the month,	\$ 546 25
Total previously reported,	5,075 88
Total for the year,	\$ 5,622 13

INDIA NATIVE WORKER

California—\$75.00	
So. Dist., C. W. S.: Pasadena,	75 00
Maryland—\$122.50	
E. Dist., Cong.: Garber Bible Class, Washington City, \$37.50; S. S.: Meadow Branch, \$80; Edgewood, \$5,	122 50
Transferred from Forward Movement, ..	2 00
Total for the month,	\$ 199 50
Total previously reported,	2,840 75
Total for the year,	\$ 3,040 25

INDIA WIDOWS' HOME

Pennsylvania—\$19.20	
Mid. Dist., S. S.: Sunshine Workers' Class, Williamsburg,	19 20
Total for the month,	\$ 19 20
Total previously reported,	210 29
Total for the year,	\$ 229 49

QUINTER MEMORIAL HOSPITAL

Florida—\$45.00	
Indv.: A. M. Stout and Wife,	45 00
Pennsylvania—\$11.75	
S. E. Dist., Aid Society: Geiger Mem., ..	10 00
So. Dist., Indv.: No. 52254,	1 75
Total for the month,	\$ 56 75
Total previously reported,	475 98
Total for the year,	\$ 532 73

CHINA MISSION

Colorado—\$400.00	
S. E. Dist., Indv.: George E. Studebaker,	400 00
Montana—\$5.00	
E. Dist., Indv.: Sister Maud Cripe,	5 00
Nebraska—\$3.30	
Cong.: So. Beatrice,	3 30
Ohio—\$140.00	
N. E. Dist., S. S.: West Nimishillen, \$120; Black River, \$20,	140 00
Pennsylvania—\$7.50	
S. E. Dist., Aid Society: Parker Ford, ..	2 50
So. Dist., Indv.: No. 52254,	5 00
Virginia—\$54.74	
No. Dist., S. S.: Mill Creek,	53 24
Sec. Dist., Indv.: G. H. Swartz,	1 50
Transferred from Forward Movement, ..	366 49
Total for the month,	\$ 977 03

Total previously reported,	2,029 56
Total for the year,	\$ 3,006 59

CHINA NATIVE WORKER

Transferred from Forward Movement, ..	154 38
Total for the month,	\$ 154 38
Total previously reported,	2,623 79
Total for the year,	\$ 2,778 17

CHINA BOYS' SCHOOL

Illinois—\$64.77	
No. Dist., S. S.: Douglas Park Mission,	54 77
So. Dist., S. S.: Woodland,	10 00
Ohio—\$7.89	
N. E. Dist., S. S.: Beech Grove, Chip- pewa Cong.,	7 89
Pennsylvania—\$34.10	
E. Dist., S. S.: Mingo,	30 00
W. Dist., S. S.: Morrellville,	4 10
Transferred from Forward Movement, ..	8 50
Total for the month,	\$ 115 26
Total previously reported,	615 88
Total for the year,	\$ 731 14

CHINA GIRLS' SCHOOL

Illinois—\$64.77	
No. Dist., S. S.: Douglas Park Mission,	54 77
So. Dist., S. S.: Woodland,	10 00
Kansas—\$10.00	
N. E. Dist., Indv.: Lottie Eavey,	10 00
Ohio—\$7.89	
N. E. Dist., S. S.: Beech Grove, Chippewa Cong.,	7 89
Pennsylvania—\$69.10	
E. Dist., S. S.: Mingo,	30 00
Mid. Dist., S. S.: Missionary Committee, Huntingdon,	35 00
W. Dist., S. S.: Morrellville,	4 10
Tennessee—\$2.00	
Cong.: Nancy Jones (Ewing),	2 00
Transferred from Forward Movement, ..	20 60
Total for the month,	\$ 174 36
Total previously reported,	420 08
Total for the year,	\$ 594 44

LIAO CHOU HOSPITAL

Arizona—\$10.00	
Aid Society: Glendale,	10 00
California—\$135.00	
So. Dist., Aid Societies: Santee, \$2; Ingle- wood, \$10; Santa Ana, \$7.50; Boyle Heights, \$4.50; So. Los Angeles, \$20; Hermosa Beach, \$4; Pomona, \$12.50; E. Los Angeles and Brother Cripe, \$59.50; Glendora, \$15,	135 00
Transferred from Forward Movement, ..	13 50
Total for the month,	\$ 158 50
Total previously reported,	2,565 38
Total for the year,	\$ 2,683 63

PING TING HOSPITAL

Iowa—\$10.00	
Mid. Dist., Indv.: Catharine Bluebaugh and Daughter,	10 00
Total for the month,	\$ 10 00
Total previously reported,	2,575 38
Total for the year,	\$ 2,575 38

CHINA FAMINE

February contributions will be reported in the May issue.

CHINA HOSPITAL

Iowa—\$43.25	
Mid. Dist., C. W. S.: Dallas Center,	43 25
Pennsylvania—\$8.00	
E. Dist., Elizabethtown College,	5 00
Mid. Dist., Aid Soc.: Leamersville Junior,	3 00
Total for the month,	\$ 51 25
Total previously reported,	82 00
Total for the year,	\$ 133 25

CHINA SHARE PLAN

Illinois—\$25.00	
No. Dist., S. S.: Junior Dept., Bethany,	25 00
Indiana—\$25.00	
Mid. Dist., S. S.: Helping Hand Class, Eel River,	25 00
Iowa—\$25.00	
Mid. Dist., Cong.: Frank L. Fisher (Cedar),	25 00
Ohio—\$5.00	
So. Dist., S. S.: Loyalty Class, West Milton,	5 00
Total for the month,	\$ 80 00
Total previously reported,	93 75
Total for the year,	\$ 173 75

PING TING BOYS' INDUSTRIAL SCHOOL BUILDING

Michigan—\$175.00	
S. S.: Michigan,	175 00
Total for the month,	\$ 175 00
Total previously reported,	0 00
Total for the year,	\$ 175 00

SWEDEN MISSION

Transferred from Forward Movement,	2 00
Total for the month,	\$ 2 00
Total previously reported,	65 15
Total for the year,	\$ 67 15

SWEDEN CHURCHHOUSE

Illinois—\$10.00	
No. Dist., Cong.: Dixon,	10 00
Total for the month,	\$ 10 00
Total previously reported,	607 41
Total for the year,	\$ 617 41

DENMARK MISSION

Transferred from Forward Movement,	2 00
Total for the month,	\$ 2 00
Total previously reported,	82 99
Total for the year,	\$ 84 99

AFRICA MISSION

Transferred from Forward Movement,	12 00
Total for the month,	\$ 12 00
Total previously reported,	1,018 40
Total for the year,	\$ 1,030 40

STUDENT FELLOWSHIP FUND

California—\$775.00	
So. Dist.: La Verne College,	775 00
Indiana—\$66.00	
Mid Dist.: Manchester College,	66 00
Pennsylvania—\$1,318.21	
E. Dist.: Elizabethtown College,	1,318 21
Virginia—\$387.00	
First Dist., Indv.: Sadie Eller,	15 00
Sec. Dist.: Bridgewater College,	372 00
Total for the month,	\$ 2,546 21
Total previously reported,	8,403 97
Total for the year,	\$ 10,950 18

AID SOCIETY FOREIGN MISSION FUND

Arizona—\$10.00	
Aid Society: Glendale,	10 00
California—\$133.00	
So. Dist., Aid Societies: Inglewood, \$10; Santa Ana, \$7.50; Boyle Heights, \$4.50; So. Los Angeles, \$20; Hermosa Beach, \$4; Pomona, \$12.50; Bro. Cripe and E. Los Angeles, \$8.50; Glendora, \$15; La Verne, \$45; El Centro, \$6,	133 00
Iowa—\$133.95	
No. Dist., Aid Societies: Ivester, Grundy	

Co. Cong., \$25; Kingsley, \$30,	55 00
Mid. Dist., Aid Societies: Beaver, \$10; Cedar, \$9.65; Dallas Center, \$15; Des Moines, \$9.65; Panther, \$9.65; Panora, \$15; Yale, \$10,	78 95
Kansas—\$40.70	
Aid Soc.: S. W. Kans. and S. E. Colo.,	40 70
Michigan—\$36.50	
Aid Societies: Thornapple, \$11.50; Elsie, \$5; Beaverton, \$10; Shepherd, \$5; Elmdale, \$5,	36 50
Minnesota—\$26.00	
Aid Soc.: Root River, \$20; Nemadji, \$6.,	26 00
Nebraska—\$10.00	
Aid Society: Beatrice,	10 00
North Dakota—\$45.00	
Cong.: Kenmare, \$5; Aid Societies: Surrey, \$20; Ellison, \$10; District Meeting of North Dakota Aid Societies, \$10,	45 00
Ohio—\$104.00	
So. Dist., Aid Societies: Pleasant Hill, \$5; Eversole, \$20; Salem, \$15; Beech Grove, \$4; Bradford, \$5; Greenville, \$10; West Charleston, \$10; Donnels Creek, \$10; Beaver Creek, \$10; West Dayton, \$15,	104 00
Pennsylvania—\$70.00	
No. Dist., Aid Society: Harrisonburg, ..	40 00
W. Dist., Aid Societies: Somerset, \$20; Connellsville, \$10,	30 00
Virginia—\$130.00	
E. Dist.: Aid Societies of E. Virginia, ..	50 00
No. Dist., Aid Societies: Timberville, \$45; Mt. Zion, Green Mount Cong., \$35.,	80 00
Total for the month,	\$ 739 15
Total previously reported,	3,384 17
Total for the year,	\$ 4,123 32

SOUTHERN NATIVE WHITE FUND

Louisiana—\$15.00	
Indv.: Mrs. K. Parsons,	15 00
Total for the month,	\$ 15 00
Total previously reported,	0 00
Total for the year,	\$ 15 00

HOME MISSIONS

Indiana—\$1.30	
Cong.: A Brother (Roann),	1 30
Transferred from Forward Movement,	377 62
Total for the month,	\$ 378 92
Total previously reported,	2,395 94
Total for the year,	\$ 2,774 86

The February Relief and Reconstruction report will appear in the May issue.



AMERICAN WISEMEN YODER AND WILLIAMS LECTURE

(Continued from Page 125)

Moy Gwong interpreted for them. Mr. Williams asked the school how they were growing. He said: "Every strong nation gives the women a chance as well as the men. This always makes the condition of the women better. Your country wants to grow like our United States. Unless the women are permitted to be in the schools a country cannot grow."

After this they visited all the beautiful scenes of that village, shook hands good-bye and went on to Quong Hai City.

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
H. C. EARLY, Penn Laird, Va.
OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
J. J. YODER, McPherson, Kansas.
A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
J. H. B. WILLIAMS, Secretary-Treasurer.
Editor, the Visitor.

H. SPENSER MINNICH, Missionary Educational Secretary.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, per Hordum
Glasmire, W. E.
Glasmire, Leah S.
Bedsted St., Thy, Denmark
*Esbensen, Niels
*Esbensen, Christine

SWEDEN

Früsgatan No. 1, Malmö, Sweden
Graybill, J. F.
Graybill, Alice M.
On Furlough,
Buckingham, Ida, Oakley, Ill.

CHINA

Ping Ting Hsien, Shansi, China
Bowman, Samuel B.
Bowman, Pearl S.
Blough, Anna V.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Metzger, Minerva
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Coppock
Wampler, Dr. Fred J.
Wampler, Rebecca C.
Ulom, Lulu

North China Language School, Pekin, China
Cline, Mary E.
Horning, Dr. D. L.
Horning, Martha Daggett
Miller, Valley
Smith, W. Harlan
Smith, Frances Sheller
Liao Chou, Shansi, China
Cripe, Winnie E.
Hutchison, Anna
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida M.
Shou Yang, Shansi, China
Clapper, V. Grace
Flory, Byron M.
Flory, Nora

Heisey, Walter J.
Heisey, Sue R.
Myers, Minor M.
Myers, Sara Z.
Schaeffer, Mary
On Fun, Shan Tai, Sunning, Canton, China
*Gwong, Moy
On Furlough
Brubaker, Dr. O. G., 400 So. Homan Ave., Chicago, Ill.
Brubaker, Cora M., 400 So. Homan Ave., Chicago, Ill.
Flory, Raymond C., McPherson, Kans.
Flory, Lizzie N., McPherson, Kans.
Horning, Emma, 5452 Kimbark Ave., Chicago, Ill.
Vaniman, Ernest D., La Verne, Calif.
Vaniman, Susie C., La Verne, Calif.

INDIA

Ahwa, Dangs Forest, via B. limora, India
Ebey, Adam
Ehey, Alice K.
Anklesvar, Broach Dist., India
Arnold, S. Ira
Arnold, Elizabeth
Grisso, Lillian
Lichty, D. J.
Miller, Eliza B.
Miller, A. S. B.
Miller, Jennie B.
Summer, Benjamin F.
Ziegler, Kathryn
Bulsar, Surat Dist., India
Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kintner, Elizabeth
Mohler, Jennie
Nickey, Dr. Barbara M.
Ross, A. W.
Ross, Flora N.
Prospect Point, Landour Mussoorie, United Provinces, India
Miller, Sadie J.
Dahanu, Thana D'ist., India
Alley, Howard I.
Alley, Hattie Z.
Blickenstaff, Verna M.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella

Jalalpor, Surat Dist., India
Replogle, Sara G.
Shumaker, Ida C.

Novsari, Surat Dist., India
Forney, D. L.
Forney, Anna M.

Vada, Thana D'ist., India
Brown, Nettie P.
Brumbaugh, Anna B.
Garner, H. P.
Garner, Kathryn B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Powell, Josephine
Shull, Chalmers G.
Shull, Mary S.

Post: Umalla, via Anklesvar, India
Himmelsbaugh, Ida
Holsopple, Q. A.
Holsopple, Kathren R.

Vyara, via Surat, India
Blough, J. M.
Blough, Anna Z.
Mow, Anetta
Wagoner, J. Elmer
Wagoner, Ellen H.

On Furlough
Cottrell, Dr. A. R., North Manchester, Ind.
Cottrell, Dr. Laura M., N. Manchester, Ind.
Eby, Anna M., Trotwood, Ohio
Emmert, Jesse B., Huntingdon, Pa.
Emmert, Gertrude R., Huntingdon, Pa.
Kaylor, John L., Huntingdon, Pa.
Kaylor, Ina Marshburn, Huntingdon, Pa.
Long, I. S., Elgin, Ill., care General Mission Board
Long, Effie V., Elgin, Ill., care General Mission Board
Pittenger, J. M., Pleasant Hill, Ohio
Pittenger, Florence B., Pleasant Hill, Ohio
Royer, B. Mary, Elizabethtown, Pa.
Stover, W. B., Mt. Morris, Ill.
Stover, Mary E., Mt. Morris, Ill.
Swartz, Goldie E., 3435 Van Buren St., Chicago, Ill.
Widdowson, Olive, 541 Lexington Ave., N. Y. C.

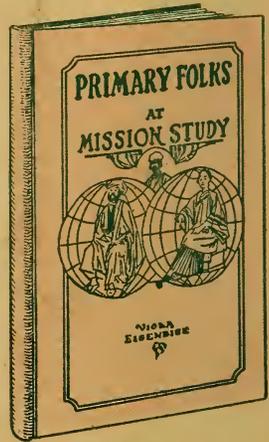
Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

*Native workers trained in America.

Mission Study

for the Young Folks

Three new books arranged for class use. Written by members of the Church of the Brethren. Adopted by the General Mission Board as texts on the Mission Study Course.

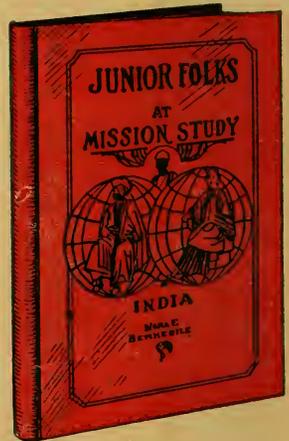


Price 50c

Primary Folks at Mission Study, by Viola Eisenbise. Intended for those beginning to study and up to about twelve years.

Junior Folks at Mission Study—India, by Nora Berkebile. Intended for ages from about twelve to adult.

Junior Folks at Mission Study—China. A symposium by several China missionaries. Intended for ages twelve years to the adult.

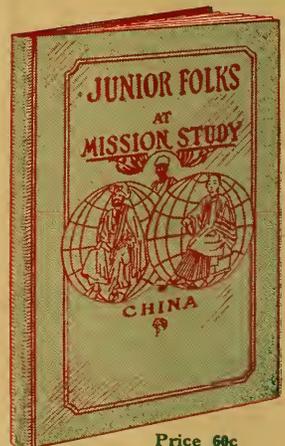


Price 60c

Vacation School Leaders will find these books essential for the greatest success in their work. The Vacation School will solve the question of a suitable time for recitation and the books will solve the question of suitable material for the school.

Write for booklet M S 21, which explains the Mission Study Course.

Address orders for books to
BRETHREN PUBLISHING HOUSE
Elgin, Illinois



Price 60c

THE MISSIONARY Visitor

Church of the Brethren

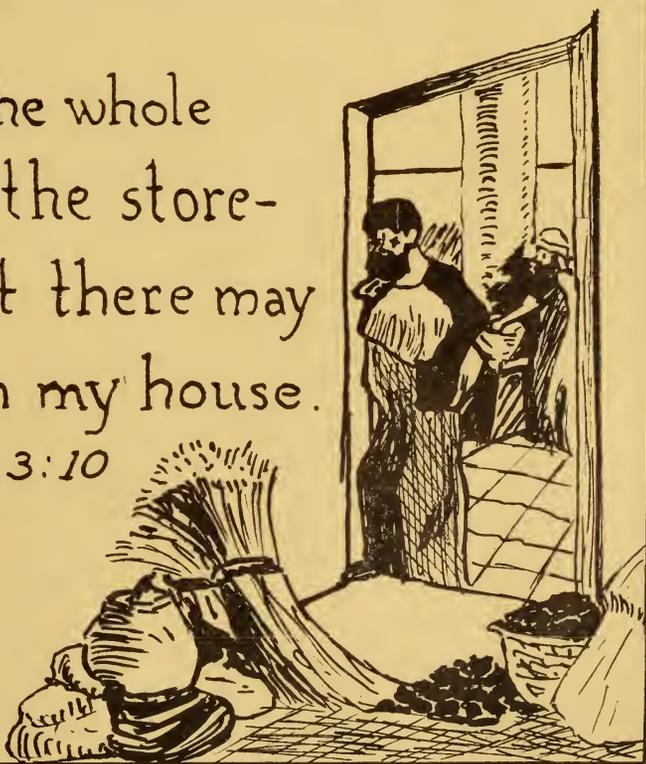
VOL. XXIII

May, 1921

NO. 5

Bring ye the whole
tithe into the store-
house, that there may
be meat in my house.

Mal. 3:10



The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for May, 1921

EDITORIAL,	131
ESSAYS—	
A Christian Service, a Heathen Offering: A Contrast, By J. H. B. Williams,	133
Budgets and Evangelism,	135
A True Story (Poem), By Mary Stoner Wine,	137
China Famine News, By Several Missionaries,	138
Have You Thought About It? By Galen B. Royer, Jr.,	140
Our Second Marathi District Meeting, By Alice K. Ebey,	141
India Notes for January and February, By Hattie Z. Alley,	143
China News Notes for January and February,	145
HOME FIELDS—	
The Challenge of the City, By M. Clyde Horst,	147
The Country Minister and the Community Church, By H. E. Blough,	148
THE JUNIOR MISSIONARY—	
An Unwelcome Baby, By Mrs. Minnie F. Bright,	152
A Boy Called to Be a Missionary (An Autobiography),	153
FINANCIAL REPORT,	154



The Passing of Our Editor

SURELY, there has never come to the family of Missionary Visitor readers such a shock as the announcement of the passing of our beloved editor, J. H. B. Williams. Every month for a number of years he has spoken to the members of our homes through articles and editorials. This far-reaching influence can never be estimated. Many have never seen his face or heard his voice, yet his vision and ideals have thrilled our imaginations and continually lifted us above the sordid and low ideals of this selfish world onto the great plane of Christian service. He has now laid down his pen, but his ideals live in the hearts of men. His great firmness of character, enduring belief in the power and sufficiency of our Lord, distinguished talents, much knowledge of human nature, eminent attainments in general culture and religious experience, and his intuitive vision in helping to meet the needs of individuals and problems in our missionary enterprise won for him the confidence of our Brotherhood in such a way that his counsel was sought in the many problems of



church life. Young folks, dared to entrust their life work decisions to his good judgment. His life rang true to the Master's, in that he was the servant of all. This was true in the local church, in his home city, and the

Brotherhood at large. In his home his life was an inspiring example of what a Christian father means. May we unitedly pray our Father to send his choicest blessing to the bereaved home. His body lies buried in the beautiful cemetery at Mombasa, Africa. His life is history now, but rich in inspiration; his death, inexplicable to our finite minds, but an everlasting challenge to our Brotherhood for

consecration of life and life-purposes.

Brother Williams was born at Belleville, Kans., April 14, 1883. He was educated at Belleville and McPherson. He accepted Christ in 1899, was elected to the ministry in 1902, and ordained elder in 1910. He became editor of the Missionary Visitor April 10, 1912. He was appointed Secretary-Treasurer of the General Mission Board in 1918. Thus, in active service for Christ he fell asleep.

The Conference Offering

The Board's Appeal

"A Greater Church of the Brethren for the World"

Yes, this is our slogan, but we mean greater in spiritual power and put emphasis on the phrase "for the world." Who cares about the Church of the Brethren becoming greater unless it is for the sake of a world that needs the message of the Lord? The volunteers of the church are responding splendidly, and if we but supply the necessary money streams of them will find their way into the mission fields and our pastorless churches.

The spirit of the Church of the Brethren demands that we hang on tenaciously to that which we know to be right. We have realized more than ever before that we do not live for ourselves, but for others. We cannot go to others in helpfulness unless some one pays the cost. Present conditions necessitate a higher money cost in doing the Lord's work than in bygone years. This means that the General Mission Board, elected by the church to promote its missionary interests, feels it both duty and opportunity to call upon the church for men and money to make the great message known to all the world.

About 90 per cent (an approximate figure) of the Forward Movement pledges of last year have been paid. Of course we always hope they will be paid in full. But because of reverses and the many unusual things occurring during the past year we commend our brethren for the splendid manner in which they have paid their pledges.

The work of the church, in charge of the boards, will require as a minimum \$525,000 for this year. This figure has been very carefully trimmed, so that 100 per cent of the amount must be raised or else the work of the church will suffer. Four hundred thousand dollars of this amount is to be spent in mission work under the direction of the General Mission Board.

The quota given is an actual need—not a limit. Some may not reach it. Those who can should aim to exceed it. Unless some do, the work of missions is certain to be hindered. Let the strong bear the burdens of the weak.

The sum can be raised by all doing their best. Determine what would be your proper part and then slip in some extra into the offering to help the man who cannot do as much as you.

May God bless all who strive for him, and who convert life into dollars, that the Christ may be real in the hearts of mankind.

Most fraternally yours,

GENERAL MISSION BOARD

H. C. Early, Otho Winger, Chas. D. Bonsack, J. J. Yoder, A. P. Blough

EDITORIALS

An Occasion for Joy

May is the month when we shall give our money and pledges that the great missionary work of the church may go forward. It is the happiest time. Christmas time is not happiest for him who receives most, but for him who gives most. Conference offering time is most happy when we give gladly. Living for ourselves alone is not living, but existing. Living for others is real living and brings the greatest happiness. We are commanded to teach the world, but the greatest joy comes when we have such relation with the Lord that commands are not necessary. It is said that if Matthew 28:19 were lost it would make no difference in the life of one who really is acquainted with the Lord. If giving at this Conference time is laborious it will be helpful to seek a fuller acquaintance with our Lord.



Summer Work for the Volunteers

What will the volunteers from your church be doing this summer? Probably selling something that has no relation particularly to the great work they have planned for the future. Of course they will be getting acquainted with folks, but are there not other occupations, related to the church, in which they can make such acquaintance? Are the interests of your church so large that the pastor should have an assistant for the summer months? Do you have a city church that is idle six days a week, with children, just as idle, roaming the streets? Perhaps your volunteer home from school will be glad to conduct a story hour or keep the library of the church open a certain number of hours each week. Some churches that do not have a pastor and whose elder is too busy to care for the work could profitably call one of the volunteers to the work of the church during the summer months. If the volunteer should not accomplish all that you might desire, remember that it is splendid training for him and he will be the better prepared for the permanent job when school days are over. It will be helpful to missionaries at home or abroad if they can have some practical experience before tak-

ing the position. The doctor has his internship; why not the preacher?



News Items

Ernest Vaniman, missionary from China at home on furlough, has been spending the winter in California. He has been taking some school work in Los Angeles. The District of Michigan desires that he speak in their churches, which he will do in May. He will then attend Conference at Hershey.

J. J. Yoder, member, and J. H. B. Williams, secretary, of the General Mission Board, left India April 6 and sailed for Africa, where they intended to investigate the needs and most suitable place for the Church of the Brethren to open her Africa mission. Since the death of Bro. Williams we do not know if Bro. Yoder and Dr. Harnly his traveling companion will go into Africa or will return home.

J. J. Oller, of Waynesboro, Pa., and E. M. Butterbaugh, of Warsaw, Ind., spent several days in April auditing the books of the various church organizations.

C. C. Price, president of the District Mission Board of Northern Illinois and Wisconsin, called at the General Mission Board office to confer over home mission problems.

C. H. Shamberger, secretary for the General Christian Workers' Board, recently returned from a trip to the western coast. He stopped at La Verne College, as the traveling secretary for the United Student Volunteers. He has now been at all the colleges of the church and reports the work of the Student Volunteers as progressing nicely.

I. S. Long and family and Josephine Powell arrived from India for their furlough in April. Brother and Sister Long have served in India since 1903. Miss Powell went out to India first in 1906.

S. Ira Arnold and family are due for their furlough, and started with the Longs and Miss Powell, but at Calcutta their daughter Barbara gave evidence of chicken pox, and the rules of the steamship company forbade their continuing the journey until the

A Christian Service, a Heathen Offering: A Contrast

Letter No. 9

Dear Spenser:

We are in a land of millions of gods, but a country of spiritual poverty. There are perhaps few, if any, countries in the world that are as religious as India. We saw some beautiful, well-kept Shinto and Buddhist shrines in Japan, and multitudes of temples in China, but nowhere have we seen a people upon whom the spell of religion seems to have settled quite so completely as it has upon these of India. Some will explain that it is largely superstition, and some will call it the result of gross ignorance, but whatever may be its name, the religious spirit of these people is manifest in all of their doings.

The first large town in which we stopped, after reaching India was Madura. Here is to be found one of the largest and most famous temples of the Hindu religion. You have doubtless seen pictures of the large pagodas of this temple, and I know that you would be interested in taking a short visit to it. It is considered very holy, as being a chosen residence of the god Siva. The whole interior of the temple is a mass of superb carvings, said to be the finest in Southern India. The temple enclosure, proper, is in the form of a parallelogram, measuring about 280 yards square and pierced by nine wonderfully-carved gateways.

The temple covers thirteen acres of ground, located in the heart of this great city. We entered it through a long passageway, possibly eighteen feet wide and with a high, vaulted ceiling. Among the pillars on each side are the stalls where fruit and trinkets are sold, and where garlands of flowers can be bought for a small sum to be used in worship in the temple. Great crowds of people, with the forehead mark of the Hindu, were coming and going, pressing us on both sides. Around us, lolling against the pillars, or sleeping, or busy with one thing or another, were many fat, sleek, indolent-looking priests—splendid-appearing examples of the leaders of a blind religion. Their

idle, sensual lives as keepers of this temple made their expression even more hopeless than that of the people who came to worship.

We were ushered by a guide through this passageway, out to a huge square lake, surrounded by granite steps leading down into the green slimy water, used by bathers, who believe that by bathing in and drinking from this sacred tank they may be healed of their afflictions, and may receive special merit from their gods. A pilgrim (who knows from how far he had come?) was in this water, gulping down great draughts of it as we stood admiring the beauty of the sculptured porches on all sides of the pool. It is no wonder that cholera and plague frequently break out in a land where such water is drunk by so many worshipers.

The wonderful, tall pagodas, standing high in the air on the four corners of this sacred enclosure, and covered with idols, bulls, horses and groups of warriors, were most beautiful. These have been here for centuries, mutely expressing, by their architectural and artistic beauty, the devotion of the millions who through many generations have bowed to the idols in this temple.

The large portion of the temple was not open to such "infidels" as our party, and is protected for the "faithful" against intruders. We saw enough to satisfy us, in the part which is open. Idols, great and small, weird and fantastic and horrible, were everywhere in these long, darkened corridors. Two stone gods, images of the elephant-headed Ganesh, were enshrined, back in vaultlike enclosures, while before them stood their little lamps, kept constantly burning. We passed through long halls fringed on each side with images of Siva and Vishnu and Ganesh. We saw a room of a thousand stone pillars, built 470 years ago, and filled with idols, lewd and awful. Religious ceremonies were in progress in various parts of the temple. The strange music floating to us through the

semidarkness, and the smell of the incense, with the noise and rustle of the throng, gave one a feeling that was not easy to shake off.

After wandering through the temple for an hour, having great sections of Hindu mythology explained to us by the English-speaking priest who was our guide, we stopped in one hall to witness the religious celebration that was taking place. Plague is in the city of Madura. The New Year was to come in at midnight, and this particular service was what is known as the milk sacrifice, planned for the purpose of trying to stay the plague through devout appeal to the gods. Before us was the platform, on both sides of which were great stone images of the god Siva and his wife. Huge palm branches were being set in place by the side of these idols, while two priests were bathing the idols in milk. A priest high above us was pouring the milk over the idols, and it was running into the gutter and out to sour and sicken passers on the streets. With each fresh drenching of the idols the music was renewed. Out from the darkness of the space behind the idols there were pouring forth hundreds of bats, frightened, I suppose, by the music. As they emerged and flitted about in the semidarkness of the ceiling of this mighty edifice, a strange, sickening sensation stole over me—a feeling that we were standing close to the gates of a real purgatory. It was nothing short of a soul revulsion against the uncanny, the pathetic, the mysterious, the awful blindness. After such an experience you can well understand why we made our way to God's great out-of-doors to bathe ourselves in its sunlight.

Some folks talk about these people groping for the light and just waiting to be helped by Christianity into the marvelous sunshine of God's grace. Such folks are talking either in parables, or poetry, or ignorance, or into the air. These people, in their temple worship at Madura, undoubtedly were sincere. The expression of the worshipers showed it. Their souls undoubtedly long for help, but their minds are utterly depraved in their conceptions of what the help can be or whence it is to come.

From the city of Madura we went down about one hundred miles southwest to visit

the great Christian community at Tinnevely. One wonders when heathenism is to fall, and how the change will be brought about. Our days at Tinnevely enabled us to find our answer to the question in the growing Christian life of these Indian people.

One hundred years ago in February the first missionaries came to the Tinnevely district. The work was very difficult. It was impossible to make an impression upon the higher castes, and the missionaries, like our Master, found their greatest response among the depressed classes. Many, many devout missionaries from England came here and gave their lives for these people.

And here we were with the privilege to spend a Sunday in this century-old mission. On this Sunday we were called together in the great Tamil church for worship. A large company of Christians were arriving from the various streets of the city, all Indians, some dressed in European garb, others in their native clothing. The women were attired in the beautiful, modest sardi of the Indian people. This sardi is a single piece of goods, several yards in length. Its color and texture vary, of course, with feminine taste and the family income. Some were white, some blue, some in delicate shades, but all very modest indeed.

As these Christians enter their church they bow upon the floor in silence and offer a short prayer to the Father. A most solemn and sacred atmosphere seemed to pervade the church, much unlike the hum and confusion of many of our own churches in the homeland. Everything was done in the native Tamil tongue. No missionaries were connected with the service. A native pastor, supported by the church, with native clergy and officers, conducted the service. We were able to see what these people can do when Christianized, educated and given responsibility in the church. There was much responsive reading, many songs, a number of prayers, and then the minister preached a powerful sermon to his thousand listeners. I could not understand his sermon, which was from the words of Ruth, "I will never leave thee nor forsake thee," but my spiritual food came from contemplating the riches of God's grace, and

(Continued on Page 146)

Budgets and Evangelism

An Explanation and Appeal for the 1921 Conference Offering

Budgets or Buckets

Good farmers appreciate the value of a measure which they can use each time in feeding their horses. The little tin pail serves a very useful place in dipping oats. In the winter time, when the horses are not working, they are fed half a pail, and in summer, when the work is heavy, perhaps a whole pailful is necessary. The horse does not need buckets, but oats. Of course the farmer is glad to have the convenient measure so the needs of the horse can be reduced to a definite measure. However, buckets cannot be fed to the horse, and they are no value to the farmer except that they contribute to the feeding process.

The budget for the 1921 Conference offering is a measure of money that represents the needs of the church for a given period of time. When people begin thinking they are contributing to the budget the joy of giving is lost. The budget needs no money. It is the Lord's work that has need. The budget fluctuates in size according to the amount of work to be done, the number of workers available to do the work and the assumed giving capacity of the church.

The 1921 Budget

The budget for all the General Boards and committees of the Church of the Brethren for the work of the fiscal year from March 1, 1921, to Feb. 28, 1922, is distributed as follows:

General Mission Board—	
World Wide Fund. (Home and Foreign),	\$320,000.00
Home Mission Fund. (Home Missions exclusively),	50,000.00
Ministerial and Missionary Relief,	25,000.00
Student Loan Fund,	5,000.00
	\$400,000.00
General Educational Board,	75,000.00
General Sunday School Board,	30,000.00
Temperance and Purity Committee,	6,000.00
Christian Workers' Board,	5,000.00
Dress Reform Committee,	2,500.00
Child Rescue Committee,	2,500.00
Music Committee,	2,500.00
Tract Committee,	1,000.00
American Bible Society,	500.00
Total,	\$525,000.00

The method of arriving at the figures in the budget was as follows: Each board and committee appointed by Conference estimated the amount of money it would need for work during the year. It also elected some one person to represent it

on the executive committee of the Forward Movement. This committee of representatives from each board and committee met and determined the total of the needs of all the boards. At first the figure amounted to approximately \$650,000. Because of financial depression the committee felt the total should be reduced, if such could be done and still supply the existing needs in a reasonable way. Word from India and China indicated that exchange was rapidly growing better, which is a big factor in determining the money needed for our foreign work. Finally all the boards shaved their askings to the very minimum, until the total amounts to \$525,000, the sum the church is asked to give. In this reduction practically all the boards have curtailed work that is most urgent. For the most part it was a real sacrifice to reduce the budget to this figure. With this information we trust all who love the Lord will consider it their paramount duty to do their very best in seeing that 100 per cent of the \$525,000 is raised.

The Share for Missions

The work of the church is largely missionary, as the figures indicate. From the \$400,000 the missionaries abroad will receive the money necessary to carry on their work, needy Districts in America will be helped, aged ministers who are worthy of assistance will be given aid, loans will be made to students taking advanced training in preparation for distinctly church work, and missionary education will be promoted. The work of making Christ known to the world is the biggest business of the Christian church. The folks who desire to be missionaries with their gifts, while others go into the actual service, will need to put a little more weight on their side of the balance. The number of volunteers who are willing to be used as missionaries this year exceeds the amount of money to send them. As I write this, the General Mission Board has not yet convened in its April meeting, but I predict that applications from good volunteers will need to be declined or deferred because

funds are lacking. True, all the missionaries have some church supporting them, and a number of churches are waiting to have a missionary assigned to them. The support of the missionary is the small part of the expense entailed. He must have passage across the water; the board helps in purchasing the missionary's equipment; extra expense is involved in the language school on the field. After this the missionary must have a house in which to establish a home. The native houses usually are not satisfactory. Instances are known where the missionary suffered in health by living in a house unsuited for an American. After the missionary has learned the language and is established at one of our stations he must have a church or school building in which to work. He becomes a manager of native workers, and they must have support. This little glimpse at mission expenses gives a general idea of how the missionary dollar is spent. It is impossible in a brief statement to give a complete explanation of all the expense involved in conducting mission work.

Will 1921 Mark an Advance?

More money was spent in 1920 than was received by the General Mission Board. If the \$400,000 asked for this year is not all raised, the board will be seriously embarrassed and will very probably not be able to continue the work now in progress. New missionaries are under appointment and others are ready to go. Hospitals and other buildings that are partially completed on the field will not be completed unless the full sum is reached. The equipment of the missionary is of vital importance. It is a poor economy to send missionaries that we do not equip.

The Candle Burned Out

The profits of farmers and other are not as big this year, and it will pinch to give as before.

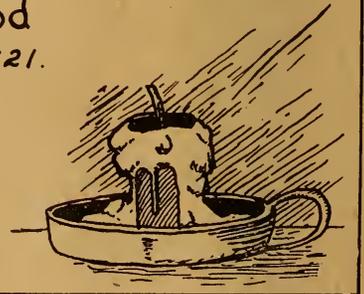
Notwithstanding this, it is the imperative duty as well as glorious opportunity of all Christians to hold the ropes in time of stress. Going to prayer meeting on a rainy evening brings more joy, for we know our presence is all the more needed at that time. The dollar that is given, even though it means a sacrifice, will bring more joy and will do more good, for we will pray harder for its accomplishment. We do all we can to protect ourselves when necessity arises. Shall we do the same for the Lord's work? The man who is rich in this world's goods and not rich toward God is very much like the burned-out candle.



The body of our beloved brother J. H. B. Williams lies buried in a beautiful cemetery in Africa but the life lives. Why does the light of his life still continue to shed its rays of warmth and inspiration to all the church? It is because he lived, not unto himself but unto others. We have not forgotten those stirring appeals he made at Conference time and how under these the church increased her offerings each year. His appeals were from the heart, for his gifts were as large and larger than what he asked of others. Now he has laid his body on the altar in Africa. He has given his life for the Brethren, and, brethren, at this Conference time, what contribution can we place by the side of his?

So is he that layeth
up treasure for
himself, and is not
rich toward God

Luke 12:21.



A True Story

Mary Stoner Wine

'Twas a glorious summer morning
And the church bells, sweet and clear,
From the daily toil and labors
Called the people far and near,
For today they meet to worship—
Give their gifts each as they may,
For the missionary off'ring,
On this missionary day.

Soon they gathered from their households,
Stalwart youths, and maidens fair,
Bonnie lads and winsome lassies,
Little children, free from care;
Men and women in the vigor
And the prime of prosp'rous life,
Aged fathers, gray-haired mothers,
Bowed and worn by earthly strife;
Entered all, within the temple
Sought they each their favored place—
Some with faces bright and glowing,
Some with reverential grace;
Some in quiet meditation,
Some with heads bowed low in pray'r,
While the younger ones in waiting
Shot quick glances, here and there.

Soon the music broke the stillness,
Followed by the morning prayer,
Then the voices all were mingled
As they read the Word with care.
To the different rooms and classes
Marching feet go to and fro;
Eager lips speak forth the message,
Eager hearts are glad to know.
Till obedient to the summons
Marching feet are heard once more;
All are gathered as one family
Ready for the preaching hour.

Little children with their off'rings
Held within wee, chubby hands,
Restless, wait, to give their money
For the lads in heathen lands.
Men, with hands made rough by labor,
Men, with marks of mental toil,
Women, with their faces glowing,
Others show a soul's turmoil,
Sit before the earnest pastor
As he speaks the Word of Life.
Sturdy youths in Christian armor
Eager for the coming strife
Seem to ponder as they listen,
Can I aught from him withhold,
He, who saved me for his service,
Shall I give myself or gold?

Others sat in stolid coldness
Bound about by love of gold,
Their censorious faces saying,
"I my hard earned cash will hold."
Aged men and women list'ning,
Who had served the Lord so well,

Heeded not their shining teardrops
Nor the story that they tell,
For their noble hearts were longing
For the backward turn of time,
That they might have gone forth for him,
Taking Christ to every clime.

So, while yet their hearts were beating
With the challenge for their Lord,
Came the baskets for their money—
Would they give, or, would they hoard?
Many were the gifts, and precious,
Many prayers went up to him,
But the Lord's own heart was happy
When one off'ring was cast in.

Soon the news of this one off'ring,
That was given glad and free,
Reached the ears of many people
And they wonder'd how't could be—
Said his off'ring was too heavy,
He had given far too much;
Did he want applause for giving?
Could his motive have been such?
Or, perhaps, the preacher did it,
With his heart-felt, stirring plea.
Should he rob a man of money,
For the heathen o'er the sea?

But the secret of that giving
Few have ever learned to know,
But you now may hear the story
As he told it years ago.

"I had robbed the Lord in off'rings,
Yet I thought it was my own;
I had used it for tobacco
Till the habit strong had grown,
But with purpose firm I've conquer'd
Freely, on my own accord;
I have saved my chewing money,
For an off'ring to my Lord."

Year by year into the treasury
Comes the gold he could have spent;
With it now the news of Jesus
To a heathen land is sent.
Would to God that o'er this nation
Those who know his boundless grace,
Might deny themselves for Jesus,
That some lost one see his face;
And how sweet would be the greeting
On the golden, shining shore,
If one soul should meet you, saying,
"I've been saved for evermore.
Had you kept and used your money
For the weed, you could afford,
I might still be lost and hopeless,
Bound by sin, without my Lord,
But you took from self the pleasure
Of the oft-enticing roll,
And that gift you gave to Jesus
Brought salvation to my soul."

313 16th St., Huntingdon, Pa.

China Famine News

The Following Are Extracts from Letters Written by Missionaries

The last cable we received from the Mission Board stated that up to that time \$100,000 had been contributed for famine relief work, and since this amount far exceeded our expectations, it is being planned to carry on work on a larger scale for the famine-stricken men than we had heretofore thought would be possible. A special mission meeting has been called to convene tomorrow, especially for the purpose of discussing the matter as to how the money (since it is so much more than the famine committee expected) might be used to the best advantage. And since this special meeting is to convene at this time, some other matters of business will be brought up as well. The Liao Chou folks have gotten in today. Bro. Seese, Anna, Winnie and Nettie, and Flory and Heisey are here from Shou Yang, I understand, though I haven't seen them.

A large number of soldiers' suits have been contributed to the work here. They have been sent from Tai Yuan Fu, to be ripped apart, cleaned and made over for the famine stricken people who need them. This furnishes considerable work for the poor women up at the Hsüeh tao yuan.

Somewhere about New Year's a number of children were received into the women's Hsüeh tao yuan. At this time I think there are slightly fewer than one hundred of them: They are being fed three meals daily. Laura Shock has her hands pretty full overseeing the work of caring for these children and the industrial work for so many poor women. I suppose Anna and Laura are keeping you pretty well posted on the work of famine relief. They are more directly associated with the work of famine relief than most of the rest of us. Both of these girls are doing splendid work at their respective places.



Crumpacker, Wampler and Anna Blough have been kept quite busy in famine, working the country districts. We are so glad the money has come in so well from the home church. When we first began taking in the children, we did not feed them as much as we do now, but there were about forty of

them that showed such plain signs of starvation that we gave them extra food for a while. Now we give them more and feed them all alike, but it would be hard to tell the most of these forty from the rest now. A few of them still look bad, but in general they are looking fine. All those from the city sleep at home, but those from the villages sleep here. No women sleep here. We have found it hard to keep in professional beggars, either women or children, although a large per cent of those who are here were reduced to begging before they came in. Some of the women are embroidering grass linen, some are using the silk, and some are at present renovating 100 soldier suits which the governor sent us to renovate and give to the poor. They have them torn apart and washed, and will begin to sew them up again tomorrow. It seems that most of the relief that is being given in our district is given by the church. The city got lots of subscriptions, but are not getting the money in and are not helping the starving people much. One little boy that we have over here was near enough starving to death that his face was swollen. He looks much better now and is quite a happy little boy. We have given out clothes to these who needed them badly, and I can't go over into the court without their nearly mobbing me, asking me for shoes, stockings, coats and pants. Everybody thinks he needs something, and most of them don't need much but a little mending which their home people could do if they would.



We are in famine, over head and ears, at the present time. I spent four days in committee meeting at Ping Ting, came home over night, and next morning started for a two weeks' trip of inspection, adding people to our list. I returned Tuesday and am booked to go again next Monday. I seem to be visiting in my home with my wife and baby. I can stand it fairly well myself, but it is harder for those at home. I am as busy as can be with the problems and sufferings of others. You will probably have heard that the Red Cross have

given \$200,000 to the relief of suffering in the Ping Ting famine section. This means a lot of organization, to handle all that is involved. This sum is to be used in building a road connecting Liao Chou and Ping Ting Chou. The men of the famine district will build the road, but it must have careful foreign supervision. It presents a wonderful opportunity.

❁ ❁
A LETTER FROM DR. WAMPLER

Dear Brethren:

Your letter of Feb. 18th reached here the 18th of March, just four weeks on the road.

Long before this you will know that the American Red Cross has increased their gift to \$200,000.00 and we have fine prospects to get even more than this in case we can get the road work proposition going. No, the Red Cross isn't giving this generously in other parts of China. They have given to us because the need is great here and we have a well equipped American mission station and they are glad to help in the province of Shansi because the province is so well governed compared with some other famine territories. Our reason for asking you to cut down on pushing the campaign at home was that we felt our home church had done their full share and that the people were perhaps pushing

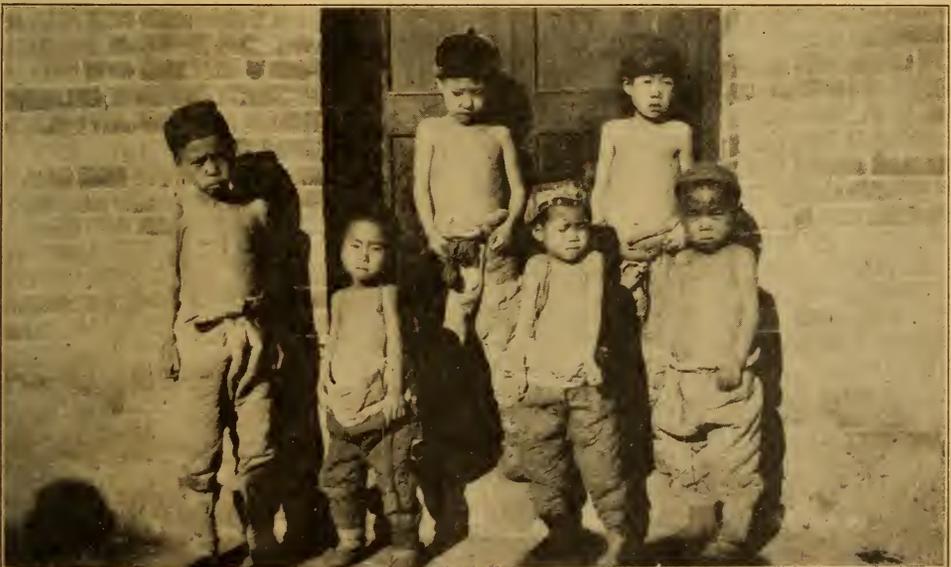
this to the neglect of the other sides of the work. It will be very necessary that the money keeps coming so that the work can be followed up. This is the way we suggested in one telegram, that you accept funds with the understanding that they could be used in follow-up work if they were not used in actual famine relief.

The Shansi Famine Relief Committee at Taiyuanfu, an international committee on which our Mission is represented, is helping our territory more than \$100,000.00 Our Mission is administering this fund.

We now have plans for the expenditure of about \$130,000.00 Mexican of our own fund. We are holding off some of the rest, planning to fill in the gaps which are not properly taken care of after the other work stops.

By this evening we will be having nearly 6,000 men ready to work on the road. Each man represents about an average of four to the family at home and this means that 30,000 people are being fed by the Red Cross work. We have another 3,000 or 4,000 men enlisted ready to be called out just as soon as the engineers can get the road laid out. Practically all the funds we had administered before the Red Cross came in were administered as direct famine

(Continued on Page 160)



Famine Children—Ping Ting Chou

Have You Thought About It?

Galen B. Royer Jr.

Director of Religious Education, Northern Illinois and Wisconsin

HAVE you ever thought seriously about the great value of missionary knowledge in the minds of growing boys and girls? There are physical laws, saying that certain foods produce certain effects. Likewise there are laws of the mind and soul, saying that the food upon which they feed determines the richness or leanness of the soul. But why missionary knowledge? There are several reasons, four of which I shall mention and comment upon.

It provides wholesome food. Of all knowledge, I know of nothing more wholesome than missionary. In fact, a large part of the Bible may be classed as such. Of all people, I know of no class that has so lived the whole Gospel as have the Christian missionaries. So it behooves us to give the younger generation the opportunity of feeding upon this knowledge.

The knowledge is tangible. Boys and girls love heroes and heroines in action. The Bible and its truths become real to them only as they see them acted out in the lives of God's people. The history of his missionaries is full of incidents where truth was upheld, his commandments obeyed and he glorified.

It gives a guiding motive and an ideal for life at an impressionable age. A large number of our foreign missionaries testify that their first call and inspiration for service came at an early age. An adolescent boy, after reading "Uganda's White Man at Work," the life of Alexander Mackay, said, "Father, I would like to chalk my life up to his." If this is true of our foreign service shouldn't it be just as natural to get the first inspiration for service on the home field at this early age? Think of the possibilities of the church if all her members were to get the vision of SERVICE in their vocation as do the foreign missionaries.

It is the only real solution of the missionary problem. Miss Beard, in her book on missionary education, says, "Five dollars may be given today, but if the children are not educated rightly, five hundred dollars will be missing from the missionary offer-

ing tomorrow." We may succeed for a few years in raising our Forward Movement budget, but only as we succeed in getting missionary knowledge and intelligence into the hearts of our people will it have real permanence.

Now, again, have you thought about it? This time I mean the possibilities of the Vacation School in meeting the need of missionary knowledge. Of course you have thought about a Vacation School, but have you thought about the opportunity it will offer? The prevalent excuse for not having mission study is, "We don't have time." The Vacation School provides time. Our General Mission Board, through its missionary educational secretary, has provided an excellent course. The junior and primary books especially are well adapted for the work. In a ten-day school the study books can be completed and certificates of graduation awarded. The churches that have used them have had enthusiastic success. The books are so well chosen that the children delight in reading them. The book on China, "Junior Folks at Mission Study," written by our own missionaries in a real junior style, should be of special interest. Then, too, the Mission Board offers slides for rental, which are an added aid in giving knowledge concerning our own missions. Again, we have a number of missionaries on furlough who no doubt would be willing to help out in the work by giving actual experiences.

If we are not informed on the present mission study courses and the service offered to the churches, we owe it to our Sunday-schools and Vacation Schools to do so at our earliest opportunity. The effect is not especially miraculous, but its transforming power is convincing and constitutes a forward step toward the solution of our missionary problem.

Write to the General Mission Board, Elgin, Ill., for the Mission Study Prospectus, which will give you information regarding the courses.

Our Second Marathi District Meeting

Alice K. Ebey

THE church at Ahwa had been looking forward to District Meeting. Prayer was frequently made that great blessing might come from the meeting. The boarding-school children, as well as the members of the Ahwa church, were eager to attend.

But four rupees for car fare and other expenses seemed a big sum to our people, who are poor. The school-children have no money of their own and little opportunity to earn any. The missionary proposed to give them work outside of school hours. You should have seen them toiling and sweating in the grass fields when other laborers could not be hired. Other work was given in connection with the bungalow under construction.

At last we were all ready to start. Nineteen boys and thirteen girls, teachers, preachers, and Christians of these forests, with cooking vessels, blankets and clothing, required about thirty oxcarts. There were eighty-seven in all. About a dozen walked the entire distance of twenty-four miles to the railway. A number of the carts were piled high with hay, so that the bullocks need not go hungry. At mealtimes we stopped near some river, where there would be plenty of water for both man and beast. Soon all around little fires were blazing here and there, over which the rice was cooked or the unleavened breads were baked.

The first night we camped under some spreading banyan trees. A little native inn, with bamboo walls, grass roof and earth floor, furnished shelter for the women and girls. The men slept under the carts and here and there around the blazing fires. Fires are necessary to keep away the prowling tigers, and the people with scanty clothing need the warmth these chilly January nights.

At dawn the next day we set out again through the forest, and by noon we reached the small railway station at Kala Amba. More than fifty of our party had never seen a railway train. When the little train came slowly puffing in there was a rush to get into the train, regardless of the half-cooked

meal and baggage scattered about. Finally when we explained that the train would not return for about three hours, they finished their meal, gathered up their baggage and sat in the train with some show of composure.

When the train started, eyes opened wide and they shrank back from the window. One little girl asked, "Mama, will it fall?" One of our brightest schoolboys could scarcely be persuaded to risk the dangers of this new outside world. Bro. Bala, who was baptized about a year ago, when asked whether he would go to District Meeting replied, "Not I. Here in this jungle I was born and here will I stay. When I die I will go to heaven and see a new place." But he was in the company, eager and alert to see the new things of the outside world.

At sunset we reached Bilimora, where we take the train on the main line for Dahanu. We did not risk a night train, with so many children and inexperienced people. The station master kindly gave permission for our party to sleep in the little train, which stands on the track all night. In the morning we divided our company into parties of five or six, placing each party in charge of a teacher or some one accustomed to travel on the trains.

By noon we reached Dahanu, with all our company safe, and all the baggage save one bag of grain which some one forgot to remove from the train. Our joy over the greeting of dear ones at the end of the journey, was saddened when we learned of the serious illness of little Ralph Alley. His mother had gone with him to the hospital at Bulsar and could not enjoy the meetings with us. We were glad to learn of his improvement later on.

In the afternoon we took our Ahwa company to the seaside, for only a few had ever seen the sea. It was a two-mile walk. The tide was out and the wide, sandy beach offered a place for gathering shells, building sand castles and digging wells in the soft sand. At first when they heard the roar of the sea and saw the white breakers roll toward the shore they shrank back, but soon they ventured near the water, and

scooping some up in their hands began to drink it, and lo, it was bitter! One man said he had heard that sea water was salt, and he tasted it to see whether the report was true.

At seven o'clock in the evening of Jan. 24 all gathered into the neat, spacious schoolroom of Miss Ebbert's boarding-school girls for the first service. It was led by our Ahwa pastor, K. V. Hivali. He urged the need of prayer for the presence and help of the Holy Spirit during the meetings. A number led in earnest prayer that God's presence and power might abide with us.

Saturday morning Jaivantrao Ranavare, of Dahanu, gave an address of welcome, and K. L. Parmar, of Vada, replied. An educational meeting followed. "How to get the people to appreciate education," "How to improve conditions among village people," and "How to increase the number of children in our schools" were the subjects discussed by some of the leaders from Vada, Ahwa and Dahanu.

As soon as the meeting adjourned, the people went in a body to the station to meet our American visitors. With drums and cymbals and singing, with broad smiles and hearty salaams they manifested their joy over the coming of these dear ones.

In the afternoon was held the missionary meeting. How to spread the Gospel among the people of India was discussed from various standpoints. One speaker urged that each member of the church bring at least one soul to Christ during the coming year. A general discussion on stewardship followed, and the meeting closed with many a new resolve to strive harder to give our Gospel to others.

In the evening was the Sunday-school meeting. Several of those on the program were absent, but Bro. Williams through an interpreter told the people many interesting things about the Sunday-schools of the world, referring especially to the World's Sunday-school Convention in Japan.

Sunday morning we convened in Sunday-school. There were ten classes, from tiny tots to a class of twenty or more missionaries, whose class was taught by Prof. Harnly. Then followed a sermon to the

children by the Indian minister of Dahanu, S. M. Randevi. Not only the children but older ones appreciated this sermon.

In the afternoon a very interesting program was given by the school-children of Dahanu and Ahwa. We deeply regretted that, on account of sickness, the Vada school-children could not be present. However, Bro. Yoder used the half hour allotted to them, and through an interpreter gave a most interesting address to the children.

In the evening was held the temperance meeting. Several speeches were made by Indian workers, and Prof. Harnly followed with an enthusiastic address through an interpreter. Bro. Hoffert then showed some lantern slides, dealing with different phases of the subject.

Monday was devoted to the deepening of spiritual life and to the preparation for more and better service. Rev. S. R. Dougare, of Bombay, gave three Spirit-filled sermons. He spoke of the cross of Christ—what it cost Christ, what it means to us, and then of the Christian's race.

Tuesday was held the business session. A. Ebey was chosen moderator, F. M. Hollenberg, English secretary, and K. V. Hivali, Marathi secretary. Six delegates and six missionaries comprised the voting body.

A query in regard to tithing was warmly discussed, but with no speech on the negative side. It was decided that every Christian should give a tenth of his income, not by constraint, but gladly for the work of the Lord.

The various committees gave reports. The District Mission Board looks forward to opening work some place in our District. Bro. J. I. Kaylor is to represent our District on the Standing Committee. The District Meeting for 1922 is to be at Vada.

Rs. 914-1-3, about \$305, was the offering brought in by the delegates and given that day. The membership of our Marathi District is about 250, and most of our members are poor. But they love to give for the work of the Lord.

A season of prayer, farewells, and then this season of spiritual blessings was over. And yet we trust the richer blessing may follow in better Christian living and in greater service.

Ahwa, Dangs, India, Feb. 1.

INDIA NOTES FOR JANUARY AND FEBRUARY

Hattie Z. Alley

The mission is now taking a more active part in the Child Welfare Movement. On the evening of Dec. 28 a program was held at Bulsar. Dr. Nickey gave a talk on "The Care of the Expectant and Lying-in Mother"; Dr. Raguel (our Indian doctor at Bulsar), on "Home Remedies"; and Ramabai (a graduate from the Training College), on "Kindergarten Training in the Home." She illustrated her talk with some helpful suggestions. We are hoping and praying that the Indian church may really become awakened to the great opportunities in this kind of service.

In the first half of January a kindergarten was started at Bulsar, with Ramabai as teacher. Already about forty children have been enrolled—far too many for one teacher, but she is getting along nicely and the children are intensely interested.

The last of December Dr. Nickey went to Lonavle, near Poona, for a much-needed rest. After two weeks she was again back at her post of duty.

At Vada Dec. 31 seven boarding school children and five older persons were baptized. That evening a very spiritual love feast was held. Seventy communed.

Jan. 6 little Clara, the daughter of Bro. Lellubhai Kalidas, who is in charge of the Wankel Boys' School, died of pneumonia. Three other children were ill at the time, but recovered. In the absence of Dr. Nickey, Brother and Sister Ross, taking an Indian doctor with them, went and did all they could for them. Clara was a very promising child and is greatly missed in the home.

The latter part of December Brethren Williams, Yoder and Harnly arrived at Colombo, where they were met by Bro. Blough, who accompanied them during a two weeks' tour of the leading missions in South India. They arrived at Bulsar at 4 A. M. Jan. 11. This was two days earlier than they were expected. Although their coming had long been anticipated, their

arrival that morning was a complete surprise. Their presence on the field is a source of much inspiration to the missionaries, and we feel that their stay with us will be far too short.

Sister Himmelsbaugh is kept quite busy with the Babies' Home and the dispensary, yet she finds time to go out to the villages over each week-end. There was a failure of the late crops around Umalla, owing to the scarcity of rain during the last part of the monsoon, and also to the prevalence of rats. In some places parts of the early crops were destroyed by grasshoppers. Sister Himmelsbaugh writes: "People are hungry by the thousands out here in the hills."

Jan. 1 a love feast was held at Dahanu. Bro. Alley officiated and was assisted by Bro. Butterbaugh and our Indian minister, Bro. Satwickrao Ranadive.

During the month there were several cases of chickenpox and measles in the Girls' Boarding School at Dahanu. Little Ralph Alley was quite ill of measles and he and his mother had to spend from Jan. 21 to Feb. 1 at Bulsar with Dr. Nickey. We praise God for his recovery.

The Marathi District Meeting was held at Dahanu Jan. 21-25. It was well attended and very interesting. Sister Alice K. Eby will give the Visitor readers a full report.

The Girls' Boarding School at Dahanu is growing. There are now thirty girls. Seven were admitted during the month. One death occurred—little Hera, who was found wandering near the station Oct. 24. She was emaciated and ill. Her father had died on the station. She was brought to the boarding school and treated. Several times she seemed to be improving, but it was only temporary. Then she rapidly grew worse and died Jan. 4.

When the girls returned to the Anklesvar Boarding School from their Christmas vacation one little girl had a sore eye. In a very short time there were twenty-five cases of "eyes" in school. The last report was that all were recovering. Eight new

girls were admitted to the school at the beginning of the year.



At Ahwa since Christmas thirty-nine have been baptized. One very encouraging feature of the work there is that converts come by families—father, mother and children who are old enough are all baptized in one day. Three grey-headed people were baptized in one day recently. The church is getting too small. It is with difficulty that room can be found inside for all who come. Last year not a single Christian in the Ahwa church died—certainly an evidence of God's mercy and care. Since New Year two of the older Christians passed away.



As the month closes the Gujarati Brethren are assembling for their District Meeting, which will extend until March 3. Just now Brother and Sister Holsopple's two little girls are having whooping cough, but in spite of this we are anticipating a good meeting.



During the cold season Brother and Sister Forney were able to spend some time in the districts east and west of Navsari. On the east are five village schools, and although some of the schools are weak, they were used as a means of gaining access to the people round about. One friendly patel invited them to pitch their tent in the shade of a magnificent mango tree on his ground. During the day, while Bro. Forney was visiting schools, Sister Forney and Lucile were able to meet a number of women who came to the tent from the near-by villages. At night lantern lectures on temperance subjects and the life of Christ were given. Among the villages on the west side, also, lantern lectures on temperance were given. Some of the work which Bro. Forney started years ago in these villages was followed up by Brethren Long and Emmert, and a few have become Christians. Since the last report from this station three have been baptized. In one village where we have had a school for years the people say that they have put away their idols and now pray to God. Let us pray that they will soon be real Christians.

February was a very full month for the missionaries at Vyara, as will be seen by the following quotations from a letter from Bro. Wagoner: "We have known for some time that Bro. Long and family would soon be leaving for the States. The preparations for going and for leaving the work here in good form have taken much time. They left on Monday, Feb. 21, after having received a rousing farewell at the station. The boys and girls from the two schools, and many of the prominent men of the town, were there to bid them good-bye and Godspeed. They were all beautifully decorated with garlands of flowers, and there was speech making in abundance. When we see the seeming appreciation in which they were held, and hear from others of the good work they have been doing, we feel somewhat of the task that is left on those who remain, taking up the work. But they have earned a rest, and deserve it, and we are most glad that they can have it. And we know that our Father is as much interested in the work as he ever was, and is just as able to help.

"The Brethren from home were here for a few days. As usual they were decorated with flowers. Several out-stations were visited. We feel that their stay with us will result in much good for the mission, as we are sure that they have a pretty definite idea as to our needs. While they were here we had the opening services of our new girls' school. Some of the town officials came out, and all seemed much pleased with the character of the work. About a week ago the girls moved out into their new quarters. The lines for the teachers will also be completed soon. That is, they would be if we were in America. Here it may take longer.

"During the month about twenty-five of the older boys have been out in the district in evangelistic work. Much preaching was done, many tracts were distributed, and several were baptized.

"At present our people are preparing to go to the District Meeting at Vali. Our girls are getting ready for another year's school work at the hills. A short time ago there were fourteen missionary folk here. In a few more days there will be five left; and perhaps later in the season

only three. So the work goes on: high tides part of the time, and then low tides. Will you pray for us at all times?"



Bro. Williams and his party spent from Feb. 22 to the 25th at Dahanu. They visited several of our village schools and both boarding schools. Their stay here was very much appreciated by both missionaries and Indian Christians.



Word has just been received that Brother and Sister Long and family and Sister Josephine Powell sailed from Calcutta on Saturday, Feb. 26, and that Bro. Arnold's were not allowed to go because Barbara broke out with chicken pox after they reached Calcutta. This was quite a disappointment to them. We are hoping and praying that they may be able to sail at an early date.

Dahanu, Thana Dist.



CHINA NEWS NOTES FOR JANUARY AND FEBRUARY

Liao Chou

We had one week of very cold weather, when the thermometer registered from fifteen to eighteen degrees below zero every morning. This meant suffering for many of the poor who were scantily clad and fed this year. Some distribution of food to the poor has continued since Christmas, and the number of needy ones will increase as the spring months come.



We are glad to report better health conditions in our boarding-schools than we had at this time last year when we were still fighting influenza and about forty of the boys had to be accommodated in the hospital. With 175 boys and fifty-nine girls we are not eager for epidemics to break out among them. Just now there are a few cases of chicken pox in both schools, but we hope to keep it under control.



Bro. Bright, of Pingting Chou, has been with us for a week, looking over the compound with a view to locating the buildings to be erected here this year, arranging plans and the purchasing of building materials.

Brethren Seese and Flory made a trip to the adjoining counties, west and south of Liao County, to investigate the famine conditions. In some places they found the local officials planning to care for the need, but in others they appealed to us for help. Many will die unless help from the outside reaches them.



Sister Senger has been out at Yu Hse Hsien for nearly three months. She reports an interesting class, with a few women in the city, and trips to a number of villages out from there. She plans soon to return.



We have begun on a dyke here, to protect the mission compound from the river, and have seventy-five men on the work. They are being paid with famine funds. We are to open other work soon.



During the special week of evangelism Bro. Ernest Wampler went to Yu Hse Hsien and spent the week with the workers at that place. He reports an interesting time with them. At Liao the Christian men and women and older boys and girls went out into many villages, preaching and singing the gospel message. As nearly all of the foreign workers were out of the city at this time this work was conducted by the native Christians.

Pingting

The Bible School for men, which has been started at this place under the direction of Bro. Oberholtzer, has closed for the time being, and the men are assisting in the famine relief work. Bro. Oberholtzer hopes to be able to open again about the first of March.



As soon as the fall term of the Women's School closed the women's quarters were given over to the famine work. About 100 children are being fed here and about fifty women are allowed to make their own living by sewing. The American Red Cross is furnishing the money to pay for the food for the children and the work for the women, but the materials to work on are bought with money furnished by our faithful friends in the homeland.

Feb. 5 to 7 a called mission meeting was held at Pingting, to discuss some of the best methods of giving famine relief with the funds sent to us from the church at home. Many other matters of general interest were discussed.



We are very glad for the interest the Red Cross has shown in our problem of feeding the people of this county. They are planning to build a cart road from Ping Ting to Liao Chou, which will make travel between these two stations much easier, and the time consumed in going from one place to the other will be much shorter.

Shou Yang

The Chinese New Year has come and gone and the pupils have returned to school. Many ask for admittance into the schools, but both boys and girls have been turned away for lack of room.



Brethren Flory and Heisey were away from the station for several weeks, doing famine relief work in Yu Hsien.



During the week of evangelism Bro. Heisey was away, so the burden fell on the Chinese evangelist. He did quite a bit of itinerating among the villages, two of the pre-Boxer Christians helping him.



Mary Schaeffer, with her Bible woman, visited different villages during that week. Because the New Year season is the one month in the year when the women are idle, they had large, attentive audiences. The young women especially are eager to hear. If the people were not afraid of being a laughing stock many more would respond.



A CHRISTIAN SERVICE, A HEATHEN OFFERING: A CONTRAST

(Continued from Page 134)

from the vision of these beautiful Christian faces, so entirely different from their heathen neighbors round about.

There are about 70,000 Christians connected with this mission. Only three men and thirteen women constitute the missionary staff. No more men are particularly asked for. The large number of women means that the native women are not yet

so far advanced in the Christian life as the men and still need much foreign help. This mission has a high school and college attendance, I believe, of about 3,000.

One evening four splendid Indian Christian ministers, leaders of the church here, came in at our invitation to spend an hour with us and to tell of their church work. They are gradually taking over the work, and the missionaries feel that their service soon will not be needed. There is an English bishop. Under him are chairmen pastors. Each of these ministering chairmen has under him from seven to ten pastors, while under the pastors may be as many as ten or twenty catechists, or village teachers. The English mission last year gave 16,000 rupees for the work, the government 50,000 rupees in behalf of the mission's educational program, while the natives themselves give out of their meager incomes 110,000 rupees. The mission also supports the Christian Bishop Azariah and seven helpers in a mission of their own up in the Telugu country. That "foreign" work is fifteen years old and has 2,000 converts. That in turn sends out three "foreign" workers and has a mission of 1,000 converts.

I say that in this work at Tinnevely is the answer to the challenge of idolatry as typified by the great temple worship at Madura. How India is to be Christianized is seen through the work of these natives better than I can tell you.

"O rock, rock, when will you open to us?" exclaimed the missionary, Xavier, as he battled against Indian heathenism centuries ago. But the rock of Indian idolatry will not break as he would suppose. Rather it is like a great, uninhabited mountain, standing between the living water and perishing souls. God's messengers are to tunnel through this rock, so that the water may through this conduit flow out into the desert beyond, to support, quicken and save the famishing millions who dwell there. "God's cause will triumph" is written high in the sky of every nation. His peace is in the hearts of peoples in every clime. His name is lisped by the babes of every race. He will conquer.

In love, as ever,

J. H. B. Williams.

<input type="checkbox"/>	<h1>Home Fields</h1>	<input type="checkbox"/>
M. R. Zigler	- - - -	Home Mission Secretary

The Challenge of the City

M. Clyde Horst

ALTHOUGH we have a large number of city churches, yet they have not mastered city evangelization. There are noble exceptions, but they are comparatively few. Even some that have been organized for decades are facing problems that seem to defy solution, while many new organizations have not even made a statesmanlike survey of the situation as it really is.

There is some discouragement and despair concerning the outlook in the city. Not many leaders have this attitude, however. But there are workers who think that the city should be abandoned, and all organized effort confined to the rural field. Some have even suggested, as a reason for such a change in policy, that our principles and methods are not adapted to city life, and that therefore success in that field is impossible.

But such an attitude does not harmonize with our plea for the apostolic faith and practice. While many of the primitive congregations were undoubtedly in the country, yet it seems clear that the strength of the apostolic church was in the city. The Acts of the Apostles abounds in narratives of city evangelization, and in the epistles such cities as Ephesus, Philippi, Corinth, and Rome are recognized as strategic centers of influence.

Our failures in the city indicate that we are not in the apostolic succession. While we observe the apostolic sacraments, and endeavor to maintain the primitive moral standards, we lack in virility of message and in adaptation of method. We are indifferent to apostolic succession in ordination, and legitimately so, but we dare not ignore the Gospel that Paul preached, nor fail to be all things to all men as he was, if we would succeed in the city as he did.

In the survey of the Interchurch World Movement, American volume, pages 17 to 47, many suggestions concerning the problems of city evangelization and their solution are given. While it may not be safe to dogmatize in harmony with all the conclusions based upon a preliminary survey, yet those suggestions, translated into the language of our experience and observation, ought to stimulate our resourcefulness in answering the challenge of the city.

It is evident that our message must be more spiritual. We must exalt the crucified and risen Son of God as the only victory over the power of sin, as well as the only escape from the penalty of sin. This is the Gospel of grace everywhere, but the need thereof is more apparent in the city, where the moral bank account is low, and where outward temptations are so persistent. Legalism, in its various forms, has robbed us of much of the primitive power of the Gospel.

The city church, moreover, must render service, as well as conduct "services." This axiom has scarcely gone beyond the realm of the academic among us. We have not applied it to the program of the church. But there must be shepherding as well as preaching. Training is as necessary as teaching, and well-directed activity is an indispensable means of grace. The church must be a home for people, as well as the dwelling place of God. It must be a social center, as well as a spiritual mecca. The church, as well as the ideal bishop, must be a lover of hospitality.

Special provision for the young people must be made in the city church. Substitution of the wholesome for the unwholesome is the ideal method of discipline. The command to overcome evil with good has a wider application than to the doctrine of

non-resistance. One challenge of the city is to rescue the legitimate from the exclusive control of the evil one, and to restore it to the place provided for it in the purpose of God. It has been aptly suggested that play has been crime, until crime has become play. There are many more perversions of the legitimate that have worked havoc with souls, because we have not provided for the normal expression of that youthfulness which is the handiwork of God himself.

Furthermore, the city church must endeavor to create environment. The sum of individual characters must be organized to formulate definite and conscious community standards. The constituency of the church ought to be a civic asset. While education, social service, and reform dare not supplant the sword of the Spirit, as the weapon of the church, yet Christians

should not be negligent in rendering to Cæsar the things that are Cæsar's.

It is easier to ask questions concerning details in the social program of the church, than safely to dogmatize. Second things are so likely to be put first, and incidentals persist in becoming fundamentals. The kingdom often suffers violence. It is well to be certain that a given policy is supported by New Testament principles before committing the church, or any part of the church, to it.

The city confronts us with a great challenge. But its defiance of Paul and his associates was just as strong. But the Lord reminded him by a vision in Corinth that heaven is more intensely interested in the city than the earthly worker. We all need a similar vision, in order to answer the challenge with courage and success.

The Country Minister and the Community Church

H. E. Blough

THE rural kingdom of God in America is just in the making. Since the great world war, two terms have come into prominence—"The Country Church" and "The Rural Community." The nineteenth century witnessed the deterioration and disregard of the neighborhood; the twentieth is to see its reevaluation and reconstruction. This great democracy of ours is made up of a number of smaller democracies, the unitary basis of which is the neighborhood community. The reconstructed neighborhood is thus the fulfillment of democracy. By community we mean, not a fixed, geographical area, but "a group or company of people, living close together, in contiguous territory, coming to think and act together to achieve the chief concerns of life." In this achievement, psychic community centers are essential, about which the whole life of the community swings. Of these the community church stands out as prominent and essential.

The constituency of the Church of the Brethren is largely made up of rural folk. The Church of the Brethren has

been a rural church from its inception. It is one of the few religious bodies that have held their ground in the country. It has never sought to forsake the rural field. The strength of the Brethren church lies in the fact that a majority of its congregations are located in prosperous rural communities, backed by a progressive, land-owning citizenry. We are a rural people; we are rurally minded; our religion is cast in the spirit of the out-of-doors; our church polity has evolved from a rural background; our field of greatest service is here in rural America. Conservative estimates today would say that at least 85 per cent of our Brotherhood resides in rural villages and the open country. The rural phase of the home field is, therefore, deserving of special consideration.

There is just one rural problem: that of developing a standard, progressive, permanent civilization in our rural communities embodying the highest Christian ideals of happiness, efficient service and progress. The key to the solution is through the conversion of the whole community to a wholesome, sane, Christian idealism. "Right-

eousness exalteth a nation" still holds and will be realized when the church and its allies perform their complete function. The ideal for the new day is the one, strong, permanent community church of noble architecture, properly located, having a capable resident pastor, and carrying out a balanced program of social and religious activity for the whole community. The one church ministering to the whole community through the one program, tends to unify the people and produce a homogeneous society. In a majority of cases the Church of the Brethren is the one church in the community; it is ours to enter the open door to the enlarged field of community service of the new day in rural community building.

The Function of the Modern Country Church

One authority states that the primary function of the church today is, "to make effective in present-day personal experience and social relationships the ideals of character and action set forth by Jesus in his life and teachings." Another authority in the rural field states that the function of the modern community church is "to create, maintain, and enlarge both individual and community ideals, under the inspiration and guidance of the Christian motif and teaching, and to aid rural people to incarnate these ideals in personal and family life; in industrial and economic effort; in political and educational development; and in all social relationships." Thus the organized church becomes the functional agent through which the "reign of God" is realized in the community. The community church serves in the capacity of a guiding agency as well as a saving agency. The church, through its complete program, should interpret religion from the rural point of view so that it will be attractive, satisfying, wholesome, and practical. Vital religion, wherever found, will fruit in distinguished Christian service.

If religion is central in life, then the church must be made central in the community. The problem in many places is, "How may the church again become central in this community?" There are many places where the church was once central, but as time went on it lost its place, in that

its program did not keep pace with the demand of the times, and thus ceased to challenge the support and service of folks. In time other agencies crept in and capitalized the failure of the church. The church to become central in the life of the neighborhood will need to take an active part in supporting every legitimate, purposeful enterprise that makes for community betterment. In reality the church is part and parcel of the community, and rises or falls with it. In the new day into which we are being ushered, the church will be its own evangelist. The task calls for a standard membership whose wholesome Christian personality breeds faith and confidence in others. The "evangel" is the Gospel of the good news of the kingdom—the new, saving, inspiring, hope-bringing relationship toward God and fellow-man; the new social gospel that the "kingdom of God is within," and that we are the standard bearers of Divine good will!

Relation of the Pastor to His Community

The office of a real pastor is that of community religious expert. Give your pastor the same chance to shape up the spiritual aspects of the community as you do the county agricultural expert or State veterinarian along their lines. The pastor, however, must train himself for special service along his line if he would command equal recognition with other professional leaders. The immediate work of the pastor is with his local membership, yet he should be a "community man," who thinks and works in terms of the well being of the "whole community." The church can well afford to "lend its pastor" to the community for such helpfulness to individuals, agencies, and causes as will definitely contribute to the building up of the community. The church is strong or weak as the community is strong or weak.

That pastor who does not, or who cannot, share in the civic, literary, educational, agricultural, and recreational life of his community as a leader, and give these activities thought and direction, is not rendering the service that country folk have a right to expect. Our colleges have a very important function to perform—that of sending out virile young ministers, adequately trained for rural leadership. We

need leaders who are rurally minded, community minded, as well as denominationally minded. The Brotherhood welcomes the special courses for rural ministers and religious workers being offered by our various colleges. Our young men of today need to have the great opportunities and possibilities of the rural field set forth in their best light. They need to become acquainted with such great rural leaders, as Frederic Oberlin, who served the rural peasantry of Walbach, in the Vosges Mountains, for sixty years. In that period he took a people sunk in poverty, slavery, and ignorance and transformed them into a society of comfort, contentment, culture and refinement. Another wonderful rural parish is at Eversly, Eng., where Charles Kingsley spent thirty-three years in building up a poverty-stricken community characterized by "want of houses" and "abundance of peat bogs"; and great leaders from all over the world came to find the secret of building up the kingdom. The secret may be summed up in this, that "the social, economic, educational, agricultural side of the community life was developed simultaneously with the religious." Only leadership having intelligent consecration, broad, forward-looking vision, and adaptability can lift a community out of its static, self-satisfied condition. The world is still being made, and when the rural preacher can preach Christ in terms of creation, we will find that all men will begin "to call upon the name of the Lord."

The Country Minister as Religious Engineer

As religious engineer, the minister has a twofold function. First, it is the minister's job to "preach the Gospel" in a vital, attractive, telling way. There should be a definite pulpit policy, having order, purpose and goal. Each message should be fresh, well-wrought, essential, and of a high order. The message must be practical, in that it reaches down into the minutia of everyday experience of the parish folk, but it must also link the individual and the group up with the great spiritual forces and movements of the world outside. Religion must be made a dynamic, functional and directive in the everyday life of country folks.

The minister must also be a pastor. In this capacity the real groundwork service is rendered. No pastor can be a real minister until he has personal acquaintance-ship with the home life, the home members and the home problems. In a certain sense the church is the aggregate of the homes of its membership, and the home problems are the church problems. The pastoral duties of a country minister are unique and interesting. Country folks want a pastor who is rurally minded, who is in sympathy with rural life, and isn't afraid to work. That pastor will have the backing of his parish if he can convert himself into a real farmer several days a week and share the farmer's common experiences and satisfactions. The rural minister needs a car for the work of the present day. He should always carry with him a pair of coveralls, and should be subject to call at any time and for any service his people may need. That pastor who is generous with his service will find that his people will more than reciprocate the service in kindnesses and remembrances.

The pastor is to be considered the religious expert. He is responsible for shaping the religious program with the help of his board members and teaching staff. He should keep in vital touch with every organized group and see to it that they are realizing their highest aims. The minister should see that the church plant has necessary equipment; a curriculum of adequate religious instruction; and a program of social and religious activity of sufficient scope to minister to the needs of the community.

The Community Pastor as the Social Engineer

Being a "good mixer" is essential for a successful rural ministry. Religion has to do with vital, wholesome social contacts; therefore it is the duty of the pastor to shape up an adequate program of social activities that will include all classes and organized groups of the entire community. The law of coöperative community building is "First get the community to play together; then fellowship together; then work together; and then worship together as one neighborhood unit."

Upon entering a new field the pastor should take plenty of time to acquaint himself with "actual conditions" before he attempts to "programize." The pastor must be a cautious, intelligent listener, for as time goes on he will need to discriminate and sift the flood of community lore of grief, traditional feuds, community gossip, etc., that comes to the minister's ear. A wise minister forgets most of this sort of thing and goes ahead with his constructive program to build up the community. After a while troublesome folks get ashamed of themselves and mend their ways. Most every community has some high barriers to harmonious, united effort, and it takes a tactful social engineer to "iron some of them out." Take courage, fellow-pastor; it's the Lord's work and your job; it must be done and YOU are the logical one to tackle it.

A country pastor, in a large sense, should be the "community social engineer." The pastor is in position to direct the social ideals and program of social activity as no other. It is essential that a portion of his time be spent behind closed doors in communion with the Scriptures and literature of the world's best scholarship, but it is also essential that the pastor should get out with his people and keep in close, sympathetic touch with the problems of every home and community in general. Folks have a right to expect their pastor to effect a program for social reconstruction. The policy of such a program should be to get everybody vitally connected with some organized group dedicated to essential, purposeful activity. Make special occasions for wholesome social contacts, such as community days, community events, holidays, community picnics, religious events, forum meetings, contests, school-days, community sings, social gatherings, reunions, etc. Where the community has ample opportunity for wholesome social exchange during the week there will be less danger of devoting the Sabbath to mere social endeavor. Furthermore, the pastor should try to get every organization and institution in the community to coöperate on the basis of an All-Community-Betterment-Program. Only those communities having this larger vision and desire will

be permitted to enter the new day dawning in the open country.

Some Things Every Community May Have

There is a man in our church who says repeatedly, "We can have anything in this community, IF we want it badly enough." I am setting about to see if the statement is true. Suppose we all try. Following are some things various communities are enjoying and that your community may have for the GETTING if you don't already have them:

A strong community church with a modern program.

A competent, full-time pastor with adequate salary and parsonage.

A well-organized and graded Sunday-school, with teaching staff.

A consolidated grade and community high school.

Boys' and girls' agricultural clubs, exhibition, prizes.

A rural community forum.

Saturday afternoon baseball and organized community play.

Clean, high-class entertainment and amusement.

A circulating rural library from the State extension department.

A lyceum lecture course of good quality.

A home-talent course—debates, pageantry, declamation and oratorical contests, musical programs, plays, etc.

A farmers' exchange and shipping association.

An annual agricultural essay contest.

Æsthetic club for beautifying the home and country side.

Good roads and community betterment association.

A community consciousness, community loyalty, community program.

The building of the kingdom in rural society must be by the law of collective social "tellesis," consciously and intelligently working toward a definite goal with the possibility of reaching it. The marching orders are still the same, "beginning at Jerusalem." Begin at home. The community around your church is the major part of your world. The great commission can be accomplished only by a complete program of religious training and activity, intensely carried out by the church.



THE JUNIOR MISSIONARY

An Unwelcome Baby

Mrs. Minnie F. Bright

HE was a dear little black-eyed baby girl, and in some countries would have been joyously welcomed. But alas! the dear baby came to a heathen home, and being a girl was not wanted. Perhaps they had all the girls they wanted or were too poor to care for even one. I do not know why her parents did not love her enough to keep her; at least they did not kill her, as is so often done to these dear babies, and for that we can be glad. The father and mother talked over the matter of how to dispose of her and finally decided to take her to the city, where some missionaries lived, and offer her to them. They doubtless heard of the kindness of these people, and perhaps after all did love the baby a bit. If the missionaries would take the baby, they would be glad to give her away. And if the missionaries did not want her—well, then she might have to be killed.

So the father picked up his baby, which was only a day or two old, and stuck it in a sort of pocket on the inside of his big coat, and started for the missionaries' home. He lived in a village not far away, and it did not take him long to make the trip. Arriving at the missionaries' home he greeted them and pointing to the bundle inside his coat said he had brought a baby to give them if they would only take it. The baby was taken from the father's pocket and laid on a table, where it opened its little black eyes to the strange world about it. Of course the missionaries would not let the father go away with the baby, for they well knew its little life would likely be taken. So they decided to keep it, tell the Chinese Christians of the place about it, and ask them if they would be willing to support the child and then call it the church's baby. The Christians were happy to receive the baby and gladly bore the

small expense of keeping it. The expense was around a dollar a month. They hired a wet nurse for it and some of the Christian women made some garments for it and a few pieces of bedding. Every one had an interest in the new baby, for it belonged to all of them. They were anxious to see it grow fat and rosy. Its new nurse did not prove very kind to it. She stole its clothes and bedding and gave them to her own children. It was thin and sickly and the Christians were anxious about it. They decided to engage another nurse, and it grew a little better. But poor baby had a hard time passing from one place to another. It finally came into good hands, and here it grew and grew and "cooed" and developed into a lovely little girl, loved and cherished by the church and its new parents as well.

When the Christians were consulting as to a new home for the baby, there were in the mission hospital a lady and her husband who had been there several years and had learned to love the Jesus doctrine. This lady had come many miles to the foreign doctor in hopes he could cure her of tuberculosis. An arm and leg were badly affected, and in time both had to be amputated to save her life. The missionaries and Chinese Christians had always been so kind to her and she loved them very much. She had grown to be so patient and cheerful in her suffering, and sometimes would sing all through the night from the beginning of the song book to the end, and would say it was better to sing than to cry for pain. Though she seemed very stupid at first and was so shy and timid, she changed into a beautiful Christian because she learned of Jesus. It took her many months to grow strong and it was at this time that the welfare of the church's baby

was puzzling the Christians. She and her husband said they wanted the baby to take and keep as their own. And the church gave the baby to them. They called the baby "Cinnamon Flower," a lovely name for a little girl, for the flower is so fragrant and beautiful. Now the baby was well cared for, and though its new mother had only one arm and one leg, it was wonderful the things she could do for the baby. And she was so happy in her new possession. There were a few things she could not do with one hand, and that was to sew the soles onto the little shoes and the collars on the little coats. But for the things she could not do the other Christian women would gladly lend a helping hand.

The baby was always kept a model of neatness and cleanliness, and grew so fat and rosy and cunning. When she reached three years of age she would carry her mother's song book and Bible to church. And year by year as she grew she would do so many kind and helpful things for her crippled mother.

And "Cinnamon Flower," who was not wanted by her own parents and was brought to the missionaries by her father in his coat pocket, and given away, is now a happy and beautiful schoolgirl and growing into usefulness for the Master. She will always be grateful to the kind hearts who received her.

A Boy Called to Be a Missionary

TWENTY years ago one summer Sunday afternoon a little boy lay with his head in that sweetest nook on earth, his mother's lap. She asked him, as mothers will, you know:

"Son, what do you want to do when you grow to be a man?"

"Well, mama, you told us in Sunday-school this morning how they plow with a wooden plow and an oxteam in Palestine. Don't they know anything about mules and iron plows and harrows and binders like papa has?"

On being told that they did not, he continued:

"Mama, I'm going over there and show those people how to farm."

Silence caused the boy to glance up into his mother's face with a questioning look, and there he saw two tears trickling down. She laid her hand upon his head and said in a quiet, far-away voice that still echoes in that boy's heart:

"Yes, son, you may if you wish."

But he forgot his wish, although his mother did not. He soon learned that things could be made to obey his will. He learned how men dug mines in the earth, and brought up iron and copper and stone and made them into bridges and dams and railroads and ships. These things became of as great interest to him in real life as they had been in his playtime days.

One day the wires clicked out the message that the boy would see his mother's face no more. In the lonely weeks that followed the boy again remembered his wish of long ago, and in the little room at college the evil one and the Son of God strove for that boy's life. It was then he came to realize that God does not measure success by the wonderful things one does, but by the happiness he brings to others.

Again the long, weary years came and went, and today that mother's prayer is answered. The boy will not teach the natives of Palestine how to farm, but he goes across the sea to those who know not our Jesus, and that mother's tears were not in vain.

Mother, can you with the eye of faith look into the future, and even while you feel the tug on your heartstrings, pray? And, son, will you answer—in twenty years?
Her Boy.



Lord Bacon said, "Tell me what the young men of Oxford University are thinking, and I will tell you how events will go in England in a quarter of a century from now."



Above all else this country needs a nation-wide revival of old-fashioned, prayer-meeting religion.—Manufacturers' Record.

FINANCIAL REPORT

Corrections: 1. See December Visitor:—Under China Famine Relief, No. Indiana, contribution \$150 credited to Second So. Bend, should instead have been to credit of First So. Bend; \$100 of this sum is to the credit of Sister Maggie A. Johnson; likewise under Liao Chou X-Ray Fund the amount of \$95.64 is also a credit to First So. Bend.

2. See March Visitor:—Under China Famine, So. Illinois, contribution of Mrs. Marguerite Landon, \$128 should be a credit to Liberty Church.

3. See April Visitor:—Under China Famine, Idaho, contribution of A. J. & E. J. Detrick, \$12 should have been noted as from A. J. Detrick and wife.

During the month of March, the Board sent out 17,160 tracts. The following contributions to the Board's funds were received during March:

WORLD-WIDE	
Arkansas—\$6.00	
First Dist., Indv.: Miriam Moore, \$1; Mrs. Mattie Moore, \$5,	6 00
Canada—\$2.10	
Indv.: Mrs. C. S. Blong,	2 10
Denmark—\$212.45	
Cong.: Thy, \$36.38; Vendsyssel, \$31.17; Denmark Mission, \$144.90,	212 45
Illinois—\$44.64	
No. Dist., Cong.: Bethany Jr. (Chicago), \$5; Dixon, \$14.39,	19 39
So. Dist., Cong.: Woodland, \$12.50; Astoria, \$12.50; Indv.: Samuel Funk, 25c, ..	25 25
Indiana—\$24.50	
Mid. Dist., Cong.: Chas. E. Butter (Peru), \$22; I. S. Burns (M. N.), 50c,	22 50
No. Dist., Indv.: Mary Utery,	2 00
Iowa—\$45.50	
Mid. Dist., Indv.: M. W. Eikenberry (M. N.),	50
No. Dist., Indv.: N. W. Miller, \$6; Rev. S. S. Neher (M. N.), 50c,	6 50
So. Dist., Indv.: J. S. Albright, \$31.50; L. E. and E. E. Buzzard, \$7,	38 50
Maryland—\$115.30	
E. Dist., Cong.: Beaver Dam, \$35; S. S.: Westminster, Meadow Branch Cong, \$26.97; Indv.: O. A. Helbig and Wife, \$8,	69 97
W. Dist., Cong.: Fairview,	45 33
Michigan—\$32.00	
Cong.: Woodland Village,	32 00
Missouri—\$7.00	
Mid. Dist., Indv.: D. H. Plank, \$2; Elda Gauss, \$5,	7 00
Montana—\$1.00	
E. Dist., Cong.: Grand View,	1 00
New Jersey—\$2.00	
Indv.: Louisa A. Burris,	2 00
Ohio—\$86.40	
N. E. Dist., Cong.: Owl Creek, \$27.50; Mrs. G. A. Richman (Bristolville), \$1; Mrs. Henry Strom (Bristolville), \$4; Ralph Everitt and Wife (Bristolville), \$5; Aid Society: Owl Creek, \$8,	45 50
N. W. Dist., C. W. S.: Sugar Creek, \$10; Indv.: Rev. O. P. Haines (M. N.), 50c, ..	10 50
So. Dist., Cong.: Missionary Committee, Sugar Hill, \$5; S. S.: Bethel, Salem Cong., \$23.40; Indv.: Katie Beath, \$2,	30 40
Oklahoma—\$1.00	
Indv.: E. S. Fouts (M. N.),	1 00
Pennsylvania—\$249.50	
E. Dist., Cong.: Elizabethtown, \$144.40; Indv.: S. S. Lint, \$3; Nathan Martin (M. N.), \$1,	148 40
Mid. Dist., Cong.: Huntingdon, \$13.80; Mrs. Hannah Puderbaugh, \$7,	20 80
S. E. Dist., Cong.: Parker Ford, \$16; Indv.: Anna S. Hudack, \$27.30,	43 30
So. Dist., Indv.: D. B. Hostetter, \$8; Wm.	

W. Leiter and Wife, \$15,	23 00
W. Dist., Indv.: H. L. Griffith, \$8; Linda Griffith, \$5; Thomas Hardin, \$1,	14 00
Tennessee—\$11.85	
Cong.: Limestone, \$4.85; Indv.: H. J. Young, \$7,	11 85
Virginia—\$73.54	
First Dist., Indv.: C. A. Pursley,	3 00
No. Dist., Cong.: Penny Collection of 1920, Timberville,	68 29
Sec. Dist., Cong.: Mrs. C. M. Click (Sangerville), \$2; Indv.: G. H. Swartz, 25c, ...	2 25
West Virginia—\$85.40	
First Dist., Cong.: Sandy Creek,	75 00
Sec. Dist., Indv.: No. 52933,	10 40
Total for the month,	\$ 1,000 18

INDIA MISSION	
Illinois—\$501.15	
No. Dist., Cong.: M. D. Wingert and Wife (Franklin Grove),	500 00
So. Dist., Indv.: Mary and Lois Garber, ..	1 15
Ohio—\$5.00	
So. Dist., Indv.: Kate Riley,	5 00
Total for the month,	\$ 506 15

INDIA BOARDING SCHOOL	
California—\$20.00	
So. Dist., S. S.: Quiet Corner Bible Class, Covina,	20 00
Indiana—\$41.00	
Mid. Dist., S. S.: Young People's Class, Peru,	25 00
No. Dist., S. S.: Children of the King Class, No. Winona Lake,	6 00
Kansas—\$6.25	
S. E. Dist., Cong.: Loyal Workers' Class, Parsons,	6 25
Missouri—\$13.84	
No. Dist., C. W. S.: Wakenda,	13 84
Pennsylvania—\$117.00	
E. Dist., Aid Society: West Green Tree Sisters,	17 50
Mid. Dist., Cong.: Young Men's Bible Class, First Altoona, \$17.50; Ella Stine (Spring Run), \$25,	42 50
So. Dist., S. S.: First York,	57 00
Total for the month,	\$ 198 09

INDIA SHARE PLAN	
California—\$27.00	
So. Dist., S. S.: J. O. C. Class, La Verne, ..	27 00
Illinois—\$25.00	
So. Dist., Indv.: Elmer M. Hersch and Wife,	25 00
Indiana—\$90.00	
Mid. Dist., C. W. S.: Logansport,	50 00
So. Dist., Cong.: Floyd McGuire (Indianapolis), \$15; Berean Class (Anderson), \$25, ..	40 00
Iowa—\$12.50	
So. Dist., C. W. S.: So. Keokuk,	12 50
Kansas—\$50.00	
S. W. Dist., S. S.: Servants of the Master Class, Larned (rural), \$12.50; E. F. Shery's Class, Monitor, \$25; C. W. S.: Larned (rural), \$12.50,	50 00
Maryland—\$37.50	
E. Dist., S. S.: Men's Bible Class, Woodberry (Baltimore), \$12.50; Woodberry (Baltimore), \$25,	37 50
Missouri—\$8.90	
S. W. Dist., S. S.: Shoal Creek,	8 90
Nebraska—\$15.00	
C. W. S.: Alvo,	15 00

North Dakota—\$50.00	
S. S.: Minot, \$12.50; Surrey, \$12.50; Bert-hold, \$12.50; Kenmare, \$12.50,	50 00
Ohio—\$122.50	
N. W. Dist., Cong.: Lima, \$10; S. S.: Pri-mary Dept., Pleasant View, \$12.50; C. W. S.: Sugar Creek, \$25; Indv.: Claude G. Vore, \$25; Jonas and Gertrude Groff, \$50,	122 50
Oregon—\$50.00	
S. S.: Friendship Class, Portland, \$25; C. W. S.: Portland, \$25,	50 00
Virginia—\$12.50	
Sec. Dist., Aid Society: Oak Grove,	12 50
Total for the month,	\$ 500 90

INDIA NATIVE WORKER

California—\$90.00	
No. Dist., Cong.: Empire,	15 00
So. Dist., C. W. S.: Pasadena,	75 00
Indiana—\$32.00	
No. Dist., S. S.: Solomon Creek,	32 00
Maryland—\$5.00	
E. Dist., S. S.: Edgewood,	5 00
Ohio—\$55.00	
N. E. Dist., S. S.: East Nimishillen,	40 00
So. Dist., S. S.: Greenville,	15 00
Washington—\$27.77	
S. S.: Mount Hope,	27 77
Total for the month,	\$ 209 77

ROSA KAYLOR MEMORIAL FUND

California—\$600.00	
So. Dist., Cong.: Isaiah and Olive Brena-man (La Verne),	600 00
Total for the month,	\$ 600 00

CHINA MISSION

Illinois—\$502.00	
No. Dist., Cong.: M. D. Wingert and Wife (Franklin Grove),	500 00
So. Dist., Indv.: H. M. Garber and Wife,	2 00
Kansas—\$15.00	
N. E. Dist., C. W. S.: Navarre,	10 00
S. W. Dist., S. S.: Willing Workers' Class, Paint Creek,	5 00
Minnesota—\$20.26	
Cong.: Jewett, \$10; S. S.: Loyal Class, Nema-dji, \$5.26; Indv.: Mrs. D. Broadwater, \$5,	20 26
Missouri—\$10.00	
No. Dist., Indv.: John G. Norman and Wife,	10 00
Ohio—\$39.00	
So. Dist., S. S.: East Dayton,	39 00
Oregon—\$5.00	
Indv.: A. E. Troyer and Wife,	5 00
Pennsylvania—\$30.00	
Mid. Dist., Indv.: Francis Baker,	30 00
Total for the month,	\$ 621 26

CHINA NATIVE WORKER

Indiana—\$75.00	
No. Dist., S. S.: Topeka, English Prairie, Shipshewana, Pleasant Valley, Rock Run, Middlebury,	75 00
Total for the month,	\$ 75 00

CHINA BOYS' SCHOOL

Oregon—\$2.50	
Cong.: Golda Barklow, Myrtle Point,	2 50
Pennsylvania—\$1.00	
So. Dist., Indv.: Robert Danner,	1 00
Total for the month,	\$ 3 50

CHINA GIRLS' SCHOOL

Oregon—\$2.50	
Cong.: Golda Barklow, Myrtle Point,	2 50
Pennsylvania—\$1.00	
So. Dist., Indv.: Arabelle Danner,	1 00
Total for the month,	\$ 3 50

LIAO CHOU X-RAY FUND

Indiana—\$23.16	
Mid. Dist., Cong.: Loon Creek,	* 23 16
Total for the month,	\$ 23 16

LIAO CHOU BED FUND

California—\$40.00	
So. Dist., S. S.: Mrs. S. W. Funk's Class, Covina,	40 00
Total for the month,	\$ 40 00

LIAO CHOU MEMORIAL CHURCH

Indiana—\$25.00	
Mid. Dist., Indv.: "Individual,"	25 00
Total for the month,	\$ 25 00

PING TING HOSPITAL

Oklahoma—\$2.58	
Indv.: Leora Wales,	2 58
Total for the month,	\$ 2 58

CHINA FAMINE

Arizona—\$5.00	
Indv.: Lois Greenawalt,	5 00
California—\$309.43	
No. Dist., Cong.: Empire, \$136.13; Elk Creek, \$9.80; S. S.: Junior Dept., McFar-land, \$6.15; Fresno, \$10; C. W. S.: Golden Gate Mission, \$27.72,	189 80
So. Dist., Cong.: Mrs. Stacy (Pomona), \$10; S. S.: J. O. C. Class, La Verne, \$51.70; C. W. S.: La Verne Junior, \$1.93; Pasadena, \$30; Aid Society: La Verne, \$5; Indv.: Mrs. Clara A. Holloway, \$1; Mrs. M. Dow, \$5; Mrs. B. S. Kindig, \$5; Miss F. E. Showal-ter, \$10,	119 63
Colorado—\$20.00	
N. E. Dist., Cong.: Roxy McCurdy (Colo-rado Springs),	20 00
Florida—\$29.68	
Indv.: Bible Class of St. Petersburg, \$24.68; Eva Heagley Hurst, \$5,	29 68
Idaho—\$8.90	
S. S.: The Truth Seekers' Class, Nampa, \$5.90; Indv.: Nannie A. Harman, \$2; Beth Harman, \$1,	8 90

Illinois—\$65.50	
No. Dist., Cong.: Bethany (Chicago), \$6; S. S.: The Crusader's Class, Franklin Grove, \$10; Columbia, \$9.50; Indv.: Esther Mohler, \$4; Bethany Students' Self Denial Fund, \$5.50,	35 00
So. Dist., Cong.: Panther Creek, \$20.50; S. S.: Ever Ready Class, Panther Creek, \$10,	30 50
Indiana—\$138.49	
Mid. Dist., Cong.: Peru, \$10; S. S.: Friendship Class, Pipe Creek, \$12.75; Aid Societies: Logansport Sisters, \$6; Pipe Creek Sisters, \$12.30; Indv.: Martha A. Tobias, \$5; Josephine Hanna, \$2.75,	48 80
No. Dist., Cong.: Auburn, \$3.86; Ply-mouth Mission, \$24; Sister Princes Craig (Plymouth), \$5; S. S.: Class No. 10, Elk-hart City, \$5; Indv.: Mrs. Chas. Herr, \$5; Edith Heck, \$5; Mrs. Arly H. Smith, \$5; M. A. Harbaugh, \$5; Florence E. Miller, \$1; David J. Miller, \$1; W. U. Miller and Wife, \$2,	61 86
So. Dist., Cong.: A Brother (Summit-ville), \$9.33; Isaiah Teeter (Nettle Creek), \$1; Amanda Wise (Nettle Creek), \$1; Ruth Copeland (Nettle Creek), \$3; Abraham Bow-man (Nettle Creek), \$5; S. S.: Shining Star Class, \$8.50,	27 83

Iowa—\$91.84	
Mid. Dist., Cong.: Cedar, \$64.77; Garrison, \$5; Indv.: A Friend, S. G. W., \$10,	79 77
No. Dist., S. S.: Beginners' Sunday-school Offering, \$2.07; Indv.: Mrs. L. H. Slifer, \$10,	12 07

Kansas—\$408.36	
N. E. Dist., Cong.: Lawrence, \$25.03; Washington Creek, \$5; Members and Friends of Ozawkie, \$300; S. S.: Navarre,	

Abilene Cong., \$35; Indv.: Mrs. Ray Engle, \$2,	367 03	No. Dist., S. S.: Mt. Olivet, Timberville Cong., \$5; C. W. S.: Cedar Grove, Flatrock Cong., \$13.13,	18 13
N. W. Dist., Cong.: Arthur Jackson (Maple Grove), \$10; Milton Jackson (Maple Grove), \$8; A. W. Jackson (Maple Grove), \$2,	20 00	Sec. Dist., Cong.: Bridgewater, \$5; S. S.: Arbor Hill, \$10; Indv.: W. F. Kyger, \$20, ..	35 00
S. E. Dist., S. S.: Osage,	11 33	So. Dist., Cong.: Percy H. Peters and Wife (Antioch), \$10; Annie Perrel (Fraternity), \$10,	20 00
S. W. Dist., Cong.: Mrs. D. B. Martin (Bloom), \$5; Indv.: I. A. Humberd and Wife, \$5,	10 00	Washington—\$16.85 Cong.: Laura Swander (Spokane), \$2; S. S.: Forest Center, \$7.85; Indv.: Longaneker, \$2; Mrs. C. H. Meeker, \$5,	16 85
Maryland—\$175.00 E. Dist., Cong.: Myersville (Middletown Valley), \$100; Watersville Mission, \$10; S. S.: Valley View (Frederick), \$10; Indv.: Blue Ridge College, \$15,	135 00	West Virginia—\$150.00 First Dist., Cong.: D. A. Daugherty (Tearcoat), \$40; Patrons and Pupils of Canaan School (Sandy Creek), \$100; Aid Societies: Alleghany Ladies, \$5; Morgantown Ladies, \$5,	150 00
Mid. Dist., Aid Society: Brownsville,	40 00	Total for the month,	\$ 2,867 44
Michigan—\$22.00 Cong.: Woodland, \$3; Indv.: Mrs. Aron Stettler, \$2; Mrs. Frank Reed, \$10; S. White, \$5; "An Aged Sister," \$2,	22 00	CHINA SHARE PLAN	
Minnesota—\$42.00 Cong.: Jacob Harshman (Lewiston), \$5; Jewett, \$32; Indv.: Mrs. Richard Hahn, \$5,	42 00	Illinois—\$13.00 So. Dist., Cong.: Cora Clinginsmith (Liberty),	13 00
Missouri—\$75.00 Mid. Dist., S. S.: Mineral Creek,	50 00	Kansas—\$25.00 S. W. Dist., C. W. S.: Newton,	25 00
No. Dist., Indv.: Oscar Early,	25 00	Maryland—\$25.00 E. Dist., S. S.: Woodberry (Baltimore), ..	25 00
Montana—\$4.80 E. Dist., Cong.: Grand View,	4 00	Pennsylvania—\$37.50 E. Dist., S. S.: The Andrew and Philip Bible Class,	12 50
Nebraska—\$7.21 Cong.: Hunt School near So. Beatrice, ..	7 21	W. Dist., S. S.: "Laborers for the Master," Pike, Brothersvalley Cong.,	25 00
New Jersey—\$5.05 Indv.: Paul Gary,	5 05	Total for the month,	\$ 100 50
North Carolina—\$9.00 Cong.: Mary A. Smawley (Mill Creek), \$5; Indv.: Mrs. Lou Blevins, \$2; A. B. Jones, \$2,	9 00	STUDENT FELLOWSHIP FUND, 1920	
North Dakota—\$22.00 Cong.: Cando,	22 00	Illinois—\$1,972.51 No. Dist., Indv.: Students and Faculty of Bethany Bible School, \$750; Mount Morris College, \$1,222.51,	1,972 51
Ohio—\$416.54 N. E. Dist., Cong.: East Nimishillen, \$20.20; Danville, \$18; Indv.: C. A. Helm, \$5; Fairmont Junior High School, \$22.48,	65 68	Kansas—\$1.50 S. W. Dist., Indv.: McPherson College, ..	1 50
N. W. Dist., Indv.: Jonas and Gertrude Groff,	25 00	Maryland—\$69.00 E. Dist., Indv.: Faculty and Students of Blue Ridge College,	69 00
So. Dist., Cong.: W. Milton, \$233.54; Poplar Grove, \$15.21; Oakland, \$30.37; Middle District, \$8.85; Minerva Bureff (Upper Twin), \$25; Indv.: Andrew Holsinger, \$10; Jesse L. Albert, \$2.89,	325 86	Virginia—\$35.25 E. Dist., Indv.: Hebron Seminary,	35 25
Oklahoma—\$30.48 S. S.: Washita, \$25.48; Indv.: S. E. Burrow and Wife, \$5,	30 48	Total for the month,	\$ 2,078 26
Oregon—\$25.00 Cong.: Mabel, \$5; Indv.: No. 53026, \$20, ..	25 00	STUDENT FELLOWSHIP FUND, 1921	
Pennsylvania—\$536.16 E. Dist., Cong.: Maiden Creek, \$10; Fredericksburg, \$51.15; J. May Host (W. Greentree), \$1; Indv.: Percival C. Nye, \$25,	87 15	Illinois—\$5.00 No. Dist., Cong.: Edna Wolf (Franklin Grove),	5 00
Mid. Dist., Cong.: Elizabeth Mobus (Riddlesburg), \$1.50; H. H. Brumbaugh (Riddlesburg), \$1; Mary Mobus (Riddlesburg), \$1.50; S. S.: 28th St., Altoona, \$137.48; Indv.: Dr. C. C. Ellis, \$50,	191 48	Pennsylvania—\$25.00 Mid. Dist.: Grace B. Stayer, Replogle Ch., Woodbury,	10 00
S. E. Dist., Cong.: Organized Bible Class, No. 3, Geiger Mem. (Phila.),	8 00	S. E. Dist., Cong.: N. Ruth Royer (First Philadelphia),	15 00
So. Dist., Cong.: York, \$50; Perry, \$32.14; Latimore (Upper Conewago), \$21.60; S. S.: Second York, \$11.59; Indv.: Mollie Bard, \$5, ..	120 33	Total for the month,	\$ 30 00
W. Dist., Cong.: Spesville, \$60.20; Scalp Level, \$5; S. S.: Home Dept., Rummel, \$25; Class No. 4, Summit Mills, \$6; Aid Society: Middle, Middle Creek Cong., \$25; Indv.: F. B. Myers, \$2; Elmer Walker, \$6,	129 20	STUDENT LOAN	
Sweden—\$39.27 Cong.: Sweden Mission,	39 27	Indiana—\$125.00 Mid. Dist., S. S.: Spring Creek,	125 00
Tennessee—\$13.00 S. S.: Primary Dept., Pleasant Valley, \$11; Indv.: E. D. Benson, \$2,	13 00	Pennsylvania—\$22.00 E. Dist., Cong.: Elizabethtown,	22 00
Virginia—\$201.68 E. Dist., S. S.: Mt. Hermon, Midland Cong., \$8; Nokesville, \$9; Indv.: Mrs. J. W. Moyer, \$3,	108 55	Total for the month,	\$ 147 00
First Dist., Cong.: Oak Grove (Peter's Creek), \$80; S. S.: Pleasant View, Chestnut Grove Cong., \$28.55,		AID SOCIETY FOREIGN MISSION FUND	
		California—\$5.00 So. Dist., Aid Society: Hermosa Beach, ..	5 00
		Colorado—\$10.00 N. E. Dist., Aid Society: Colo. Springs, ..	10 00
		Indiana—\$540.90 No. Dist., Aid Societies,	540 90
		Iowa—\$105.00 No. Dist., Cong.: So. Waterloo, \$35; Waterloo City, \$70,	105 00
		Kansas—\$179.30 N. E. Dist., Aid Societies: Lawrence, \$10; N. E. Dist., \$85,	95 00
		N. W. Dist., Aid Societies: Victor, \$4.50; White Rock, \$6,	10 50

S. W. Dist., Aid Societies: Conway Springs, \$10; Prairie View, \$6.30; Monitor, \$13.50; Salem, \$8.40; Newton, \$5.60; McPherson, \$30,		73 80
Maryland—\$280.00		
Mid. Dist., Aid Societies: So. Brownsville, \$20; Brownsville, \$50; West Brownsville, \$20; Pleasant View, \$50; Martinsburg, W. Va., Berkeley Cong., \$5; Mt. Zion, Beaver Creek Cong., \$10; West Hagerstown, \$5; Maugansville, Broadfording Cong., \$40; Hagerstown, \$40; Manor, \$40,		280 00
Minnesota—\$5.00		
Aid Society: Monticello,		5 00
Missouri—\$5.00		
Aid Society: Shoal Creek,		5 00
Nebraska—\$10.00		
Aid Society: Afton,		10 00
New York—\$5.00		
E. Dist., Aid Society: Brooklyn *Sisters,		5 00
Ohio—\$110.50		
So. Dist., Aid Societies: Bremen, \$5; Middle District, \$5; Middletown, \$3.50; Pitsburg, \$10; Lower Miami, \$10; Potsdam, \$10; E. Dayton, \$5; W. Milton, \$10; Trotwood, \$10; Tom's Run, \$12; Lower Stillwater, \$10; Bear Creek, \$10; Castine, \$10,		110 50
Pennsylvania—\$330.00		
S. E. Dist., Aid Societies: Coventry Sisters, \$50; Philadelphia, First, \$50; Germantown Sisters, \$100; Norristown Sisters, \$25; Upper Dublin Sisters, \$15; Bethany Sisters, \$15; Royersford Sisters, \$5; Pottstown Sisters, \$5; Wilmington Sisters, \$5; Harmonyville Sisters, \$5; Amwell Sisters, \$5; Green Tree Sisters, \$50,		330 00
Virginia—\$101.71		
E. Dist., Aid Societies,		46 71
So. Dist., Aid Societies,		55 00
Total for the month,		\$ 1,687 41

HOME MISSIONS

Illinois—\$1.06		
So. Dist., Indv.: Glen M. Garber,		1 06
Tennessee—\$5.00		
Cong.: A Sister of Cedar Grove,		5 00
Virginia—\$2.00		
Sec. Dist., Indv.: Bettie F. Lamb,		2 00
Total for the month,		\$ 8 06

CHINA FAMINE FUND FOR FEBRUARY

Alabama—\$23.00		
Cong.: Fruitdale,		23 00
Arizona—\$10.00		
Indv.: Oliver Humbarger and Wife,		10 00
California—\$1,078.89		
No. Dist., Cong.: Live Oak, \$26; Rio Linda, \$80; Reedley, \$5; Raisin, \$112.69; Golden Gate Mission, \$27.97; B. F. Hedges (Live Oak), 50c; S. S.: Primary Dept., McFarland, \$7.29; Aid Society: Raisin, \$20; Indv.: D. S. Butterbaugh, \$5; C. H. Yoder, \$5; A Brother and Sister, \$6,		295 45
So. Dist., Cong.: Pasadena, \$106.56; Covina, \$48; Hemet, \$70.78; Hermosa Beach, \$9.90; Glendora, \$220; Boyle Heights Mission, \$15; South Los Angeles, \$10; La Verne, \$96.52; Missionary Class, Covina, \$5; A Sister (Pasadena), \$50; S. S.: Christmas Offering, Egan, \$21.33; Young People's Class, Glendora, \$20.35; Aid Society: La Verne, \$25; Indv.: Emma Root, \$10; Mrs. Cornelia Johnson, \$20; Daisy Belle Evans, \$5; Eva M. Frantz, \$10; Mrs. Emma Borden, \$25; Annetta Yarger, \$15,		783 44
Canada—\$104.45		
Cong.: Irricana, \$62.45; Indv.: E. R. Baker and Wife, \$25; David Hollinger, \$5; Friend Klinck, \$1; Jacob Landis, \$1; J. L. Weddle, \$10,		104 45
Colorado—\$133.23		
S. E. Dist., Cong.: McClave, \$31.60; Indv.: Ella Smith, \$8,		39 60
W. Dist., S. S.: First Grand Valley, ...		93 63

Delaware—\$100.00		
Indv.: C. F. Fifer,		100 00
Florida—\$25.00		
Cong.: Sebring, \$1; Indv.: Bible Class of St. Petersburg, \$24,		25 00
Idaho—\$103.60		
Cong.: Boise Valley, \$55.30; Mrs. Anna Roscoe (Twin Falls), \$5; S. S.: Primary Class, Twin Falls, \$1.30; Indv.: Willis Peterson and Wife, \$15; A. J. and E. J. Detrick, \$12; S. W. High, \$10; D. J. Wampler, \$5,		103 60
Illinois—\$701.10		
No. Dist., Cong.: Milledgeville, \$10; Wadams Grove, \$102.44; Cherry Grove, \$100; Mothers' Meeting, Hastings St. (Chicago), \$4; Bethany Junior (Chicago), \$12.59; S. S.: Home Dept., Batavia, \$5; Aid Societies: Naperville Ladies, \$5; Cherry Grove, \$5; Indv.: L. G. Nyce and Wife, \$8; Jean, Clarence and Evelyn Stouffer, \$15; Dr. Walter C. Frick, \$5; Mary Schrock, \$3; F. H. Slater and Wife, \$2; A Friend of Douglas Park Mission, \$5; Unknown donor of Univ. of Chicago, \$10; Isaac and Sarah Rothrock, \$5; Bethany Volunteer Offerings, Bethany College, \$1.49; Bethany Students' Self-Denial Fund, Bethany Bible School, \$86.02,		384 54
So. Dist., Cong.: Cerro Gordo, \$83; Romine, \$12; LaMotte Prairie, \$85; Champaign, \$38.42; Springfield Mission, \$8; S. S.: Priscilla Bible Class, Virden, \$20; Woodland, \$25.14; Indv.: Sister Sarah Bubb, \$20; G. H. Stauffer and Family, \$10; Mary Vansyckel, \$5; Samuel Funk, \$10,		316 56
Indiana—\$566.70		
Mid. Dist., Cong.: Monticello, \$16.05; Sisters' Bible Class, Pleasant View, \$5; Andrews, \$3.50; Emanuel Leckrone (West Eel), \$6; Susan Leckrone (West Eel), \$5; Hannah L. Arney (West Eel), \$5; S. S.: Pipe Creek, \$56.12; Sunbeam Class, Pleasant Dale, \$5; Junior Class, Andrews, \$5; Aid Society: Monticello, \$25; Indv.: Jos. A. Ulrich and Wife, \$5,		136 67
No. Dist., Cong.: Bethany, \$63; Cedar Creek, \$54; Columbia City, \$5; John Witmer and Wife (Wawaka), \$10; A Sister (Center), \$50; S. S.: Wawaka, \$4.63; Class No. 10, Elkhart, \$5; Indv.: Mrs. G. W. Shively and Family, \$1; Mrs. A. G. Purkey, \$10; M. A. Harbaugh, \$5; A Brother, \$3; Matie and Harriett Mick, \$6; Sarah Burger, \$10,		226 63
So. Dist., Cong.: Muncie, \$53.10; A Brother (Summitville), \$9.30; Hetha Fiant (New Bethel), \$5; Peter Fiant (New Bethel), \$5; Mary Neptune (New Bethel), \$5; S. S.: Olive Branch, Nettle Creek Cong., \$11; Aid Society: Locust Grove, Nettle Creek Cong., \$5; Indv.: Rosa and Henry Acker, \$10; B. S. and John Herr, \$75; Myrtie Foust, \$5; Chas. H. Ellabarger, \$20,		203 40
Iowa—\$102.65		
Mid. Dist., Cong.: Everett, \$2.25; Mission Study Class, Cedar Rapids, \$1; Joseph Newcomer (Iowa River), \$20; C. W. S.: Beaver, \$9.05; Indv.: A Sister, \$2; Mrs. Sarah Pike, \$10,		44 30
No. Dist., Cong.: So. Waterloo, \$17.64; Kingsley, \$5; S. S.: Greene, \$19.71; Indv.: Edw. Zapf, \$5; C. C. Beeghly, \$1,		48 35
So. Dist., Cong.: Salem, \$5; S. Schlotman and Wife (Council Bluffs), \$5,		10 00
Kansas—\$588.85		
N. E. Dist., Cong.: Topeka, \$32.50; Rock Creek, \$33.50; Lawrence, \$24.04; Washington Creek, \$11.60; S. S.: Holland, \$21.60; Cradle Roll, Wade Branch, \$5.21; Rock Creek, \$6.50; Aid Society: Rock Creek, \$20; Indv.: A Friend, \$17.50; Mrs. Mary Steel, \$2; Elmer Keck, \$2.50,		176 95
N. W. Dist., Cong.: North Solomon, \$210.25; Indv.: E. Fike and Wife, \$2; Lydia A. Humphrey, \$5; Mrs. Laura Duryee, \$2,		219 25

S. E. Dist., Cong.: Verdigris, \$1.50; D. B. Sell (Fredonia), \$10; Elizabeth Patteson (Grenola), \$15; S. S.: Chanute, \$19.76; C. W. S.: Chanute, \$2.63; Indv.: Katie Schul, \$5, 53 89	
S. W. Dist., Cong.: Larned Rural, \$5; McPherson, \$67.50; Mission Circle, Larned Country, \$15; Mrs. G. L. Blondefield (McPherson), \$5; S. S.: Primary Dept., Larned, \$5; West Lake, \$15.26; Indv.: Mr. and Mrs. B. F. and Orville Andes, \$10; Mary C. Adams, \$10; Mrs. D. M. Butler, \$1; A Sister, \$5, 138 76	
Maryland—\$173.82	
E. Dist., Cong.: Washington City, \$13; Pipe Creek, \$55; Pleasant Hill, \$7.82; No. 52521 (Monocacy), \$20; Indv.: J. F. Wilcox and O. A. Helbig and Wife, \$10; A Brother and Sister, \$10; No. 52685, \$5, 120 82	
Mid. Dist., C. W. S.: Maugansville, \$6; Indv.: Curtis Gouker, \$10; Clifford Mullendore, \$25; John A. Myers, \$10, 51 00	
W. Dist., Indv.: Clarence E. Coleman, 2 00	
Michigan—\$81.45	
Cong.: Woodland, \$13; Sister Esther Hostetter (Zion), \$3; S. S.: Primary Dept., Sunfield, \$6.50; Adult Dept., Sunfield, \$17; Thornapple, \$15; C. W. S.: Zion, \$10; Aid Society: Sugar Ridge, \$5; Indv.: Miss Amanda Wertemberger, \$5; 6 yr. old son of J. J. Hamm, \$1; Alla L. Emrick, \$2.95; Loresta Sprang, \$3, 81 45	
Minnesota—\$53.83	
Cong.: Minneapolis, \$39.58; S. S.: Winona, \$6.25; Aid Society: Nemadji, \$5; Indv.: Wm. Hanger, \$3, 53 83	
Missouri—\$114.38	
Mid. Dist., Cong.: Turkey Creek, \$4; S. S.: Loyal Servants' Class, Mineral Creek, \$6; Kansas City, \$12; Indv.: A Sister, \$5; Wm. Leasa, \$3.90; James P. Harris and Wife, \$10, 40 90	
No. Dist., Indv.: No. 52267, 1 00	
So. Dist., S. S.: Shoal Creek, \$10; Aid Society, \$5, 15 00	
S. W. Dist., Cong.: W. A. Lowrey and Wife (Carthage), \$2.50; S. S.: Mountain Grove, \$18; Greenwood, Cabool Cong., \$20; Peace Valley, \$6.98; Indv.: Harry Cline, \$10, 57 48	
Montana—\$15.00	
E. Dist., S. S.: Grandview, 15 00	
Nebraska—\$112.00	
Cong.: Alvo, \$40; S. S.: Beatrice, \$54; Indv.: W. J. and Fannie Van Dyke, \$8; Claud Sharp and Family, \$10, 112 00	
New Mexico—\$24.85	
Cong.: Clovis Women's Home Bible Study Class, \$9.60; S. S.: Mountain Boys' Class, Clovis, \$4.25; Indv.: J. B. Cole, \$10; Mrs. Clyn Smith, \$1, 24 85	
New York—\$24.00	
E. Dist., Indv.: J. D. Newton, \$12; Mrs. J. D. Newton, \$12, 24 00	
North Carolina—\$50.00	
Indv.: C. H. Slifer, \$25; A. C. Rieley, \$25, 50 00	
North Dakota—\$14.45	
S. S.: Junior Class, Brumbaugh, \$5.45; Indv.: M. Snowberger, \$4; Mrs. O. Z. Row, \$5, 14 45	
Ohio—\$1,746.58	
N. E. Dist., Cong.: Chippewa, \$6.75; Jonathan Creek, \$2; Hartsville, \$124.42; Canton Center, \$34.05; Danville, \$45; Wooster, \$57; Dickey (Ashland), \$5; Ashland City, \$147.79; East Nimishillen, \$11.75; Geo. Goughnour (Canton City), \$6; S. S.: Missionary Bible Class, Black River, \$50; Black River, \$20; Reading, \$50; Sunbeam and True Blue Classes, East House (Chippewa), \$15; Indv.: Mrs. D. Hively, \$3; Mrs. Frank Keyser, \$3.20, 580 96	
N. W. Dist., Cong.: Postoria, \$41.40; Bellefontaine, \$12; Lick Creek, \$75; S. S.: Portage, \$3; Birthday Offerings, Baker, \$25; Indv.: Mary Baxter, \$3; Noah S. Neer and Wife, \$5; Mrs. A. J. Burkett, \$5, 169 40	
So. Dist., Cong.: Poplar Grove, \$39.50; Trotwood, \$154.19; Middle District, \$17.70; Ft. McKinley, \$3.75; Bear Creek, \$10; Salem, \$28.93; Brookville, \$225; West Dayton, \$15; West Charleston, \$100; Mirian and Myron Neff (West Dayton), \$5; Junior Mission Study Classes (Painter Creek), \$4; Mrs. Matilda Brubaker (Price's Creek), \$7; A Sister (Springfield), \$8; S. S.: Potsdam, \$130; Prices Creek, \$85.20; Wheatville and Galis, Upper Twin Cong., \$23.62; Poplar Grove, \$23.48; Greenville, \$48.85; Palestine, \$3; Aid Societies: Prices Creek, \$25; West Charleston, \$10; Indv.: D. W. Bright, \$3; Joseph DeBrav, \$1; W. E. Klinger, \$25, ... 996 22	
Oklahoma—\$159.00	
Cong.: Bethel, \$15; Monitor, \$31; Big Creek, \$93; Ivon Cripe (Thomas), \$15; Indv.: A Sister (In memoriam), \$3, 159 00	
Oregon—\$48.50	
Cong.: Mabel, \$15; S. S.: Williams, \$8.50; C. W. S.: Myrtle Point, \$4; Indv.: Victor P. Whitmer, \$5; C. W. Metz and Wife, \$5; J. M. Overholzer, \$1, 48 50	
Pennsylvania—\$2,666.25	
E. Dist., Cong.: Peach Blossom, \$20; Lititz, \$210.50; West Conestoga, \$127.86; Mechanic Grove, \$3; Mingo, \$67.29; Fredericksburg, \$11; Maiden Creek, \$36; Ephrata, \$45; Willing Workers' Society, Indian Creek, \$5; Missionary Society (Akron), \$24.06; Missionary Society (Lancaster), \$95.50; Geo. H. Sherman (Reading), \$5; Lucinda Horner (County Line House), Indian Creek Cong., \$2; Ralph Saylor (County Line House), Indian Creek, \$10; C. R. Basehore (Little Swatara), \$50; Geo. Snyder (Little Swatara), \$10; S. S.: Other Folks' Class, Hatfield, \$15; Gleaners' Class, Akron, \$5; Heidelberg, \$113.15; Freeville, Lake Ridge Cong., \$4.13; Middlecreek, W. Conestoga Cong., \$29.36; Myerstown, \$36.17; Skipack, Mingo Cong., \$7.67; Union House, Fredericksburg Cong., \$15.60; Shamokin, \$13.50; E. Fairview, \$35; Kemper's, Spring Grove Cong., \$31.03; Mohrsville, Maiden Creek Cong., \$100; Stonetown, Reading Cong., \$5; Baumstown, Reading Cong., \$16; Lebanon, Midway Cong., \$25; Young Men's Bible Class, Ephrata, \$25; Men's Bible Class, Ephrata, \$10; C. W. S.: Lebanon, Midway Cong., \$50; Aid Societies: Lake Ridge, \$6; Hatfield, \$10; Indv.: A Brother and Sister, \$10; Sarah Hertzler, \$5; No. 52266, \$5; Anno E. Shank, \$6; Pauline Seese, \$5; 2 Sisters in Vernfield, \$25, 1,325 39	
Mid. Dist., Cong.: Juniata Park, \$5; Spring Run, \$17; Holsinger House (Woodbury), \$55; Woodbury, \$4.65; Jacob Wareham (Roaring Spring), \$3; Mrs. H. E. Bixler (Lewistown), \$2; S. S.: Fairview, \$67.79; Christ's Friends Class, Woodbury, \$13.90; Truth Seekers' Bible Class, Williamsburg, \$78; Leamersville, \$24.58; Ladies' Adult Bible Class, Everett, \$10; Germany Valley, Aughwick Cong., \$10; Young Peoples' Bible Class, Germany Valley, Aughwick Cong., \$15; Leona M. Sell's Class, Hollidaysburg, \$5; Aid Society: Leamersville, Junior, \$3.50; Indv.: David G. Snyder, \$10; R. R. Stayer and Wife, \$25; A. V. Klahre and Wife, \$5; Mrs. Hannah Puderbaugh, \$2; J. Roy Sell, \$20, 376 34	
So. Dist., Cong.: Lost Creek, \$178.66; Upper Codorus, \$57.70; Carlisle, \$41.10; Chambersburg, \$30; S. S.: Melrose, Upper Codorus Cong., \$19.58; Upton, \$50; Pleasant Hill, Codorus Cong., \$21.25; Indv.: J. B. Snowberger and Wife, \$5; No. 52204, \$10; G. Ralph Worley, \$10; Aaron Werner and Family, \$6; Clayton E. Weaver, \$3, 432 29	
S. E. Dist., Cong.: Coventry, \$61; First Philadelphia, \$9.63; Norristown, \$12; Christian Endeavor Society (Parker Ford), \$50; A Sister (Green Tree), \$1; Elder M. B. Miller (Amwell), \$6; S. S.: Primary Class, Norristown, \$4; Beginners' Class, Norristown, \$6; Grater Missionary Class, Norristown, \$17; First Philadelphia, \$78.75; Indv.:	

Elizabeth P. Burns, \$2.50; An Individual, \$10; H. L. Hedrick, \$10; Mrs. I. C. Williams, \$1,	
W. Dist., Cong.: Greensburg, \$10; Scalp Level, \$10; Mt. Joy (Mt. Pleasant), \$5; Middle Creek, \$40; S. S.: The King's Sons' Class, Connellsville, \$8.50; Diamondville, Manor Cong., \$45; Fairview, Georges Creek Cong., \$50; Young Men's Class, Mt. Pleasant, \$9.85; Dorcas Bible Class, Viewmont, \$7.50; Berean Class, Mt. Pleasant Mission, Mt. Joy Cong., \$5.50; Indv.: Earl C. Moon, \$14; E. S. Schrock and Wife, \$50; Ross F. Sappington and Wife, \$3; A Sister, \$5, ...	
South Carolina—\$1.00	
Indv.: U. D. of Campobello,	1 00
South Dakota—\$46.25	
Indv.: Mrs. J. V. McAvrey, \$5; Willow Creek School No. 3, \$41.25,	46 25
Tennessee—\$29.60	
S. S.: Broad and Cong., \$16.60; Indv.: Mrs. G. C. Mottern, \$5; Mrs. J. J. Emmert, \$6; Mrs. J. B. Isenberg, \$2,	29 60
Texas—\$54.12	
S. S.: Manvel, \$37.12; D. B. Stump, \$10; Ed. Cox, \$2; Eliz. Metcalf, \$5,	54 12
Virginia—\$1,724.31	
E. Dist., Cong.: Fairfax, \$10; S. S.: Locust Grove, Lower Union House Cong., \$13.45; Mountain Grove Chapel, \$7; Indv.: Carl E. Miller, \$3,	33 45
First Dist., Cong.: Roanoke, \$155.10; Daleville, \$7; Roanoke City, \$55; S. S.: Pleasant View, \$37.74; Daleville, \$189.30; Primary Dept., Roanoke City, \$40.63; Indv.: Jesse Judy and Family, \$4; Sid Cody and Wife, \$5; Annie F. Sanger, \$27; Mrs. Priscilla R. Shafer, \$5; Miss Pearl Shafer, \$5; Fancy View School, \$10; S. C. Showalter and Wife, \$10; Lula Showalter, \$15; Edgewood School, \$5; Victor School of Gatewood, W. Va., \$13.08; J. H. Wells, \$10,	593 85
No. Dist., Cong.: Salem, \$59.44; Mill Creek, \$41; Cook Creek, \$289.30; Miss Stella Pope (So. Fork), \$3; Miss Hattie Pope (So. Fork), \$5; S. S.: Pleasant Run, Cook's Creek Cong., \$36.70; Sarah C. Andes, \$4; Sister Miller, \$5; Corda Wertz, \$6,	449 44
Sec. Dist., Cong.: Summit, \$223.25; Bridgewater, \$240.08; Wm. H. Jones and Wife (Oak Grove), \$5; Geo. Eubank (Oak Grove), \$2; Sister Elizabeth Cupp (Oak Grove), \$1; Sister Lucy Sheets (Oak Grove), \$1.50; Mamie Cupp (Oak Grove), \$1; Frank Fockler (Oak Grove), \$50; D. C. Bower and Wife (Oak Grove), \$2; S. S.: Class No. 6, Pleasant Valley, \$10.63; C. W. S.: Beaver Creek, \$2.55; Aid Society: Oak Grove (Lebanon Cong.), \$36.50; Indv.: Wm. Metzler, \$2; E. C. Geiman, \$6; Teacher-Training Class (Book 1), Bridgewater College, \$2.16,	
So. Dist., Cong.: Red Oak, \$72.75; W. A. Everedge (Fraternity), \$10; Paul Everedge (Fraternity), \$10; S. S.: Pulaski Mission, \$18.65,	
Washington—\$216.23	
S. S.: Berean Class, Sunnyside, \$38.50; Junior Dept., Seattle, \$4.73; Forest Center, \$7; C. W. S.: Yakima, \$75; Indv.: E. A. Butterbaugh and Wife, \$10; Mrs. S. O. Hatfield, \$75; No. 52372, \$1; Mrs. E. S. Mytting, \$5,	
West Virginia—\$604.68	
First Dist., Cong.: Streby, \$138.50; Sandy Creek, \$5; Tearcoat, \$32.40; S. S.: Canan, \$2.88; Glade View, Eglog Cong., \$36; Brookside, Eglog Cong., \$18.43; Maple Spring, Eglog Cong., \$166.89; Pleasant View, Chestnut Grove Cong., \$99.98; Aid Societies: Maple Spring, Eglog Cong., \$10; Chestnut Grove, \$20; Indv.: W. W. Fike, \$4; Rebecca Bergdoll, \$2; The Harmon, W. Va. School and Community, \$55,	
Sec. Dist., Indv.: Hilleary Tenney, \$6; Emma Kilmer, \$2; Westernman School, \$5.60,	

Wisconsin—\$32.71	
Cong.: A Sister (Rice Lake), \$15; S. S.: Birthday Collections, Stanley, \$17.71,	32 71
Transferred from Forward Movement,	836 83
Total for the month,	\$ 12,367 31
Total previously reported,	113,629 50
Total for the year,	\$125,996 81

RELIEF AND RECONSTRUCTION REPORT FOR MARCH, 1921

ARMENIAN AND SYRIAN RELIEF	
California	
D. E. Lyon, Casmalia, \$1; A Sister, Los Angeles, \$5,	6 00
Illinois	
Forward Movement, \$110.10; Wm. H. Swadley and Wife, Chicago, \$10; Coal Creek Sunday-school, \$8.10,	128 20
Indiana	
La Porte Cong., \$10; Mexico Cong., \$5, ..	15 00
Iowa	
Greene S. S.,	5 25
Maryland	
West Point Mission S. S.,	13 88
Missouri	
Wakenda Cong.,	82 56
Ohio	
Mary Messamer, Greenville, \$10; Danville Cong., \$13.50,	23 50
Oklahoma	
Live Wire Class, Guthrie S. S.,	5 00
Pennsylvania	
First Philadelphia Cong., \$11; J. Roy Sell, Woodbury, \$20; J. A. Simpson, Williamsburg, \$15; Riggles Gap S. S., Juniata Park Church, \$2.29; Juniata Gap S. S., Union Church, \$8.60; Anchor Class, Spring Creek S. S., \$5; Kemper's S. S., Spring Grove Church, \$34.30; Willing Workers' Class, E. Petersburg S. S., \$5; East Petersburg S. S., \$45.25; Waynesboro S. S., \$75; Waynesboro Church, \$170.85; Fourth St. Church, Chambersburg, \$16; Riddlesburg Church, \$1; 2nd York, S. S., \$11.58; Collection given by S. S. Convention held in Snake Spring Valley Church, \$14,	434 87
Texas	
Mrs. John Deeter, Burkburnett,	3 00
Virginia	
Virginia Cole, Bridgewater, \$5; Nokesville S. S., \$8.85; Nokesville C. W. S., \$2.18; Summit Cong., 2nd Dist. Va., \$80.97,	97 00
Total for the month,	\$ 814 26

EUROPEAN RELIEF, MARCH, 1921

California	
J. R. Cupp, Empire,	110 04
Indiana	
Huntington City Church,	20 00
Pennsylvania	
Lancaster S. S., \$59.54; York Cong., \$50; First Philadelphia Cong., \$9.62,	119 16
Total for the month,	\$ 249 20

RELIEF AND RECONSTRUCTION REPORT FOR FEBRUARY

Corrections: Credit in February Visitor for \$25 was given to the Adult Bible Class, Penn Run, Pa. This should read Adult Bible Class, Diamondville.

Credit for \$10 given to the Young People's Class, Penn Run, Pa., should be given to the Young People's Class, Diamondville.

ARMENIAN AND SYRIAN RELIEF	
California	
Tropico Church,	7 56
Colorado	
Mrs. R. J. Wimer, Denver, \$10; Rocky Ford S. S., \$4.87,	14 87

Delaware	
David Hochstedler, Greenwood,	8 00
Florida	
J. N. Overhultz, and School Children, Delray,	20 00
Idaho	
Payette Valley S. S.,	7 00
Illinois	
Champaign Cong., \$9.05; Mary Messamer, Chicago, \$5; Fellowship Class, Chicago, \$57; Clara E. Carr, Chicago, \$6; Lanark Church, \$103; Junior Dept., Bethany S. S., Chicago, \$7.59; T. P. Dick and Family, Chicago, \$2,	189 64
Indiana	
Elkhart S. S., \$25; Mexico Cong., \$5; Goshen City S. S., \$10; Mrs. G. W. Shively and Family, Winona Lake, \$1,	41 00
Kansas	
Lawrence Keck, Beattie,	2 50
Maryland	
Perry H. Broadwater, Bittenger, \$5; Long Green Valley Cong., \$15.10; Mrs. A. W. Ecker, Woodsboro, \$10,	30 10
Ohio	
Mrs. Aid La Monda, Cincinnati,	20 00
Pennsylvania	
Tyrone Aid Society, \$15; P. P. Ray, Tyrone, \$50; Ephrata S. S., \$75; Middlecreek S. S., West Conestoga Church, \$15; Spring Creek Church, \$148.60; Skippack S. S., Mingo Church, \$7.66; Other Folks' Class, Hatfield S. S., \$15; White Oak Church, \$526.97; Manheim S. S., White Oak Church, \$5; Palmyra S. S., Spring Creek Church, \$427.21; Anchor Class, Spring Creek S. S., \$5; Ever Faithful Class, Spring Creek S. S., \$50; Leamersville S. S. and Cong., \$12; Koontz Church, Snakespring Cong., \$57.20; Mingo Church, \$35.30; Snake Spring S. S., \$30; J. H. Sell, Woodbury, \$50; Newville S. S., Elizabethtown Church, \$37.42; Midway S. S., \$30; East Fairview S. S., \$35; East Fairview Church, \$5; Mount Hope S. S., Chiques Church, \$46.70; Sister Ada Ebersole's Class, Spring Creek S. S., \$29; Elizabethtown S. S., \$148.10; Berean Bible Class, Elizabethtown Church, \$60; S. H. Hertzler's Class, Elizabethtown, \$60; I. W. Eshleman's Class, Elizabethtown, \$60; C. R. Frey's Class, Elizabethtown, \$60; Bethany Bible Class, Elizabethtown, \$10; Everett S. S., \$10; 1st Philadelphia S. S., \$70.30; Carlisle Cong., \$34.33,	2,220 79
Virginia	
Cedar Grove S. S., \$27.39; Green Hill Cong., \$69.50; Mt. Zion S. S., Greenmount Cong., \$13.59; Virginia Cole, \$5; Bridgewater Church, \$10,	125 48
Washington	
Forest Center S. S., \$18.01; Seattle S. S., \$8.50,	26 51
Total for the month of February,	\$ 2,713 45
EUROPEAN RELIEF FUND	
Indiana	
Clear Creek Church,	18 00
Michigan	
Godfrey Sprang, White Pigeon,	3 00
Ohio	
Emanuel S. S.,	7 00
Pennsylvania	
Oliver Markey, York, \$10; York Cong., \$135.78; Elizabethtown S. S., \$35.75; Elizabethtown Church, \$26.68; Green Tree Ch., \$34.29; East Petersburg S. S., \$47.75; Springville S. S., \$60; Chiques S. S., \$36.11; West Green Tree Church, \$124.63; Willing Workers' Class, East Petersburg S. S., \$5,	515 99
South Carolina	
Amanda Cantrell, Campobello, \$1; Carrie Horn, Campobello, \$5,	6 00
Total for the month of February,	\$ 549 99

A LETTER FROM DR. WAMPLER

(Continued from Page 139)

relief, that is straight giving to the people. While the Red Cross funds used in the road work do not reach as many people as the same amount given the way we are giving, at the same time it keeps the people more self-respecting and also keeps them in working condition. Our rations were only starvation rations and at the best not enough to keep the people anything like fit. In addition, of course, to keeping the people better, the Red Cross will have a handsome road to present to the government when they are through with their work and, incidentally, it will give our Mission a good road connecting our Ping Ting and Liao stations and also Show Yang, of course, by rail. We will be able to use dog carts, at least, and even perhaps Ford's. This is, of course, only a very, very minor consideration, but since we have the road, it will be nice for the women folks, especially, if they can make the distance from Ping Ting to Liao in half a day. It will also make the missionaries living at Liao Chow feel a little more like they are not so far from civilization. This thing of having to spend three days in getting to the railroad and three days back again makes a man think a long time before he decides to attend a conference that might be very helpful to him. What is true of the men is necessarily still more true of the women and children.

We are getting up a list of the personnel for the Red Cross and when we have that up we will send you a list of our missionaries who are taking part in the famine relief work as directed by the Red Cross.

In addition to our own missionaries, we have some missionaries from other missions helping us, and we have already a staff of four foreigners—two foreign engineers, an accountant, and office manager, and a number of Chinese sent in by the Red Cross to help carry on the work. We are expecting a stenographer soon and will likely have to have a number of other foreigners to help.

With kind regards and best wishes, I am

Sincerely,

Fred J. Wampler.

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
 H. C. EARLY, Penn Laird, Va.
 OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
 J. J. YODER, McPherson, Kansas.
 A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
 OTHO WINGER, Vice-President.
 J. H. B. WILLIAMS, Secretary-Treasurer.
 Editor, the Visitor.

H. SPENSER MINNICH, Missionary Educational Secretary.
 M. R. ZIGLER, Home Mission Secretary.
 CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Villa Pax, Koldby, per Hordum

Glas mire, W. E.
 Glas mire, Leah S.
Bedsted St., Thy, Denmark
 *Esbensen, Niels
 *Esbensen, Christine

SWEDEN

Früsgatan No. 1, Malmö, Sweden
 Graybill, J. F.
 Graybill, Alice M.
On Furlough
 Buckingham, Ida, Oakley, Ill.

CHINA

Ping Ting Hsien, Shansi, China
 Bowman, Samuel B.
 Bowman, Pearl S.
 Blough, Anna V.
 Bright, J. Homer
 Bright, Minnie F.
 Crumpacker, F. H.
 Crumpacker, Anna M.
 Flory, Edna R.
 Metzger, Minerva
 Oberholtzer, I. E.
 Oberholtzer, Elizabeth W.
 Rider, Bessie M.
 Shock, Laura J.
 Sollenberger, O. C.
 Sollenberger, Hazel Cop-pock
 Wampler, Dr. Fred J.
 Wampler, Rebecca C.
 Ullom, Lulu

North China Language School, Pekin, China

Cline, Mary E.
 Miller, Valley
 Smith, W. Harlan
 Smith, Frances Sheller
Liao Chou, Shansi, China
 Cripe, Winnie E.
 Horning, Dr. D. L.
 Horning, Martha Daggett
 Hutchison, Anna
 Pollock, Myrtle
 Seese, Norman A.
 Seese, Anna
 Senger, Nettie M.
 Wampler, Ernest M.
 Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
 Flory, Byron M.
 Flory, Nora
 Heisey, Walter J.
 Heisey, Sue R.

Myers, Minor M.
 Myers, Sara Z.
 Schaeffer, Mary
On Fun, Shan Tai, Sunning, Canton, China
 *Gwong, Moy

On Furlough

Brubaker, Dr. O. G., 400 So. Homan Ave., Chicago, Ill.
 Brubaker, Cora M., 400 So. Homan Ave., Chicago, Ill.
 Flory, Raymond C., McPherson, Kans.
 Flory, Lizzie N., McPherson, Kans.
 Horning, Emma, 5452 Kimbark Ave., Chicago, Ill.
 Vaniman, Ernest D., La Verne, Calif.
 Vaniman, Susie C., La Verne, Calif.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
 Ebey, Adam
 Ebey, Alice K.
Anklesvar, Broach Dist., India
 Grisso, Lillian
 Lichty, D. J.
 Miller, Eliza B.
 Miller, A. S. B.
 Miller, Jennie B.
 Summer, Benjamin F.
 Ziegler, Kathryn
Bulsar, Surat Dist., India
 Blickenstaff, Lynn A.
 Blickenstaff, Mary B.
 Eby, E. H.
 Eby, Emma H.
 Hoffert, A. T.
 Kintner, Elizabeth
 Mohler, Jennie
 Nickey, Dr. Barbara M.
 Ross, A. W.
 Ross, Flora N.

Prospect Point, Landour Mussoorie, United Provinces, India

Miller, Sadie J.
Dahanu, Thana Dist., India
 Alley, Howard I.
 Alley, Hattie Z.
 Blickenstaff, Verna M.
 Butterbaugh, Andrew G.
 Butterbaugh, Bertha L.
 Ebbert, Ella

Jalalpor, Surat Dist., India

Replogle, Sara G.
 Shumaker, Ida C.

Novsari, Surat Dist., India

Forney, D. L.
 Forney, Anna M.

Vada, Thana Dist., India
 Brown, Nettie P.
 Brumbaugh, Anna B.

Palghar, Thana Dist., India
 Garner, H. P.
 Garner, Kathryn B.
 Hollenberg, Fred M.
 Hollenberg, Nora R.
 Shull, Chalmer G.
 Shull, Mary S.

Post: Umalla, via

Anklesvar, India
 Himmelsbaugh, Ida
 Holsopple, O. A.
 Holsopple, Kathren R.

Vyara, via Surat, India
 Blough, J. M.
 Blough, Anna Z.
 Mow, Anetta
 Wagoner, J. Elmer
 Wagoner, Ellen H.

On Furlough

Arnold, S. Ira, Elgin, Ill., care General Mission Board
 Arnold, Elizabeth, Elgin, Ill., care General Mission Board
 Cottrell, Dr. A. R., North Manchester, Ind.
 Cottrell, Dr. Laura M., N. Manchester, Ind.
 Eby, Anna M., Trotwood, Ohio
 Emmert, Jesse B., Huntingdon, Pa.
 Emmert, Gertrude R., Huntingdon, Pa.
 Kaylor, John L., Huntingdon, Pa.
 Kaylor, Ina Marsburn, Huntingdon, Pa.
 Long, I. S., Port Republic, Va.
 Long, Effie V., Port Republic, Va.
 Pittenger, J. M., Pleasant Hill, Ohio
 Pittenger, Florence B., Pleasant Hill, Ohio
 Powell, Josephine, Aurora, Mo.
 Royer, B. Mary, Elizabethtown, Pa.
 Stover, W. B., Mt. Morris, Ill.
 Stover, Mary E., Mt. Morris, Ill.
 Swartz, Goldie E., 3435 Van Buren St., Chicago, Ill.
 Widdowson, Olive, Rochester Mills, Pa.

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

*Native workers trained in America.



Two Views of Life in India
From The Missionary Review of the World

**Is Your Knowledge of the
World Measured by What
You Know of Your Town?
Of Course Not!**

*But is Your Knowledge of Missions Measured
by What You Know of Your Own
Denominational Work? Probably!*

**THE MISSIONARY
REVIEW of the WORLD**

will give you a complete grasp of the world's Christian progress. It is the only interdenominational missionary magazine. It keeps you informed of all important Christian activity throughout the world. It alone can give you that broad vision of the world as a mission field which will make your denominational work thoroughly effective.

SEND YOUR SUBSCRIPTION TO-DAY

Missionary Review of the World

156 Fifth Avenue, New York City

\$2.50 A YEAR (Foreign Postage 50c)

JAN 3436 VAN BUREN ST.

THE MISSIONARY Visitor

Church of the Brethren



INDIA MISSIONARY
CHILDREN in School
at Landour Lodge.
Sadie Miller, Their
Teacher, With Them

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Maps of Our Foreign Mission Fields

To gain an accurate knowledge from the reports of the various fields a good map is essential. Every church should have maps of our foreign mission territories. When you give and pray for the missionary and his work it will help to locate him on the map.

Map of Our China Field

The map shows the territory for which the Church of the Brethren is responsible in China. Drawn to show the main stations and also the smaller out-stations in which work is conducted. Size 20x28. Paper uncolored, **25c**; Cloth uncolored, **40c**; Cloth colored, **65c**.

Map of Our India Field

The ten mission stations are located and the course of the British railway is marked as it passes through the territory. The map has been drawn by Dr. A. Raymond Cottrell who has served for seven years as medical missionary in this field. Size 16x28 inches. Paper uncolored, **25c**; Cloth uncolored, **40c**; Cloth colored, **65c**.

Address orders to

General Mission Board

of the CHURCH of the BRETHREN

Elgin, Illinois

The Thirty-Sixth ANNUAL REPORT

of the
General Mission Board

of the
Church of the Brethren

For the Year Ending
Feb. 28, 1921

Published by the General Mission Board, Elgin, Illinois
For distribution free to all who are interested

CONTENTS

General View of Our Own Fields,	4
Home Department,	5
Aid Societies,	6
Student Volunteers,	6
Saving Our Children to the Church,	6
Missionary Education,	7
The Forward Movement,	7
Supports of Missionaries,	8
Financial,	10
District Missionary Secretaries,	10
Reports from Our Fields:	
China,	12-30
Ping Ting Chou (12), Liao Chou (19), Shou Yang (24), Statis- tical (28).	
India,	31-70
General Reports (31), Religious Activities (36), Educational (44), Building Work (57), Medical (58), Social Welfare (59), Homes (62), New Missionaries' Corner (64), Statistical (66).	
Sweden,	71-73
Denmark,	73-75
FINANCIAL—THE VARIOUS FUNDS,	76

General Mission Board

of the
Church of the Brethren

- D. L. MILLER,*Mt. Morris, Illinois
Life Advisory Member
- H. C. EARLY,Penn Laird, Virginia
Term expires 1925
- A. P. BLOUGH,Waterloo, Iowa
Term expires 1924
- OTHO WINGER,North Manchester, Indiana
Term expires 1923
- CHAS. D. BONSACK,New Windsor, Maryland
Term expires 1922
- J. J. YODER,McPherson, Kansas
Term expires 1921

ITS ORGANIZATION

President, H. C. EARLY, Penn Laird, Virginia

Vice-President, OTHO WINGER, North Manchester, Indiana

Sec.-Treas., J. H. B. WILLIAMS,** Elgin, Illinois
Editor, the Visitor

Missionary Educational Sec., H. SPENSER MINNICH
Elgin, Illinois

Home Mission Secretary, M. R. ZIGLER
Elgin, Illinois

Financial Secretary, CLYDE M. CULP
Elgin, Illinois

Office of the Board, Elgin, Ill. Time of Annual Meeting, third Wednesday in August. Other regular meetings, third Wednesday of April and December and at Annual Conference.

To insure prompt attention, all correspondence relative to mission work, or any activities of the Board, that is intended for the Board, should be addressed to General Mission Board, Elgin, Ill., and to no individual.

*Died June 7, 1921

**Died April 17, 1921.

(The above represents the organization for period March 1, 1920 to February 28, 1921.)

Our Missionary Force

Below may be found a list of the missionaries who are at present serving under direction of the General Mission Board, with present addresses, and date of entering service:

DENMARK

Villa Pax, Koldby, per Hordum
 Glasmire, W. E., 1919
 Glasmire, Leah S., 1919
 Bedstad St., Thy, Denmark
 *Esbensen, Niels, 1920
 *Esbensen, Christine, 1920

SWEDEN

Früsgatan No. 1, Malmö, Sweden
 Graybill, J. F., 1911
 Graybill, Alice M., 1911

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Ping Ting Hsien, Shansi, China

Bowman, Samuel B., 1918
 Bowman, Pearl S., 1918
 Blough, Anna V., 1913
 Bright, J. Homer, 1911
 Bright, Minnie F., 1911
 Crumpacker, F. H., 1908
 Crumpacker, Anna M., 1908
 Flory, Edna R., 1917
 Horning, Emma, 1908
 Metzger, Minerva, 1910
 Oberholtzer, I. E., 1916
 Oberholtzer, Elizabeth W., 1916
 Rider, Bessie M., 1916
 Shock, Laura J., 1916
 Sollenberger, O. C., 1919
 Sollenberger, Hazel Coppock, 1919
 Wampler, Dr. Fred J., 1913
 Wampler, Rebecca C., 1913
 Ullom, Lulu, 1919

North China Language School, Peking, China

Cline, Mary E., 1920
 Miller, Valley, 1919
 Smith, W. Harlan, 1920
 Smith, Frances Sheller, 1920

Liao Chou, Shansi, China

Cripe, Winnie E., 1911
 Horning, Dr. D. L., 1919
 Horning, Martha Daggett, 1919
 Hutchison, Anna, 1913
 Pollock, Myrtle, 1917
 Seese, Norman A., 1917
 Seese, Anna, 1917
 Senger, Nettie M., 1916
 Wampler, Ernest M., 1918
 Wampler, Vida M., 1918

Shou Yang, Shansi, China

Clapper, V. Grace, 1917
 Flory, Byron M., 1917
 Flory, Nora, 1917
 Heisey, Walter J., 1917
 Heisey, Sue R., 1917

Myers, Minor M., 1919
 Myers, Sara Z., 1919
 Schaeffer, Mary, 1917

On Fun, Shan Tai, Sunning, Canton, China

*Gwong, Moy, 1920

On Furlough

Brubaker, Dr. O. G., 400 So. Homan Ave., Chicago, Ill., 1913
 Brubaker, Cora M., 400 So. Homan Ave., Chicago, Ill., 1913
 Flory, Raymond C., McPherson, Kans., 1914
 Flory, Lizzie N., McPherson, Kans., 1914
 Vaniman, Ernest D., La Verne, Calif., 1913
 Vaniman, Susie C., La Verne, Calif., 1913

INDIA

Ahwa, Dangs Forest, via Bili-mora, India

Ebey, Adam, 1900
 Ebey, Alice K., 1900

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
 Lichty, D. J., 1902
 Miller, Eliza B., 1900
 Miller, A. S. B., 1919
 Miller, Jennie B., 1919
 Summer, Benjamin F., 1919
 Ziegler, Kathryn, 1908

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., 1920
 Blickenstaff, Mary B., 1920
 Eby, E. H., 1904
 Eby, Emma H., 1904
 Hoffert, A. T., 1916
 Kintner, Elizabeth, 1919
 Mohler, Jennie, 1916
 Nickey, Dr. Barbara M., 1915
 Ross, A. W., 1904
 Ross, Flora N., 1904

Prospect Point, Landour Mussoorie, United Provinces, India

Miller, Sadie J., 1903

Dahanu, Thana Dist., India

Alley, Howard I., 1917
 Alley, Hattie Z., 1917
 Blickenstaff, Verna M., 1919
 Butterbaugh, Andrew G., 1919
 Butterbaugh, Bertha L., 1919
 Ebbert, Ella, 1917

Jalalpor, Surat Dist., India

Replogle, Sara G., 1919
 Shumaker, Ida C., 1910

Novsari, Surat Dist., India
 Forney, D. L., 1897
 Forney, Anna M., 1897

Vada, Thana Dist., India
 Brown, Nettie P., 1919
 Brumbaugh, Anna B., 1919

Palghar, Thana Dist., India

Garner, H. P., 1916
 Garner, Kathryn B., 1916
 Hollenberg, Fred M., 1919
 Hollenberg, Nora R., 1919
 Shull, Chalmers G., 1919
 Shull, Mary S., 1919

Post: Umalla, via Anklesvar, India

Himmelsbaugh, Ida., 1908
 Holsopple, O. A., 1911
 Holsopple, Kathren R., 1911

Vyara, via Surat, India

Blough, J. M., 1903
 Blough, Anna Z., 1903
 Mow, Anetta, 1917
 Wagoner, J. Elmer, 1919
 Wagoner, Ellen H., 1919

On Furlough

Arnold, S. Ira., Yale, Ia., 1913
 Arnold, Elizabeth, Yale, Ia., 1913
 Cottrell, Dr. A. R., North Manchester, Ind., 1913
 Cottrell, Dr. Laura M., North Manchester, Ind., 1913
 Eby, Anna M., Trotwood, Ohio, 1912
 Emmert, Jesse B., Huntingdon, Pa., 1902
 Emmert, Gertrude R., Huntingdon, Pa., 1902
 Kaylor, John I., Huntingdon, Pa., 1911
 Kaylor, Ina Marshburn, Huntingdon, Pa., 1921
 Long, I. S., Port Republic, Va., 1903
 Long, Effie V., Port Republic, Va., 1903
 Pittenger, J. M., Pleasant Hill, Ohio, 1904
 Pittenger, Florence B., Pleasant Hill, Ohio, 1904
 Powell, Josephine, Aurora, Mo., 1906
 Royer, B. Mary, Elizabethtown, Pa., 1913
 Stover, W. B., Mt. Morris, Ill., 1894
 Stover, Mary E., Mt. Morris, Ill., 1894
 Swartz, Goldie E., Ashland, O., 1916
 Widdowson, Olive, Rochester Mills, Pa., 1912

*Native workers trained in America.

Our Thirty-Sixth Annual Report

The usual pleasure in submitting our annual report is mingled with great sorrow for the death of our beloved and valuable secretary-treasurer, Eld. J. H. B. Williams. Although his death occurred on April 17, and not during the fiscal year for which this report is submitted, yet because this report is written since his death, we cannot refrain from mentioning this, a great loss, not only to the Board, but to all the church. He wrote a message for this report, but since the July Visitor is to be a Memorial Number we are saving this last message from him for that issue.

The Father has been good to us in many ways, and the work has advanced during the year. The health of our workers on the field has been good. A few of those on furlough have needed help physically, and the best medical attention available has been provided for them.

The problems arising from the war will remain with us for years to come. During the first part of the year exchange rates on our foreign fields continued to be high, but we are glad to say that the rates changed greatly in our favor during the last few months of the year. Transportation rates remained high, and passenger service across the water, as well as in America, increased so that the cost of transportation has been a big item in our expense for the year. There is some indication of a return to normal conditions, but we cannot say how soon it will come.

INDIA

The building program in India was greatly curtailed, and only such structures as were already started, or most imperatively needed, were erected. The large number of missionaries sent from the Winona Conference, in 1919, necessitates many new houses, and this is a need which must be supplied quickly.

The India Mission has for some years been contemplating the purchase of a land site on which could be conducted a training farm. During the year an excellent opportunity was afforded, and 115 acres of land at Anklesvar were purchased for this purpose. The plans for this institution are not fully matured, but it is the intention to train men not only for the ministry, but for agriculture and mechanical arts, so that the native church may sooner become self-supporting, and be enabled to stand on its own initiative. The native ministers have found it quite difficult to accomplish permanent results with native churches when so many of the people are ignorant, hopelessly in debt, and without training in leadership. Our India Mission now has sixty-five American missionaries, and of these over a dozen have been on furlough during the year. Several have been detained beyond their furlough period, because of medical attention which they are receiving. L. A. Blickenstaff and wife sailed in January, 1921. They were detained four months, awaiting permits from the British government. Bro. Blickenstaff is to become the business agent for the India Mission. J. M. Blough and wife returned to the field in October, 1920. He becomes the head of the new educational institution at Anklesvar. The education of the missionary children presents quite a problem, and a permanent arrangement has been made through the purchase of Prospect Lodge, a school home at Landour, India. Here a pleasant little home in the hills, where the climate is not so hot, will shelter the children in their school work. At present Sister Sadie J. Miller is the teacher. Drs. A. Raymond and Laura Cottrell have been taking some post-graduate medical work in New York while on furlough.

CHINA

A great famine has affected the work in our China Mission during the past year. The workers there asked the home church to help, and the assistance came most freely. The Board has spread on its Minute Book the following statement: "The China Famine Fund on April 20, 1921, amounts to \$130,000, and we most heartily commend the generous givers of the Brotherhood. We deem it a pleasure as a

Mission Board, to represent a people whose hearts are so warm toward suffering humanity." All of the China missionaries have been working more or less in famine relief. Brethren Frank Crumpacker and Fred Wampler and Sister Anna Blough have been giving practically all of their time to this work. The American Red Cross has given a donation of \$200,000 for the work in Shansi, and most of it is to be administered by our missionaries. It will be used in paying labor to build a road between Ping Ting and Liao. This road, when built, will greatly facilitate the work of our mission.

The church in China has gained during the year, the membership now being 134 more than last year. We have forty-eight American missionaries in China, seven of these having been at home on furlough during the past year. New missionaries who have gone out to China during the year are: Brother and Sister W. Harlan Smith and Sister Mary Cline. The Boys' and Girls' Schools have been doing most splendid work. The school at Shou Yang is growing, so that a new building for the boys will be necessary in the near future.

SCANDINAVIA

During the year, Niels Esbensen and family went out to Denmark, and are enthusiastic in the work there. Our Scandinavian brethren have been struggling manfully against the post-war conditions. Sister Ida Buckingham has been on furlough during the year. In Sweden we have 159 members, and in Denmark 76.

THE SHARE PLAN

This new method of keeping the supporters in America in touch with the work abroad, has grown in favor, and promises great results. By this method the supporters of work at a station receive letters of information regarding the work at that particular place.

AFRICA

The opening of the mission in Africa has not materialized this year, since the most advisable location has not yet been decided upon and no doctor is yet available to accompany the new workers for this needy field. Several missionaries are now under appointment for work in the dark continent, and will sail as soon as they have their marching orders.

SOUTH CHINA

Bro. Moy Gwong is now located in South China under the direction of the Board, and we learn that he is getting a good start in the work. The future development of work there is as yet not determined. The deputation abroad stopped there, and we will be glad to have their detailed report regarding the advisability of making further advances with American workers.

THE HOME DEPARTMENT OF THE BOARD

Realizing the great needs for mission work in the homeland, and because of the interest along this line in the many sections of the Brotherhood, our home department has been increasing its plans for work in America. During the year an advisory council has been selected to cooperate with the Board in promoting this work. The council is constituted as follows: M. Clyde Horst, chairman; M. R. Zigler, secretary; Edgar Rothrock, D. J. Blickenstaff, and Chas. D. Bonsack. Just as rapidly as possible the Board hopes to open new areas and to grant assistance to work which is already started, but cannot progress without funds and workers. Each issue of the Missionary Visitor will have a department called "Home Fields," edited in the interest of home work. We wish to call the attention of strong volunteers to the needs of the home church. The work abroad will be limited by the lack of growth in the mother church.

RELATION TO THE DISTRICTS AND LOCAL CHURCHES

The Board wants to sustain a close relationship to each District, and this is imperative for the success of the church. It is quite necessary that the strong help the weak, and by all granting funds for the general work the Board is able to help those whose work needs more money than they can give. A unified program in missions for the whole Brotherhood is essential, and we hope to be instrumental in promoting such. Each District should have a District Missionary Secretary, or one who acts in the capacity of such. This officer will become the representative of the District and the Board in helping the local churches. It is greatly desired that local missionary committees, or superintendents, be active in each church.

AID SOCIETIES

Coöperation from the Sisters' Aid Societies

We are greatly pleased with the splendid missionary interest manifested by the Sisters' Aid Societies. At the Winona Conference, in 1919, the Sisters' Aid Societies pledged \$24,000, to be divided evenly between the Anklesvar Girls' School, India, and the Ping Ting Hospital Administration Building. They have been very faithful in making payments on this pledge, and much benefit to the work of our missions is accruing from their generous gifts.

THE STUDENT VOLUNTEERS

We have not ceased marveling how the Lord has led many of the Student Volunteers into a willingness to accept his work. The United Student Volunteers number more than 400, and they continue to grow. It has been pointed out that a tremendous leakage occurs, for only a small percentage of these actually get on the field. We believe this accusation is becoming decreasingly true. Included in the Student Volunteer ranks are a large number who are willing to be used where the Lord may direct. Many of them will become foreign workers, but the majority will take up places of service in the homeland. We can expect many of the future pastors from these students.

The Volunteers have given toward the \$12,000 fund to purchase the mission farm in India. The gifts have been generous, but at the time of writing this we are unable to indicate the total result of their giving.

SAVING OUR CHILDREN TO THE CHURCH

The Sedalia Conference placed the work of the Committee on Saving Our Children to the Church in the hands of the General Mission Board. Brethren W. S. Long and S. S. Blough have continued to study the question under the direction of the Board. Because of other interests these brethren have not been able to give time to field work. They have presented their report to us, based on response from a questionnaire sent to the churches, and we mention the following items as being essential points in their report:

1. Statistics secured from the questionnaires returned:

Four hundred and nineteen churches reporting; 225 country churches; 98 city churches; 96 both town and country; 50,332 resident members; 4,006 non-resident; 54,338 total membership of churches reporting; 32½% churches wholly supporting pastors; 16½% churches partially supporting pastors; 51% having no pastors; 3,540 accessions for 1920; 2,781 accessions from Sunday-school—78.5%; 2,040 accessions under 16 years of age—57.6%; 299 churches holding revival services—71.4%; 120 churches not holding revival services—28.6%; 2,857 members received through revival services—80.7%; 269 members disowned; 3,961 children between ten and fifteen years of age, of Brethren families that are not members.

2. The need of a book on doctrine as recommended in last year's report. The Board has asked Brethren W. B. Stover and Otho Winger to provide such a book, and they will prepare this as soon as time will permit.

3. The fact that some congregations withhold fellowship and communion for

various reasons from those to whom it is given willingly by other congregations, leads to much confusion and great loss.

4. The need of pastors of the strong, virile type properly to lead the churches.
5. The need for more social fellowship under Christian leadership in the churches.
6. The need for more teaching in the home regarding the Christian life.

We believe the foregoing statements, gleaned from the report of the committee, indicate conditions which are very vital in order that our children may be interested in the faith of their fathers. The committee found many situations that should greatly encourage us. It is impossible, in a brief report, to touch all the conditions found in the various churches that may help or hinder the saving of our children to the church.

MISSIONARY EDUCATION

The Missionary Visitor has continued to give news of our activities, and various leaflets have been distributed in order that the Brotherhood may be acquainted with the work being done, as well as the open doors for our future activity. We believe that many people are giving very generously, according to their ability, and this is greatly appreciated. Others have not learned to give generously, and we believe a more thorough knowledge regarding the needs of the world, and what the church is doing, is essential. The Board is glad to coöperate with the churches in bringing this information to the people. Many mission study classes have been promoted, and the results in these are most gratifying for the church. A good, enthusiastic mission study class will leaven the work so that little troubles are forgotten in our enthusiasm for the growth of the kingdom.

THE FORWARD MOVEMENT

Jan. 1, 1919, the church launched into its Five-Year Forward Movement program. The General Mission Board, in harmony with the other church Boards, has been working for two years that a real forward movement might result in the church. The results of the work accomplished thus far are encouraging in many ways. The church membership appears to be gaining, although not as rapidly as was hoped. The number of missionaries on the field has materially increased, and also the conversions on the field show a gain. The church has given more liberally in funds than ever before. Through the united budget the various church interests are more properly cared for than ever before. There appear to be both advantages and disadvantages to a united budget, and perhaps the acme of perfection is not yet being realized, but the work of the church goes forward. We know that an all-wise Father is concerned, and when we seek to know his will he is guiding often with an unseen hand, but surely his kingdom will increase if we are but faithful. Bro. Charles D. Bonsack has continued very capably as director of the Forward Movement. He has done this at great sacrifice, but much profit has come to the church through his service. He has been especially helpful in bringing messages to the various District gatherings. In doing this he has brought to the various Districts a knowledge of the others and this is important, for no District should be isolated from the others of the church.

The Forward Movement is calling our attention more than ever to the needs of the world and is helping us to do big things for our Lord. We hope we can form the habit of doing bigger and better work while it is yet day. "We make something that lasts a good while when we establish a custom."

SUPPORTS OF MISSIONARIES

Provision has been made for the support of all our missionaries. We give special mention to the following who support missionaries entirely or in part:

California

Breneman, I. and O., Bro. John I. Kaylor in India.

La Verne congregation and Sunday-school, Brother and Sister Ernest D. Vaniman, China, and Brother and Sister Lynn A. Blickenstaff, India.

Southern California Sunday-schools, Sister Gertrude Emmert, India.

Canada

Bow Valley congregation, Bro. Fred M. Hollenberg, India.

Idaho

Nezperce congregation, Dr. D. L. Horning, China.

Idaho and Western Montana Christian Workers' Societies, Sister Anetta C. Mow, India.

Illinois

Blickenstaff, Noah and wife, Sister Verna Blickenstaff, India.

Butterbaugh family, Bro. A. G. Butterbaugh, India.

Cerro Gordo Sunday-school, Dr. A. R. Cottrell, India.

Franklin Grove congregation, Sister Bertha L. Butterbaugh, India.

Mt. Morris College Missionary Society, Bro. D. J. Lichty, India.

Mt. Morris Sunday-school, Sister Sadie J. Miller, India.

Northern Illinois Sunday-schools, Sister Kathryn Garner, India.

Oakley congregation and Sunday-school, Sister Ida Buckingham, Sweden.

Okaw congregation, Bro. J. E. Wagoner, India.

Southern Illinois Sunday-schools, Sister Eliza B. Miller, India.

Virden and Girard Sunday-schools, Dr. Laura M. Cottrell, India.

Virden congregation, Bro. Chalmer G. Shull, India.

Indiana

Buck Creek congregation and Sunday-school, Sister Nettie L. Brown, India.

Locust Grove Sunday-school, Sister Ina M. Kaylor, India.

Manchester College Sunday-school, Sister Laura J. Shock, China.

Manchester Sunday-school, Sister Alice K. Ebey, India.

Mexico congregation, Sister Lillian Grisso, India.

Middle Indiana Sunday-schools, Bro. Adam Ebey, India.

Northern Indiana Sunday-schools, Sister Mary Stover, India; Sisters Minerva Metzger and Mary Schaeffer, China.

Pine Creek congregation, Sister Winnie E. Cripe, China.

Pipe Creek congregation, Sister Anna M. Forney, India.

Southern Indiana Sunday-schools, Bro. W. J. Heisey, China.

Walnut Sunday-school, Bro. Andrew Hoffert, India.

Iowa

Cedar Rapids Sunday-school, Sister Emma Horning, China.

Coon River congregation, Sister Elizabeth Arnold, India.

Dallas Center Sunday-school, one-third support of Sister Anna Hutchison, China.

Erb, C. H., and wife, Sister Cora Brubaker, China.

Grundy County congregation, Bro. W. Harlan Smith and family, China.

Middle Iowa Sunday-schools, Bro. S. Ira Arnold, India.

Northern Iowa Sunday-schools, Sister Anna V. Blough, China.

North and South English River Sunday-schools, Sister Nettie M. Senger, China.

South Waterloo Sunday-school, Sister Jennie B. Miller, India.

South Waterloo Christian Workers' Society, Bro. A. S. B. Miller, India.

Waterloo City Sunday-school, Sister Mary S. Shull, India.

Kansas

Daggett, A. C., Sister Martha D. Horning, China.

Monitor congregation, Sister Myrtle Pollock, China.

Northeastern Kansas Sunday-schools, Sister Ella Ebbert, India.

Northwestern Kansas Sunday-schools, Bro. Howard L. Alley, India.

Southeastern Kansas Christian Workers' Societies, Sister Emma H. Eby, India.

Southwestern Kansas congregations, Brother and Sister Frank H. Crumpacker, China.

Shirkey, G. E., Bro. E. H. Eby, India.

Yoder, J. D., Sister Lulu Ullom, China.

Maryland

Hagerstown Young People's Society, Sister Vida M. Wampler, China.
 Middle Maryland Sunday-schools, Brethren H. P. Garner and B. F. Summer, India.
 Pipe Creek congregation, Bro. W. B. Stover, India.

Michigan

Michigan Sunday-schools, Sister Pearl S. Bowman, China.

Missouri

Middle Missouri congregations, Sister Jennie Mohler, India.

Nebraska

Bethel congregation and Sunday-school, Bro. Raymond C. Flory, China.
 Nebraska Foreign Fund, Sister Josephine Powell, India.
 Nickey and Buckingham families, Dr. Barbara Nickey, India.

Ohio

Bear Creek congregation, Sister Anna M. Eby, India.
 East Nimishillen congregation, Sister Anna B. Brumbaugh, India.
 Eversole congregation, Bro. J. H. Bright, China.
 Freeburg and Science Hill Sunday-schools, Sister Sue R. Heisey, China.
 Lick Creek congregation, Sister Elizabeth Kintner, India.
 Northeastern Ohio Sunday-schools, Sister Goldie E. Swartz, India.
 Northwestern Ohio Sunday-schools, Sister Hattie Z. Alley, India.
 New Carlisle, West Charleston, Donnells Creek and Springfield congregations,
 Sister Hazel C. Sollenberger, China.
 Painter Creek congregation, Dr. O. G. Brubaker, China.
 Pleasant View Sunday-school, Sister Ellen H. Wagoner, India.
 Salem congregation, Sister Minnie F. Bright, China.
 Southern Ohio Sunday-schools, Bro. J. M. Pittenger, India; Bro. O. C. Sollen-
 berger, China.
 Trotwood congregation, Sister Elizabeth Oberholtzer, China.

Pennsylvania

Altoona, First Sunday-school, Sister Ida Himmelsbaugh, India.
 Antietam congregation, Sister Lizzie N. Flory, China.
 Chiques congregation, Sister Alice M. Graybill, Sweden.
 Conestoga congregation, Sister Leah S. Glasmire, Denmark.
 Eastern Pennsylvania Sunday-schools, Sister Kathryn Ziegler, India.
 Elizabethtown congregation, Sister Bessie M. Rider, China.
 Harrisburg congregation, Sister Nora R. Hollenberg, India.
 Huntingdon congregation and college, Bro. J. M. Blough, India.
 Middle Pennsylvania congregations, Sister Sara G. Replogle, India.
 Middle Pennsylvania Sunday-schools, Bro. Jesse B. Emmert, India.
 Midway congregation, Bro. J. F. Graybill, Sweden.
 Peach Blossom (Md.) congregation, two-thirds of support of Sister Anna M.
 Hutchison, China.
 Quemahoning congregation, Bro. Q. A. Holsopple, India.
 Richland congregation, Sister B. Mary Royer, India.
 Seventh Circuit Sunday-schools, Sister Kathren Holsopple, India.
 Shade Creek, Rummel, Scalp Level congregations, Sister Anna Z. Blough, India.
 Walnut Grove Sunday-school, Bro. Samuel Bowman, China.
 Waynesboro Sunday-school, Bro. D. L. Forney, India.
 Western Pennsylvania Sunday-schools, Sisters Ida Shumaker and Olive Widdow-
 son, India; Sister Grace Clapper, China.
 White Oak congregation, Bro. W. E. Glasmire, Denmark.
 Woodbury congregation, Sister Florence Pittenger, India.

Tennessee

Knob Creek congregation, Sister Anna B. Seese, China.

Virginia

Antioch, Bethlehem, and Germantown congregations, Bro. I. E. Oberholtzer, China.
 Barren Ridge congregation, Sister Nora Flory, China.
 Botetourt Memorial Missionary Society, Bro. A. W. Ross and family, India.
 Bridgewater Sunday-school, Bro. Norman A. Seese, China.
 First and Southern Virginia Sunday-schools, Sister Rebecca C. Wampler, China.
 Greenmount and Elk Run congregations, Sister Sarah Z. Myers, China.
 Lebanon congregation, Sister Valley V. Miller, China.
 Middle River congregation, Bro. Byron M. Flory, China.
 Myers Brothers, Bro. Minor M. Myers, China.
 Northern Virginia congregations, Brother and Sister I. S. Long, India.
 Northern Virginia Sunday-schools, Dr. Fred J. Wampler, China.
 Pleasant Valley congregation, Sister Edna R. Flory, China.
 Timberville congregation, Bro. Ernest M. Wampler, China.

West Virginia

Sandy Creek congregation, Sister Mary E. Cline, China.

The following desire to support missionaries and remitted money in advance for support, but as yet have no one assigned:

Andrews Congregation, Indiana; First Church, Philadelphia, Pa.; Leland Moomaw, Virginia; United Student Volunteers.

FINANCIAL STATEMENT

The following statement of actual receipts and expenditures, as gleaned from our books, and compared with last year, will enable you to understand something of the financial side of our work.

A Brief Statement of New Funds Available for Mission Work and Comparison with Last Year Receipts

Receipts			
	1919-1920	1920-1921	Increase
Donations to Board funds reported in Visitor, etc.,	\$198,391.07	\$135,258.64	\$ 63,132.43*
Special supports, transmissions, miscellaneous credits,	68,730.30	64,077.46	4,652.84*
Income endowment, earn. bank account, Pub. House, mission. edu., etc.,	107,900.91	141,260.32	33,359.41
Total receipts for work,	\$375,022.28	\$340,596.42	\$ 34,425.86*
Endowment received all funds,	95,254.45	81,855.77	13,398.68*
Special relief funds,	6,717.93	142,238.95	135,521.02
Expenditures			
World-wide, annuities, publications, Dist. work, general expense, etc., ..	\$ 85,861.55	\$ 87,218.72	\$ 1,357.17.
India,	177,119.07	189,173.78	12,054.71
China,	62,155.23	126,212.59	64,057.36
Denmark and Sweden,	12,035.62	11,614.77	420.85*
South China and home missions,		1,341.40	1,341.40
Total expenditures for work,	\$337,171.47	\$415,561.26	\$ 78,389.79
Special relief funds,	157.01	56,836.00	56,678.99

* Decrease.

This report does not indicate the names of many who have been exceptionally generous with gifts, but we assure you that they are all appreciated. During the year financial conditions have not been encouraging to many, but the sacredness of your pledges, and the excellent manner in which you have paid, give us cause for gratefulness. A year's subscription will be given without charge, upon request, to all donors of two dollars or more to the work under the direction of our Board.

DISTRICT MISSIONARY SECRETARIES

Arkansas, First District and Southeastern Missouri.

California, Northern, S. P. Noll, Strathmore.

California, Southern and Arizona, J. W. Cline, 1823 11th Ave., Los Angeles, Calif.

Colorado, Western, and Utah, J. A. Austin, Fruita, Colo.

- Idaho and Western Montana, J. E. Steinour, Murtaugh, Idaho.
 Illinois, Northern, and Wisconsin, Galen B. Royer, Jr., Mount Morris, Ill.
 Illinois, Southern (none given).
 Indiana, Middle, Ira E. Long, Andrews.
 Indiana, Northern, Frank Kreider, Goshen.
 Indiana, Southern (none).
 Iowa, Middle, O. W. Diehl, Beaver.
 Iowa, Northern, Minnesota and South Dakota, S. S. Neher, Kingsley, Iowa.
 Iowa, Southern (none).
 Kansas, Northeastern (none given).
 Kansas, Northwestern, and Northeastern Colorado, Roy A. Crist, Quinter, Kans.
 Kansas, Southeastern, L. G. Templeton, McCune.
 Kansas, Southwestern, and Southeastern Colorado, C. A. Eshelman, McPherson,
 Kans.
 Maryland, Eastern, W. E. Roop, Westminster.
 Maryland, Middle, John S. Bowlus, Burkittsville.
 Maryland, Western, James W. Beeghly, Oakland.
 Michigan, Ethel Whitmer, Beaverton.
 Missouri, Middle, Jas. M. Mohler, Leeton.
 Missouri, Northern, O. P. Williams, Jr., Plattsburg.
 Missouri, Southern, and Northwestern Arkansas, A. W. Adkins, Osceola, Mo.
 Nebraska.
 North Dakota, and Eastern Montana, O. A. Myer, Carrington, N. Dak.
 North and South Carolina, Georgia and Florida, Geo. A. Branscom, Campobello,
 S. Car.
 Ohio, Northeastern, A. H. Miller, Louisville.
 Ohio, Northwestern, J. S. De Jean, Nevada.
 Ohio, Southern, Cyrus Funderburg, Springfield.
 Oklahoma, Panhandle of Texas and New Mexico, John R. Pitzer, Cordell, Okla.
 Oregon, Thos. Barklow, Myrtle Point.
 Pennsylvania, Eastern, Geo. W. Weaver, Manheim.
 Pennsylvania, Middle, John B. Miller, Curryville.
 Pennsylvania, Southeastern, New Jersey and Eastern New York, M. C. Swigart,
 6611 Germantown Ave., Philadelphia, Pa.
 Pennsylvania, Southern (none appointed).
 Pennsylvania, Western, W. J. Hamilton, Rockwood.
 Tennessee.
 Texas and Louisiana, M. H. Peters, Manvel, Texas.
 Virginia, Eastern, Densie Hollinger, Tinders.
 Virginia, First District, C. D. Hylton, Troutville.
 Virginia, Northern, J. H. Bowman, Harrisonburg.
 Virginia, Second District, J. W. Hess, Bridgewater.
 Virginia, Southern, S. P. Reed, Floyd.
 Washington (not appointed).
 West Virginia, First District, Ezra Fike, Eglon.
 West Virginia, Second District, Verna May Tenney, Fairmont.

We do not deem it proper, nor do we desire to close this report without again expressing appreciation for the generous hearts who have made our mission work possible. We know that many have had much intercession with the Father, and to such much credit should properly be given. Many times we have felt overwhelmed with responsibility as we have been called to decide questions pertaining to life and its work. Many times it has been necessary for us to lay plans for the work, and in doing so we have had to call upon the churches for their coöperation, but such was not done in a mandatory spirit. We would gladly rise to the dignity of those who, often unnoticed, are toiling in local churches here and there; perhaps unnoticed by man,

but our Father sees and rejoices in all faithfulness. May we ask your prayers and helpful interest in the work of the succeeding years.

Fraternally Yours,

General Mission Board,

H. C. Early, Otho Winger, Chas. D. Bonsack, J. J. Yoder, A. P. Blough.

REPORT OF THE CHINA MISSION

Again we have paused a little and tried to check up the work done during the year 1920. We cannot tell you all, because much of the work cannot be measured by so many words, nor can we see it with our eyes nor hear it with our ears. The Lord has been kind and blessed our work far beyond what we could anticipate or even had dared to pray for. Our whole field is open; the people are ready for the Word of God. Our greatest hindrance in going out and possessing the land, as we have opportunity, is the lack of well-qualified native Christian workers. Dear reader, as you read these pages, will you not breathe a prayer to God that in his own time these needed workers may be found?

The latter part of the year, much of the regular routine of mission work was very much interrupted by the missionaries giving part or all time to feeding the hungry, of whom there are so many. We are grateful to the Father for the help given us by you. We believe that, by relieving suffering, some souls will be touched to turn away from the false gods which they trusted for rain and food, and to turn to the true God, the Giver of all good.

We also wish to express our appreciation for the visit from the deputation of the Board. Bro. J. J. Yoder and Bro. J. H. B. Williams, and also Bro. Dr. Harnly, of McPherson College. Their visit was very helpful and we were much encouraged.

Ping Ting Chou

MEN'S EVANGELISTIC DEPARTMENT FOR THE YEAR 1920

F. H. Crumpacker

The year has been without any spectacular growth or change. The men who are leaders among the Chinese have shown a regular growth in their work. They spend some time each day in reading and preparation. A weekly Christian newspaper has been placed within reach of each leader. During the summer both our Chinese pastor and hospital evangelist attended summer conferences, especially designed to help Chinese Christian workers. Both men were benefited, as was shown in their consecration to their work.

Then we held a training conference at our own station for leaders, and the men who attended showed more interest than last year. I think really they got more help from their association together. Considerable time was spent with these men in learning the new phonetic alphabet for China. Several received diplomas for their work. That simply meant that they were able to read and write this new alphabet. The reading consisted of quite simple stories. Some of them are making good at teaching the new system in the station where they work.

Then, too, in the fall we rejoiced that at last a Bible school could be opened for some of our prospective leaders. Bro. Oberholtzer opened the work with about a dozen men from our station and several from the outside. These men should make us good workers in the near future.

In the early fall we began to see the famine coming on, and this broke in upon our direct evangelistic plans in no small degree. For several months all the available men from the men's evangelistic department, and even from the men's Bible School, have been used in famine relief work. The relief work is also an opportunity for especial evangelistic work, and many of these men are eager to use the opportunity to help their countrymen to know the Lord.

The pressure in famine relief work prevented us from holding our regular fall

class for applicants for baptism, and as a result few men were baptized. The schools furnished their usual number for baptism.

We have had several helpful visitors this year. Our own deputation left a splendid feeling with our leaders, and their helpful talks will long be remembered. Then we had with us Miss Ruth Paxton, from Shanghai, who is giving her whole time to evangelistic work among the leaders and among non-Christians, who have heard but have not accepted Jesus Christ. A little later we had a visit from one of China's foremost men, Mr. C. Y. Cheng. He is leader of the China-for-Christ movement, and Chinese secretary of the China Continuation Committee. He is also one of the leaders of the China Home Missionary Society. This is a movement to get the whole church in China behind an evangelistic campaign among their own people. Our own church has several good supporters to this movement.

We close the year with thanks to God for all that has been accomplished and a prayer to him for a greater year in 1921. May his name be glorified.

WOMEN'S CITY EVANGELISTIC WORK

Mrs. Minnie F. Bright

In trying to give a report for the women's city work, we can only touch upon the fringe of what has been done—the steady grind of daily class work, visiting, entertaining, helping those in difficulty, comforting sad hearts, encouraging those who are weaker, praying with those who have sore temptations, etc. All these have their place and time, but they are not easy to make account of. The following report is only a part of what has been done. Much is still unsaid, but the past year among our women has been the best of any year yet, in that it has been more intensive, touched more homes, more women and children, and been more systematic. This has been due partly to the fact that there were more who could give some time to the work than previously, and we had some splendid team work as a result.

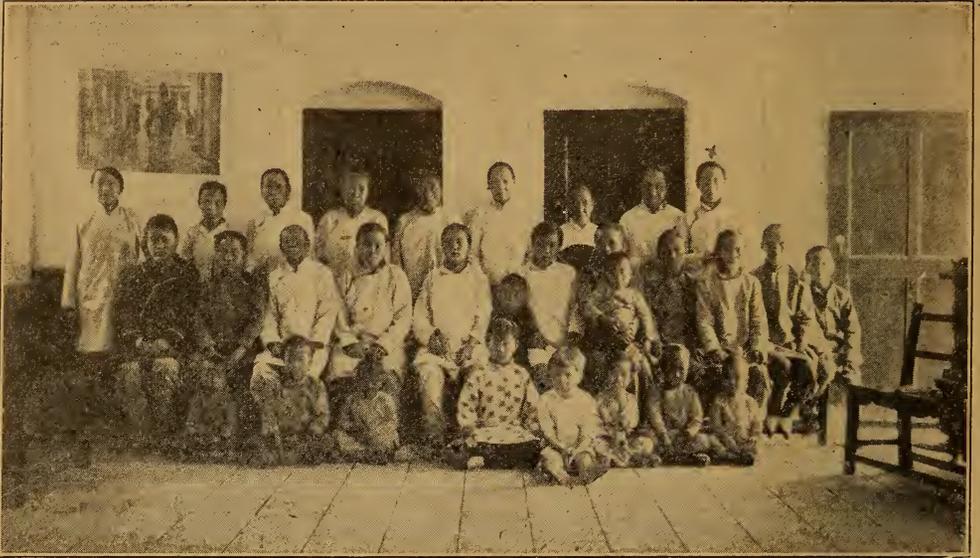
The work until April was superintended by Miss Horning, assisted by Miss Shock. After Miss Horning left for her furlough, Miss Shock assumed charge of the department.

One of the most interesting occasions under Miss Horning's supervision was the week of evangelism during February, when our Christian women went out in groups to the near-by villages and with great joy in their hearts told the gospel story and distributed tracts and portions of Scripture to approximately two thousand people. This is a great opportunity for them to exercise in their Christian life and to tell their sisters who are still in darkness of their new-found joy.

In March the Woman's School opened with twenty-two women, which later grew to thirty-five. The school continued for three months, with much interest and enthusiasm. It is a great joy to these poor women to be able to read, and a privilege to be able to teach them. It is remarkable how these women change when brought under the influence of the Gospel. A number of the younger women are very bright and learn quickly, and we have a few even sixty years old who learn to read surprisingly well. The closing day of the spring term was quite interesting. The kindergarten children sang their songs and acted their plays very creditably. Some of the women gave the story of "The Widow's Mite." This they presented in different scenes, and it was gotten up entirely by themselves. It was very helpful to the women. Others told Bible stories they had learned.

Our two faithful Bible women, Mrs. Chin and Mrs. Chang, have been doing very good work in going into the homes of the city and teaching women to read. They kept up regular classes throughout the year and taught in the school while the school was in session.

From the first of September and continuing until Christmas we had our autumn session for the Woman's School. There was a total enrollment of ninety-six women during this time, with five teachers and eight different classes. It was indeed a busy place. The new phonetic script was emphasized during this term, and two of the



A Group of Women in the Women's School at Ping Ting Chou. The Two Women at Right on the Rear Row Are Bible Women

brightest women learned to read in two weeks' time. Think of these women being able to read in two weeks through the simple and improved method of Chinese writing! Otherwise it would have taken several months to do the same amount of reading. There were at least seventy women who learned to read the new script (others had learned it before). In four months' time they read a primer, Mark, and about half of Acts. For every paragraph in Mark they drew a picture in a drawing book of their own which they kept for that purpose. Their pictures were entirely original.

During the last week of school, the evangelist, Miss Paxton, gave the women some special meetings. At the close thirty women expressed a desire to become Christians. The light is truly coming to these dear women. On the last day of school diplomas were awarded to thirty-six of the women for being able to read efficiently the new script. Mrs. Crumpacker gave an address on "The Value of a Good Wife," taken from Proverbs. It was a timely and heart-to-heart talk.

I should not fail to mention that the industrial phase of the women's work was carried on rather heavily during this term, which enabled a large number of women to be in school. This has its good side and its doubtful side in connection with a school, but we shall not discuss that now. Because of famine conditions it was permitted to be as large as it was during the fall term. At the close of the school the Woman's School quarters were given over entirely to famine refugee women and children.

In connection with school sessions we kept a kindergarten going, with an average of thirty or more children. These came entirely unsolicited. Had an effort been made we easily could have had a large kindergarten, but we had neither equipment nor proper teachers. They were cared for by a couple of the schoolgirls under the direction of Miss Shock.

I should also mention that in our foreign homes the mothers entertained throughout the year the women in groups, giving them tea and cookies and a good social time. These are bright spots in the lives of these long-neglected women. The mothers also did home visiting and taught classes in the homes, and a couple of them taught classes in the school. They gave the time they could well spare from

home duties. The work has been heavy the past year, and Miss Shock has worked very hard and done her work most creditably. Another year of even harder work is upon us because of famine conditions, and yet we go forth in God's strength.

GIRLS' SCHOOL

Minerva Metzger

The year that has just passed has been a busy one of regular routine work with plenty of variations. One more out-station school was opened. Two more places were calling for schools, but because of the lack of suitable places and native helpers neither one was opened. The two country schools closed the year with an attendance of sixty-three and the city school with sixty-eight pupils.

During the year two girls were dismissed, two expelled, several sent home because of tuberculosis, one was married, one died, and seven were baptized; also one of the teachers. Now all the teachers and twenty-two of the girls in the school are Christians.

During the spring semester, the higher primary girls did some nice work in water colors, and the tiny tots made posters illustrating their Bible stories. In June ten were graduated from the lower primary. One of the most promising of these died. She was a good Christian girl.

The older girls have taken a real interest in the Group Sunday-school work for the children of the city. The girls go out two and two with one of the teachers or one of the missionaries to the homes of Christians or inquirers. Here the children of that neighborhood gather and are taught Bible stories and songs.

This year an effort was made to help girls who live near the school to spend their time in a more profitable way than in idleness, so a vacation school was opened for them. Some of these were regular pupils who made up work in Bible, geography, science and reading. The others were given sewing and crocheting. As they worked with their hands they learned a few new songs, read stories and thus passed a happy summer.

After the opening of the fall semester a Y. W. C. A. was organized for the Christian girls of the higher primary, and a Y. W. C. A. Rainbow Club for the smaller ones or the lower primary girls. This organization has been a wonderful help in this short time to all the girls, and especially the Christian girls.

WOMEN'S HOSPITAL NURSE'S REPORT

Bessie M. Rider

From Feb. 5 to the 10th the writer, together with Sisters Flory and Pollock, attended the Biennial Conference of the Nurses' Association of China, held in Shanghai. The various sessions of the conference were especially inspiring and helpful, and a strong spiritual atmosphere pervaded it throughout.

The work in the Women's Hospital during the year showed a very marked increase over previous years, especially in the number of obstetrical cases. Since the women's phase of the hospital work had, during the year, been confined to Chinese quarters, the previous custom of each patient having her own relatives or friends attend her has been in vogue same as heretofore, the writer administering the nursing care to the patients with the help of the attendants. This method, however, is far from ideal, and is being used only until we are able to move the work out to the new hospital compound, which, we are glad to say, we hope to do in the very near future. After moving into the hospital building the work can be done in a much more sanitary and satisfactory manner, and our hope is to train nurses and dispense with the attendants as used formerly. We now have in view a couple of girls who are looking forward to beginning nurses' training about the time or soon after moving into the hospital.

The evangelistic work is being carried on effectively by our Bible woman, Mrs. Tou, the use of the National Phonetic System making it possible for more patients

to acquire a reading knowledge of the Bible while in the hospital than had been possible before it was introduced. One woman, who, upon entering the hospital, was unable to recognize a character, had in a short time mastered the phonetic system, and in several months' time was able to read very fluently any new printed matter in phonetic that she saw. While in the hospital she read twice through all the Gospels but Luke (which we were unable to procure in phonetic), Acts, and a couple of other books.

Several have signified a desire to become followers of the Master and have forsaken their idols. We trust that in time many into whose hearts the seed has fallen may enter into full fellowship with him and become witnesses of the truth.



Moses, Samuel and Daniel, a Trio Who First Opened Their Eyes to the World in the Ping Ting Hospital

WOMEN'S COUNTRY EVANGELISTIC WORK FOR YEAR 1920

Anna Blough and Anna Crumpacker

How could a field be richer in opportunity than the country work among women in our own district! Our governor has urged the education of women, and this, with the anti-footbinding movement, has opened a new sphere for women.

We are compelled to admit that there is one entire county that did not have even one visit during the year 1920. This was because of lack of time on our part. Previously this county had had several visits and the women of the county seat are bright and eager to learn, but it was impossible to go to them.

During the year three out-station classes were held. A larger number of visits of from one to four days' length were made. Two out-station women were baptized. One, who had taken down her idols and was so eager to learn more of Jesus, passed away early in the year.

Sister Blough returned to this department of work early in September. The famine relief work has made heavy demands on her time, however, since her return.

Perhaps one little story will help you to appreciate the dense ignorance and superstition that one has to meet in this work. A baby was coming into one of the country homes. The first little boy had been given to the father's older brother because he had no son. The second baby was a girl, and though plump and happy and sweet, she was not very much appreciated, just because she was a girl. The third

baby was a boy, but he died, and now the fourth baby was coming. How they longed for a boy! How everything was done that the heathen mind could think of to reach the desired result! Sure enough, the baby was a boy! No heathen heart could possibly have felt more joy than did the mother and grandmother of this little boy. The famine was on, however, and the mother fearfully undernourished, consequently the food was insufficient for the baby. He was crying with hunger. On the morning of the fifth day I was called to the scene. Had not the other little brother died on the fifth day? Surely, this one, too, had a demon, or there would be food for it. The Chinese doctor had been called the day before and **one hundred needle pricks** had been given this dear tiny baby about his mouth and eyes—just to let the demon out! He looked so bad, poor little innocent baby! On his pillow was a huge sword, in the window an old army gun, and across the doorsill the corn knife used in cutting fodder—all these to keep the death demons away.

We told them of the better way. Those marks of heathendom were removed. Food was given the mother and baby. He is growing, and we hope that some time he will be useful among his people.

The dense ignorance that surrounds these poor women is indescribable. It is a privilege for which we thank our heavenly Father, that we are permitted to help to dispel their gloom.

BUILDING IN 1920 FOR OUR CHINA MISSION

J. Homer Bright

In missions nowadays more institutional work is carried on than in days gone by. And such is needed to obtain efficient native colaborers. By this we are adding to our foreign force from the native church by geometric progression. It is through institutional work that independent, self-reliant Christians are grown, and the one great aim of missions—the establishing of self-governing, self-supporting, self-propagating churches—will be realized.

To meet this need, it is necessary that missionaries be specialists, able to do well some phase of mission work rather than a little of all phases. As the various lines become "training schools" for native workers, better and larger buildings are required to house the work that is to be done. And better results are obtained in our building program by having some one give his whole attention to the construction of buildings.

The China Mission has asked the writer to take up this line of endeavor, and the schedule of building is so arranged that most of the work done in any year is done at a single mission station, though it might be carried on at several stations at one time if not too far apart.

This year we did our building at Ping Ting Chou. Next year our building program is arranged for Liao Chou. At Ping Ting Chou we built to the hospital plant and two foreign residences. Four years ago a number of small buildings had been built, Chinese style, and two years ago a ward and operating building. The latter two are to be connected with the heating plant for the main building and already are connected by corridor. The Chinese style buildings are to be used as isolation wards and for very poor patients and friends of patients. This year we erected the main hospital building, a ward and the corridor. The main structure is 40x100 feet, two stories high with a basement. The ward is one story high and 21x67 feet. The corridor is 234 feet long. Both wards are at the far end of the corridor from the main building. Here the medical work for women is located, while the work with the men is in the main building. It seems best to keep work for men and for women separated, and so the two compounds are divided by a wall, with a door in a partition across the corridor under control of the doctor. Later, five more wards can be added in the compound and attached to the corridor. These can be used by the work for men or women as needed, with a slight alteration of walls. In the main building are offices, a reception room, dispensary and medical rooms, a chapel for day patients, a

drug room and laboratory room on the main floor. On the second floor are wards, rooms for nurses, a diet kitchen, and a linen room. As other ward buildings are added, nurses in training can be housed on the second floor. Training nurses reduces the cost of maintaining a hospital. In the basement are a laundry, kitchen, dining rooms, furnace, dark room for treating eyes, rooms for drugstores, etc. Probably ordinary help will have to be temporarily domiciled in the basement.

One of the residences built is occupied by the Wamplers and the other by the Brights. We now have four foreign residences at Ping Ting Chou, one at Liao Chou, and one at Shou Yang. The latter was built by former missionaries working there, before Boxer times. We also have two semi-foreign residences, one each at Shou Yang and Ping Ting Chou. It seems necessary to build a little larger than the average house we were used to in the States, for in a family residence an office is needed to receive the Chinese, so as to avoid exposing children to disease, for China does not yet know the benefits of quarantine, nor is it the custom in China to receive men into the living quarters of the family. It also seems best to have the kitchen and rooms in which servants do their work separate from the rooms used by the family. With these added requirements we can build much cheaper than in the States and be quite comfortable.

With the completion of next year's buildings, which adds two residences, eight residences will be provided. Twelve more are needed to accommodate those already on the China field. So far most every one has had to live a term of seven years in Chinese quarters. Though the Board, because of limited resources, was compelled to postpone many of our requests, we appreciate the fact that the building of residences for this year was not postponed. Providing residences conserves the life and energy of the missionary and is giving as surely to the cause of missions as providing buildings for institutional work. Thus supplied, the missionary can give the fullest amount of energy to the task to perform which has called him or her to cross the seas.



Famine Children at Ping Ting

For such as these Christ gave life. We are glad the church has the spirit of Christ and gave \$130,000.00 that many may not die for want of bread.

Liao Chou**WOMAN'S VILLAGE EVANGELISTIC DEPARTMENT****Nettie M. Senger**

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? . . . How beautiful are the feet of them that bring glad tidings of good things!"

On the mountain side, just before he went back to heaven, Jesus said to those who called themselves his followers: "Go ye . . . make disciples of all nations . . . lo, I am with you always, even unto the end of the world." Jesus is our "abiding Friend." He is our "Strength." He "upholds us by his right hand" and "his grace is sufficient" at all times, so who could hesitate to obey this call? And when the love of Jesus floods our lives we **must** go. Jesus calls some to the mission field, and again from that number he chooses some to go with him alone to the villages and interior places where the missionary has not yet been seen or known, to herald the story that has always moved hearts, no matter to what people it was told. On the return from every trip out this year our hearts swelled with joy to know that a few more had heard of Jesus, and of these few some are willing to believe and take down their idols.

The first great joy of the year was when I could return to this great work; and seeing the response and growth that God has wrought in the hearts of these simple, ignorant village mothers and daughters, and how he is working changes as the message is repeated, is a source of real joy that compensates for hardships of travel and "no abiding place" such as the village evangelist must experience.

This fall a station class for women was opened at Yu She, and as it was announced that the foreign teacher had come, it caused great excitement, for nothing of the kind had ever happened before. Fifteen women of the higher-class homes gathered to read, and more wanted to, but if any member of the home objects they cannot go, which too often is the case. Seven weeks were spent in classes, and they made much progress, as the women often do when given a chance to read. One woman of twenty-four gives promise of becoming a teacher and wishes to go to a woman's Bible school. She will need some financial help; we hope she may go soon. Three reflectroscope lectures were given, and one lecture by the official of the city, encouraging the women to higher standards. One certificate was awarded the young woman of twenty-four for reading and writing the phonetic script. Four weeks have been spent itinerating, and fourteen villages were reached. On these trips Bible stories were told, using pictures, and simple songs were taught and slips with the songs written were left with the people. Twelve reflectroscope lectures were delivered. The people are open and friendly, desiring to learn. Some took down idols while we were there and many want to read. Station classes are asked for in some of the villages, and will be held this spring. If more time could be spent the people would learn quickly. But first we must make short trips and get to more places, to be able to make a survey of the territory to be covered. An effort is being made to get the men in the homes to teach their women, so they can continue their reading during our absence. Pray with us for these women, who have had so little chance to know of the love of Jesus; pray that Christian homes may spring up and grow in these villages; and pray for me, that I may have strength for this work and be willing to spend and be spent in this itinerating work for mothers and daughters in China.

LIAO MEDICAL REPORT FOR YEAR ENDING 1920**Myrtle I. Pollock**

The year 1920 was ushered in with a busy house, as the influenza epidemic was in our midst. There were several very serious cases.

In February Drs. Brubaker and Yüan attended the Medical Conference at Peking,

and Mrs. Pollock the Nurses' Conference at Shanghai, returning as far as Peking. They also attended the larger part of the Medical Conference. It was while on the way to and during these conferences that we were able to attend and visit Bro. J. Homer Bright, as he lay sick with typhus fever.

Those in charge of the medical work at the beginning of the year were Drs. Brubaker and Yüan, two Chinese nurses, Mr. Yao and Miss Chang, and Mrs. Pollock.

Early in the year Mr. Yao was permitted to go, as Mr. Jung Hsi Ch'uan, one of our own local boys, had graduated from the Williams Hospital at Teh Chou, Shantung, and returned to Liao Chou to take up regular work in the Hiel Hamilton Memorial Hospital.

Though Dr. Brubaker was in charge of the work, he was gone from it a number of weeks, which time he spent at Shou Yang in medical attendance on foreigners and meanwhile dispensary work for Chinese.

May 11 Dr. Brubaker and family left Liao Chou, starting homeward on furlough. High respect was shown them by the different gatherings of the Chinese a few days previous to their going, upon which occasions pennants bearing inscriptions of esteem were presented to them.

Miss Chang accompanied Dr. Brubaker's as far as Ping Ting on her way home to be married. With Miss Chang gone, and not calling another lady nurse, whom we felt we could do without this year, our work has been at times somewhat inconvenienced though not hindered.

Dr. Yüan and Mr. Yü, the hospital evangelist, took their vacations during the month of July, and Mr. Yü brought his family from Peking with him, expecting to stay with us at least for a period of three years.

Mrs. Wang Shu took up the work of woman evangelist in Mrs. Chang's place and has given partial time to teaching the women and partial time in assisting Mrs. Pollock in the numerous duties connected with the routine hospital work. While we have had no women to express a definite desire to be taught more in the Gospel, there are many who have gone out who were able to sing some of the songs and tell who the Savior is and why he came.

Mr. Yü reports twenty-one men who have signed their names, indicating their desire for further knowledge of the Gospel. His work becomes more interesting and encouraging as he finds that about one-fifth of the patients only are not able to read. Not so with the women, as practically none are able to recognize a dozen words.

The need for a "follow-up" evangelist is felt more as we examine our yearly report of the patients, for of the above the larger number are from places quite distant from Liao Chou, or from the out-stations where frequent visits can be given and teaching done.

Statistical Report

Patients Discharged During 1920

Transferred from 1919,	22
Admitted during the year,	122
Transferred to 1921,	12
Total discharged during 1920,	132

Of these 132 patients who were admitted to the hospital there were:

Medical cases,	53
Surgical cases,	63
Opium cases,	16

Total,132

Operations, 63, all under general anæsthetic.

Numerous very minor operations, without anæsthetic, but no record of the same were kept.

Dispensary Patients

	Male	Female	Total
New cases,	1,258	213	1,471
Returns,	4,023	332	4,355
Calls on Chinese and foreigners, approximately			100
Patients seen on trips,			23
Total,			5,949

ANNUAL REPORT OF THE SWEITZER GIRLS' SCHOOL, 1920

Winnie E. Cripe

As the year opened we were nearing the close of the first semester of last school year, and had twenty-eight girls enrolled. When the school closed for the Chinese New Year vacation a number of the pupils remained in the school court, and some went out to assist in the week of evangelism. At this time the superintendent made a trip to Peking to attend the annual conference of the Chihli Shansi Educational Association. While there, in company with the other members of the Orphan Committee, we selected three girls from the Orphanage whom we brought with us as we returned, and left them in Ping Ting Chou for the spring term of school. The Liao Chou Girls' School assumed the expenses incidental to the traveling and support of one of these girls for the year. Wang Yen Fang was the one selected for this station.

During the spring term two pupils were baptized, and the term closed with an enrollment of forty-five. The class finishing the lower primary in the spring failed in their term examinations, so they were not given diplomas, but by persistent effort during the summer they were able to pass satisfactory examinations in the fall and so entered the higher primary at that time. A number of the pupils continued some study during the summer months.

During the months of March and April girls' schools were opened at both He Hsun and Yü She Hsien. At the close of the year we have, in these out-station schools, a total enrollment of thirty-nine pupils.

Perhaps the matter of chief interest during the summer months, at least to the one in charge, was the securing of teachers for the fall term, as both the former lady teachers returned to their homes in Chihli in June. Inquiry was made and correspondence carried on for several months, and only a short time before time to open school did we succeed in getting the promise of the three lady teachers needed. A third one was added the fall term, as the attendance was increasing and for the first time we were able to conduct classes in all the lower and higher primary grades. Two of the teachers were invited from Shantung and the third was Mrs. Dr. Yüan, who had taught in the school before. We were especially glad to have her with us again.

Just after our return from the Annual Conference at Shou Yang the fall term opened, Sept. 14. More furniture had to be made as we saw prospects for an increase in enrollment. A few of the old pupils did not return, but quite a few new ones were added. Our Peking orphan girl entered our school at this time and proves to be a good pupil, promising for future work. We are glad to note that many of the new pupils are from surrounding villages, and girls betrothed to young men who want their wives educated. Several of these are Christian men.

Some of the interesting things of the year are the visit of the deputation from America, visits both terms from the state inspector of schools, the way the school seems to be growing in the minds of the local people, the joyous Christmas season just passed, and the growth of the school. As the year closes we find we have enrolled seventy-four girls during the year and have fifty-nine in attendance. We feel that the girls are developing intellectually and spiritually, and pray that as they continue to come under the influence of the Gospel it may create within them a keen desire to witness for their Master.

MEN'S EVANGELISTIC REPORT FOR 1920

R. C. Flory

Herewith we record a few notes concerning the evangelistic work at Liao Chou for the year 1920.

In the December, 1919, meeting of our members the church appointed an advisory council, which was composed of four Chinese and two foreigners. Those appointed on this committee were Mr. Li, our Chinese evangelist; Dr. Yüan; Mr. Yü, evangelist at the hospital; Mr. Wang, superintendent of the boys' school; also Mr. Ernest Wampler and the writer. This committee met regularly once per month, and also had a number of called meetings to consider important business. The members of this committee took a deep interest in the work and problems of the Chinese church, and we feel that it was a very decided success. True, things did not always go as we would have had them, but it was a splendid step toward self-government in the Chinese church; and how shall we ever obtain a self-governing Chinese church without allowing them to assume some responsibility and learn to walk by trying? Bro. Wampler and myself endeavored to recognize the Chinese members as on an equality with ourselves in speaking and voting power. Ours was the opportunity in our coöperation to counsel, to direct and train these Chinese brethren in the art of church government. Because of the church being thus represented in her government we feel that she has taken on new life, which we pray may continue to grow and eventually develop into an indigenous church.

From May 24 to May 30 an inquirers' study class was conducted and twenty-two inquirers were taught the fundamental truths of the Christian life. May 29 twenty-one souls entered the door of the church by baptism. Of these, twelve were school-boys, two men, five women, and two schoolgirls.

From Oct. 31 to Nov. 6 an inquirers' class was conducted. Twenty men attended and were given instruction to prepare them for entering the church. Nov. 6 eight men and eight schoolboys were baptized. About eighty per cent of those attending the inquirers' classes during the year were from our out-stations.

Out-station and itinerating work was done as follows:

Jan. 19 to 22 a trip was made to Ho Shun.

From Feb. 3 to 7 Pastor Li and myself did itinerating at Han T'ou and the surrounding villages.

April 6 to 14 Bro. Ernest Wampler, Pastor Li, Wang Shu and myself made a trip to Yü She, Chin Chou, Wu Shang and other places. We used our stereopticon and gave illustrated lectures on the life of Christ. Several thousand people heard the saving Gospel. Much interest was shown. Even the gentry and the officials came and gave good attention.

April 22 to 29 Wang Shu and I made an itinerating trip north, visiting Ho Shun and twelve villages.

May 18 to 22 Wang Shu and I made an itinerating trip south and east, visiting T'ung Yü, Ma T'ien, Che Ts'un and Ssu Ping. This was our first trip into this territory. The people listened to the doctrine with much interest and bought many Gospels.

June 8 to 10 Li Yu Hsi, who had just returned from the Bible School, accompanied me in a trip to Ch'ang Ch'eng and to Yu She.

June 21 to 23 Bro. Ernest Wampler and I, with Li Yu Hsi, went to Ma T'ien, where we rented a room in an inn and stationed Li Yu Hsi there as evangelist to open up out-station work. The work at this place up to the end of the year made a wonderful development. Over fifty inquirers have been enrolled, and five came to Liao and attended our inquirers' class held here from Oct. 31 to Nov. 6. A village twenty li east of Ma T'ien has requested Li Yu Hsi to come and preach to them twice per month, offering to furnish a three chien room and also the benches necessary for the meetings. Of the inquirers reported, twenty have put away their idols.

June 25 to 26 a trip was made to Ho Shun.

July 17 to 19 we made a trip to Ma T'ien from our summer camp.

Aug. 7 to 9 we made a visit to Yu She, to visit and encourage several of our larger schoolboys who were preaching there and in villages.

Aug. 22 we visited Ch'ang Ch'eng.

Oct. 4 to 12 Li Yu Hsi and I made an itinerating trip to Ma T'ien, Shih Hsien, Li Ch'eng, Shang Yuan and Hung Hsui. Here we found a large, needy field. The China Inland Mission has opened out-station work on a small scale at Shang Yuan, and also east of there at a village called Hsia Yao.

Oct. 15 we made a visit to Ch'ang Ch'eng.

Nov. 9-11 we made a trip to Ho Shun to look after the work.

Nov. 19 Pastor Li and I went to Ch'ang Ch'eng, where there was a big fair. There were hundreds of people and several meetings were conducted each day. I returned the second day, but Pastor Li remained and assisted Lien Hsien Sheng for several days.

Nov. 27 to 30 we made a trip to Yu She and held several meetings.

Total number of days spent in out-station and itinerating work, sixty-five. This has been an encouraging year for the out-station work. Although it is not all that we desire, it is growing. Five men from Yu She were baptized this autumn, and a number of inquirers are in preparation at our other out-stations. During the year we made four trips to each of our out-stations. We feel that even more visits than this should be made in order to keep in close touch with and to encourage the out-station work.

During the summer we employed some of our schoolboys to assist in out-station work and also in itinerating. Two groups, four in a group, including a teacher, spent about two months in preaching in villages and in selling Gospels. During the year about six thousand Gospels were sold, and thousands of tracts distributed.

Pastor Li has done most of the preaching at our regular Sunday meetings, has acted as superintendent of the Sunday-school and conducted a teachers' training class on Friday evenings. He also has done good work in visiting the gentry of the city, and has done some village work in the villages near by.

The visit of Brethren Yoder, Williams and Harnly from Oct. 30 to Nov. 9 lent a special impetus to our work. We pray that their visit in our midst may help us to draw nearer to each other and to our Master, and thus in the future be able to do more and better work in the cause for which we have enlisted.

YEARLY REPORT OF THE WOMEN'S WORK FOR 1920

Anna Hutchison

As we turn the last page of the old year and take a backward glance ere we enter upon the new, our hearts are filled with gratitude for the opportunities and blessings that have been ours throughout the year. All too many have been the mistakes and weaknesses, and not a few have been the problems and discouragements, but this, our first year of second term of service on the field, has been, we feel, the best year since we have been in China.

With the acquiring of a difficult language, learning the people and their customs, studying methods and means of work, and adjusting one's self to conditions in general, it seems that one is scarcely more than ready for work in good earnest at the close of the first term on the field. But after a furlough, with privileges of church and home associations, with further school privileges, and an opportunity of a look at the field from a distance, we come back with a new vision, a renewed ambition and a deeper consecration for real service. Then, with a workable knowledge of the language, a general acquaintance with the people, and some knowledge of their customs and of methods of work, one can enter upon the work in a new spirit, with less uphill pull, and should rightly accomplish more and make fewer mistakes. Of this we are sure, our opportunities have been more and greater, the people in general

have been more open, our love for them has been deeper, and our joy in service sweeter.

As we review the year's work in a general way we note that the time has been occupied in visiting and teaching in the city homes, in teaching in the near villages, and in school work. We have had as helpers in the work two Bible women, but not until this fall were we able to secure one with any special training or experience. In September we were happy to secure a Christian Bible woman, Mrs. Liu, of Pao Ting Fu, who had graduated from the grades in the mission school there and since had had five years' training in teaching.

This year is my first experience in opening up school work for the women. Had two sessions of two months each, one in the spring and one during the closing two months of the year. Mrs. Liu, our new Bible woman, was of invaluable help during this last session. At these sessions twenty-four were enrolled last spring and thirty-two this fall. We need to open and limit the time according to the seasons when the women have least to do in the homes. The time between these sessions being long, we aim to keep up one lesson of reading each week in the homes, in order to maintain interest and prevent their forgetting too much.

Others also who cannot attend the school sessions are listed as readers in the home, and each week one or more lessons given, with the accompanying teaching. Our policy calls for every Christian to be able to read the Bible, for an ignorant church can never be a strong or influential church.

Throughout the year our women and girls have been going out into practical teaching in the homes on Sunday afternoons.

As the Christmas season drew near some of our women helped in visiting some forty homes of poor people of the city, and inquiring into their special needs, so that a gift of food or clothing might be made to them on Christmas day, from the church's Christmas offering.

On Christmas day the women and girls gave a nice little program of songs, Scripture memorizing and appropriate talks. They are fast realizing and learning to appreciate Christmas as the most joyful and blessed day of the year.

While the deputation were here during our first week of the fall session of our Women's School, they each, Brethren Williams, Yoder and Harnly, gave, through an interpreter, an appreciated talk to our women in women's chapel.

Last spring, in May, five women were baptized into the church, and we feel are living faithful Christian lives according to their knowledge and privileges. This is the joy and blessing of the work, and the final aim of all our efforts, though there remains a large work to follow, that of training into strong Christian character and beautiful, useful womanhood. And sometimes we feel like exclaiming, "Who is sufficient for these things?" But "our sufficiency is of God."

Shou Yang

REPORT OF WOMEN'S WORK

Mary Schaeffer

Word comes that reports are due, and we stop to review the work of the past year. We wish that we could say that numbers have been added to the church, but such is not the case. We are new in the work and there has never been very much done among the women of this place. Many homes have been visited in the city and in the surrounding villages. In one of the villages a home opened its doors for regular services and called the neighbors in to hear the Gospel. Our Bible woman comes from this place and is much respected by the people. She has never had any special training, but she is doing good work and we hope much from her. Some of the women are interested in learning to read, either the phonetic script or the character. There are those who really want to learn the Gospel; some want to be friendly but are afraid of being mocked by their friends if they listen to the Gospel. At the Christmas season some from a distance were given a meal at the church, and have

been told since they went back that as they have eaten in the foreign compound they must follow the foreigners; that there is no more hope for them. Many fear persecution, though they admit that the life of Jesus might help them. There are young women in the homes, who would gladly listen, but are hindered by their mothers-in-law. The young are more open than the old because the Boxer year is history rather than reality to the younger ones. Will the spirit of fear ever leave those who saw some of the crimes of that year? Our greatest hindrance is the low standard of morality which the people of this city have.

The work is slow, but surely the Word sown must bring forth fruit, and the lives of those who have lived and died for Jesus will have their influence. Persecution will come to those who step out, but we believe it will make them all the stronger. Pray that the Holy Spirit will come into their hearts and open up their eyes to see what Jesus does for them.

GIRLS' SCHOOL, 1920

V. Grace Clapper

During the spring term of 1920, which was the latter half of our first school year at this place, the enrollment was thirty-three, only thirty of whom were in regular attendance. Because our quarters are so small we are compelled to take in a number of day pupils or turn them away. When we turn away a dirty-faced, poorly-clothed child we never know what opportunities we are losing. Who can tell what possibilities are hidden behind such rough exteriors? Results are so much more satisfactory if we can keep a pupil at school day and night, instead of allowing her to return home to sleep. Because of this fact we feel that we have become somewhat skilled in the packing industry. When we first opened school here a "kang" (brick bed) on which four girls slept was considered "filled up," and how our school could grow in such a tight place was an unsolved problem. During the summer vacation we discovered a corner where another kang could be built, and even though our court retained its original size, we could nevertheless take in four more girls. When we reopened school, Sept. 11, they kept coming and coming, and we couldn't turn them away, and five girls were put on one bed, and when each one was again "filled up" the girls were still coming. The kang was measured again, and it was found that



Indeed we are the witnesses of our Lord when we bring food to these hungry, homeless and perhaps parentless children.

The mission school brings the knowledge of him who has sent us.

six girls could sleep on a kang. Two rooms of ordinary size have two kang's each, with six pupils on a kang, making a total of twenty-four pupils in two rooms. Can our boarding schools at home beat that? The enrollment during the fall term was forty-eight, and if in the meantime we discover that eight girls can sleep on a kang, we hope to have an enrollment of fifty-eight in the fall of 1921. Notwithstanding this overcrowded condition the general health of the school has been good.

We appreciated so much the visit of our brethren from America in November. Bro. Williams talked to the girls in one of their morning chapel exercises, which was a rare treat for them. They felt highly honored to be thus addressed by a "Wai Gwo Ren" (foreigner) in one of their own services.

On Christmas eve they made their first attempt at rendering a Christmas program, after which each girl was given the usual Christmas treat and a beautifully-dressed rag doll, compliments of the Walnut Grove Sunday-school, Johnstown, Pa., and a happier bunch of girls I never saw. They were too happy to sleep, so at 1:30 A. M., wrapped in their bed-clothing to shut out the cold, they came forth from their rooms and began singing their Christmas carols. They sang from the depths of their hearts, and with the clear, beautiful moonlight as a background, made a most impressive scene. On Christmas day two of these singers decided to become followers of him whose advent had thus filled their hearts with joy. Pray that the lives of these two girls may be as leaven, which may permeate and influence the lives of every one of their schoolmates.

BOYS' SCHOOL REPORT, 1920

B. M. Flory

1. Teachers.

During the first half of the year two teachers were employed in the school—one giving full time to teaching, the other acting as teacher and steward. During the last half year two teachers gave full time in the classroom, while the steward taught two hours per day in addition to keeping the accounts. The teachers are deeply interested in the growth and outlook of the school and are working hard to achieve the greatest results. The spirit of coöperation is good and they enjoy the confidence of the pupils.

2. Enrollment.

Thirty-five boys were enrolled during the first half. After the summer vacation the enrollment was increased to sixty, who were regular in attendance during the fall term. In the examinations the boys were successful in general. Many made excellent grades, while seven failed in the average. Several of these were asked not to return, as the teachers were agreed that they were mentally unable to make the grades, and the school has not prepared special courses for such pupils.

3. Student Spirit.

Although the boys are below fifteen years of age there are many who show ability for leadership. Upon suggestion they organized and raised three dollars with which they bought a beautiful pennant and presented it to the board's deputation at the time of their visit to Shou Yang. Later they organized an athletic association and raised eighteen dollars, giving half themselves, to buy athletic goods. The school prepared a basketball and football court, and the field is a scene of great activity after school hours. Much interest is shown in the Bible in the classroom, chapel and Sunday-school. A spirit of helpfulness exists, the Bible being used, as they are able to interpret it, as the Rule Book for settling disputes. A request has already been made that a Y. M. C. A. be organized, with regular weekly meetings.

4. Added Equipment.

Seven new sleeping rooms were made available at the opening of the fall term by renovating the old cow stable at the rear of the court during the summer. The assembly room was made larger and more commodious. New lamps, dining-room

tables and benches were added. The new bathhouse, with pool, attracted special attention and was enjoyed by both teachers and pupils.

5. Conclusion.

That the citizens of this community are interested in education is shown somewhat, in that the school received about four hundred dollars receipts during the year. This amounts to more than one-fourth the entire budget for the year. The fees will be increased this year. The outlook for the school is very bright. Many have been refused admittance because we can accommodate only sixty. With accommodations provided the enrollment can be increased by tens and twenties with an excellent type of boys coming from worthy homes. Our great need is a larger school building and court, and in order that this opportunity may not be lost it is important that we build in the near future. The student and faculty organization at home has been asked to supply this need. We have confidence that the funds will be forthcoming and that many strong men may be trained for God's service.

MEN'S EVANGELISTIC WORK, 1920

Walter J. Heisey

Notwithstanding the famine cries and the cry of the high cost of living, the year's work at Shou Yang has been most delightful. Just after the New Year the department was successful in securing the assistance of Mr. Wu Hua Hsing, who has been working faithfully throughout the year. He not only takes his place in the preaching, but is an invaluable aid in planning the work and helping to understand some of the problems involved in preaching among the Chinese people.

Another improvement, which has added to the joy of the evangelistic department this year, is the repair work done to the chapel. At the beginning of the year we held all of our services in the old chapel, which was much too small and inconvenient to accommodate the work. During the summer we remodeled an old Chinese store and dyeyard. This work was completed and the building ready to enter early in September, just at the time of our mission meeting and the much-appreciated visit from Brethren Williams, Yoder and Harnly. With this newly-repaired chapel in which to have our worship, the attendance began to increase, so that at this writing the building is already too small to accommodate the people who attend. The seating capacity is nearly two hundred and fifty.

It was our happy privilege during the mission meeting to receive our first two Chinese converts at Shou Yang by baptism. These two brethren, Mr. Kuo and Mr. Huo, are taking their place in the Christian church very joyfully and are proving very valuable help to the work. Mr. Kuo is teaching in the boys' school, while Mr. Huo continues his business. He has been helping recently in the purchase and delivery of grain for the famine sufferers.

Not the least among the encouraging phases of the work is the revival, to some extent, of the interest among some of the pre-Boxer converts and enquirers. It has been twenty years since the terrible Boxer persecution, but the fear of a recurrence of that cruelty, or something similar, has not left the minds and hearts of the people. This is a problem which must constantly be met and handled in the evangelistic departments. We are thankful to find its hold gradually lessening as the people become more enlightened.

In a community where for any reason a church has been forced to close up its work, there are always a few people, at least, who have a desire and longing to see the work revived. This is a situation which we find at Shou Yang. There are quite a few people who have either been baptized members or who were enquirers, who have gotten cold, but in whose hearts there is still a longing desire to have a renewed fellowship with Christ. In one community near Shou Yang there are some twenty such people. We are planning as soon as possible to open an out-station for them in their own village.

With all of the encouragement there are a few things which constantly come

and would if possible tend to discourage us in our work. But these if rightly seen only drive us closer to the Father. In a heathen country, where one is surrounded by superstition and idol worship, one needs constantly to keep in close fellowship with the Father, lest by any means the faith and Christian experience of one's own life be snatched away by the devil. We are all creatures who need constant power and inspiration. This we get through daily prayers and constant fellowship with faithful Chinese Christians.

OUR FIRST YEAR IN CHINA

Dr. and Mrs. D. L. Horning

One year ago, the 25th of last January, we arrived in Peking and two days later began the study of the Chinese language, which was continued without interruption until the middle of June, save for a few minor illnesses and two short vacations.

Six months of our language completed, we boarded a well-crowded train for Ping Ting Chou, where we spent a few days acquainting ourselves with the work, and then moved on seventy miles by donkey to Liao Chou. Here we were to care for the missionaries in case of emergency and continue our language study. On the evening of the second day of our trip we were met by Bro. Raymond Flory, who accompanied us the remainder of our three days' journey.

As we neared Liao, members of the mission family with the school children came out to welcome us. We lived in the home of Bro. N. A. Seese, as he and family were then at the coast. We took our meals with the Flory family, and when they, on account of the heat and for a little rest, went to the mountains, ten miles distant, we, with our language teacher, accompanied them. In the mountains, with our mat tents pitched among the pines and not far from a large spring, we resumed our studies. We returned to the city after several weeks, much refreshed.

As the time for our annual mission meeting drew near we again mounted our donkeys, and after three days' trip arrived at Ping Ting. It is only two hours' ride from here to Shou Yang, where the conference was held. After the conference and the arrival of a little son in the home of M. M. Myers we turned our faces toward the Language School at Peking. Here we have been with the exception of a call to Ping Ting to help care for little Henry King Oberholtzer, who had been stricken with cerebro-spinal meningitis.

Thus our first year of the language has been completed and we begin with the second. Will you pray with us that God may give us strength to do better work for him?

The report of our South China work will appear in a later issue of the Visitor.

ANNUAL STATISTICAL REPORT, 1920

Stations

	For'n		Chin. Evan.		Chin. Educ.		Chin. Medic.		Colporteurs	Out-stations	Schools	Hosp. & Dispensaries	Estimated Population of the Territory
	Men	Women	Men	Women	Men	Women	Men	Women					
Ping Ting Hsien,	6	12	9	4	15	4	2	..	4	6	8	1	600,000
Liao Chou,	3	7	..	3	13	3	..	..	4	4	6	1	400,000
Shou Yang,	3	5	2	1	4	1	..	..	1	1	2	..	196,000
Language School,	2	4	..	..	..	..	..	..	..	..	..	..	..
Totals,	14	28	11	8	32	8	4	..	5	11	16	2	1,196,000

Church, 1920

	Org. Churches	Min., Chinese	Deacons, Chinese	Councils	Love Feasts	Membership Jan. 1, 1920	Baptisms	Rec'd by Letter	Dismissed by Letter	Disowned	Deaths	Mem'ship, Dec. 31, 1920
Ping Ting Hsien,	1	1	..	4	1	208	33	..	..	..	1	250
Liao Chou,	1	1	..	8	2	105	37	..	..	..	2	140
Shou Yang, .....	..	1	..	..	..	7	2	..	..	..	..	11
Totals,	2	3	..	12	3	320	72	2	..	..	3	401

Sunday School, 1920

	Org. Schools	Evergreen Schools	Total Offerings	Teach. & Officers	Ave. Attendance	Baptisms	Teach. Meetings
Ping Ting Hsien,	1	1	\$13.98	32	261	20	Yes
Liao Chou,	1	1	15.50	..	..	37	Yes
Shou Yang, .....	..	..	..	..	..	..	..
Totals,	2	2	\$29.48	32	261	57	..

Medical, 1920

	Foreign Physicians	Chinese Physicians	Foreign Nurses	Chinese Nurses	In-patients	*Operations			Dispensary			Local Contributions	
						Gen. Anæsthetic	Local Anæsthetic	Without Anæsthetic	First Visit	Return Visit	Calls in Homes		Out-Sta. Opium Refug's
Ping Ting Hsien,	1	..	2	1	342	..	..	..	2,530	5,914	140	..	\$2,065.76
Liao Chou,	1	1	1	1	132	63	..	..	1,471	4,355	100	..	5.00
Shou Yang, .....	..	..	..	..	..	..	..	..	..	..	..	..	..
Totals,	2	1	3	2	474	..	..	..	4,001	10,269	240	..	\$2,565.76

*Ping Ting, Total operations, 285.

Boarding Schools, 1920

	No. Pupils	No. Christians	Grades	No. Teachers	Religious Instruc.
Ping Ting Boys' School,	109	22	**	7	Yes
Ping Ting Girls' School,	80	22	**	5	Yes
Liao Chou Boys' School,	180	**	**	..	Yes
Liao Chou Girls' School,	60	9	**	4	Yes
Shou Yang Boys' School,	60	..	4	3	Yes
Shou Yang Girls' School,	48	..	2	2	Yes
Totals,	637	..	..	29	..

* Failed to give number. ** All grades.

Village Schools, 1920

	No. Pupils	No. Christians	Grades	No. Teachers	Religious Instruc.
Ch'ang Ch'eng Boys' School,	20	..	4	1	Yes
Ho Hsun Boys' School,	40	2	4	2	Yes
Ho Hsun Girls' School,	11	..	4	1	Yes
Kao Lao Boys' School,	20	2	4	1	Yes
Kao Lao Girls' School,	23	..	4	1	Yes
Le Ping Boys' School,	16	..	4	1	Yes
Luan Liu Boys' School,	40	..	4	1	Yes
Luan Liu Girls' School,	40	..	4	1	Yes
Yü Hsien Boys' School,	30	2	4	2	Yes
Yü She Hsien Girls' School,	28	1	4	1	Yes
Yü She Hsien Boys' School,	108	4	4	2	Yes
Totals,	376	11	4	14	Yes

Bible School, 1920, Opened Fall Term

Number of pupils, 18. Number of teachers, 2.



N. V. Salunki, the Native Minister at Jalalpor. His Wife Benabai, and Three Children, Alfred, Arthur and Wimilla, Enjoy Their Christian Home

FULL REPORT OF THE INDIA MISSION FOR 1920

I. General Reports

FORWARD.—A. T. Hoffert

Sister Ida C. Shumaker struck a note at the beginning of her report, which I believe has been the earnest effort of every missionary during the past year—"Go forward!" This part of her report is in place here:

"On the first Sunday of the New Year, 1920, our minister, Bro. N. V. Solanki, gave us a splendid sermon on the keynote of our year's work—"Go forward!" Along every line of the various activities here we have made a desperate effort to 'Go forward,' even when the way seemed closed. We remembered that 'when the soles of the feet of the priests . . . shall rest in the waters . . . the waters shall be cut off' (Joshua 3: 13). We 'must move on as if the way were open, believing that it would open.' We must go forward in duty, even though we can see no way by which we can go forward."

The reports of the different missionaries have been grouped around various lines of work. It is hoped by this arrangement that the reader will get with ease a grasp of the lines of work receiving emphasis on the field and the progress that has been made at the various stations along these avenues of activity.

For most of the year our missionary force consisted of twenty-five workers, who have been on the field for a period of three or more years, and twenty-one workers who have been here for less than three years. When these latter become experienced workers, the efficiency of our missionary force will be almost doubled. The health of the new workers has been good and their progress in learning the language most commendable.

Early in the year those who went on furlough included Brother and Sister Stover, and two children; Brother and Sister Pittenger and three children; Drs. Cottrell, and Sisters B. Mary Royer and Goldie Swartz. Those returning from furlough included at beginning of the year, Bro. D. J. Lichty, Brother and Sister Q. A. Holsopple and two children, Brother and Sister D. L. Forney and daughter, and Sister Sadie J. Miller. Near the close of the year Brother and Sister Blough returned from furlough. Brother and Sister Forney, after their extended stay in the home land, have done

splendidly in getting the use of the language and becoming adjusted to the work again.

Before the close of the year the India Mission was hoping the visiting brethren, consisting of Elders J. H. B. Williams and J. J. Yoder, of the General Mission Board, and Dr. H. J. Harnly, of McPherson College, would reach India in time to spend Christmas with us. In this we were disappointed. Hence, it remains for the 1921 report to tell of the inspiration, encouragement and help this splendid delegation has been to the India mission during the early months of 1921.

Vada

WORK OF 1920.—H. P. and Kathryn B. Garner

According to Mark 6: 30-31, the disciples made a report to Jesus of the work they had done. We, too, are continually going out to see what our workers are doing and expecting reports from them, and so it is that those who have sent us out look from year to year for a report of the work we have done during the year.

During the latter part of January our Marathi District Meeting was held at Ahwa, and Bro. Garner with a number of Indian men attended. At the close of this meeting, he, as a representative from our mission, attended a conference of leper asylum superintendents, doctors and other workers. We have not as yet an asylum in our mission, but expect to have the oversight of one at Palghar as soon as the buildings can be erected. A printed report of the findings of the conference will be quite a help in starting out in this enterprise.

At the end of the hot season, when the language school closed at Mahableshtar, we were very pleased to welcome into our family Bro. Shull's, Bro. Hollenberg's, and Sister Brown. While this increased household duties and somewhat crowded us, we much appreciate the association of these good people in our home. During the rains, when it is difficult to get out, it is rather pleasant to have some associates at home.

During the latter part of September we spent two weeks at Lonavla. Here on the mountain, although not high, we found quite a nice place for rest and enjoyed it very much. Then in November it was our first privilege to see work in other missions. We spent from Friday until Monday with Mr. Henry Fairbanks, of the American Marathi Mission (Congregational Church) at Ahmednagar. This visit we feel was quite valuable.

The use of the Ford for one year has proved beyond a question its efficiency as a mission agent. And if the donors could but hear the words of appreciation spoken by those at the station, as well as other missionaries who have visited us, they would feel amply repaid for the money appropriated. Looking after building work a mile from home could not have been carried on as it should have been during the hot season had it not been for "Henry." The railway has been brought at least five hours nearer. Dahanu is but three hours distant. We can drink an early morning tea and go to Bombay and do three or four hours' shopping and return home in time for dinner in the evening. It is not only a time saver, but we think it is cheaper in the actual outlay of money. The car is used at mission expense only for mission work. If private business is done, or pleasure trips are taken, the expense of the trip is borne by those who go. This is arrived at by having fixed a rate per mile for the use of the machine.

The budget for the mission for 1920 was just double that of 1919, but I dare say that the work of the treasurer was more than doubled. The arranging for and sending out of \$150,000, or nearly rupees five hundred thousand in small checks and keeping these accounts is not a small job. And although it required some late and early hours to get all done, it was a pleasure to serve the mission in this capacity. Exchange at the beginning of the year was a very little above the two rupee mark and fluctuated considerably until about the first of August, when it began to rise—first gradually, but later in great leaps and bounds, until it had gone over the four rupee mark. This was about one-third better than the pre-war rate. This will help

to pay back to the Board some that was required to make up losses the forepart of the year. We are again indebted to the secretary of the Bombay Tract and Book Society for selling our drafts. This they do at a commission of one rupee for one hundred dollars. We are also indebted to the Home Board for allowing us the normal rate of exchange on our budget, and they making up the deficit.

We are all looking forward with pleasure when Bro. L. A. Blickenstaff will be with us and take up this end of the work.

(The Blickenstaff family arrived safely on April 1, 1921.)

Dahanu

A BUSY YEAR.—H. L. Alley

In the early part of the year the work of this station was left in the hands of ourselves and Sister Ebbert. Bro. Pittenger and family and Sisters Royer and Swartz sailed for the homeland and Dr. Nickey went to Bulsar, where she could better meet the medical needs of the entire mission in the absence of Drs. Cottrell. Sister Ebbert also went to Landour for several months' rest during the hot season, while we continued the work alone. Sister Alley did what she could for the sick who came after the doctor had gone. This, with caring for the girls' boarding in the absence of Sister Ebbert, and looking after the duties of the home, made her first hot season on the plains a busy one. Caring for the boys' boarding, the village schools and the small Christian community here, together with the general work on the compound, filled each day with work and new experience for me.

In June Sisters Blickenstaff and Brumbaugh and Brother and Sister Butterbaugh with their three children came to Dahanu for language study. I also spent some time studying and passed my second examination in November. With her added household duties, Sister Alley was not able to study regularly, and so did not appear for her second examination.

We are grateful to our Heavenly Father for the health and strength given during the year to perform the many and various tasks, as we seemed Spirit led.

Ahwa

GENERAL.—Adam Ebey

This has been another year of lights and shadows, but we are thankful that the shadows did not prevail over the lights. There are more births than deaths, and fewer people who were continually hungry. People who are willing to work got along very well. Work was plentiful. Crops were fairly good.

The mission owns no land here. It cannot be bought. It belongs to the native chiefs, or kings, and is held in trust for them by the British raj. We pay four dollars a year rent to the native king for the use of many acres. Hay we get for the cutting; firewood for the getting. Most of the timber we use for building is given to us free.

It is twenty-four miles to the railway station. The road winds up and down and about the hills. A new road is being surveyed. This will make the distance less, and will cut out a number of the grades. Arrangements are being made to have telephone service. The rivers are being surveyed, looking forward to the use of water power.

Ten villages are partly occupied at present. One hundred and thirty are unoccupied. The heavy work at the bungalow, that never ceases, keeps the missionaries tied up. They cannot get out into the villages to look after the schools. They cannot do much evangelistic work. This is not as we desire it to be, but we cannot help it at present.

Bulsar

MANY CHANGES SEEN.—A. W. Ross

During the time that we have been at Bulsar we have seen many changes, both within the Christian community and within the non-Christian communities around us.

The people are rapidly breaking away from their old ways and adopting the more advance ways of the west. Along with the demand for freedom from the foreign yoke comes also the strong appeal for removing the fetters from the many millions of downtrodden within the land. Recently I met a caste man who was taken severely to task by his own people for admitting outcastes into his school, and now he has given up the work he was doing and devoting his time to helping the needy. The backward classes are waking up to their rights, and larger numbers are seen in the schools and in public places.

The unrest around us naturally has its influence on the Christian people also, and the missionary in his dealings with the Christian people must be all the more careful to respect the national aspirations that influence them.

The relation of the mission to the surrounding communities has taken on a more favorable coloring. Many prejudices have been removed, and our community now enjoys a much more friendly relationship with others.

The economic status of the community is gradually becoming stronger. Some who were constantly requiring help are now able to manage for themselves. More have their own houses and some more have land on which to build. Some make their living by carting, while others have dairy cows and are doing well. Others are employed on the railroad, Bulsar being the first division center after leaving Bombay, and it is usually possible for anyone out of employment to get work here. This makes more demand for rent rooms than the mission has been able to supply. However, the moral and social surroundings growing up around us as a result of the enlarging of the railroad center have created some problems which are most difficult to grapple with, and which are not to the interests of our Indian Christian community.

Jalalpor, Navsari Station

PART OF YEAR.—D. L. Forney

The report of the work for this station is necessarily brief. Having arrived at the station April 5 we can report from our own observation or experience for only a part of the year.

The work was just recovering from the shock of a severe conflict between the high-caste people of the village and the mission, in connection with the school authorities concerning the attendance of some Christian boys who were sent in from various stations to complete a course of study assigned them. The matter was finally referred to government and the decision rendered favoring the Christians and all classes attending government schools. While the decision was all that could be desired on the part of Christians, the feelings engendered will longer survive.

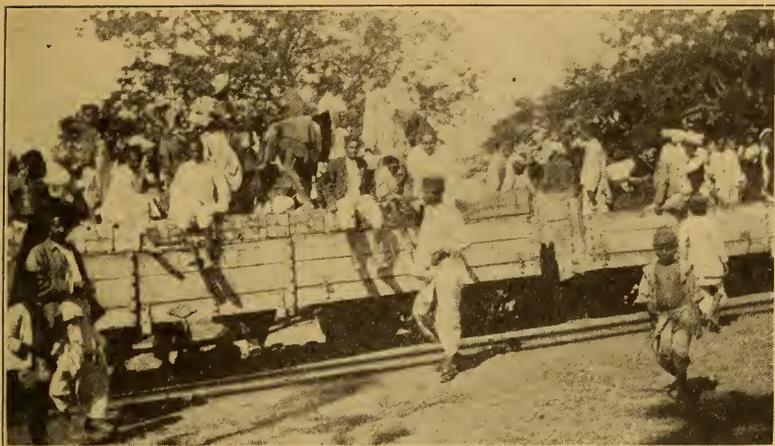
We found Sister Shumaker in charge of the work, having passed through the trying conditions referred to above. It soon became apparent that she must have a rest and change or suffer a complete breakdown. So, early in May, she arranged to go to Landour, whither other workers had already gone for needed rest. Our daughter Lucile had accompanied other children to the same station to pursue her work in school.

Wife and I found language study a necessary part of our program, along with general supervision of building operations then in progress and other usual work in mission stations. Getting acquainted with and becoming adjusted to the work and changed conditions after years of absence requires time. Under these conditions we found our Indian minister, Bro. Naranji Valji, very helpful.

Vali and Anklesvar

AN UNUSUAL YEAR.—S. Ira Arnold

The year has been an unusual one for us. We had lived at Vali for the past four years. There we had started the boarding school and erected the building; there we had passed through the famine of 1919-20; there we had passed through



Off for a Pilgrimage in Raj Pipla State

the siege of influenza that had wrought havoc in most every country on the globe; there we had made a row of thirty little graves, of victims of Indian diseases, from the baby home and village; there we had buried our own little boy, and thus established a spot most dear to us, which, we hope, will preach silent sermons to those who pass; there we had worked and learned to love the people, but our time had come to leave.

Bro. Holsopple and family and Bro. Lichty were to sail for India, landing perhaps in December of 1919. The committee had located the Holsopples at Vali, and we were to go to Anklesvar to make a home for Bro. Lichty after the Stovers left for America. Part of our goods were hurriedly packed for moving, when a telegram announced the sickness of Frances Holsopple, contracted on the ship. They were taken to Dahanu to the doctor and we awaited results.

By the time we were able to come to Vali, the influenza had broken out at Anklesvar and we thought it not wise to move, lest we also become exposed. Hence our visit to Vyara and Ahwa and some time spent in the new bungalow at Umalla, and we ourselves came down with the disease.

Within a week or two we were able to be about again, and having been asked to go with the new Marathi missionaries to Mahableshtar, to keep house for them during their language study, we moved our goods to Anklesvar and went at once to the hill station, for the hot season. The new missionaries proved to be very congenial people, and we, having turned all responsibilities at Vali over to Bro. Holsopple, and having taken on no new responsibilities at Anklesvar, were quite free from concern about work left behind.

By June we were at Anklesvar, ready to take charge of things, as Bro. Lichty went to Landour for a much-needed rest. The purchase of a new site for an evangelistic bungalow decided the location of the girls' new school-building on the northeast corner of the old compound. Assisting in the erecting of this building, handling the funds, paying the bills, paying the teachers in the villages and keeping all of the station accounts for Bro. Lichty, has been our work during the latter part of the year. Thus it is that we have little of our own to show for the past year, but we trust that we have been a help to others, allowing them to be out in actual service, when otherwise they would have been burdened with the details of many accounts.

(The acceptable assistance rendered by Bro. Arnold's in caring for the station accounts and looking after the building of the new Girls' School, made possible our

efforts in the villages. They were also the home makers for one who was often lonely and weary. Thanks are also due to the other missionaries and workers of the station for their helpfulness on many occasions.—D. J. Lichty.)

II. Religious Activities

1. Sunday-Schools

BULSAR, PRIMARY.—Flora M. Ross

Heretofore my work in Sunday-school had been with the women, but at the opening of the year I consented to take over the Primary Sunday-school.

There are in the Christian homes about 150 children under twelve years of age. Therefore the attendance in the primary Sunday-school was from about eighty to one hundred. This included those from second grade down to infants. There are fifty-six names on the cradle roll, and some of these come to the primary Sunday-school with older brothers or sisters.

Until this year they had all been in one large class, but this year we succeeded in getting qualified teachers and dividing into three classes.

One of these teachers was a Bible School student who has had very little if any special training as teacher, but he certainly has natural ability in managing and teaching children.

VALI, PRIMARY.—Kathren R. Holsopple

Beginning with 1920 we separated the primary from the main school. This has proved very successful, making it possible for the small children to take part in the opening exercises, that otherwise was impossible. There are now ninety in this department. They have learned new songs, twenty Scripture verses, the twenty-third Psalm and part of a catechism. There are three classes which studied the first book of the India Sunday-school Union Graded course for the Primary Department. Of the fifty-eight who took the examination at the end of the year, forty-six passed. Some effort has been made to use handwork in the classes, but because of sickness, absence from the work and a lack of materials, not a great deal was accomplished. We hope for something more this year.

DAHANU, SUNDAY-SCHOOLS.—Howard L. Alley

Here on the compound, three miles away, at the Boys' Boarding, and in seven of the villages where we have school during the week, the people gather regularly for Sunday-school each Sunday. The Sunday-school here on the compound is the only one in which there is a real organization. The others consist for the most part of the teacher of the school and his family and the children who attend school during the week. We hope to reach more of these children's parents during the coming year. In some of the classes in the school on the compound the International Lessons are used. In the other classes and in our other schools a series of graded lessons are used. We are sure that the seed now being sown in the hearts of these children will yield a harvest for our Master.

AHWA, SUNDAY-SCHOOLS.—Adam Ebey

Our central Sunday-school, of course, leads. Our attendance has been about that of the preaching services. Part of the time there have been eight classes, and there should have been more, but we do not have qualified teachers. Sister Ebey has had teachers' meeting most of the year.

We had one special review. Several of the lessons were acted out by the children in a dramatic way. It is something that suits these Indian people, and was well received. There was nothing "funny," but it would hardly do in an American Sunday-school.

Our other schools have not done as well as formerly. They did not come up to our expectations.

VYARA, SUNDAY-SCHOOLS.—I. S. Long

Each village teacher has at least one Sunday-school. Two teachers are managing two each, I am glad to say. This year we used for the first time the first book of graded lesson series, consisting of interesting, easy Bible stories. The teachers and all our boarding-school children took the regular International Lessons and examinations. A large number of our boarding boys and girls, taught by Sister Long, also passed a second examination in the first book of the graded series. We had more passes than ever before in these tests, and feel well justified in granting a small cup as reward to all the village children who passed. Vyara won no medal this time, but did win ten prizes in the form of Bibles and New Testaments.

Seven of our teachers took teacher training and passed the third year examination successfully. This was Dr. Schauffler's book on the Bible.

LANDOUR, SUNDAY-SCHOOL.—Sadie J. Miller

Our Sundays were spent in quite the same manner as we would spend them at home. We attended services at the Kellogg Memorial church, where they had Sunday-school with preaching services following. But when the season closes, people begin to go down to the plains to their homes and work, taking their smaller children with them, and in many cases all their children. By October first the Sunday-school closed, as did the church services, and from that time we organized our own Sunday-school in the home. Several others joined us, and during that time our offerings amounted to over eight rupees. From November on we had our own number only, and the offerings were a total of nearly six rupees.

The first amount was donated to the St. Bernard Homes, so famous in India for the benevolent work done. These homes are not in India, but in Great Britain. The last amount was given to the temperance work of our own mission, which is being made very prominent this year.

All the children in the home studied the lessons for the All-India-Sunday-school examination, given in September. Four took the primary oral; the others the written. Two of the juniors, in the written, passed with honors and got special prizes for that. All passed with splendid marks. This examination was entirely our own, for the Kellogg Sunday-school did not make any effort with the lessons for examination. The lady who examined the written papers said: "The very best papers we have had from any part of India"—and she congratulated us on the effort.

SUNDAY-SCHOOL QUARTERLY.—I. S. Long

Our mission furnished the Sunday-school Notes for the several missions of Gujarat and Marathi, as usual. Because of the introduction of the graded lesson books several hundred fewer quarterlies were issued each time than were subscribed for in 1919, the total number for 1920 being about 1,685 for each quarter. The Hints for Teachers were most carefully prepared by Sister Alice Ebey, of Ahwa, and were much appreciated by many. In supplying these notes our mission is doing a service that is appreciated and quite worth while. The Father will see to it that his Word will not return void, but will accomplish the purpose for which it is sent forth.

2. Church Reports**VALI, CHURCH.—Q. A. Holsopple**

The Vali congregation decided to put a stone floor in the church. Money was available to purchase the stone. Local subscriptions provided funds for lime, cement and labor. The walls were decorated by putting a bit of yellow powder in whitewash, and trimmed with dark brown. This adds much to the appearance of the interior of the church.

December 26, fourteen boys of the boarding-school were received into the church by baptism.

BULSAR, CHURCH.—E. H. Eby

To develop a community consciousness round a common Friend and a common task—this is the ideal toward which we are working and praying in the Bulsar church life. The membership numbers well over two hundred. The Sunday-school enrollment is 244, including the Wankel Sunday-school. During 1920 teacher-training classes, were held, and teachers' meeting was a weekly feature, with a few exceptions. A Children's Day program was given. Sermons adapted to the needs and capacity of the children became more frequent through the year. Group prayer meetings were held in the evening during parts of the year. The baptisms numbered sixteen.

Christmas week was given over to joyous celebration. Each day or evening a program was rendered by some part of the community; e. g., Christmas program by the Sunday-school; a program and sports by the day-school; a program in behalf of child welfare; and a temperance program by the local temperance society. Then a day was given to community recreation. Nearly every Christian in the neighborhood, with many friends from outside, altogether a crowd of 350 Christians went to the sea-side for sports and a community dinner. It was a memorable event and much enjoyed.

These are some of the things toward which we are striving. We leave unrecorded the petty quarrels and misunderstandings, the childish jealousies, the violation of community and Christian standards incident to the church life in a non-Christian land. Christian character is in the making, and we are thankful for every mark of progress.

Bulsar, Church (English).—E. H. Eby

There is a considerable English-speaking population in Bulsar, due to the fact that this is a large railway division point. There is no resident chaplain, and the visits of the itinerant railway chaplain are not frequent.

With a view to extending a hand of helpfulness to the railway community and to all the English-speaking people we hold services in English each Sunday evening, preceded by an English Sunday-school, to which come a number of children, both railway and missionary children.

During 1920 these services gave an avenue of service to the young missionaries who were here studying language. Their help was much appreciated and we hope they, too, were benefited by the effort.

ANKLESVAR, CHURCH.—D. J. Lichty

As compared with other years, the decrease in baptisms is a noticeable feature of our statistical report this year. This we very much regret. Indeed, had we not the assurance of our Great Leader that the kingdom cometh not necessarily by observation, we might rightly become very discouraged.

Without trying to shift the responsibility for this condition from our own shoulders it is worthy of our consideration to note that other causes enter into the question. Up to date between seven and eight hundred Bhils of this and adjoining talukas have been baptized. They reside in many villages, and these are scattered over a large area of country. Several hundred of them are without pastoral care. While in many instances they have made spiritual progress, most of them have not progressed far enough in their Christian experience to commend their religion to those who are their neighbors. So it is obvious that with our limited resources we should not forsake or neglect these in order to extend the area of our field of operations.

VYARA, CHURCH.—I. S. Long

We have had a quiet year. There was not as much enthusiasm and momentum amongst either teachers or laity as one longs to see. Some of this laxity is due to the little time the missionary was able to spend with the members in the villages. Some indifference is due to the inability of our teachers, even if they were ever so zealous, to give out real soul food to the village Christians. For what work was done I cheerfully give the credit to our leading Indian evangelists, who oversee the work of the several teachers under their charge. During the year, 127, mostly school children, were baptized.

AHWA, CHURCH.—Adam Ebey

The church has grown in numbers about thirty per cent. We think we have grown more than that spiritually. There is, however, still room for growth. Our members who live at Ahwa are very regular in attending Sunday-school and preaching services. The average for the year has been over 163. This is good for a membership of less than one hundred, as it was until near the close of the year. We have an Indian preacher. He has taken some of the Sunday work. No Christians died during 1920.

A marked feature of the work here is that most of the people who become Christians have come from Surgana, a small native state to the south, where the king is notorious for his cruel treatment of his subjects. Many of them run away. Some come here to visit relatives, hear the Word, remain, and finally become Christians.

DAHANU, CHURCH.—H. L. Alley

The church here has made a net gain of twenty-five during the year. Of these, nineteen were baptized, one was received on his former baptism, and the rest were received by letter. Those baptized were for the most part either children of our boarding-schools or workers who had come to us from other missions and now expect to stay with us permanently. The church met each Sunday for Sunday-school and preaching service. One love feast was held, two council meetings, and a number of other meetings. Our Indian minister did a considerable part of the preaching during the year. More money was freely given by the church for the extension of the kingdom than in previous years. We take courage and press on.

VADA, CHURCH.—H. P. Garner

We have held regular Sunday-school and preaching services each Sunday throughout the year, as well as a midweek prayer meeting. On Sunday evening it is our custom to go out to some village and preach. We have also had several special meetings of spiritual uplift during the year, and several temperance meetings, to which the village people were given a special invitation, and they also spoke on the program. Our church business meetings were held as seemed necessary, and we had an excellent love feast at which seventy communed. During the year it was our privilege to baptize twelve, and consequently we closed the year with a net gain of seven on the church roll.

3. Evangelistic**BULSAR, EVANGELISTIC.—A. W. Ross**

There is nothing that I would enjoy more than to devote my entire time to the evangelistic work in the villages. Bro. Eby, by the help of the Bible School students, has been able to reach out and help in this work. The boarding-school at Wankel has done much to open the way for the reception of the Christian message. Since starting at Wankel, five years ago, there have been thirteen baptisms, and at least one more can be largely attributable to this work, since the wife of the first convert was recently baptized at Jalalpor. Among the late converts were the wives of two brothers, one of whom Bro. Emmert baptized several years ago. At the time of the first baptisms we had a stampede among the boys, but the last two times nothing of the kind has happened, and it looks as though the time is near when the field will respond, as at Vyara and Anklesvar.

The time has come when it would be excellent if some one with a force of workers could give his whole time to these many thousands of people, multitudes of them practically without any religion or religious guide.

Evangelistic week was observed by special efforts to reach the people in all the villages and towns within reach. Many Gospels and tracts were sold, and good impressions made. The local Forward Movement committee has been busy and the work was well organized for community work.—E. H. Eby.

VADA, EVANGELISTIC.—H. P. Garner

Owing to other duties it has not been our privilege to get out on the special evangelistic tours as we had at first planned to do. We have two men who spend their entire time in this kind of work, and it is a pleasure to get out into the fields where these men work, as there the people are always more friendly. While the immediate results do not seem great, we feel that there is seed being sown that will bring forth a harvest sometime. We went out into camp Dec. 4 to a village about eighteen miles west of Vada. Here, on a beautiful spot by the river side, under a number of large mango trees, we with two men pitched our tent and set to work. We were given a hearty welcome everywhere we went. The people seemed to enjoy hearing the graphophone and the songs we sang and listening to the Bible stories and seeing the pictures. It was our plan to spend until Christmas in this work. However, after spending four days, it was necessary to go to Bulsar to attend a committee meeting.

VALI, EVANGELISTIC.—Q. A. Holsopple

The work in the villages was in the hands of Bro. Lichty until July 1. In August the writer was disabled with sore eyes. As a result it was not possible to get to the villages before November. Nine days were spent at Amletha, a love feast was held, council meeting, and four were restored to membership. A few days were spent at Undi. Twelve were baptized, a love feast held, and a wedding performed.

VYARA, EVANGELISTIC.—I. S. Long

In the special effort to evangelize our territory and scatter the Word of God broadcast, also, our teachers made good. Our great difficulty here is that so few are able to read, hence they have little appetite for literature of any sort. Nevertheless,



The New Bungalow at Vyara

the way is open for advance, for the field is white unto the harvest. But shepherds for the unlettered flock already gathered in are few. Well may we pray the Lord's prayer of Matt. 9: 38. Our one need and passion is to feed well these simple Christians "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The unbelievers will then see it is quite worth while and will come flocking into the fold.

We know how many we have baptized, all told, to date, but have unsurmountable difficulties in trying to keep track of our Christians. They are scattered far and wide in search of work for a livelihood. The number of Christians counted in the tables is therefore only approximately correct.

ANKLESVAR, EVANGELISTIC.—D. J. Lichty

In taking over the large work left at this station by Bro. Stover, it has required most of the year to make a proper inventory of the heritage left to us. In so doing it was soon discovered that with the limited resources of men and means at our command, our efforts would necessarily need to be confined to the building up and consolidation of what has already been acquired, and that the entering of new fields could not be profitably attempted.

In pursuance of this policy the efforts of our mission workers have been confined to villages already occupied, and during this touring season of 1920-21 it has been a delight for us to be able to visit all the places where work is in progress. Considerable effort was made to inspire the workers with the gospel message and to encourage them in their work. They have much to discourage them. Everywhere there is rank indifference where there is not open opposition. Of the latter there has been considerable, due in large part to the spirit of the times and the increasing aversion to all that seems to be foreign on the part of a growing section of the population who are clamoring for home rule. On this account several of our best village schools have been almost broken up. However, in every village we found a company of the faithful who gave us hope and heart. We thank God, not only for what they now are, but mostly for what by his grace we hope to make them and their children.

4. Evangelistic: Bible Women's Work**VYARA, BIBLE WOMEN'S WORK.—Effie Long**

This year we have only nine women who live in the villages and are supposed to do Bible women's work. Of these, three teach in the village mission schools. One of these spent nine months in training college. Some of them who have had but little training or education are doing good work among the ignorant village women.

During the year a goodly number of village women and girls have been baptized. These women attend the public meetings with the men, and become Christians almost as readily as the men.

In November, for two weeks, we had our teachers and Bible women assembled here for Bible study and prayer. Five women took the examination in the first-year Bible course for women and all passed. Three others were in the class, but because of sickness could not sit in the examination.

For some years we have kept up a daily class for the illiterate women on our compounds and near by. Ten attended for most of the time. They were taught the first and second books of the graded Sunday-school course. Ten took the examination and all but one passed. They have sewing class and they make their own clothing.

We have a sewing circle for the boarding-women teachers on Saturday. We piece comfort tops, and some learn to knit and crochet. Once a month they sew for themselves—mend old garments or cut and make new ones.

VALI, BIBLE WOMEN'S WORK.—K. R. Holsopple

A need was felt here for some more definite work among the women. Bible women are difficult to find. In looking around we discovered five women, all brought up in our orphanage, with more or less experience, who were glad for the chance to do this kind of work. Their husbands were mission workers, but they were unemployed. At first they came to the bungalow for a lesson at eight o'clock each morning, and then went direct to some near village, where they talked to the women and children or whoever came to listen. Later, on account of sickness, the head woman took charge of the lesson and has done very excellent work. They all passed in the examination of the book they studied. They were out seventy-six days and talked to 2,134 people. They usually went in groups of twos. They attended the ten days' institute in November and did good work.

UMALLA, EVANGELISTIC.—Ida Himmelsbaugh

We have not been able to spend much time in the villages, but when we could go we always had splendid meetings. We hope to do much more next year than we did this, for much of the work on account of which we were compelled to stay at home is done now, so we hope to reach many more people with the Gospel than last year. The old year is gone and we are praying for a more successful one this year. Oh, the harvest is so white!

VADA, WOMEN'S EVANGELISTIC.—Josephine Powell

During the year I went out occasionally with the Bible women. In January we had our special evangelistic week, in which we spent day and night out among the people. At night we took the phonograph, and, with it to draw the people, we were always sure to have a crowd to preach to. The Indian people are fond of music of any kind, so when they hear the phonograph they come running from all directions. We play a few records, then tell them "The Story." I was out a few days at a time and visited in nine villages. These were new villages. Some of them we visited for the first time; so the work for the most part was to become acquainted with the people. The next time we go the people will remember when we were there before and will have many questions to ask.

AHWA, WOMEN'S WORK.—Alice K. Ebey

We have eight women, wives of our evangelists and village teachers, who spend more or less time among the women, each in her own village. These Bible women have had little special preparation for this kind of work. Most of them are mothers of small children, hence have not been able to push the work. We are trying to introduce a course of study for them. Owing to pressing duties at home, we have not been able to visit the out-villages as we should like to do.

At Ahwa we have been making special effort to teach our Christian women. The raw converts are so ignorant of gospel truth, and we feel that the thing of most importance, both for the present and the future success of the Lord's work, is the instruction in righteousness for our Christian wives and mothers. Two Bible women are located here at Ahwa, and make house-to-house visits. They, too, give much of their time to our nearly thirty Christian women here. Eight of these women have been baptized during the year, and a number of others seem not far from the kingdom.

Sometimes we go with a band of the schoolgirls to the non-Christian homes to sing and to speak a word for Jesus. We are usually well received. Once or twice during the year our message was resented. One high-caste woman gave a rupee (\$0.33) to our Bible women. They did not like to take it. They said, "We have not come for money, but only because we love and would like to have you share our joy in Christ." But she pressed them and said, "It is to further your good work."

We have a weekly meeting for our Christian women and for such others as may come. We have studied the Gospel of Matthew during the year. On the whole, we feel much gratified with the spiritual growth that is manifest. But our ideal has not been reached by any means. Pray for us, for our Bible women, and for Christian women who have lately entered the fold.

ANKLESVAR, VILLAGE EVANGELISTIC.—Kathryn Ziegler

On account of another influenza epidemic early in the year, the touring season was shortened. All the Christian families on the compound, as well as all the missionaries, except one, had attacks of influenza.

Sickness always brings some good, some blessing, but at times it is hard to find the good it has been to us. This time sickness kept us from moving out early in January. Then Jan. 4 it began to rain, and for two days it was not unlike monsoon.

In the six weeks of touring that remained we tented in eight villages, visiting other villages during the day. During the hot season we again visited all the villages in which we have Christians.

The work continues the same, only our efforts are more to win back those who

have been taken into the church, than to win those who never have been baptized.

I can see some reason for the lack of interest in our village Christians. For the past several years times have been hard enough for the ones in moderate circumstances, so the very poor have to go where they can earn something. Away from their homes they are altogether away from Christian influences, and are not able even to keep the Sabbath unless they fast that day. But we rejoice that we can say of some that they are growing in the Christian life, and it is their changed lives that carry the silent message that will win others to the Savior.

These people are different from us, yet how like us when it comes to answering any questions about becoming Christians! They avoid us, they make excuses, they promise that they will come sometime.



Anklesvar Village Women Whose Husbands Are Christians

We do all we can to win the women, but it is the way of the country that, with few exceptions, what the men say and the way they desire, thus it goes. If the men who have become Christians want the women to become Christians, they will; so now we are trying to get the men converted; then we can hope for more women to come into the church.

I can think of only two women who were baptized in 1920. But these two understand better than many do when they come for baptism, and we have all reason to believe that they will remain steadfast.

Our evening meetings are well attended and the attention is excellent. The radi-opticon is a great assistance in keeping the attention of the audience. It is a great help to them to have the Bible stories told them in an illustrated way. We have the life of Christ, as well as a number of other Bible pictures, some scenes of American homes, farm scenes, etc.

MOTHERS' SOCIETY.—Flora M. Ross

During the year we have been having sewing classes among the mothers, of a bit different type from before. Many of the women now know how to cut and make the simple garments for themselves and their children. One of the best-educated Indian women taught them how to cut patterns, how to use them and how to put garments together and to sew.

At our regular Wednesday afternoon meetings we have taken up some work on hygiene, sanitation and child welfare. The women take to this work very slowly,

but we feel we have made a bit of progress in some respects. Some of our mothers are coming to consider with favor a digestible diet for lying-in-mothers. Those who have tried light diet instead of the heavy, rich food they always thought necessary, have been well pleased with the result.

Our Indian Christian homes are a great improvement in sanitation over the non-Christian homes. The death rate among the educated Christians is much lower than among non-Christians.

Bulsar being the oldest station in the mission and quite centrally located, we have the privilege of entertaining a great deal of company. The trains come at convenient hours with regard to mealtime, and as we have an extension table, we usually have time to extend it, lay on extra plates and put extra food in the kettle if any one comes. We want every one to feel at home with us.

We trust the Lord has been served and glorified in the doing of the little scattered works we have been able to do.

III. Educational Reports

1. Village Schools

DAHANU, VILLAGE SCHOOLS.—H. L. Alley

The eight schools that were in session at the beginning of the year were continued throughout the year. Schools were opened also in three other villages. Besides the teacher and his family there are no Christians in these villages. However, all the schools have been opened at the request of the people of the village, and the teacher has all the opportunity he needs to teach concerning Christ and the Bible. In five of the villages there are also night schools, where those may learn who are compelled to work in the fields during the day. It also affords an opportunity for the villagers to meet together, where the teacher can talk with them about their problems and tell them the gospel message. Each village has its own difficulties to be overcome, but in practically every case the work succeeds in direct proportion to the earnestness and consecration of the teacher. Pray for these workers and for us, that we may inspire them to greater efforts.

VADA, VILLAGE SCHOOLS.—H. P. Garner

The village school as an evangelistic agency is usually considered one of the most important, and so it is our aim to maintain as many as possible. One master died of the "flu" during the year, and that school was closed. We have not yet raised up workers of our own in Marathi, and the importation of teachers and other workers is not only trying but also very expensive, as they so often get dissatisfied and leave within a month or so. We have had this experience with three during the year. While we started with four schools we closed the year with but three.

AHWA, VILLAGE SCHOOLS.—Adam Ebey

Nine village schools have been open part of the year, a few of them but six months. One was in session but two months. The people live in huts. When they take a notion to move, the whole village goes. Then we have to follow them or close the school. Our schoolhouses are cheap structures, but it is a job to move them, and this feature of the work often discourages us. We have not been able to get trustworthy inspection and supervision. All teachers must come from outside, and many of them are not willing to stay. We do not have time to give close personal supervision. We long for the day when we may have another missionary here, so that one man can look after the school work.

BULSAR, VILLAGE SCHOOLS.—A. W. Ross

There is improvement from year to year in the work of the village schools, which will become more marked when we can have teachers trained not only in methods of teaching but in community work and industries. It is noticeable that there is an

increasing demand for education, and there are still calls for schools, even though the government has many schools in these parts. However, back in the native states almost the whole population is still illiterate.

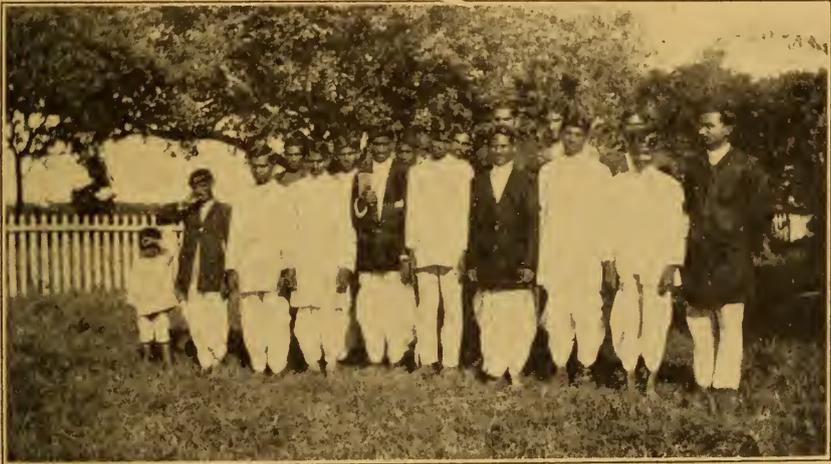
Round about Chikli, under the care of Bro. Limbaji, we have nine schools with an enrollment of 272, twenty-five of whom are girls. Four other schools were handed over to Bro. Forney during December. Near Wankel we have three village schools with an enrollment of eighty.

JALALPOR, VILLAGE SCHOOLS.—D. L. Forney

The fourteen village schools of the district were under the supervision of Bro. Ross, but in a short time we were able to relieve him of a part of these. Because of a lack of workers not much has been accomplished in this field the past year in an evangelistic way.

A visit to most of the schools in our territory helps us to realize that there is a large field and in some cases an inviting and waiting field, while in other cases there is opposition to meet and problems to be solved. A glance at the statistical report for this station will show in some cases progress and in others not. We are thankful for the progress made and hopeful for the future. We are thankful for workers faithful and helpful. We need more of them.

As for our needs, they are also numerous. We need more land and more houses for workers. We need more trained men and women among our Indian workers who can work with, teach and lead others. An auto would be most helpful in district work. These are only a few of the things we hope for for the coming year.



The Class of 7th Standard Boys at Jalalpor, Whom the Caste People Tried to Make Leave the Public Schools, but Did Not Succeed

VALI, VILLAGE SCHOOLS.—Q. A. Holsopple

In 1919 a number of the better workers were taken from Rajpipla State to enter Bible school, and to take further training in normal school. This depleted our force somewhat. As a result the village schools are not what they should be. Two are in fair condition, and six others are of poor quality. Steps have been taken which should improve two of these. The village school is the strategic point of missionary endeavor, and as time goes on we hope to have a supply of qualified teachers who will bring up the standard of these schools.

VYARA, VILLAGE SCHOOLS.—I. S. Long

One feels like confessing that his schools are not very good, yet none of us feels like dispensing with them. The villages are not appreciative of education. The job

is most difficult, indeed. Our teachers are doubtless doing their best. If only they were more tactful and capable! Nevertheless, they can teach more successfully than they can preach, and it is better policy to teach the young than to preach to the grown-ups and the aged. In fact, we find that if a teacher really gets the children to improve he has gone far toward teaching the parents. Our several schools are usually for our own Christians' children, or if started among unbelievers it is done in the assurance that it is the finest sort of evangelistic agency. The night schools are kept in the hope of reaching the parents, giving them religious instruction, etc. Here they learn to sing and pray. The teacher who can both sing and play the drums or other instrument is most influential.

VILLAGE SCHOOL SUMMARY.—A. T. Hoffert

A comparison of village school statistics for 1920 with those of 1919 and 1915, as given in the statistical report, does not show the growth that one would expect. This study should not be made except in connection with a similar study of the boarding-school statistics. While the enrollment of the village schools is reported to be 1,747, which is 35 fewer than in 1915, that of the boarding schools has grown from 265 to 893, or over three times as great. Then again the teachers thus far, who have received special training, generally have been put in the boarding schools. A trained teacher was put in the Machad school, Jalalpor, and succeeded in bringing the enrollment of that school to over a hundred. While the village schools have scarcely held their own, they have supplied, for most part, the hundreds who have entered our boarding schools the past few years, many of whom, it is hoped, will return to their villages as teachers and leaders.

2. Boarding Schools

VALI, KINDERGARTEN.—K. R. Holsopple

Primary education, the most important of all, as it is the foundation, is much neglected in this country. By this I mean that the poorest teachers are as a rule put into the primary classes. Kindergartens are a very new thing; and in this country, where the child has no playthings and no home training, they seem to be very necessary indeed. It is astonishing how helpless half-grown children are with their hands, as they have never been taught to use them. After thinking and talking kindergartens for years it was a great pleasure to start one in our local school. The attendance has been very regular—about twenty-five. They are practically all children of Christian parents. By giving the invitation we feel certain that we could have as many more non-Christian children from our village. We haven't given the invitation, simply because we do not have a teacher for them. The one who is now teaching has had no training except the little help I can give her, but as she loves children she does very well. We are hoping and praying that a competent trained teacher will come our way. In the meantime we are going to do the best we can with what we have. This is an important line of work, and we hope before many years to see it become a part of our regular school work.

JALALPOR, GIRLS' BOARDING.—Ida C. Shumaker

When the ground for the Girls' Boarding School building was broken, Jan. 16, 1920, you should have heard the foul boast of the enemy! Thus far they have not succeeded in "razing it to the ground and breaking up the Girls' Boarding School and the day school," for God has heard the prayers of the faithful. You who made it possible for him to have such a monument to his glory will never, till eternity reveals it, know what part you have taken in this great work of bringing the girls of India to a higher and nobler sphere in life.

How we do thank and praise God for the twenty-six girls we now have! You do not know, you cannot realize, how much effort it takes, how much of one's own life blood must be given, to get and keep these girls in a Christian school, where their standard of life will be so much higher and nobler.

But, remember, too, that it is not the fault of the girls. They are eager for this training. They want to be in our school, and are so happy and joyous. It would do your very soul good if you could see them at work or at play. It is the fault, in most cases, of the mothers-in-law. They make it so hard for the parents, that, to keep peace in the family, they get their girls somehow, even if they must steal them away or take them by sheer force, while the poor children beg to stay and cry out in agony for us to help them at such a time.

We also had many special children's meetings. On one occasion we had the helpful services of Mr. Vishram Isucharan, of Surat. He is one of the thirteen workers under the Children's Missioner—the Rev. Archibald, of the "Special Children's Service Mission for India." He is doing a great work for the children of India, for which we thank our Heavenly Father.

Our day school, in connection with our boarding school, is still moving on. We are truly thankful for the sixty-nine children we now have on the register. The head mistress, Benabai, the wife of our minister, N. V. Salonki, is specially trained and has taken first prize for teaching. She is also matron for the girls in the boarding. She has two assistant teachers in the school. One is first-year trained and the other is vernacular final pass. Of all schools I have ever had to direct, this has been the hardest, because of the fierce opposition and the iron-bound caste system. Yet "is anything too hard for the Lord?" We do praise him for the way in which he has been leading. We do thank you who have been helping in so many ways, especially as "intercessory missionaries."



The New Jalalpor School Building—Used as Living Quarters for the Matron and Family, for the Girls' Dormitories, for School and for Church Services

ANKLESVAR, GIRLS' BOARDING SCHOOL.—Lillian Grisso

After my return from a rest in Landour I took up regular work at Anklesvar July 1. Sister Eliza Miller remained in charge of the school work and I assumed the care of the hostel.

The health of the girls has been good throughout the year. No epidemic interfered with the regular work of the school, and for this we are thankful. There have been no deaths during the year and no serious sickness.

The year 1919 closed with 100 in the boarding, and this year it closed with 122. This number crowds our present quarters very much, and we are glad for the prospect of more room in the near future. At present the verandas are used as the dining room for the girls. This dining room sometimes becomes uncomfortably wet during

the monsoon season. At such times each girl, after receiving her plate of food, seeks some dry corner elsewhere in which she may sit to eat.

Some of the girls from non-Christian homes, whose parents have been opposed to educating them, are beginning to see for themselves the advantages of an education. Two of them have run away from home and have come back to the boarding school in the last few months. In both instances the mother came to take her girl back home. Both girls refused to return home after much scolding, begging and weeping, without avail. Since her daughter had been with us for several months, one mother has become so well satisfied with the results that she contemplates sending her younger daughter also.

During the Christmas vacation I took about twenty-two of the older girls to the seaside for a few days' rest and fellowship together. Each forenoon there was a Bible study hour and each evening a prayer hour. The rest of the day was spent in various kinds of pleasures, singing, story-telling, games, etc. Such vacations afford an opportunity of coming in closer contact with the older girls and of giving them special help and teaching.

ANKLESVAR, GIRLS' SCHOOL.—Eliza B. Miller

1920 opened with the influenza epidemic in our midst, and prevented the school from commencing its regular session until the latter part of January. The examinations were conducted at the end of February, and the school was reorganized the first of March. During March the regular periods covering five hours a day were continued. With April and the hot weather regular morning sessions of three hours were held until May 1, when a month's vacation was given for most of the children to return to their homes, and for the staff to have a short rest. The school reopened in June and was run continuously until Dec. 23, with the exception of three days' vacation after the midyear examination. Our school covers the Government Primary School curriculum to the sixth standard.

In June we were called upon to give up our kindergarten teacher who, after several months of lingering illness, passed away. Manjulabai Kahanji will long live in the memory of her associate teachers and pupils because of her exemplary Christian life and her ability as a teacher. She was the best of teachers, having been trained in the Mahalaxshmi Government Normal School in Ahmedabad, and had an experience of ten years as a teacher.

One head master, with six assistants and a drawing teacher, was on the staff during the year. Of these three besides the one lost by death were either fully or partially trained.

The government inspector visited the school twice during the year and gave excellent suggestions for the benefit of teachers and pupils. A grant of Rs. 480 was given the school by government. This is the largest grant received for any single year since the school has been under government registration.

The future glows with promise of a large number to swell the attendance in our school. As yet we have made no effort to get in the girls, but the number is constantly increasing. Our quarters have hitherto been so cramped that we have been barely able to accommodate 100. At the end of the year there are 120. But our new school building, made possible by our Aid Society women in America, is well on its way, and we hope to be nicely located in it before the monsoon season. The portion built this year contains a fine, large auditorium, four large classrooms, two offices and splendid, broad verandas. If the sisters only knew what a wonderful contribution they are making to our work I am sure their hearts would be full of praise for their work for the India girls. The Lord bless them! The wonderful transformation that comes over these girls after a few weeks with us is well worth the cost of maintaining them in our school.

VYARA, GIRLS' BOARDING SCHOOL.—Anetta C. Mow

Looking back over the past year, we realize that the Vyara Girls' School has grown and has been blessed. There has been a gradual increase in attendance until the eight rooms have been outgrown. It is with joy that we look forward to the day when we shall move into our new twelve-room building on the new compound.

The health of the school has been good. One little girl died suddenly with dysentery, but this was the only case in the school. At the time when this child became ill we felt much concerned, for we did not want her to die in the school. Because of the superstitious ideas of the ignorant parents of these children, our Indian workers felt it would never do to allow a child to die on our hands, fearing that the parents would start tales harmful to our educational interests. So the life of this little girl was made a special matter of prayer, but she was taken. Then we asked that her death might not bring harm to our work, and that her mother might not blame the school. The child was buried before her mother could be informed. The next day, when the mother came and bore her grief quietly and returned to her home without a word of censure, we praised God that he had been near to help us.

It would be a most interesting day for you if you could come to visit the Vyara school in person. Six o'clock in the morning the girls get up, fold their blankets and rugs and put them in place. Then they meet in the largest school room for morning prayers. After prayers there are many heads to be combed and faces to be washed. Each girl looks out for herself, unless she is a very little girl. The little girls have older girls to "mother" them.

During these early morning hours there are many things to be done, and the matron assigns the work. A half dozen girls will go to the big stone mills to grind the flour for the day. Another group goes to the cook house to prepare the porridge for breakfast. Others take picks and hoes and go to the garden. Some may study, others play, and some will sit on the veranda, sewing. You will be interested in knowing that the older girls make all the skirts and jackets worn by the seventy girls in the school.

At 9:30 they eat their light breakfast of thin gruel made from rice. At ten o'clock school begins and lasts until four, with one hour of intermission during which time they eat their second meal.

There are five classes in the school, and each class has its teacher. The children sit on the floor with their stack of books in front of them, and they study out loud. Their studies are much the same as in America, but the methods are very different. Over here a class of thirty little beginners is content to sit still for two hours, listening to the teacher and trying to repeat what he says. I do not know what a primary teacher in the United States would do with such a "good" class!

In the evening, after school, the matron again assigns work to various groups of girls. During the last two months the girls have found much pleasure in walking the half-mile to their new school-building, both morning and evening, to do a lot of odd tasks in getting their new home ready for occupancy.

An hour or so before supper the girls are free for play. When the supper-bell rings every girl runs to get her plate and cup, and they all sit down on a raised square in their front yard. Then the kettles of rice and "shock" (vegetable) and the baskets of bread are brought out and two girls serve the others who pass by in cafeteria style. When all are served a prayer is offered and the meal begins.

Later in the evening all meet in the schoolroom for "night-school." Reading, writing, singing, working problems, spelling, all take place at once, each girl doing her task aloud.

At nine o'clock the prayer bell rings and all is quiet. After prayers each girl wraps herself up in her blanket and lies down to quiet dreams.

Saturday is housecleaning day. Every floor must be freshly "limped" (plastered), and each girl must wash her clothes. Sunday finds every one nicely dressed, ready for Sunday-school and church.

This is the general picture of the Vyara girls' school life, but of course there are many incidents which continually come up to vary the days and break the monotony.

Space will not allow us to tell how we fished one little girl out of the school well; how two girls refused to go home and live with their husbands; how a dozen of the older girls were out with our evangelistic workers during Christmas vacation, testifying by their lives and songs what education and Jesus Christ can do.

We praise God for every girl in the school. Each girl is a testimony to the fact that a victory has been won. It is hard to persuade these parents to allow their girls to come to school. They see no use in educating a girl, "she'll just get married anyway," and besides, she is needed at home to herd the goats and care for the younger children.

Pray for us, that we may be able to reach hundreds of these little girls for Jesus Christ.

Fourteen of our schoolgirls were baptized during the year.

AHWA, GIRLS' BOARDING SCHOOL.—Alice K. Ebey

Twenty-seven girls have been enrolled in our Girls' Boarding School during the year. Two died during the dysentery epidemic. One has been sent to our central boarding school at Dahanu. Six were removed by parents, and one ran away. Three of those removed continue in school. During the famine year many parents were unable to secure food for their children. Their condition since has so much improved that they desired to support their own children. We hope more Christian parents will learn to appreciate the value of education, to this extent, at least.

Two girls were taken away to a far village, where they are altogether removed from Christian influence. This we deeply regret, especially since one was among the most promising of our girls. But perhaps some of the good seed dropped into their hearts may spring up and grow.

The girls do all their own cooking, clothes washing, and sewing. They show much improvement along these lines. They have also improved in school and developed religiously. Six were baptized. All but four are now members of the church.

We need larger and better quarters for our girls, and we look forward to the culmination of our hope along this line.

VADA, GIRLS' BOARDING SCHOOL.—Josephine Powell

The year 1920 opened with twenty-two girls in the Vada Girls' Boarding School. During the year seven new girls were received, but owing to the work of the enemy, five girls were induced to run away. We got only one of them back again. The year closed with twenty-four girls.

During the year we had quite a bit of sickness, which took much of our time. We had been having the girls' school in the church, and as the number increased it was very hard to take care of them, as we did not have sufficient room to house them and no place for them to play. We had been trying to get a new piece of land, and had given surety money on a piece, but the enemy again got busy and the woman who had sold us the piece of land was compelled to recant. We were very much disappointed, but determined to do the best we could and keep on praying until we would get land. The girls also became earnest in prayer for this much-needed land. In January our prayers were answered, and the land was secured. While the enemy had been working, God was working in our behalf and helped us to secure land which is much better for the school than the piece we first had in sight. Building was soon begun, and by July a school-building of eight rooms and another building of four rooms for teachers were in shape to move the school. So, in the midst of the rainy season, we moved out to the new compound. Some things had to be finished after we were here. A temporary building for servants also was built and a well dug.

The girls are very happy, as they now have plenty of room for their school and a large compound in which to romp and play. Sister Brown and I at present live in one

end of the school-building. The foundation of the new bungalow is now being put in, but it will not be finished until next fall.

The girls have a Christian Endeavor Society, which meets every Sunday afternoon at four o'clock. In this way they have from their own number a president, secretary, and treasurer. They make up their own programs.

In this meeting they repeat verses and tell Bible stories, opening and closing with singing and prayer. They conduct all meetings themselves. Their prayers are very touching.

We sometimes go out Sunday evenings among the people, and the girls are learning to tell the gospel story to those who know it not. In December, Sister Sadie Miller was out and organized the Girls' Temperance Society.

Gungie is one of the girls who came into the boarding school during the year. When she arrived she was very timid. She told how her aunt had given her a beating and turned her out. Her parents are dead. Her arm was still swollen from the beating. We took her in, and as we watch her develop and turn from the sober, serious little creature she was, into a bright, happy, frolicking little girl, who loves to run and swing and dance, it makes us glad that we could have a part in bringing her to where she can have Christian teaching and training.

Will not you who read this pray for her and all of the others who are in school?

God has many whom he wants in school, and you can help by your prayers to bring them in.

DAHANU, GIRLS' BOARDING SCHOOL.—E. Ebbert

When I look at last year's report I realize how much we have really grown during the year. We began the year with fourteen girls. In all, fifteen new ones have been admitted during the year. Two of this number stayed only a short time. Their mother, having become dissatisfied, took them out and went back to her village. The other one, a little half-starved waif when she came, also stayed only a short time. But her folks did not take her out; the good Father took her home to be with himself. She died Jan. 4, being the first one of our number to be taken. Besides these, two of our original fourteen left during the year, so at the end of the first week of the new year we numbered twenty-five.

Three more grades were added to the school during the year, so we now have five grades, besides the kindergarten. In July the deputy educational inspector visited the school for the purpose of registering it. He found things satisfactory and registered the school. Most of the year we have had two teachers. One taught a couple of months the first part of the year, but proved a failure. In November another came. She is a trained teacher and has had several years' experience. She is taking an interest in the school and doing fairly well. Sunderbai, our standby, has been teaching most of the year. She is very faithful and puts her whole life into the work. It was necessary for her to have a rest during November and December, so she was sent to the hills for a vacation. Her health is much improved now and she is at work again.

3. Boys' Boarding Schools

BULSAR AND WANKEL.—A. W. Ross

Besides the industrial and the educational work of the station under my care are two main divisions, namely, the boarding schools here and at Wankel, and the village schools. Both boarding schools are for boys and both have the full seven standards—the only schools in the mission which have the full work.

In the Bulsar school formerly we had a kindergarten. Shortage of trained teachers caused us to give it up for some time, but lately it has been started again. In these two schools we have fifteen teachers most of the time. It is usually best to have a teacher for each standard, though we are not always able to find enough good teachers to have it so. Half of the teachers are trained. It is the hope of the mission that within a short time we will be able to supply trained teachers for all our schools.

In the hostel here there were ninety boys, while at Wankel there were sixty-seven on the roll at the end of the year. In the day school there are 140 enrolled, while at the latter place are eighty. From this you see at Wankel there are very few people from the village, though it has a population of 1,100. This is partially due to the very backwardness of the people, and also to the negligence of the headman of the village.

Recently the government inspector visited both schools and in the main was well pleased with the work. He noticed that the boys in our schools are more quiet and respectful than he finds in the other schools, where there are Hindus and Moham-medans.

When we first established the Wankel Boarding School the boys who came to the boarding were very irregular. Leave was asked for frequently, and if it were not given they would run off. We are happy to report that conditions have greatly changed, and the attendance there is almost as regular as here. When we first started the work there prejudices were such that we had to be most careful regarding the food for the boys, but now most of that difficulty has gone.

It is interesting to know that during the last two years some of the same caste boys are here in the Bulsar Boarding, too, and the barriers that kept these village people away from us so long are now breaking down rapidly. The field is great with possibilities. In this and Jalalpor areas there are 250,000 of these people, and they are coming to the Christ. Think of the possibilities of the very near future! On Christmas day many of the parents and relatives attended the exercises at Wankel and most favorable impressions were made. Two boys from the shepherd caste entered the school the forepart of the year, one being in the seventh standard, and a boy of much promise.

Bro. Lellu Kalidas, one of our first ministers, has general charge of the work at Wankel. The headmaster of the school is the product of our orphanage.

Here at Bulsar the work of the hostel is practically all looked after by one who formerly was in our orphanage. Only severe cases of discipline came to me, and that very rarely. Savernbhai, the house master, is not well educated in books, but does splendidly in discipline and caring for the boys. He is liked by them, and he certainly lifts much of the load from us.

VALI, BOARDING SCHOOL.—Q. A. Holsopple

This school has had a successful year. At the present time 113 are attending the school, of whom eighty-five are residents in the boarding building. It should be stated that bringing these boys from villages has helped to lower the standard of the village school. In addition to literary work the pupils have practical training in garden, farm and carpenter shop.

VYARA, BOYS' BOARDING SCHOOL.—I. S. Long

Our force of teachers was very weak again this year. Most of the year we had but one trained teacher. The result was that he tried to do double duty. We credit our teachers with doing their best. This is all we can ask of them. The examiner, appointed by the state government, was well pleased with the grade of work we get done. He spoke most feelingly to me, about as follows: "In talking to our teachers I point to your teachers as examples of what good teachers might do if they resolve to make good. Your teachers seem to take interest in the welfare of the children; mine don't, but work only for what they make out of it," etc. The government boarding-school teachers are far better trained than our men, yet we nearly always pass a larger percentage than they do. Seventy-eight per cent of the boys passed up into higher standards after this test. It is worth while to record that ten of our Vyara boys have gone to Bulsar for higher work.

Among the boys we had little sickness and no deaths in the year. For this we praise our God. By the end of the year our registered number had swollen to 110, and total present to 125, with the possibility of many more, if we had the means to feed and teach them.



Vyara Boys' Boarding School Building.. The Ground Floor Is Used as a Church-house on Sundays

VADA, BOYS' BOARDING SCHOOL.—H. P. and K. B. Garner

In the beginning of the year we had eighteen boys and at the close we had only fifteen. Our vacation months are April and May. At that time any of the children are allowed to go home, provided the parents or relatives send the needed money for fare. So at the close of school in April there were eight boys supplied with means to go home. In June when the time came for school to open not one boy of the eight came back—or, we probably should say, was allowed to come back. It has been the policy of the school to have the boys do all their own cooking, grinding, water carrying, etc. We have had very little other industrial work for them, and we felt it was best for each one to know how to prepare his own simple food. When the boys went home and told their folks that they had to do such work, objections were made and they were not allowed to return. To most Indians, work with the hands is a disgrace, and it is very hard for the Christian people to get over that idea. We are trying to teach them the dignity of labor, but it is a slow process. Because of circumstances one little boy was sent to Ahwa. In February, while two of our men were out in evangelistic work, they found two homeless boys and were granted the privilege of bringing them into our school. Their names were Gopal and Laxshuman. Gopal was four or five and his brother about seven. They showed signs of undernourishment, but were not as bad as some. Laxshuman became happy among the boys in a very short time, but little Gopal seemed peevish, and instead of picking up as we thought he should he began to fail. Then he had dysentery and his little body was too weak to overcome it. We did all we could for him, but in June he died. Laxshuman is learning in school and is quite happy and well.

The patel, or chief man of the village where one of our masters is located, found a little boy not more than four years old wandering about begging. No trace of relatives was found, so the man was going to send him to some government institution. Our master asked that the child be given to us. Five men were called and they signed a paper to the effect that he should be given into our care. The master brought him to us, and although very young, for lack of a better place it was necessary to put him with the boys. And now he has become quite a pet among them.

DAHANU, BOYS' BOARDING SCHOOL.—H. L. Alley

The school has continued during the year, with an enrollment of about twenty. Much of the time there was only one man connected with the school and he was kept so busy teaching and supplying the boys' needs in other ways that he could not give sufficient time to finding other boys for the school. The majority of the boys are orphans. For the most part they have done well in their studies. Seven of them

were baptized during the year. Of these we hope to train leaders who will win those of their own people to Christ.

AHWA, BOYS' BOARDING SCHOOL.—Adam Ebey

The number of boys in the boarding has varied much during the year. A few came in; a few ran away; several died. Two boys, relatives of the king of this part of the Dangs, were brought in from a village some distance away. They are doing fairly good work in school. Two boys and a girl, children of robbers, were given into our care by the authorities. The girl was baptized the last day of the year.

We had two epidemics of dysentery, which made havoc, especially the first one in April and May. Many children died. With our unsanitary quarters and surroundings, this disease is hard to control. One's heart bleeds, but we are helpless. We long for more room for our boys and girls.

4. Industrial Education

VALI, INDUSTRIAL EDUCATION.—Q. A. Holsopple

For many years Vali has been known as the place where industrial work has been stressed. One hundred and sixty acres of land are under cultivation. Most of this is occupied by Christian farmers. A few years ago about twenty acres were taken for the boarding school. The heavier work is done by hired labor, but much of the lighter farm work is done by the boys. About two acres are in garden truck. This has to be irrigated by water from the wells. It is hoped that the garden may be increased by another year. Poor seed and limited water supply hindered the work this year. The carpenter shop gives training to two classes of boys who work alternately for two-week periods in shop and garden. A new schedule will be introduced during 1921, whereby the larger boys will spend half their time in school and half in industrial work.

BULSAR, INDUSTRIAL EDUCATION.—A. W. Ross

Here at Bulsar we have carpentry, tailoring, and gardening. We also do some iron work and hope to better organize this phase of the work soon. I also hope that soon such arrangement can be made that the building and other interests of the mission may not so greatly hinder and overshadow the industrial. Bulsar has become a sort of clearing house for the mission, and too often the boys must be taken from their regular industrial work to help with sending out supplies, and also the foremen are compelled to leave the boys to look after these other duties. There is perhaps need for organizing a supplies department, with regularly-appointed men to look after it. As yet we have not been able to introduce the building of cart wheels and carts, and in view of village conditions this should be made one of the main departments of our carpentry work.

The new plan that has been proposed will tend to better organization of both the literary and the industrial work, and will require fewer teachers and less equipment and room. Now too many come to the industrial at one time—more than the foremen can handle well. Under the new system half the pupils will be in vocational work in the forenoon and then in school in the afternoon, and vice versa.

The tailoring department needs a more competent head tailor, but Christian men suitable for this work are hard to find. There is considerable demand throughout the mission for plain cloth garments for the children in the boardings, and the making of these constitutes much of the work in this department.

Aside from the actual work in the garden, the boys should have laboratory and class work, but until some one is trained for this work, or some missionary has time for it, we will have to continue as we are.

BULSAR, BOYS' TAILORING.—Flora M. Ross

The boarding-school boys who are learning to sew are progressing nicely. They

have made pants and coats for the different boys' boarding schools throughout the mission.

They now make all the buttons needed for their suits, out of old cloth and thread.

We bought the second sewing machine this year. Several of the boys can use the machine quite nicely, but we hope they will soon learn to do so without breaking so many needles.

5. Training Department

VYARA, TRAINING DEPARTMENT.—I. S. Long

Not all those from whom we have a right to expect most really turn out the best. The better educated appeal to us often far more than the illiterate. We have to weep all the more over their failure, especially when they go down morally. These young people have their temptations, and they deserve our hearty sympathy and prayers, not only that they may be kept from the evil, but that they may be able to appreciate well what is being given to them of opportunity, because of the generosity of friends across the seas.

This class of students is growing rapidly in numbers, and it is well that it is so. Hereby we are raising up a competent corps of trained teachers, and competent workers in other lines. At present we do not have sufficient trained teachers, by any means, for our boarding schools, not to mention the increasing need for such teachers in the village schools. In fact, it is up to the mission to have better village schools, or else retreat before the government, which is doing better in some localities than we. In an instance or two where our village schools have trained teachers the results are very marked. Efficiency counts, the world over. I am glad to report that our missionaries are a unit in this great effort to raise up more efficient workmen in all lines of endeavor, for it is the Indian workman who, after all, is our stay, the one on whom we must rely for the details of the work.

Our scholarship boys and girls are scattered far and wide in Christian institutions. Two are in an arts college, one in an agricultural college, two in medical colleges, a small number in high school (English), seventeen in training colleges (methods school), and some thirty odd others are in Anglo-Vernacular schools. It may not be out of place to say that the writer feels this a most important phase of our work. Given a host well equipped mentally and consecrated spiritually and we will have "showers of blessing" in the future work of the church in any land.

BULSAR, TRAINING DEPARTMENT.—A. W. Ross

In the Bulsar school the seventh standard has a record attendance of eighteen. Four boys go to the town Anglo-Vernacular School and three to the high school. Two are in Wilson College, Bombay, and one in Mission Agricultural Institute, Allahabad, besides those in normal at Ahmedabad.

ANKLESVAR, TRAINING DEPARTMENT.—Eliza B. Miller

This year one girl from the sixth standard entered the normal department for teachers' training, and five entered the secondary school—Anglo-Vernacular—to begin English. These five were under age for the normal department; so they have been put under secondary school instruction, (1) to tide over the time until they are of proper age to enter the other department, and (2) to select possible candidates for nurses' training who need to have English work. One girl was in first year teachers' training and passed successfully into the second year. Another one, who was on the teaching staff and who had one year's training, accompanied this one to the second year's work. The influenza epidemic early in the year claimed two of our most promising young women. One had just completed the second year normal training, and the other the first year.

ANKLESVAR, TRAINING SCHOOL.—D. J. Lichty

Among other plans for the extension and advancement of our India mission work during the past year, education was given a large place. For the accommodation of the Gujarati section of our field, our station, Anklesvar, will become the center for both the more advanced pupils among the girls and for the combined normal training, mechanical arts, Bible and agricultural school. For the latter about 120 acres of good agricultural land have been purchased and the necessary buildings will be erected as they are needed. Our present compound with all its buildings and equipment is to be devoted to the Girls' School and the women's work. Accommodations for our evangelistic force are being provided on a new compound about one-fourth mile from the present one.

We are ever thankful for the moral and financial support we are receiving from home. To carry out our plans above stated we shall still require such support. But above all else, pray that we may have the wisdom to use and develop our resources aright; for, after all, God depends more on his workers to accomplish his work than on material means.

VALI, EDUCATION.—Q. A. Holsopple

During the first ten days of December the teachers from the villages, as well as those in Vali, together with other mission workers here, had the advantage of an institute. Bro. E. H. Eby was present throughout the time and conducted two classes daily. One was based on the character of Jesus, and the other presented simple Bible doctrines. Visram P. Issucharan (an I. P. Christian from Surat) gave some spiritual talks each day. He also conducted meetings with the boys, and was a great help to them in their spiritual life. Other instruction along lines of teacher training were given by the headmaster and the writer.

BULSAR, THE BIBLE SCHOOL.—E. H. Eby

The year 1920 was one of hard work and consequent blessing in the Bible School. In the middle of the year several students left to enter other lines of education. Since then the enrollment is stationary. Sickness hindered at times, but on the whole the daily attendance is very regular.

Advancement in grasp of Bible truth and in the development of Christian character is evident in at least a number of the class. The work is carried on in two standards to accommodate the different capacities of the students. Three teachers are employed and six classes a day are scheduled.

Besides the strictly biblical teaching, instruction has been given in first aid, hygiene, gardening, and carpentering. The aim is to develop men with a vision for community service. They are supposed to conduct Sunday-schools as well as day-schools, to help the people in time of sickness, to suggest better methods of farming, and gardening and house building, as well as to preach the Gospel. We look to them to plant the kingdom of heaven in its social as well as its individual aspects in the villages and towns of India. They will become pastors of Christian groups, and leaders of the social and educational as well as the religious life of the villagers. This ideal is held continually before them. They know the difficulties better than we do, but they are getting the vision, and by God's grace they will undertake the God-given task.

Before Christmas the Bible students spent ten days out in the district, doing practical work in evangelism and temperance propaganda. Large audiences and sustained interest characterized the work throughout. The Bible School has started a Sunday-school among the railway people near by. Trips to the surrounding villages were made during part of the year.

IV. Building Work

AHWA, BUILDING.—Adam Ebey

We have been trying to rat-proof the bungalow, but have found it hard to do. The rats dig out the soft brick and mortar. The new bungalow will be of stone. We want it rat-proof. There are always many rats here, and some years they are very destructive. This year they have been bad. They destroy our books, clothing, grain, fruit and vegetables in the garden.

Much of our energy has gone to get material ready for the new bungalow. It's uphill work, too, especially the hauling of lime twenty-nine miles and the hauling of tile twenty-four. It is trying to the missionaries and so expensive!

VADA, BUILDING.—H. B. and Kathryn B. Garner

The repair of the bungalow as was reported "in progress" at the close of last year was continued and completed during the year. At the same time we built a garage for our "Henry." But before either of these was completed we succeeded in getting six and three-fourths acres of land for a new compound for the girls' school. Before the deed was executed we had wired for Bro. Ross, chairman of the building committee, to come and help us to lay off the plot and plan for a building to be erected before the rains. We then planned for a school-building 105x32 feet, and a second one to be used by teachers and workers, 53x32. These, with stable, quarters for ox driver, woodhouse, well, road and grading and fencing kept us quite busy. By the time the first rains came the large building was under roof, but the small one suffered some damage from rains. It was in July when Sisters Powell and Brown, with the girls and workers, went to live in these new quarters. These buildings, with the bungalow, garage, etc., were not completed until near the close of the rains.

VALI, BUILDING WORK.—Q. A. Holsoption

Bro. Arnold handed over a number of building projects when he transferred his work to the writer. The boarding-school building was completed, making additional room for dormitory, storeroom and quarters for the housemaster. The well, so tragically interrupted by the rainy season of 1919, was walled up, the materials which had fallen in were removed, the arrangements for drawing water by bullocks erected, and two storage tanks for water made. A bathing place and laundry for the boys were also completed. This was a dry season, but the well thus far has provided sufficient water to keep a garden of nearly two acres supplied with water. By deepening the center of the well, and given a normal rainfall, the garden may be considerably extended next year. At Umalla the bungalow was completed, and two new buildings were erected. One is used for a dispensary, and one for a baby home. These are well built of brick, with English tile roof. They are each about sixty by twenty-five feet in size.

In the villages two houses were erected of poles and bamboos. One has a tile roof, accommodates teacher and a meeting place, and cost Rs. 820. The other has a grass roof and is somewhat smaller, and cost about Rs. 200. Some free labor was given in each case. The local teacher oversaw the work. Other village houses were repaired.

ANKLESVAR, BUILDING.—S. Ira Arnold

The one work that might be called mine is the making of several thousand cement blocks preparatory to erecting new buildings. The price of bricks had soared and sufficient quantities could not be had; hence the venture in cement blocks. The factory is still running, making about one hundred blocks a day, and next year's report may be able to tell of the success or failure of such building in this country.

ANKLESVAR, BUILDING, GENERAL.—A. W. Ross

It has fallen to me to be responsible in a large measure for all the building operations in the mission. At many places hardware and lumber are almost unob-

tainable, so it has been necessary for me to supply much building material from here, as this is one of the best places in Western India for building lumber. Plotting of building sites, letting of contracts, giving instructions regarding the building operations—all of this takes much of my time. Last year we had building work going on simultaneously at six of our stations. The local missionaries must look after the details, or many of them, and the handling of the finance. Nearly all the work was done by our own Christian men by contract. Our heaviest work was at Vyara last year, while this year it is at Anklesvar and Palghar. There being no missionary at Palghar I must look after the details myself.

V. Medical: Health Conditions

BULSAR, MEDICAL.—Barbara M. Nickey, M. D.

It was thought best for me to come to Bulsar, in order to be better able to care for the medical work of the mission during Drs. Cottrells' absence, as there is no hospital for Indian patients nor for missionaries at Dahanu.

The change in location necessitated the study and use of another language, Gujarati. At Dahanu we use the Marathi language, as it is the government language there. However, I am very glad for the opportunity of studying Gujarati, as the majority of our woman patients at Dahanu were Gujarati and we have been at a great disadvantage in not being able to talk to them in their own language.

I came to Bulsar about the middle of February so as to have a few weeks for language study before Drs. Cottrell should go home. We took up the medical work here about April 1 and have continued some language study along with the work most of the time.

We have been fortunate this year in not having any severe epidemics. There was a light influenza epidemic the early part of the year.

The absence of an American man doctor has resulted in considerable decrease of men patients. Dr. Raghuel, our Indian assistant, who was trained in the Miraj Medical School, has rendered valuable assistance in caring for the men patients, and in other phases of the work.

We have had one or another of our missionaries as patients in the bungalow much of the time. We are glad to have a suitable place to care for them when they are sick.

It has been necessary to refuse some calls to see patients out in the homes, because of lack of time and strength to attend to them. We have made calls to see patients at nearly all our mission stations. At such a time a goodly number take the opportunity to see the doctor. On one such trip I saw and prescribed for fifty-five patients.

We have set aside one room of the hospital lines as a chapel in which we have Sunday services for the patients. Students of the Bible school, or some member of the medical staff, have been conducting these services. They seem to be much appreciated by the patients. The Bible students also visit them in their rooms and give them Christian literature to read. We feel keenly the need of some well-qualified person to give his whole time to the evangelistic work in the dispensary and hospital.

UMALLA, MEDICAL.—Ida Himmelsbaugh

The dispensary is coming along slowly. The people do not seem ready for medicine as they were at Anklesvar. There is a great difference between the Potedar people and the Mohammedans. The Mohammedans do not keep caste, but the Potedars do, and high caste, too. The highest number here in a day has not exceeded fifty, as against 150 in Anklesvar. I have had some very interesting cases among them, a dear old grandmother who is going blind and will soon be an invalid because, she thinks, if she drinks medicine she will become defiled. This class of people seem to take better care of their old people than most of them do.

VALI, MEDICAL.—Q. A. Holsopple

Health conditions for the most part were fair. No deaths of adult Christians in the village of Vali, and only two in the state. Two children in the village died. The boarding children were afflicted with skin disease, fevers and colds, but fortunately no one died.

AHWA, MEDICAL.—Adam Ebey

There has been more medical work than last year. A government dispensary is near by, and we do not want to do much medical work, since we are overworked as it is. But people want "good" medicine, so they keep coming. We do not have the time to make it a success. Without effort on our part we have had some 5,700 dispensary calls.

The general health of the Christian community has been good.

JALALPOR, HEALTH CONDITIONS.—Ida C. Shumaker

We do praise God for the splendid health of our girls, and, for the greater part, for the health of all on the compound. One little girl died during the past year, but not while with us. While contagious diseases were about us, we always felt safe in God's keeping. Surely we have abundant reason to sing praises to our God!

VYARA, HEALTH CONDITIONS.—Effie Long

The care of the sick ones in our Christian community is at times no light task. However, last year we had no serious epidemic, and with the exception of malaria and whooping cough all have kept reasonably well.

DAHANU, PERSONAL HEALTH.—Q. A. Holsopple

The beginning of 1920 found the Holsopple family at Dahanu, where Frances was convalescing from an illness resembling typhoid fever. She contracted this disease during the last ten days of sea voyage, and was in rather a serious condition when we landed, Dec. 13. Good medical care and nursing, aided by her good constitution and the Father's care, brought her through well. During August and September Juanita suffered with a bad attack of sore eyes. Her father contracted the same disease, and for several months was kept from his work. At present both pairs of eyes are in normal condition. Aside from colds and some malaria we have been favored with fair health. In addition to giving Frances her daily lesson, Mrs. Holsopple was able to take Gujarati lessons with a pundit at Bulsar for nearly three months.

ANKLESVAR, PERSONAL.—D. J. Lichty

It was a great disappointment to be practically confined to the compound, by ill health, for several months previous to the rainy season, especially since it came so soon after our return from furlough. However, a few weeks in the Himalayas of North India was sufficient to restore strength and health for the months which have followed.

VI. Social Welfare**1. Infant Welfare****UMALLA, BABY HOME.—Ida Himmelsbaugh**

Another year has gone. How swiftly time flies and we can see so little that has been accomplished! Jesus knows the storms that oppose and he will take care of the results. So, knowing this, we press on into a new year, with a prayer in our heart that he will keep us true to him, and allow us to make a better witness for him this year than we did in the past.

We came here last February to a new, unfinished place, with all the problems that come along with such a move. Oh, how many mistakes we have made; how many

times it seemed as though we could not hold out any longer against the powers that came to bear on us! But through it all God has given us strength, and we only feel to praise him for his goodness. Much of our time has been spent in manual labor. We have used the hammer, saw and ax many times, as well as medicine and the Book. When we came here the dispensary and baby home were just in the beginning. How we hoped that at least the baby home might be ready for occupancy before the rains, but such was not the case, for the Indian man does not work fast. We were told all kinds of stories about how the place where the babies were would be flooded when the rains came. Finally the rains came and along with them the floods, but by putting on boots and wading to the place where the water was dammed back we were able to open a way and our babies did not suffer from water. Ants seemed a far more formidable foe. Suddenly in the night they would come by thousands and attack the little ones, so that for a while we had a rather serious time. However, that trouble, too, passed away, and in the latter part of the rains we moved into the new building. Now we have put in hard mud floors and we feel as though we had accomplished something in that line. There have been only two deaths among my little ones in the past year, and it seems like a wonderful contrast to the preceding year when so many went. Oh, how different when the little ones respond to treatment! They are now a healthy, happy bunch, and I wish you could see them at our morning prayers.

INFANT WELFARE.—K. R. Holsopple

Infant welfare is a new line of work opened up in our mission this year. In the spring a very fine exhibit was held at Delhi and also one in Bombay. Unfortunately we had no representatives at either of these. However, we are beginning, in a small way, to start this much-needed work in our territory. Considerable corresponding and gathering of literature, posters, etc., has been done, and with the coming year we hope to make some real progress. An exhibit is planned for the coming District Meeting to be held here. One is compelled to go rather slowly on account of the customs and prejudices of the people.

BULSAR, INFANT WELFARE.—Barbara M. Nickey, M. D.

Sister Ross has been conducting meetings for the Christian women on hygiene, infant welfare and home making. It has been my privilege to talk in these meetings several times on the care of children. During Christmas week our Infant Welfare Committee gave a program and exhibit of some simple but practical means of improvement of the care of mothers and children. The church was filled with adults, and all seemed to appreciate it very much.

2. Temperance

BULSAR, REPORT.—A. T. Hoffert

During the past year half of my time has been given to directing the temperance activity of the mission. As treasurer and bookkeeper for the Bulsar Station, which has an average weekly expenditure of over one thousand dollars during the building season, I have been able to free the older missionaries of this station from considerable bookkeeping work. The year has been a most busy one, and by the blessings of God, our efforts in the temperance cause have been fruitful beyond expectations.

Temperance Literature. The primary effort of our temperance department during the past year was to secure a supply of literature in Gujarati. There is a scarcity of Christian literature along all lines in Gujarati; especially is this true in regard to temperance literature. As usual the May issue of Prakash Patra was devoted to temperance, and 4,000 copies were printed. Besides this, a tract on tobacco and a tract and three leaflets on temperance were issued. A total of 22,000 pieces of temperance literature, over 250,000 pages of Gujarati, also 8,000 temperance pledges

were provided. Other missions besides our own used several thousand copies of this literature. The Methodist Mission at Baroda ordered their workers to read the temperance number of the *Prakash Patra* to their village Christians. Twenty-eight charts, ten of which are on sanitation and the balance on temperance, have been prepared in Gujarati, sixteen of which also have Marathi lettering on them. These are used for exhibits in connection with the District Meetings, and the charts showing the evil effects of alcohol on the offspring are explained with marked effect at temperance meetings. Pictures are being taken of these, and slides will be made for illustrated lectures.

During the year six temperance articles were written and printed in various English publications in India. The first of these, on "National Efficiency and Temperance Reform," which appeared in the *Indian Social Reformer*, has been printed as a leaflet by our mission at the request of Mrs. F. B. Price, national president of the W. C. T. U. Two editions, or a total of 8,000 copies, were printed last year. At the request of the editor, a temperance article on "Race Building" was written for the Parsi New Year number of *Sanj Vartaman* (*Evening News*), a Gujarati daily of wide influence in Bombay Presidency. The editor not only gave us reprints of this article as a tract at actual cost of paper, but the first thousand of the 5,000 reprints secured were furnished free. These two leaflets are being translated and printed in Gujarati and Marathi, and the W. C. T. U. has agreed to translate and print the National Efficiency leaflet in Urdu and Hindi. In this way the influence of our temperance work has extended far beyond our borders. With both English and Gujarati this makes a total of 38,000 pieces, or over 400,000 pages of temperance literature printed at expense of the mission. Rupees 85 were contributed by the Gujarati churches and used for publicity work. A Social Welfare Committee, to promote temperance, purity, infant welfare and visualized education, has been appointed by the Field Committee. Pastor Govindji Khengar has prepared purity talks for boys, and Sister Eliza B. Miller has prepared purity talks for girls. These talks will be published as tracts.

Besides the above, reports of temperance happenings appeared from time to time in the *Prakash Patra* and various English papers in India. One of our great needs is a library stocked with the best literature available on alcohol, tobacco, and social purity questions and the best periodicals along these lines.

Temperance Activity and Organization. Last May was the first time our mission workers gave a week or more of special effort to promote the temperance cause. This was suggested by the District Temperance Committee as a part of their Forward Movement program. At that time sixteen groups, consisting of 121 workers, visited sixty-six villages and held ninety-eight meetings. They spoke to over 4,700 people, sold 1,640 pieces of temperance literature and distributed about 900 pieces free; also secured 741 pledges of those who resolved to quit drink. The work of dramatizing Daniel, etc., by Vyara boarding boys, was continued after the rains, and at the request of Dr. H. R. Scott, of the Mission Press, their program was given in Surat. Sister Sadie Miller organized the temperance work among the boys and girls in most of our boarding schools, and is securing material in Gujarati that can be used among our children. Splendid interest and coöperation on the part of the missionaries and Indian workers at all our stations has put our mission among the foremost in India, so far as aggressive temperance work is concerned.

During the fall representatives from the mission at Bulsar took part in a number of large temperance meetings in various parts of the county, and at two places the missionaries helped the people to get their complaints before government. The opposition of the liquor shopkeepers, who used improper methods to oppose the people or their leaders in their effort to give up drink, was the cause of their coming to the mission for help.

The Bible School students spent ten days in Chikli County prior to Christmas and did splendid work for temperance. Bro. E. H. Eby was with them in the work

for six days, after which the writer took his place. Part of the time Bro. Forney was with us, as Chikli properly comes under the supervision of the Jalalpor missionary. Hence the eight temperance organizations in the villages and at Chikli during the campaign are credited in the statistical report to Jalalpor rather than Bulsar. The charts were used with good effect in explaining to the people the evil effects of drink. A total of about 1,400 people were present at the nine different meetings held, and 225 signed the temperance pledge. For making friends with the people and opening the way for more direct evangelistic effort, temperance work is well worth while.

JALALPOR, TEMPERANCE.—Ida C. Shumaker

Through the kindness and help of Sister Sadie Miller, we organized the Loyal Temperance Legion for our boys and girls here. Sister Repogle has been taking this part of the work here and is having good success, for which we praise God. We have had several temperance programs, also, to help get the work of temperance on a better footing. We had the pleasure of having the "Temperance Farce" boys of the Vyara Boarding School under the direction of Sister Sadie Miller. This proved to be most helpful.

VYARA, TEMPERANCE.—I. S. Long

Our chief enemies, it seems to me, are liquor and indifference. In the special effort to create temperance sentiment our workers did excellent work, we think, having persuaded some hundreds, mostly young people, to sign the pledge. Besides, many other hundreds saw enacted before their eyes the ruin wrought by liquor, and longed to be able to leave off drinking. We never cease this effort, for liquor has a strong hold on our people.

AHWA, SODA WATER AND TEMPERANCE.—Adam Ebey

The near-by liquor shop was closed the middle of the year. This has cut down the number of brawls in the village. Efforts have been made by the excise department to reopen it, but so far it is closed. People who want liquor must go some twenty miles for it.

Our soda water factory has done good service, for many a man came to get a bottle or two rather than go so far for liquor. We have gotten it to a place where it is about self-paying. Most of the officials are opposed to the liquor traffic, but the Dangi people, especially the Bhils, do not like to remain where they cannot get a "drink" when they want it.

VII. Homes

1. Widows' Home

BULSAR.—Flora M. Ross

At the beginning of the year there were eight women and eleven children in the Widows' Home. During the year two women have been married, and two children and one woman have died.

The Widows' Home has been running on the new system for about a year. That is, each one of the able-bodied women is given an allowance of four rupees, or \$1.30 per month, and is expected to work for what more she needs. Each child gets four rupees per month when with its mother in the home. I find the women are quite happy on this plan. Before the time mentioned we had been giving them food, clothing, etc.; now they are at liberty to select, manage, and buy their own supplies.

At Christmas time I gave each a nice red woolen blanket. They appreciated this very much.

One woman has been blind for a number of years. She can read and write by the blind system. She also knits some plain things.

Ravabai, the widow of our minister of Raj Pipla State, was with us, but near the close of the year she went to assist in caring for the girls in the boarding school at Anklesvar.

Ravabai is not well educated, but she certainly is a good woman. She has such simple, childlike faith and much good common sense. For several months she had been assisting Dr. Nickey in dispensary treatments, and it was surprising how quickly she learned. This training will make her more helpful in the boarding school.

Several children have gone from the home into the boarding schools, so we have left only five women and four children. In addition to this, one woman and her children are under the protection of the home while the husband and father is away in training college.

2. Homes for Missionaries' Children

LANDOUR, CHILDREN'S HOME.—Sadie J. Miller

The work of making a home for our missionaries' children of school age, at Landour, Mussoorie, was assigned to me. Upon my arrival in India in March, 1920, I was informed of this change and at once proceeded to arrange all affairs accordingly. I had been appointed to do evangelistic work in Raj Pipla State, but this was changed in view of the fact that there was need of help for the children.

The year spent in the home was a very pleasant and happy one for all of us. Most of the time there were twelve of us, nine girls, two boys and myself. The work was altogether new to me, but with the kind helpfulness of the parents and well-behaved children, the work was only pleasant throughout the year.

The school, Woodstock, is not far from our home, but is reached by a rather steep road. All the children, however, have been able to stand the climb and kept splendid health through the year. Keeping up the home, looking after the food, clothing, and all that goes with "home keeping," gave me plenty to do.

There are many touching incidents in connection with seeing these children separated nearly one thousand miles from their parents, nine months of the year. I recall seeing a mother taking her children to the train, as they were to be off for these nine months. If only they keep well, she thinks, while they are away from home! For days she feels the loneliness, but she is also compensated because in due time the letters begin to come from the children.

They have many happy times, tell all about their play, work, school, birthdays, picnics, etc. The parents see improvement in their composition and script. They learn that their children stand at the head of their classes, are getting on well in school, and so the year passes.

SONS OF MISSIONARIES.—Mrs. E. H. Eby

Coeducation is not common in India, so we find it very difficult to patronize two schools from one home. Distance lends no enchantment to the situation, and when a contagious disease becomes prevalent in one school the doors of the other school are closed to the boy or girl who comes in contact with the disease. Last year, when we had both boys and girls in the same home, we were visited by chickenpox, measles and mumps. This year we had no contagious diseases, and when such a disease was known to be anywhere in the vicinity we were in position to cooperate with the school in avoiding it.

The boys in our mission being few in number, some boys of other missions were admitted into our home for arithmetical reasons; to add to the frolic and shouts of boyish nature and to diminish expense.

During the year ten boys made their home with us at "Brae House," where they partook of some activity that helps a boy to be useful. Besides their games of hockey, football, badminton, hide-and-seek and other games as common to you, they busied themselves with trades, which helped greatly to work off the surplus energies of boy life.

Gathering collections of butterflies and beetles, painting photographs and landscapes of the hills, of which Naini Tal affords so many, drawing and photography, barbering and laundry-work are a few of the occupations that help any boy feel

good, make him grow rugged and happy, bring a smile to father's face, and give him a loving embrace in mother's arms when they all meet on the plains for a three months' vacation. Besides their regular class work six days in a week, they attend a morning service each Sunday at the college, where a sermon especially adapted to boys is given. The larger boys attend a service in the mission church each Sunday evening, while the smaller boys have a junior meeting at home. One of our boys took the junior Cambridge examination in December, and two of them are now ready for the senior Cambridge work. We thank you, every one, for your deep interest in the education of our children. We need your coöperation in prayer for every junior missionary of India, that he may be prepared for a life of service for Jesus Christ.

VIII. New Missionaries' Corner

1. Bulsar

BULSAR, LANGUAGE SCHOOL.—E. H. Eby

The acquisition of the language is the first duty of a new missionary. This has been accomplished in the past against heavy odds, and not all succeeded. Language schools have come to help in gaining a working knowledge of the language. These usually are, and should always be, union schools in which all the missions of a language area take part. The Gujarat missions have not yet come to the point of coöperation in this work. So, in view of the large number of new missionaries coming to our field the early part of the year, we undertook to run a school of language in our own mission. A teacher was trained in the direct method for the Gujarati work, while our Mahrati students were sent to the Mahrati school already in operation.

Two language students passed the Gujarati examination in November. All are pleased with the direct method, though much remains to be done to make it efficient.

2. Sample Reports

JALALPOR, MY FIRST YEAR IN INDIA.—Sara G. Replogle

The first year that I spent in India has been a very pleasant one, notwithstanding the fact that I moved four times and had eleven different language teachers.

I have heard the remark from several of our missionaries that the first year is the hardest for the new worker. Perhaps that is true in some respects, because learning a new language is not an easy task and to adapt one's self to conditions in a foreign country is not always so pleasant either. But, on the other hand, the new worker has few responsibilities; he is rather dependent, and does not need to concern himself much in reference to some of the hard problems which come to the older workers.

To me the study of the language, with a few exceptions, has been a real pleasure. One must become accustomed to the Indian teachers. They are, in some respects, different from the American teachers. They have not been trained to teach missionaries, so usually the student must first teach the teacher how to teach and then he can teach the student. This has been true, especially, since the direct method is used. Those of us who have come out during the last year have had the advantage of being taught by the direct method, but our first teacher was partially trained before he began to teach us.

Now that the first year is past and we can begin to do a little work we are praying that it may not be long until we can bear more of the burden of the work which rests so heavily upon those who have labored so faithfully in the past years.

DAHANU, "GROWING UP" IN INDIA.—Bertha L. Butterbaugh

Dear reader, have you ever wished you might be a child again, and live over those days of innocent bliss, looking out over the unexplored future? In a very real sense one may have his childhood experiences repeated if he takes up his abode in a foreign land, for it is much like beginning life over again. He must commence at

the bottom of the whole educational and social system and climb up by degrees if he would fit himself into his environment.

During the first year one feels quite helpless—a mere infant, observing the acts of others and listening with eager ears, that he may catch the sounds and thus imitate the speech of others about him. If one is good at making gestures he can usually make himself understood. Just as the child laughs when it is pleased and cries when it is displeased, so must the newly-arrived foreigner express his likes and dislikes by smiles and frowns.

From the very first one has to talk or gester some way to make himself understood. We have the dobie (washerman) and the dersie (tailor) to deal with. They are the missionaries' necessary friends. And sometimes it takes all the love one has to be patient with their slowness and so-called good work. Many times they do good work for one, but not always. These people are another race. Their standards are different from ours, so it is difficult sometimes to understand their viewpoint.

Most missionary mothers have an ayah (child caretaker), who helps them take care of their children while they are in language study or on other duties. I have had one from the first, and a valuable help she is to me. She is a trustworthy Christian woman. To a certain extent she has been a help to me in acquiring the language. It's hard for us mothers sometimes to know just where to draw the line in devoting our time to our families and language. But I feel the Lord gave my precious children to me for a purpose, and they shall have my best.



WOMEN'S WORK COMMITTEE, INDIA MISSION

From left to right: Kathryn Ziegler, Anna Z. Blough, Kathryn B. Garner

INDIAN MISSION STATISTICAL REPORT FOR 1920

I. Stations: Their Equipment and Force of Workers

1. Name of station	First District—Gujarati						Second Dist.—Marathi						
	Anklesvar	Bulsar	Jalalpor	Vali—Umalla	Vyara	Total	Ahwa	Dahanu—Palghar	Vada	Total	1920 Sum Total	1919 Total	1915 Total
2. Date of opening	1899	1894	1899	1906	1905	.....	1904	1902	1905	.....	.....	.....	.....
3. Staff—American, men,	4	3	1	1	2	11	1	2	3	6	17	11	12
4. Staff—American, women,	5	5	3	2	3	18	1	5	11	29	22	19	19
5. Staff—Ind., men,	18	24	29	18	22	111	14	12	9	35	146	147	109
6. Staff—Ind., wom.,	16	10	5	10	15	56	12	5	4	21	77	66	52
7. Churchhouses,	1	1	1	2	2	4	1	1	2	6	5	3	3
8. Schoolhouses,	10	2	16	9	10	47	10	5	5	20	67	58	45
9. Bungalows,	2	3	1	2	2	10	1	2	1	4	14	13	10
10. Land area, acres,	159	25	6	175	28	393	.....	43	28	71	464	302	.....
11. Land under cultivation, acres,	125	5	1	150	16	297	.....	½	12	12½	309½	192½	.....
12. Value of land (\$),	12,480	10,820	1,000	2,920	1,000	28,220	.....	2,833	1,967	4,800	23,020	19,917	.....
13. Value of equip., build'gs, etc., (\$),	11,800	52,500	10,900	26,650	28,600	130,450	8,500	20,000	15,000	43,500	173,950	136,050	.....
14. Evang'sts—men,	4	2	2	3	4	15	1	1	2	4	19	21	25
15. Evang'sts—Bible women,	10	2	1	9	9	31	8	1	2	11	42	30	20
16. Colporteurs,	1	1	.....	.....	.....	1	.....	.....	.....	1	2	5	.....
17. Villages occup'd,	23	11	21	11	15	81	10	9	4	23	104	100	.....
18. Villages to be evangelized,	162	385	320	682	417	1,966	142	425	160	737	.....	2,805	2,795
19. Population to be evangelized,	96,360	227,173	252,648	161,588	127,193	864,962	44,575	231,118	44,372	32,045	1,185,027	1,185,027	1,268,723
20. No. fam. in homes owned by miss.,	25	73	4	20	18	140	18	11	11	40	180	181	.....
21. Christian fam. in homes of own, ..	88	11	1	50	120	270	18	.....	1	19	289	285	.....

II. The Indian Church Statistics for 1920

1. Name of Districts,	First Dist.—Gujarati						Second Dist.—Marathi						
	Anklesvar	Bulsar	Jalalpor	Vali	Vyara	Total	Ahwa	Dahanu	Vada	Total	Sum Total 1920	1919 Total	1915 Total
2. Name of stations, .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3. No. organized churches,	726	210	43	226	754	1,959	96	43	59	198	2,157	1,819	1,228
4. Members January 1, 1920,	36	16	2	14	127	195	24	19	12	55	250	417	109
5. No. baptized, .....	.....	9	5	6	4	24	.....	7	6	13	37	60	39
6. Received by letter,	4	4	.....	2	4	14	.....	2	11	25	81	51	51
7. Dismissed by letter, .....	.....	1	.....	2	12	18	.....	2	2	20	55	13	.....
8. Died,	1	1	10	11	.....	23	.....	.....	.....	23	11	11	.....
9. Disowned,	1	.....	.....	.....	.....	.....	.....	1	.....	1	6	8	9
10. Reinstated,	3	3	1	1	1	11	1	.....	2	3	14	9	8
11. Elders, .....	.....	2	1	.....	1	4	1	.....	.....	2	6	6	5
12. Ministers—Indian,	3	3	1	1	2	10	1	2	3	6	16	.....	.....
13. Ministers—American,	4	12	1	4	1	22	2	1	3	6	28	32	12
14. Deacons,	4	3	.....	4	4	15	1	2	2	5	20	21	20
15. Council meetings,	3	1	.....	3	5	12	1	1	1	3	15	10	6
16. Love feasts,	200	114	.....	80	175	569	59	.....	70	129	698	699	.....
17. No. who communed at last love feast,	6	2	1	2	15	26	2	3	1	11	37	40	.....
18. Places of regular meeting,	1	2	.....	2	4	9	1	2	1	4	13	8	.....
19. Places where two or more Sun. services are held,	18	5	3	14	15	55	10	7	3	20	75	40	.....
20. Places of daily prayers,	755	229	40	235	869	2,128	120	68	66	254	2,382	2,156	1,406
21. Members December 31, 1920,	500	150	50	150	200	1,050	80	100	100	280	1,330	1,157	.....
22. Adherents,	50	2	7	18	50	127	11	8	5	24	151	158*	.....
23. Villages with Christians, .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
24. Contributions (not stated elsewhere),	\$133	\$261	\$73	\$127	\$149	\$743	\$37	\$67	\$43	\$147	\$890	\$417	\$278

* 1918

III. Indian Sunday-school Statistics for 1920

1. Name of District,	First Dist.—Gujarati						Second Dist.—Marathi							
	Anklesvar	Bulsar	Jalalpor	Vali	Vyara	Rudha	TOTAL	Ahwa	Dahanu	Vada	TOTAL	SUM TOTAL	1919 Total	1915 Total
2. Stations,														
3. Organized Sunday-schools,	16	3	1	9	1	..	30	1	1	3	33	47	50	
4. Total No. Sunday-schools,	15	4	4	9	20	1	53	10	8	3	21	74	67	
5. No. open all year,	2	2	3	3	11	1	22	1	8	1	10	32	37	
6. No. of teachers,	21	16	9	19	38	1	104	17	14	10	41	155	116	
7. No. that kept a record,	15	3	4	9	16	1	48	10	8	1	19	67	49	
8. No. that took weekly offering,	15	3	4	8	17	1	48	10	8	1	19	67	43	
9. Amount of total offering,	\$106	\$158	\$72	\$59	\$98	\$7	\$500	\$20	\$41	\$37	\$98	\$598	\$654	
10. Amount given to missions,	\$35	\$115	\$72	\$13	\$63	\$7	\$305	\$8	\$41	\$19	\$68	\$373	\$190	
11. Enrollment,	400	260	285	285	620	32	1,882	387	202	120	709	2,591	2,724	
12. Average attendance,	254	198	240	210	466	16	1,384	320	94	90	504	1,888	1,645	
13. Pupils baptized 1920,	35	14	2	14	118	..	183	24	8	12	44	227	96	
14. Christians in villages,	267	220	19	235	748	14	1,503	120	20	10	150	1,653	1,513	
15. Christians attending S. S.	267	220	32	150	420	14	1,103	109	60	90	259	1,362	850	
16. Preparation for exam.,	12	2	..	1	17	1	33	1	..	..	1	34	35
17. Teachers' meetings,	1	2	..	2	13	..	18	1	..	2	20	29	23	
18. No. in teacher training class,	7	..	..	28	9	..	44	..	..	..	..	44	30
19. No. in teacher training class who passed,	6	..	..	8	..	..	14	..	..	..	..	14	21
20. Entered S. S. exam.,	181	136	92	105	415	..	929	16	39	..	55	984	893	
21. Passed S. S. exam.,	118	112	75	87	340	..	732	12	29	..	41	773	643	
22. Received honors (1st class), .....	..	..	32	1	..	..	33	..	5	..	5	38	80
23. Received honors (2d class), .....	..	..	23	10	..	..	33	..	..	..	33	58	9
24. Front Line Sunday-schools, .....	..	2	..	1	2	..	5	1	..	1	6	3	..
25. Banner Sunday-schools,	3	..	..	6	..	..	9	..	..	..	9	1	..
26. Star Sunday-schools,	5	..	..	5	..	..	10	..	..	..	10	3	..

IV. Educational Statistics for 1920

A. Village Schools

1. Districts,	First Dist.—Gujarati						Second Dist.—Marathi							
	Anklesvar	Bulsar	Jalalpor	Vali	Vyara	Rudha	Total	Ahwa	Dahanu	Vada	Total	Sum Total	1919 Total	1915 Total
2. Stations,														
3. No. village day schools,	10	3	18	8	9	1	49	9	9	3	21	70	78	
4. No. village night schools,	4	..	2	6	6	..	18	..	4	..	4	22	21	
5. No. village school teachers,	18	3	28	9	22	1	81	10	3	23	104	95	100	
6. Enrollment,	191	71	637	115	326	9	1,349	119	227	52	398	1,747	1,845	
7. Average attendance,	107	55	474	90	202	7	935	99	127	36	262	1,197	1,180	
8. No. of boys,	173	65	558	104	228	5	1,133	109	222	47	378	1,511	1,608	
9. No. of girls,	18	6	79	11	98	4	216	10	5	20	236	237	256	
10. Christian pupils,	12	..	..	13	98	..	123	10	5	..	15	138	104
11. Non-Christian pupils,	179	71	637	102	228	9	1,226	109	222	52	383	1,609	1,741	
12. Hours of religious teaching,	½	..	½	½	½	1	½	½	½	½	½	25**	40**	
13. Primary pupils,	124	44	376	80	230	8	862	104	188	39	331	1,193	1,195	
14. First standard,	41	7	86	16	45	1	196	7	17	7	31	227	321	
15. Second standard,	19	9	89	12	28	..	157	2	12	4	18	175	177	
16. Third standard,	6	9	46	6	15	..	82	3	4	2	9	91	108	
17. Fourth standard,	1	2	22	1	7	..	33	3	6	..	9	42	43	
18. Fifth standard, .....	..	..	16	..	1	..	17	..	..	..	..	17	11
19. Sixth standard, .....	..	..	2	..	..	..	2	..	..	..	..	2	..
20. Passed examination,	53	30	124	10	84	..	301	54	8	..	62	363	399	
21. Government grants, .....	..	..	100	..	..	..	100	47	34	10	91	191	32

* Average time. ** Minutes. † Approximate.

B. Boarding-school Statistics for 1920

1. Districts,	First Dist.—Gujarati							Second Dist.—Marathi										
	Anklesvar, G.	Bulsar, B.	Wankel, B.	Jalalpor, G.	Vali, B.	Vyara, B.	Vyara, G.	Total	Ahwa, B.	Ahwa, G.	Dahanu, B.	Dahanu, G.	Vada, B.	Vada, G.	Total	Sum Total	1919 Total	1915 Total
2. Name of schools,																		
3. No. of teachers,	7	9	7	3	7	7	5	45	1	3	2	1	5	10	55	54	17	
4. Day pupils—boys,	32	11	31	21	1	1	96	12	1	1	4	1	17	113	104	24		
5. Day pupils—girls,	20	4	12	8	1	1	45	4	1	1	1	2	7	52	44	38		
6. Total day pupils,	52	15	43	29	1	1	141	12	4	2	2	2	24	165	148	62		
7. Boarding pupils—boys,	84	64	26	84	124	63	204	27	20	29	21	24	87	443	390	154		
8. Boarding pupils—girls,	115	84	26	84	124	63	204	27	20	29	21	24	80	284	228	49		
9. Total boarding pupils,	115	168	52	168	248	126	408	54	40	58	42	48	167	727	618	203		
10. Total enrollment,	115	183	79	69	113	125	64	701	58	31	20	31	25	26	191	892	766	
11. Entered examination,	101	129	65	25	77	99	56	423	28	22	8	8	26	84	507	494	216	
12. Passed examination,	55	83	46	23	55	78	47	304	20	10	6	6	25	61	365	331	147	
13. Primary pupils,	30	55	33	51	43	15	11	238	39	24	11	15	12	17	118	356	332	
14. First standard,	23	13	15	5	11	38	21	126	5	4	5	9	4	2	29	155	121	
15. Second standard,	19	18	6	10	26	15	13	107	6	2	4	5	3	4	24	131	88	
16. Third standard,	15	18	9	1	9	10	10	72	5	1	1	1	2	9	81	87	...	
17. Fourth standard,	14	16	8	2	8	18	4	70	3	1	1	1	1	7	77	73	...	
18. Fifth standard,	5	10	6	8	8	23	5	57	1	1	1	1	1	5	31	34	...	
19. Sixth standard,	9	6	2	8	8	6	31	1	1	1	1	1	1	6	30	131	125	
20. Hours of religious teaching,	½	½	½	½	½	½	½	1	1	½	½	½	1	34*	**	½	½	
21. Pupils baptized,	30	2	2	1	14	38	14	101	9	6	7	1	1	6	30	131	125	
22. Total ave. annual cost per pupil,	\$34	\$40	\$40	\$36	\$41	\$33	\$34	\$37	\$29	\$29	\$36	\$32	\$36	\$33	\$35	\$34	...	
23. Learning gardening,	58	30	5	50	109	5	247	29	29	36	32	25	25	25	272	342	...	
24. Learning carpentry,	28	6	18	28	6	18	28	80	16	16	16	16	16	16	96	82	...	
25. Learning tailoring,	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	19	
26. Learning cooking, sewing, etc.,	24	10	60	60	60	60	60	27	31	24	82	276	242	360	867	...		
27. Receipts from garden, etc.,	\$143	24	217	360	360	360	360	50	50	100	334	389	...	...	...	...
28. Government grants,	160	50	24	...	...	...	234	50	50	100	334	389	...	...	...	...

* Average. ** Two-thirds hours.

C. Scholarship and Training Department, 1920

1. Districts,	First Dist.—Gujarati		Second Dist.—Marathi			
	Total	Total	Sum Total	1919 Total	1915 Total	Total
2. Stations,						
3. Bulsar Bible School, teachers,	3	...	3	3	3	3
4. Bible School students—men,	8	...	8	12	17	...
5. Bible School students—women,	10	...	10	4	11	...
6. Seventh standard vernacular,	19	...	19	18	8	...
7. Teacher Training College—men,	11	...	11	5	...	...
8. Teacher Training College—women,	4	1	5	6	...	...
9. High school students,	3	2	5	4	...	...
10. College students,	2	...	2	1	...	...
11. Anglo vernacular—English,	10	2	12	10	...	...
12. Medical training,	1	1	2	5	...	...
13. Agricultural and industrial,	5	...	5	2	...	...
14. Total training students—men,	53	4	57	50	25	...
15. Total training students—women,	20	2	22	27	11	...
16. Grand total training students,	73	6	79	77	36	...

D. Summary of Educational Statistics:

	Total	Total	Sum Total	1919 Total	1915 Total
1. Total No. mission schools,	75	31	106*	112†	104‡
2. Total teaching force—men,	97	25	122	118	...
3. Total teaching force—women,	32	8	40	30	...
4. Grand total teaching force,	129	33	162	148	120
5. Total under instruction—males,	1,638	486	2,124	2,150	1,719
6. Total under instruction—females,	485	109	594	538	364
7. Grand total under instruction,	2,123	595	2,718	2,688	2,083

* Night schools, 22. † Night schools, 21. ‡ Night schools, 41.

V. Evangelistic Report for 1920

A. General Evangelistic Report—1920

1. Districts,	First Dist.—Gujarati						Second Dist.—Marathi							
	Anklesvar	Bulsar	Jalalpor	Vali	Vyara	Rudha	Total	Ahwa	Dahanu	Vada	Total	Sum Total	1919 Total	1918 Total
2. Stations,														
3. Groups tenting or touring,	2	1	1	2	.....	6	1	2	1	4	10	6	.....
4. No. weeks tenting or touring,	6+6	2	2	1	.....	17	25	4	4	33	50	36	.....
5. Missionaries tenting or touring,	2	1	1	2	.....	6	.....	1	3	4	10	6	.....
6. Indians tenting or touring,	11	8	4	2	.....	26	1	3	3	7	33	18	.....
7. Villages where repeat. meet. were held,	16	4	1	4	16	.....	41	70	.....	70	111	68	.....
8. Bibles sold,	1	6	1	.....	2	.....	14	.....	.....	.....	14	42	13
9. New Testaments sold,	6	22	3	2	17	.....	50	.....	.....	41	50	74	51
10. Gospels sold,	681	4,417	575	150	1,454	200	7,477	.....	.....	41	7,518	6,909	8,838
11. Tracts sold,	78	648	208	179	338	8	1,457	.....	.....	.....	1,457	2,283	149
12. Tracts distributed free,	1,000	2,250	1,200	1,000	800	300	6,550	75	4,196	4,271	10,821	5,862	2,770	
13. S. S. Quarterlies used,	100	160	100	80	125	.....	565	46	40	86	651	1,897	.....
14. Prakash Patra used,	60	50	25	25	31	1	192	8	13	25	217	600	.....
15. Dayanodaya used, .....	.....	.....	.....	.....	.....	.....	.....	2	12	8	22	22	22

B. Evangelistic Week—1921

												1921 Total	1920 Total	1919 Total
1. No. work groups,	15	5	4	7	4	1	36	.....	4	4	40	32	44
2. No. workers,	51	20	13	25	36	.....	145	.....	15	15	160	364	545
3. Villages visited,	97	91	40	88	62	13	391	.....	73	73	464	554	546
4. Meetings held,	135	54	26	966	88	15	1,284	.....	.....	.....	1,284	417	780
5. No. present at meetings,	6,205	4,650	1,800	6,516	7,572	213	26,956	.....	1,458	1,458	26,956	21,067	33,950
6. Gospels sold,	487	3,872	750	1,012	1,099	18	7,238	.....	30	30	7,268	5,593	4,886
7. New Testaments sold,	3	10	2	.....	11	.....	26	.....	.....	.....	26	37	51
8. Bibles sold, .....	.....	3	.....	3	1	.....	7	.....	.....	.....	7	8	7
9. Tracts sold,	306	831	180	678	221	.....	2,216	.....	.....	.....	2,216	1,342	1,528
10. Tracts distributed free,	540	1,925	1,505	4,172	1,500	24	9,166	.....	82	82	9,248	4,120	3,542
11. Schools asked for,	11	1	1	8	.....	4	25	.....	3	3	28	22	34
12. No. inquirers,	9	.....	4	8	.....	.....	21	.....	.....	.....	21	43	54
13. No. baptisms, .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10	19
14. District Meeting offerings (dollars),	141	155	117	73	215	10	741*	118	103	46	315*	1,056*	790	666

* Hat District Meeting offerings included.

VI. Temperance Report—1920

1. Districts,	First Dist.—Gujarati						Second Dist.—Marathi						
	Anklesvar	Bulsar	Jalalpor	Vali	Vyara	Total	Ahwa	Dahanu	Vada	Total	1920 Total	1919 Total	
2. Stations,													
3. General temperance societies, .....	.....	1	10	1	3	15	.....	.....	1	1	16	.....
4. Juvenile temperance societies,	1	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....
5. Total members temperance societies,	100	99	300	60	125	584	.....	45	.....	45	629	.....
6. No. work groups for temperance work,	2	8	1	3	2	16	.....	1	.....	1	17	.....
7. No. of workers,	5	45	2	8	16	76	.....	.....	.....	3	79	.....
8. Villages visited,	33	38	10	10	20	111	.....	.....	.....	5	116	.....
9. Meetings held,	30	50	12	18	20	130	.....	2	.....	2	6	136
10. No. who heard,	1,433	5,600	1,500	550	2,500	13,583	400	.....	220	620	14,203	.....
11. Temperance No. of Prakash Patra,	155	1,500	200	300	150	2,305	8	.....	.....	8	2,313	3,000
12. Tracts sold,	288	850	150	50	.....	1,338	.....	.....	.....	.....	1,338	.....
13. Tracts distributed free,	500	1,000	100	50	400	2,050	12	.....	.....	12	2,062	.....
14. Total pledges secured,	262	265	375	150	400	1,452	.....	.....	60	60	1,512	.....
15. Purity lectures, .....	.....	2	.....	2	.....	4	.....	.....	.....	.....	4	.....
16. Amount of offerings, fees,	\$10	\$10	\$1	\$2	\$5	\$30*	\$2	\$2	\$5	\$35	\$26

*\$2 from Landour Sunday-school.

VII. Language Schools for Missionaries—1920

1. Language Area,	Gujarati	Marathi	Total	1919 Total
2. Students, 1st year course,	14	9	23	8
3. Students, 2nd year course,	2	3	5	4
4. Passed lower standard examination,	2	..	2	1
5. Passed higher standard examination, .....	..	1	1	1
6. Teachers on full time,	2	2	4	2
7. Teachers on part time,	8	..	8	2
8. Total No. in language study,	16	12	28	12

VIII. Medical Statistics—1920

1. Stations,	Bulsar	Umalla	Ahwa	Total	1919 Total	1918 Total
2. No. hospitals,	1	..	..	1	1	1
3. No. of dispensaries,	1	1	1	3	4	4
4. Nb. doctors—American,	1	..	..	1	3	3
5. No. nurses—American,	1	1	..	2	2	2
6. No. doctors—Indian,	1	..	..	1	1	..
7. No. nurses—Indian,	1	..	..	1	1	1
8. New cases,	3,970	2,555	3,200	9,725	9,430	8,137
9. Repeated calls,	8,904	200	2,500	11,604	14,163	15,723
10. Total calls at dispensary,	12,874	2,755	5,700	16,329	24,593	23,860
11. Daily average for year,	45	7	15	67	100	98
12. In-patients,	152	12	..	164	221	194
13. Obstetrical cases,	33	1	3	37	46	50
14. Inoculations, .....	..	..	..	..	394	..
15. Minor operations,	143	..	..	143	491	..
16. Major operations,	6	..	..	6	15	..
17. Receipts (dollars), .....	..	..	\$20	..	\$3,910	\$5,677
18. Expenses (dollars), .....	..	..	\$150	..	\$6,239	\$7,242

IX. Homes

A. Homes for Children of Missionaries

1. Hill stations,	Naini Tal.	Landour	1920 Total	1919 Total
2. Matron,	1	1	2	1
3. Children of Brethren mission,	3	9	12	9
4. Children of other missions,	7	2	9	..
5. No. of boys,	10	2	12	4
6. No. of girls, .....	..	9	9	5
7. Total number of children,	10	11	21	9

B. Home for Babies, Umalla

	1920	1919
1. Number of boys for year,	9	16
2. Number of girls for year,	10	17
3. Total for year,	19	33
4. Died,	2	23
5. Left, transferred to boarding,	2	3
6. Number in Home December 31, 1920,	15	18

C. Home for Widows, Bulsar

	1920	1919
1. Number of women for year,	8	16
2. Number of children for year,	11	18
3. Number of women at close of year,	5	8
4. Number of children at close of year,	4	7

SWEDEN**REPORT BY J. F. GRAYBILL****The Work in Sweden for 1920**

The undercurrent of the great European War apparently came more and more to the surface during 1920. The effect of this great struggle became more exposed, and is still anything but favorable. Schoolteachers and Christian workers of all phases are lamenting the condition among schoolchildren and the people in general. Instead of causing people to realize that a nation's strength does not depend on great rulers, horses, chariots and weapons of war, but on righteousness, peace and justice; on faith in the Almighty and service to him who has created mankind in his own image and for his express glory, it has apparently hardened them and made them more skeptical.

Though we have been laboring against many disadvantages, our Sunday-school work has moved along nicely. The State Church is progressing in taking interest in the rising generation. A few years ago they began with Sunday-school work in the cities. Young people's organizations are a little older than Sunday-school work with them, and lately they have organized junior societies. The State Church has learned much from the Free Churches. They have the material and the money, and leave no stone unturned in their work to keep the Free Churches in check. Their work is more popular, and this counts much against the other churches. They work hard among the parents, to not allow their children to attend Sunday-school in any other than the State Churches.

We have two Sunday-schools in the Malmö church and two in the Vanneberga church (one of these is contemplating the support of an orphan in India), one in the Olseröd church, and a Union Sunday-school in the Simrishamn church. All our Sunday-schools are self-supporting.

Our Junior Society still keeps busy. Some may become disinterested and drop out, but new ones come to take their places. We have two Junior Societies in the Malmö church, one in Malmö and one at the Limhamn house in one of the city suburbs. The Malmö Juniors are contributing toward the support of an orphan in India.

Our Young People's Society is quite active. This organization helps to bear the local church expenditures, and does considerable charity work. Twenty-one poor children received clothes at Christmas and fifty aged poor received each a Christmas package containing life's necessities. It also volunteers the support of Mrs. Chang Tsung Li, a Bible woman at the Liao Chou Hospital in China. Our Aid Society is under the auspices of this organization. The Young People's Society meets every Sunday evening and renders a varied program. This is the best-attended of our services in Malmö.

The church work in Sweden met with a number of discouragements during 1920. The Malmö church is the only one to report accessions. Eight have come into the fold at this place. While the number is not so large, it is encouraging. On the other hand, there was an unusual amount of unfaithfulness manifested. One was disowned from the church and three left the fold to join other persuasions. A certain sect here in Sweden has been proselyting with good success, and we have suffered with other churches because of this sect. Evidences are that its work will be short lived.

A spiritual dearth is manifest in this country. Materialism is progressing. The sin of indifference is great. The god of this world has blinded the eyes and hardened the hearts of this people. Iniquity is abounding and the love of many is waxing cold.

The battle is hard. The visible results are unsatisfactory, according to our way of measuring. But the battle is the Lord's and not ours. We go forth with the

armor of God and in his strength to conquer and widen the borders of the kingdom. May the Lord lend his hand to lead and his Spirit to guide and strengthen the church at home and abroad. Our labors shall not be in vain in the Lord.

Yours for the kingdom of Christ in Sweden.

District Treasurer's Report for 1920

Receipts

Balance from 1919,	Kr. 6,958.78
Rent on bank account,	248.70
From General Mission Treasurer,	9,040.00
Annual Meeting offering,	527.12
Treasurer Young People's Association to foreign mission,	300.00
Mission offering from different churches,	852.70
Divers small entries,	15.60

17,942.90

Expenditures

Hall rent in Malmö,	Kr. 1,000.00
Hall rent in Rosenvång,	216.00
Hall rent in Simrishamn,	120.00
Divers expense on property in Olseröd,	250.20
Paid on principal on property in Olseröd,	200.00
Rent on loan on property in Olseröd,	174.19
Repairs, etc., on property in Olseröd,	269.29
Repairs, etc., on property in Vanneberga,	257.79
Fire insurance on property in Vanneberga,	8.32
Fire insurance on property in Limhamn,	9.60
Repairs on property in Limhamn,	156.77
M. V. Olsson, Tingsryd, rent,	75.00
P. Hydéhn, Malmö, rent,	698.46
A. Andersson, Limhamn, support half year,	1,340.00
P. Jönsson, Vanneberga, support half year,	1,340.00
B. Lindell, Olseröd, support half year,	1,267.50
M. V. Olsson, Tingsryd, support half year,	1,267.50
P. Hydéhn, Malmö, support half year,	4,985.00
A. Andersson, traveling expenses,	122.81
P. Jönsson, traveling expenses,	250.00
B. Lindell, traveling expenses,	99.02
M. V. Olsson, traveling expenses,	112.70
P. Hydéhn, traveling expenses,	122.43
Ida Buckingham,	1,000.00
Balance Evangelii Budbärare,	1,640.28
F. Jöhansson and J. Sjölin, trip to Olseröd,	33.72
Postage,	7.58
Treasurer of Malmö church,	138.21
Treasurer of Tingsryd,	196.00

17,428.37

514.53

Balance to 1921,

Submitted by P. Hydéhn, District Treasurer.

Statistical Report for 1920

Congregations	Elders	Ministers	Deacons	Meetings	Prayer Meetings	Y. P. Meetings	Junior Meetings	Aid Soc. Meetings	Pastoral Visits	Council Meetings	Love Feasts	Sunday-schools	Baptized	Disowned	Certif. Granted	Certif. Received	Membership	Off. for Relief Work	Offer. for Dis. Work and For. Miss.
Malmö,	2	2	3	119	44	55	74	26	346	51	4	3	8	4	4	2	67	\$1,125.35	\$2,726.06
Vanneberga,	1	1	3	452	48	...	...	43	798	2	1	2	...	...	...	...	52	646.24	1,008.77
Olseröd,	1	1	...	155	47	...	...	...	78	2	1	1	...	...	...	...	7	...	412.00
Simrishamn, .....	...	...	...	15	...	...	...	...	13	...	...	...	...	...	...	...	9	16.50	70.90
Kjävlinge, .....	...	...	...	10	...	...	...	...	...	1	...	...	...	...	...	...	4	1.75	25.96
Stockholm,* .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...	...
Total,	4	4	6	751	139	55	74	69	1,235	10	6	6	8	4	4	2	153	\$1,789.84	\$4,243.69

* Stockholm—Not represented
Malmö—61 Bible Studies.

Respectfully submitted, Malmö, Sweden, Feb. 13,

J. F. Graybill.

DENMARK
REPORT BY WILL E. GLASMIRE

Of the fact that time flies we are reminded when we look back and see that it is now over a year since we left our native shores, bade good-bye to "Liberty," as we sailed out of New York harbor, and have had our first experience in the Master's real work.

It is much easier to sit and think what has been accomplished and what should be done than to sit down and tell the friends in the homeland about it. There being no one else to do it I must simply "buckle down to the job." This story was started yesterday, but one visitor after another prevented further writing. So by the time evening came I had not written anything more than the start. Each man came with some problem, and of course we are supposed to be able to do most anything. One man wanted to know how to keep a set of books. He is to take charge of a place and has to keep accounts. Not knowing much about bookkeeping he wished me to give him a **complete course** in an hour's time. He got it. At least he was satisfied!

Upon our arrival in Sweden we were required to stay in the home of Brother and Sister Graybill, which we did until the latter part of January. We had hoped to be able to locate in Copenhagen, in order better to get the language, and also because the city affords a better opportunity for mission work than the country. It did not seem to be the Lord's wish, and in consequence, after searching for a house over the whole of Thyland, we finally found one about two and one-half kilometers from the station in a small town called Koldby. We were now near the work in this part of the country.

The opportunity for getting the language was not the best. We had, to instruct us, a young man who was teaching in a private school, but he soon departed for southern Denmark, and we were left to struggle alone with the language. We took our first lesson on the 24th of March, and by God's help we were, with much effort, permitted to get enough of the language by the 11th of July to preach our first sermon in the Danish language. There were many flaws in it, but "Necessity knows no law." We had been preaching with the aid of Eld. Martin Johansen—the man who has borne the burden of the church for many a year—as interpreter.

Bro. Johansen is well known to the brethren who have visited this part of our mission field. At the age of forty he began to study the English language and has mastered enough to converse intelligently under all circumstances.

In looking back over the work we see much that should have been done, but could not be for various reasons.

August 11 marks the date of the arrival of Brother and Sister Esbensen. It was a great surprise to all, as they were not expected until a few weeks later. Being

Danes, they were prepared to go to work at once. They were placed in Bedsted, to carry on the work, and they are meeting with good success.

In the fall we baptized five young sisters. They were the first additions for a number of years. This marks the beginning of what we hope to be a great work.

Sunday-schools were organized both in Bedsted and Hordum. These have been very successful up to the present time. Two Christmas programs were held after the manner of the Danes. It was new to us and we joined in the festivities with a will. Everybody pronounced them a success.

Bro. Esbensen and the Baptist minister held an alliance series of meetings in Vensyssel. This resulted in the addition to our fold of a young man, the head of a family, whose wife may come later.

A series of meetings was held in Hordum and Bedsted. The members were strengthened spiritually and quite a number are counting the cost. We hope to have another series after the New Year, when we hope to reap what we sowed in the first series. Infant baptism is the great bone of contention. All state church members are required to have their children's birth reported to the state priest within forty-eight hours after they are born; they must also be baptized as soon as possible. At twelve or fourteen years of age they are to be confirmed, which ends their school days and usually their church days, too, as they seldom attend service after confirmation, unless on special days, communion and Christmas being the most important. They remain members of the state church as long as they pay their dues and do not commit murder.

Any instruction not in accordance with state church teaching is considered heresy. In this small district in which we are located people are afraid to attend the services in our halls for fear of being misled by the heretical doctrines. It is even reported that the state priest warned his people from the pulpit, on confirmation day, to beware of the two Americans, recently arrived, who claim to be members of the Church of the Brethren, intimating that we are in league with the white slavers. One mother was very much frightened, fearing for the safety of her daughters. She came to one of our sisters and complained about such distressing conditions here. Friends advise us to take the matter to court, declaring the priest would have to give up his position and be sent to prison for such a false statement, but we have replied that the devil can even use a state priest to accomplish his ends, and that God says "Vengeance is mine, I will repay." Furthermore, I do not think Jesus would take the course of the law.

The house in Hordum should be larger and better adapted for Sunday-school purposes, for the hope of the church in this town is through the Sunday-school.

In Vensyssel we need a new house, located at another place, if any efficient work is to be accomplished. The reason that both workers are in the Thy district is because we thought it not advisable to place a worker in the Vensyssel district under the present conditions.

There is a great dearth of literature in the Danish language, especially Sunday-school literature. Our young Danish teachers have very few resources along this line.

A church Bible school is sorely needed. We hope the time is not far distant when this can be a reality.

What we need more than anything else is the prayers of God's people in the homeland, in order that we may know what is best to do under all circumstances.

During the years that little was done here, and when there was no one to take direct charge of the work, many of our members became indifferent and some left the church. In the coming year we hope to regain most or all these. We believe that, with united effort and a faith in the Lord, this can be done. We hope for greater union in the church. In the past years there has been much friction in the church here, and it is not yet overcome. But we trust and pray that before the New Year is ended we can have a united body of workers, all consecrated to the Master's service to be used as he sees best.

Financial Report, 1920

Receipts

Balance on hand Jan. 1, 1920,	\$ 125.55
General Mission Board,	9,486.04
Interest on deposit to June 30,	22.57
Interest on deposit to Dec. 31,	25.07

\$9,659.23

Expenditures

Supports,	\$8,086.04
N. Esbensen, C. Hansen, C. Eskildsen, M. Johansen.	
Evangelistic and General Station,	1,008.69
Property expenses,	440.00

Total,\$9,534.73

Balance on hand Dec. 31, 1920, 124.50 \$9,659.23

The above figures represent kroners and ore in Danish currency.

Will E. Glasmire, Treasurer.

Statistical Report for 1920

Congregations	Elders	Ministers	Deacons	Lay Members	Baptisms	Rec'd by Letter	Deaths	Meetings	Sunday-schools	Council Meetings	Love Feasts	House Visits	Total Membership	Tot. Offer. for Miss. and Relief Work
Vendsyssel,	2	1	2	19	1	1	1	121	1	5	1	37	23	\$179.11
Thy,	2	2	4	45	5	5	2	84	2	6	1	127	53	449.09
Totals,	4	2	6	64	6	5	3	205	2	11	2	164	76	\$628.20

The offerings represent Danish Kroners.

FINANCIAL

1. World-Wide Fund

Receipts—

Balance from last year,		\$ 84,105 08
Donations reported in Visitor,	\$ 72,705 11	
Reiff Estate Settlement,	5,863 22	
Net Interest from Endowment,	71,032 12	
Death Lapses Annuities,	1,750 00	
Earnings Bank Account,	442 49	
Pub. House earnings, Account 11,	69,785 71	
Oller Memorial Fund,	525 00	\$222,103 65

\$306,208 73

Expenditures—

Annual Meeting Committees, Auditors,	\$ 254 94	
Annuities on Endowment Funds,	45,084 19	
Publications, Account No. 19,	13,567 16	
General Expense, Account No. 20,	16,112 92	
Home Mission, Account No. 7,	2,171 55	
Sweden Mission, Account No. 5,	5,159 80	
Denmark Mission, Account No. 6,	4,052 83	
South China Mission, Account No. 4,	218 71	
China Mission, Account No. 3,	72,671 78	
India Mission, Account No. 2,	130,320 66	
Transfers and Refunds,	5,501 50	
Deputation to Foreign Fields,	6,227 07	
Interest on Borrowed Money,	127 71	
Accounts Special and Suspense Account,	894 73	\$302,365 55

Balance to New Year, 3,843 18

\$306,208 73

2. India Fund

Receipts—

Balances from various India accounts last year,		\$ 14,924 14
India Mission reported in Visitor,	\$ 2,192 36	
India Mission, by transfer,	2,500 00	
India Mission, Interest on Endowment,	276 60	
India Native Workers,	3,066 63	
India Native Workers, Interest Rhodes Endowment,	60 00	
India Boarding School, reported in Visitor,	7,534 08	
India Share, reported in Visitor,	5,622 13	
India Widows' Home, reported in Visitor,	229 49	
India Hospitals, reported in Visitor,	153 02	
Quinter Memorial Hospital, reported in Visitor,	507 73	
Dahanu Hospital, reported in Visitor,	28 49	
Palghar Hospital, reported in Visitor,	277 00	
Vada Auto Fund, reported in Visitor,	950 60	
Rosa Kaylor Memorial Fund, reported in Visitor,	149 00	
India Village Church Fund, reported in Visitor,	800 00	
Anklesvar Churchhouse, reported in Visitor,	959 00	
Anklesvar Girls' Boarding School Bldg., reported in Visitor,	2,279 37	
India Famine Relief, reported in Visitor,	67 18	
India Native Training School, reported in Visitor,	160 00	
Rhodes Memorial Fund, reported in Visitor,	2,000 00	
Rhodes Memorial Fund, Interest,	301 63	
Oklahoma Memorial Boarding School, reported in Visitor, ..	157 26	
India Transmissions, Account No. 17,	898 95	
Aid Society Foreign Mission Fund, reported in Visitor, ...	2,061 66	
Student Fellowship Fund, reported in Visitor,	643 78	
Missionary Supports, Account No. 15,	28,480 00	
Missionary Children Support, Account No. 16,	557 79	
From World Wide, to balance,	130,320 66	\$193,234 41

\$208,158 55

Expenditures—

Fares, voyage money, outfits, freight,	\$ 3,579 74	
General appropriations,	1,336 82	
Supports of workers,	37,410 00	
India Experiment Farm,	12,000 00	
Prospect Point Property,	6,500 00	
Vacations and furloughs,	4,800 00	
Medical work,	2,760 00	
Widows' Home,	960 00	
Baby Home,	1,800 00	
Language School,	2,400 00	
Boarding and Training Schools,	38,520 00	
General Evangelistic,	22,460 00	
Deficit, Missionary Children's Home,	946 50	
Vada Auto Fund,	950 60	
Oklahoma Memorial Boarding School,	157 26	
Student Fellowship Fund,	643 78	
Transmissions,	898 95	
Bungalows,	15,300 00	
Boarding School Buildings,	9,000 00	
Native Quarters,	6,085 00	
Wells and land,	6,620 00	
Teachers' line,	4,050 00	
Bible Teachers Training Building,	2,700 00	
Anklesvar Girls' School Building,	4,341 03	
General Deficits,	954 20	
Building repairs,	2,000 00	\$189,173 78

Balances to New Year—

India School Dormitories,	\$ 2,025 00	
India Boarding School Building,	884 04	
Rhodes Memorial Fund,	5,517 63	
Anklesvar Churchhouse,	3,036 19	
India Village Church Fund,	950 00	
Quinter Memorial Hospital,	6,571 91	\$ 18,984 77
		<u>\$208,158 55</u>

3. China Fund**Receipts—**

Balances from various China Accounts last year,		\$ 1,784 08
China Mission, reported in Visitor,	\$ 3,006 59	
China Mission, by transfer,	2,500 00	
China Mission, Interest on Endowments,	141 00	
China Native Workers, reported in Visitor,	2,771 79	
China Boys' School, reported in Visitor,	711 14	
China Girls' School, reported in Visitor,	569 44	
China Share, reported in Visitor,	198 75	
China Hospital, reported in Visitor,	133 25	
Liao Chou Hospital, reported in Visitor,	1,183 63	
Liao Chou X-Ray, reported in Visitor,	646 08	
Ping Ting Hospital, reported in Visitor,	4,075 38	
Ping Ting Hospital, Administration Bldg., reported in Visitor,	2,203 68	
Ping Ting Women's Dispensary, reported in Visitor,	90 00	
Aid Society Foreign Mission Fund, reported in Visitor,	2,061 66	
Student Fellowship Fund, reported in Visitor,	9,806 40	
Liao Chou Girls' School Bldg., reported in Visitor,	813 00	
Liao Chou Memorial Church, reported in Visitor,	551 35	
Ping Ting Boys' Industrial Bldg., reported in Visitor,	175 00	
China Transmission, Account No. 18,	2,731 37	
Missionary Supports, Account No. 15,	20,250 00	
Missionary Children Support, Account No. 16,	493 40	
From World Wide, to balance,	72,671 78	\$127,784 69
		<u>\$129,568 77</u>

Expenditures—

Fares, voyage money, outfits, freight, etc.,	\$ 3,542 63
Supports of workers and families,	26,690 46
Medical outfits and allowances,	330 00

Vacations and furloughs,	4,480 00	
Miscellaneous and Agency Hire,	1,460 00	
Language Schools,	1,645 00	
Transmission,	2,731 37	
Liao Chou Hospital,	2,001 34	
Liao Chou Boys' School,	4,977 00	
Liao Chou Girls' School,	1,710 00	
Liao Chou Evangelistic,	1,665 00	
Liao Chou General,	2,056 00	
Liao Chou Buildings and equipment,	1,770 00	
Ping Ting Hospital,	3,640 00	
Ping Ting Administration Building,	14,071 74	
Ping Ting Physician's and Architect's Residence,	7,950 00	
Ping Ting Boys' School,	4,017 00	
Ping Ting Girls' School,	2,323 50	
Ping Ting Evangelistic,	1,915 00	
Ping Ting General,	1,806 50	
Ping Ting Buildings and equipment,	4,300 00	
Shou Yang Evangelistic,	550 00	
Shou Yang General,	3,293 50	
Shou Yang property bought,	6,000 00	
Exchange loss on workers' supports,	9,823 40	
Balance in China Treasury,	11,463 15	\$126,212 59

Balances—

Liao Chou Girls' Boarding School Building,	\$ 813 00	
Liao Chou X-Ray Fund,	646 08	
Liao Chou Memorial Church,	1,722 28	
Girls' Dormitory, Ping Ting,	400 00	
Crumpacker Home,	225 18	\$ 3,356 18
		<hr/>
		\$129,568 77

4. South China Fund**Receipts—**

Balance from last year,		\$ 549 92
Receipts reported in Visitor,	\$ 173 20	
From World Wide, to balance,	218 71	\$ 391 93
		<hr/>
		\$ 941 83

Expenditures—

Traveling expense, outfit, etc.,	\$ 561 60	
Support of missionary,	380 23	\$ 941 83
		<hr/>

5. Sweden Fund**Receipts—**

Balance from last year,		\$ 1,926 58
Sweden Mission, reported in Visitor,	\$ 67 15	
Sweden Churchhouse, reported in Visitor,	617 41	
Missionary Supports, Account 15,	1,350 00	
From World Wide, to balance,	5,159 80	\$ 7,194 36
		<hr/>
		\$ 9,120 94

Expenditures—

Transport Expense,	\$ 86 43	
Support of missionaries,	1,485 00	
Support of District Work, etc.,	5,005 52	\$ 6,576 95

Balance to New Year—

Sweden Churchhouse,		\$ 2,543 99
		<hr/>
		\$ 9,120 94

6. Denmark Fund**Receipts—**

Reported in Visitor,	\$ 84 99	
Missionary Supports, Account No. 15,	900 00	
From World Wide, to balance,	4,052 83	\$ 5,037 82
		<hr/>

Expenditures—

Transport Expense,	\$ 979 09	
Support of missionaries,	1,315 00.	
Support of District Work, etc.,	2,743 73	\$ 5,037 82

7. Home Mission Fund**Receipts—**

Balance from last year,		\$ 403 16
Reported in Visitor,	\$ 2,774 86	
From World Wide, to balance,	2,171 55	\$ 4,946 41
		<u>\$ 5,349 57</u>

Expenditures—

Worker in Southland,	\$ 286 28	
District Mission Council,	113 29	
District Mission Work:		
N. Carolina and S. Carolina and Florida,	\$ 300 00	
Northern Illinois,	1,000 00	
Northern California,	400 00	
Oregon,	2,500 00	
Texas and Louisiana,	500 00	
First Arkansas and S. E. Missouri,	250 00	\$ 4,950 00
		<u>\$ 5,349 57</u>

8. Church Extension**Receipts—**

Balance from last year,	\$ 11,703 39	
No Increase,		\$ 11,703 39

Bills Receivable**Loans paid by churches—**

Selma, Va.,	\$160 00	
Roosevelt, N. Dakota,	54 00	
Mt. Joy, Va.,	18 75	
Oklahoma City, Okla.,	100 00	
Freeport, Ill.,	500 00	
Milk River Valley, Mont.,	120 00	\$ 952 75

Balance of loans at close of year,	8,215 15	\$ 9,167 90
--	----------	-------------

Expenditures—**New Loans made—**

Bartlesville, Okla.,	\$ 500 00	
Cheraw, Colo.,	1,500 00	\$ 2,000 00
Balance loans from last year,	7,167 90	\$ 9,167 90

9. Gish Testament Fund**Receipts—**

Sales of Testaments,		\$ 589 09
----------------------------	--	-----------

Expenditures—

Deficit from old year,	\$ 318 47	
Balance to New Year,	270 62	\$ 589 09

10. Gish Publishing Fund**Receipts—**

Sales of books during year,	\$ 1,163 40	
Receipt No. 13132,	500 00	
Income, Gish Fund Endowment,	3,400 02	\$ 5,063 42

Expenditures—

Deficit from last year,	\$ 647 93	
Books purchased for fund,	4,300 51	
To Ministerial and Missionary Relief,	680 00	\$ 5,628 44
Deficit to New Year,		<u>\$ 565 02</u>

11. Brethren Publishing House

Receipts—

Earnings, 1919-1920, and cash turned over,	\$ 14,000 00	
Surplus turned over,	50,624 18	
Interest on investment,	7,869 00	\$ 72,493 18

Expenditures—

Insurance premium,	\$ 683 67	
Office rental for year,	450 00	
To Ministerial and Missionary Relief,	1,573 80	
To World Wide Fund,	69,785 71	\$ 72,493 18

12. Special Mission Funds

Africa—

Balance from last year,	\$ 147 51	
Donations, reported in Visitor,	680 40	\$ 827 91

Japan—

Balance from last year, no increase,		85 30
--	--	-------

Philippines—

Balance from last year, no increase,		81 40
--	--	-------

Porto Rico—

Balance from last year, no increase,		234 42
--	--	--------

Arab Work—

Balance from last year, no increase,		50 00
--	--	-------

South America—

Balance from last year,	\$ 150 34	
Donations, reported in Visitor,	2 00	152 34

New England Mission—

Balance from last year, no increase,		202 50
--	--	--------

Southern Native White—

Balance from last year,	\$ 182 23	
Donations, reported in Visitor,	15 00	197 23

Cuba Mission—

Balance from last year, no increase,		331 27
--	--	--------

Australia—

Balance from last year, no increase,		16 00
--	--	-------

Jerusalem Mission—

Balance from last year, no increase,		200 66
--	--	--------

Italian Mission—

Balance from last year,	\$ 1,846 11	
Donations, reported in Visitor,	19 00	1,865 11

Colored Mission—

Balance from last year,	\$ 151 10	
Donations, reported in Visitor,	5 00	156 10

Colored Mission, Industrial—

Balance from last year, no increase,		397 75
--	--	--------

13. Relief Funds

Swedish Relief

Receipts—

Balance from last year,	\$ 72 25	
Donations reported in Visitor,	65 00	
Balance to New Year,		\$ 137 25

China Famine Relief

Receipts—

Donations reported in Visitor,	\$125,994 81	
--------------------------------------	--------------	--

Expenditures—

Drawn for use by China Mission,	51,200 00	
---------------------------------------	-----------	--

Balance to New Year,		\$ 74,794 81
----------------------------	--	--------------

Ministerial and Missionary Relief**Receipts—**

Balance from last year,		\$ 8,167 94
Receipt No. 13176,	\$ 132 50	
Receipt No. 13531,	7 25	
Receipt No. 13725,	1 25	
Forward Movement Designation,	471 08	
Brethren Publishing House, interest,	1,573 80	
Gish Fund Endowment, interest,	680 00	
Forward Movement Share,	13,313 26	\$ 16,179 14
		<hr/>
		\$ 24,347 08

Expenditures—

Paid out in assistance to ministers or their widows,	\$ 5,636 00
Balance to New Year,	\$ 18,711 08

Denmark Poor Fund**Receipts—**

Balance from last year, no increase,	\$ 3,944 90
--	-------------

14. Miscellaneous Funds**Student Loan Fund****Receipts—**

Donations received,	\$ 905 90
---------------------------	-----------

Expenditures—

Loans made to students,	675 00
-------------------------------	--------

Balance to New Year,	\$ 230 90
----------------------------	-----------

Stover Lecture Foundation

Balance from last year,	\$ 362 66
Interest from investments,	53 71

Balance to New Year,	\$ 416 37
----------------------------	-----------

15. Special Support Funds**Southern California Sunday Schools****Receipts—**

Receipt No. 13204,	\$ 180 00
--------------------------	-----------

Expenditures—

Support Sister Gertrude Emmert, India,	\$ 450 00
Balance due new year,	270 00

Middle Pennsylvania Sunday Schools**Receipts—**

Balance from last year,	\$ 360 00
Receipt No. 13041,	180 00
	\$ 540 00

Expenditures—

Support Brother Jesse B. Emmert, India,	\$ 450 00
Balance to new year,	90 00
	\$ 540 00

Eastern Pennsylvania Sunday Schools**Receipts—**

Forward Movement Receipt No. 1427,	\$ 180 00
Receipt No. 13749,	270 00
	\$ 450 00

Expenditures—

Support Sister Kathryn Ziegler, India,	\$ 450 00
--	-----------

Western Pennsylvania Sunday Schools**Receipts—**

Balance from last year,	\$ 135 19
Receipt No. 13621,	1,214 81
	\$ 1,350 00

Expenditures—

Support Sisters Ida Shumaker, Olive Widdowson, India; Sister Grace Clapper, China,	\$ 1,350 00
---	-------------

Nebraska Foreign Fund**Receipts—**

Receipt No. 12914,	\$ 69 23
Receipt No. 12998,	12 50

Receipt No. 13187,	92 00		
Receipt No. 13538,	134 12	\$	307 85
Expenditures—			
Support Josephine Powell, India,		\$	450 00
Balance due new year,			142 15

Middle Iowa Sunday Schools

Receipts—			
No receipts.			
Expenditures—			
Support S. Ira Arnold, India,		\$	450 00
Balance due new year,			450 00

Pipe Creek Congregation, Maryland

Receipts—			
Balance from last year,	\$ 60 03		
Forward Movement Receipt No. 1386,	200 00		
Forward Movement Receipt No. 1428,	100 00		
Income on Endowment,	122 00	\$	482 03
Expenditures—			
Support Brother W. B. Stover, India,	\$ 450 00		
Balance to new year,	32 03	\$	482 03

Cedar Rapids Sunday School, Iowa

Receipts—			
Balance from last year,	\$ 350 00		
Forward Movement Receipt No. 1775,	550 00	\$	900 00
Expenditures—			
Support Sister Emma Horning, China,	\$ 450 00		
Balance to new year,	450 00	\$	900 00

First Church, Philadelphia, Pa.

On hand at beginning of year, no receipts or expenditures,		\$	300 00
---	--	----	--------

S. G. Nickey and W. I. Buckingham Families

Receipts—			
Receipt No. 13382,	\$ 225 00		
Forward Movement Receipt No. 1431,	180 00	\$	405 00
Expenditures—			
Support Dr. Barbara Nickey, India,		\$	450 00
Balance due new year,			45 00

Mt. Morris College Missionary Society

Receipts—			
Balance from last year,	\$ 420 00		
Receipt No. 13270,	90 00	\$	510 00
Expenditures—			
Support Brother D. J. Lichty, India,	\$ 450 00		
Undercharge for support 1918-1919,	60 00	\$	510 00

Mt. Morris Sunday School, Illinois

Receipts—			
Receipt No. 13301,	\$ 200 00		
Receipt No. 13619,	100 00		
Receipt No. 13831,	150 00	\$	450 00
Expenditures—			
Support Sister Sadie J. Miller, India,		\$	450 00

Northern Illinois Sunday Schools

Receipts—			
Receipt No. 12736,	\$ 5 00		
Receipt No. 12833,	29 16		
Receipt No. 12842,	5 30		
Receipt No. 12845,	2 00		
Receipt No. 12852,	12 75		
Forward Movement Receipt No. 84,	15 00		
Forward Movement Receipt No. 532,	96 10		
Receipt No. 13131,	194 69		
Receipt No. 13133,	25 00		
Receipt No. 13257,	90 00		
Receipt No. 13661,	3 00		
Receipt No. 13696,	15 00	\$	493 00

Expenditures—

Support Sister Kathryn Garner, India,	\$ 450 00		
Balance to new year,	43 00	\$	493 00

Northern Indiana Sunday Schools

Receipts—

Balance from last year,	\$ 20 00		
Receipt No. 13451,	550 00		
Receipt No. 13719,	650 00		
Receipt No. 13826,	130 00		
Receipt No. 13766,	12 00	\$	1,362 00

Expenditures—

Support Sister Mary Stover, India; Sisters Minerva Metzger and Mary Schaeffer in China,	\$ 1,350 00		
Balance to new year,	12 00	\$	1,362 00

Middle Indiana Sunday Schools

Receipts—

Receipt No. 12829,		\$	335 00
--------------------------	--	----	--------

Expenditures—

Deficit from last year,	\$ 309 73		
Support Brother Adam Ebey, India,	450 00	\$	759 73
Balance due new year,			424 73

Southern Indiana Sunday Schools

Receipts—

Receipt No. 12848,	\$ 175 00		
Forward Movement Receipt No. 61,	20 00		
Forward Movement Receipt No. 378,	50 00		
Receipt No. 13370,	205 00	\$	450 00

Expenditures—

Support Brother W. J. Heisey, China,		\$	450 00
--	--	----	--------

Pine Creek Congregation, Indiana

Receipts—

Forward Movement Receipt No. 179,	\$ 350 00		
Forward Movement Receipt No. 1871,	100 00	\$	450 00

Expenditures—

Support Sister Winnie E. Cripe, China,		\$	450 00
--	--	----	--------

Walnut Sunday School, Indiana

Receipts—

Receipt No. 12849,	\$ 180 00		
Receipt No. 13342,	180 00		
Receipt No. 13559,	90 00	\$	450 00

Expenditures—

Support Brother Andrew Hoffert, India,		\$	450 00
--	--	----	--------

Bethel Congregation and Sunday School, Nebraska

Receipts—

Forward Movement Receipt No. 238,	\$ 58 41		
Forward Movement Receipt No. 540,	150 00		
Forward Movement Receipt No. 1134,	100 00		
Forward Movement Receipt No. 1462,	130 00		
Forward Movement Receipt No. 1730,	25 00		
Forward Movement Receipt No. 1835,	20 00	\$	483 41

Expenditures—

Deficit from last year,	\$ 200 00		
Support Brother Raymond C. Flory, China,	450 00	\$	650 00
Balance due new year,			166 59

Northern Virginia Congregations

Receipts—

Receipt No. 13033,	\$ 1,052 85		
Receipt No. 13667,	180 00		
Forward Movement Receipt No. 13876,	150 00	\$	1,382 85

Expenditures—

Deficit from last year,	\$ 332 85		
Support Brother and Sister I. S. Long, India,	900 00		
Balance to new year,	150 00	\$	1,382 85

Northern Virginia Sunday Schools

Receipts—			
Receipt No. 13296,	\$	200 00	
Receipt No. 13767,		250 00	\$ 450 00
Expenditures—			
Support Dr. Fred J. Wampler, China,			\$ 450 00

First and Southern Virginia Sunday Schools

Receipts—			
Balance from last year,	\$	175 00	
Forward Movement Receipt No. 300,		175 00	
Receipt No. 13415,		325 00	\$ 675 00
Expenditures—			
Support Sister Rebecca C. Wampler, China,	\$	450 00	
Balance to new year,		225 00	\$ 675 00

Bridgewater Sunday School, Virginia

Receipts—			
Balance from last year,	\$	350 00	
Receipt No. 12913,		250 00	
Receipt No. 13574,		250 00	\$ 850 00
Expenditures—			
Support Brother Norman A. Seese, China,	\$	450 00	
Balance to new year,		400 00	\$ 850 00

Antioch, Bethlehem and Germantown Congregations, Virginia

Receipts—			
Receipt No. 13121,	\$	116 67	
Receipt No. 13416,		158 34	
Receipt No. 13797,		225 00	\$ 500 01
Expenditures—			
Support Brother I. E. Oberholtzer, China,	\$	450 00	
Balance to new year,		50 01	\$ 500 01

Botetourt Memorial Missionary Society

Receipts—			
Forward Movement Receipt No. 1459,	\$	400 00	
Forward Movement Receipt No. 734,		540 00	
Forward Movement Receipt No. 1675,		540 00	\$ 1,480 00
Expenditures—			
Support Brother and Sister A. W. Ross and Children, India,			\$ 1,480 00

Southern Illinois Sunday Schools

Receipts—			
Receipt No. 12754,	\$	131 00	
Receipt No. 12835,		40 00	
Receipt No. 13193,		125 00	
Forward Movement Receipt No. 1175,		25 00	
Receipt No. 13821,		220 00	
Forward Movement Receipt No. 1700,		100 00	
Forward Movement Receipt No. 1710,		75 00	
Forward Movement Receipt No. 1898,		25 00	
Forward Movement Receipt No. 1943,		30 00	\$ 771 00
Expenditures—			
Deficit from last year,	\$	491 00	
Support Sister Eliza B. Miller, India,		450 00	\$ 941 00
Balance due new year,			170 00

Cerro Gordo Sunday School, Illinois

Receipts—			
Receipt No. 12898,	\$	180 00	
Receipt No. 13355,		210 00	
Receipt No. 13359,		60 00	\$ 450 00
Expenditures—			
Support Dr. A. R. Cottrell, India,			\$ 450 00

Virden and Girard Sunday Schools, Illinois

Receipts—			
Receipt No. 12861,	\$	90 00	
Receipt No. 12897,		90 00	
Receipt No. 13375,		135 00	
Receipt No. 13463,		45 00	\$ 360 00

Expenditures—			
Support Dr. Laura M. Cottrell, India,		\$	450 00
Balance due new year,			90 00

Oakley Congregation and Sunday School, Illinois

Receipts—			
No receipts.			
Expenditures—			
Support Sister Ida Buckingham, Sweden,		\$	450 00
Balance due new year,			450 00

Peach Blossom Congregation, Maryland

Receipts—			
Balance from last year,	\$	6 67	
Forward Movement Receipt No. 886,		95 65	
Receipt No. 13825,	197 68	\$	300 00
Expenditures—			
Support Sister Anna Hutchison ($\frac{2}{3}$), China,		\$	300 00

Dallas Center Sunday School, Iowa

Receipts—			
Balance from last year,	\$	7 33	
Receipt No. 13228,		50 00	
Receipt No. 13552,		70 00	
Receipt No. 13634,	22 67	\$	150 00
Expenditures—			
Support Sister Anna Hutchison ($\frac{1}{3}$), China,		\$	150 00

Northwestern Ohio Sunday Schools

Receipts—			
Receipt No. 12986,	\$	180 00	
Forward Movement Receipt No. 1037,		12 65	
Receipt No. 13461,	257 35	\$	450 00
Expenditures—			
Support Sister Hattie Z. Alley, India,		\$	450 00

Northeastern Ohio Sunday Schools

Receipts—			
Receipt No. 12828,	\$	160 00	
Receipt No. 13421,		12 00	
Receipt No. 13447,	200 00	\$	372 00
Expenditures—			
Deficit from last year,	\$	360 00	
Support Sister Goldie E. Swartz, India,	450 00	\$	810 00
Balance due new year,			438 00

Southern Ohio Sunday Schools

Receipts—			
Balance from last year,	\$	29 35	
Forward Movement Receipt No. 1937,	40 00	\$	69 35
Expenditures—			
Support Brother J. M. Pittenger, India; Brother O. C. Sol- lenberger, China,		\$	900 00
Balance due new year,			830 65

Lick Creek Congregation, Ohio

Receipts—			
Balance from last year,	\$	163 00	
Receipt No. 12831,		180 00	
Receipt No. 13335,	180 00	\$	523 00
Expenditures—			
Support Sister Elizabeth Kintner, India,	\$	450 00	
Balance to new year,	73 00	\$	523 00

Bear Creek Congregation, Ohio

Receipts—			
Balance from old year,	\$	180 00	
Forward Movement Receipt No. 1737,	270 00	\$	450 00
Expenditures—			
Support Sister Anna M. Eby, India,		\$	450 00

Salem Congregation, Ohio

Receipts—		
Forward Movement Receipt No. 1834,	\$	450 00
Expenditures—		
Support Sister Minnie F. Bright, China,	\$	450 00

Trotwood Congregation, Ohio

Receipts—		
Balance from last year,	\$	136 91
Forward Movement Receipt No. 557,	\$	360 00
Expenditures—		
Support Sister Elizabeth Oberholtzer, China,	\$	450 00
Balance to new year,	\$	46 91

Painter Creek Congregation, Ohio

Receipts—		
Receipt No. 12855,	\$	175 00
Receipt No. 13395,	\$	245 00
Expenditures—		
Support Dr. O. G. Brubaker, China,	\$	450 00
Balance due new year,		30 00

East Nimishillen Congregation, Ohio

Receipts—		
Balance from last year,	\$	178 66
Receipt No. 13219,	\$	15 00
Expenditures—		
Support Sister Anna M. Brumbaugh, India,	\$	450 00
Balance due new year,		256 34

First Altoona Sunday School, Pennsylvania

Receipts—		
No receipts.		
Expenditures—		
Support Sister Ida Himmelsbaugh, India,	\$	450 00
Balance due new year,		450 00

Shade Creek, Rummel and Scalp Level Congregations, Pennsylvania

Receipts—		
Forward Movement Receipt No. 751,	\$	180 00
Receipt No. 13412,		112 50
Receipt No. 13511,	\$	112 50
Expenditures—		
Support Sister Anna Z. Blough, India,	\$	450 00
Balance due new year,		45 00

Antietam Congregation, Pennsylvania

Receipts—		
Receipt No. 13124,	\$	200 00
Receipt No. 13712,	\$	150 00
Expenditures—		
Support Sister Lizzie A. Flory, China,	\$	450 00
Balance due new year,		100 00

Oller Memorial Fund

Receipts—		
Receipt No. 12864,	\$	175 00
Receipt No. 13093,		175 00
Receipt No. 13328,	\$	175 00
Expenditures—		
To World Wide Mission Fund,	\$	525 00

Huntingdon Congregation and College, Pennsylvania

Receipts—		
Forward Movement Receipt No. 1444,	\$	360 00
Expenditures—		
Support Brother J. M. Blough, India,	\$	450 00
Balance due new year,		90 00

Richland Congregation, Pennsylvania

Receipts—			
Receipt No. 13157,	\$	360 00	
Receipt No. 13773,		90 00	\$ 450 00
Expenditures—			
Support Sister B. Mary Royer, India,			\$ 450 00

Elizabethtown Congregation, Pennsylvania

Receipts—			
Balance from last year,	\$	10 00	
Forward Movement Receipt No. 997,		180 00	
Receipt No. 13386,		180 00	
Receipt No. 13485,		80 00	\$ 450 00
Expenditures—			
Support Sister Bessie M. Rider, China,			\$ 450 00

Woodbury Congregation, Pennsylvania

Receipts—			
Forward Movement Receipt No. 428,			\$ 690 00
Deficit from last year,	\$	240 00	
Support Sister Florence Pittenger, India,		450 00	\$ 690 00

Midway Congregation, Pennsylvania

Receipts—			
Receipt No. 13573,			\$ 450 00
Expenditures—			
Support Brother J. F. Graybill, Sweden,			\$ 450 00

Chiques Congregation, Pennsylvania

Receipts—			
Receipt No. 13774,			\$ 450 00
Expenditures—			
Support Sister Alice M. Graybill, Sweden,			\$ 450 00

Conestoga Congregation, Pennsylvania

Receipts—			
Receipt No. 12876,	\$	360 00	
Receipt No. 13388,		90 00	\$ 450 00
Expenditures—			
Support Sister Leah S. Glasmire, Denmark,			\$ 450 00

Southeastern Kansas Christian Workers' Societies

Receipts—			
Receipt No. 13827,	\$	310 00	
Forward Movement Receipt No. 1894,		40 00	\$ 350 00
Expenditures—			
Support Sister Emma H. Eby, India,			\$ 450 00
Balance due new year,			100 00

G. E. Shirkey, Kansas

Receipts—			
Receipt No. 12851,			\$ 240 00
Expenditures—			
Deficit from last year,	\$	240 00	
Support Brother E. H. Eby, India,		450 00	\$ 690 00
Balance due new year,			450 00

Isaiah and Olive Brenaman, California

Receipts—			
Receipt No. 12901,	\$	180 00	
Receipt No. 12383,		270 00	\$ 450 00
Expenditures—			
Support Brother John I. Kaylor, India,			\$ 450 00

C. H. Erb and Wife, Iowa

Receipts—			
Forward Movement Receipt No. 1256,	\$	350 00	
Forward Movement Receipt No. 1560,		100 00	\$ 450 00
Expenditures—			
Support Sister Cora Brubaker, China,			\$ 450 00

La Verne Congregation and Sunday School, California

Receipts—			
Receipt No. 13054,	\$	400 00	
Receipt No. 13489,		500 00	\$ 900 00
Expenditures—			
Support Brother and Sister Ernest Vaniman, China,			\$ 900 00

Northwestern Kansas Sunday Schools

Receipts—			
Receipt No. 13285,	\$	180 00	
Receipt No. 13708,		270 00	\$ 450 00
Expenditures—			
Support Brother Howard Alley, India,			\$ 450 00

Northeastern Kansas Sunday Schools

Receipts—			
Receipt No. 13289,	\$	270 00	
Receipt No. 13504,		180 00	\$ 450 00
Expenditures—			
Support Sister Ella Ebbert, India,			\$ 450 00

Southwestern Kansas Congregations

Receipts—			
By transfer,	\$	20 00	
Receipt No. 13205,		450 00	\$ 470 00
Expenditures—			
Deficit from last year,	\$	20 00	
Support Brother and Sister F. H. Crumpacker, China,		900 00	\$ 920 00
Balance due new year,			450 00

Middle Missouri Congregations

Receipts—			
Receipt No. 12950,	\$	176 70	
Receipt No. 13332,		87 45	
Receipt No. 13832,		55 25	
Forward Movement Receipt No. 1676-8,		85.00	\$ 404 40
Expenditures—			
Deficit from last year,	\$	148 50	
Support Sister Jennie Mohler, India,		450 00	\$ 598 50
Balance due new year,			194 10

North and South English River Sunday Schools, Iowa

Receipts—			
Balance from last year,	\$	2 00	
Receipt No. 13030,		120 00	
Receipt No. 13163,		75 00	
Receipt No. 13498,		75 00	
Receipt No. 13581,		120 00	\$ 392 00
Expenditures—			
Support Sister Nettie M. Senger, China,			\$ 450 00
Balance due new year,			58 00

Coon River Congregation, Iowa

Receipts—			
No receipts.			
Expenditures—			
Support Sister Elizabeth Arnold, India,			\$ 450 00
Balance due new year,			450 00

Manchester College Sunday School, Indiana

Receipts—			
Balance from last year,	\$	10 00	
Receipt No. 13438,		150 00	\$ 160 00
Expenditures—			
Support Sister Laura J. Shock, China,			\$ 450 00
Balance due new year,			290 00

Northern Iowa Sunday Schools

Receipts—			
Receipt No. 13161,	\$	350 00	
Receipt No. 13464,		100 00	\$ 450 00
Expenditures—			
Support Sister Anna V. Blough, China,			\$ 450 00

Middle Maryland Sunday Schools

Receipts—			
Receipt No. 12874,	\$	540 00	
Receipt No. 13373,		360 00	\$ 900 00
Expenditures—			
Support Brethren H. P. Garner and B. F. Summer, India, ...			\$ 900 00

Idaho and Western Montana Christian Workers' Societies

Receipts—			
Receipt No. 12878,	\$	180 00	
Receipt No. 13381,		270 00	\$ 450 00
Expenditures—			
Support Sister Anetta C. Mow, India,			\$ 450 00

Mexico Congregation, Indiana

Receipts—			
Balance from last year,	\$	215 00	
Forward Movement Receipt No. 1950,		235 00	\$ 450 00
Expenditures—			
Support Sister Lillian Grisso, India,			\$ 450 00

Knob Creek Congregation, Tennessee

Receipts—			
Receipt No. 12906,	\$	175 00	
Receipt No. 13407,		175 00	\$ 350 00
Expenditures—			
Deficit from last year,	\$	175 00	
Support Sister Anna B. Seese, China,		450 00	\$ 625 00
Balance due new year,			275 00

Monitor Congregation, Kansas

Receipts—			
Receipt No. 13188,			\$ 450 00
Expenditures—			
Support Sister Myrtle Pollock, China,			\$ 450 00

Pleasant Valley Congregation, Virginia

Receipts—			
Forward Movement Receipt No. 1447,			\$ 605 99
Expenditures—			
Deficit from last year,	\$	155 99	
Support Sister Edna Flory, China,		450 00	\$ 605 99

Barren Ridge Congregation, Virginia

Receipts—			
Forward Movement Receipt No. 1126,			\$ 487 95
Expenditures—			
Deficit from last year,	\$	70 70	
Support Sister Nora Flory, China,		450 00	\$ 520 70
Balance due new year,			32 75

Middle River Congregation, Virginia

Receipts—			
Balance from last year,			\$ 18 75
Expenditures—			
Support Brother Byron M. Flory, China,			\$ 450 00
Balance due new year,			431 25

Lebanon Congregation, Virginia

Receipts—			
Balance from last year,			\$ 29 35
Expenditures—			
Support Sister Valley V. Miller, China,			\$ 450 00
Balance due new year,			420 65

Timberville Congregation, Virginia

Receipts—			
Receipt No. 12856,	\$	175 00	
Receipt No. 13379,		175 00	\$ 350 00
Expenditures—			
Support Brother Ernest M. Wampler, China,			\$ 450 00
Balance due new year,			100 00

Manchester Sunday School, Indiana

Receipts—			
Receipt No. 12838,	\$	180 00	
Receipt No. 13280,		180 00	
Receipt No. 13390,		90 00	\$ 450 00
Expenditures—			
Support Sister Alice K. Ebey, India,			\$ 450 00

Locust Grove Sunday School, Indiana

Receipts—			
Balance from last year,	\$	5 00	
Receipt No. 12893,		180 00	
Receipt No. 13689,		225 00	
Receipt No. 13791,		40 00	\$ 450 00
Expenditures—			
Support Sister Ina M. Kaylor, India,			\$ 450 00

Walnut Grove Sunday School, Pennsylvania

Receipts—			
Receipt No. 12981,	\$	350 00	
Receipt No. 13516,		100 00	\$ 450 00
Expenditures—			
Support Brother Samuel Bowman, China,			\$ 450 00

Nezperce Congregation, Idaho

Receipts—			
Balance from last year,	\$	29 00	
Receipt No. 13450,		421 00	\$ 450 00
Expenditures—			
Support Dr. D. L. Horning, China,			\$ 450 00

White Oak Congregation, Pennsylvania

Receipts—			
Balance from last year,	\$	360 00	
Forward Movement Receipt No. 892,		360 00	\$ 720 00
Expenditures—			
Support Brother W. E. Glasmire, Denmark,	\$	450 00	
Balance to new year,		270 00	\$ 720 00

Michigan Sunday Schools

Receipts—			
Balance from last year,	\$	120 00	
Receipt No. 12801,		210 00	
Receipt No. 13284,		170 00	
Forward Movement Receipt No. 1310,		32 00	\$ 532 00
Expenditures—			
Support Sister Pearl S. Bowman, China,	\$	450 00	
Balance to new year,		82 00	\$ 532 00

Myers Brothers, Virginia

Receipts—			
Receipt No. 12837,	\$	147 70	
Forward Movement Receipt No. 1109,		360 50	\$ 508 20
Expenditures—			
Deficit from last year,	\$	322 05	
Support Brother Minor M. Myers, China,		450 00	\$ 772 05
Balance due new year,			263 85

Special Support Funds

Space in this issue does not permit publication of three pages of matter under this head. This part of the report will be printed in the July issue.

16. Miscellaneous Supports of Missionary Children

Receipts—

Receipt No. 12721,	\$ 45 00
Receipt No. 12834,	31 25
Receipt No. 12858,	45 00
Receipt No. 12972,	45 00
Receipt No. 12973,	22 50
Receipt No. 13013,	45 00
Receipt No. 13026,	48 79
Receipt No. 13039,	2 79
Receipt No. 13068,	22 50
Receipt No. 13136,	45 00
Receipt No. 13137,	45 00
Receipt No. 13194,	50 00
Receipt No. 13199,	28 00
Receipt No. 13284,	38 00
Receipt No. 13317,	41 91
Receipt No. 13323,	45 00
Receipt No. 13358,	75 00
Receipt No. 13443,	22 50
Receipt No. 13458,	75 00
Receipt No. 13486,	22 50
Receipt No. 13502,	42 95
Receipt No. 13510,	37 50
Receipt No. 13625,	100 00
Receipt No. 13815,	75 00
	\$ 1,051 19

Expenditures—

Transferred to India Mission, Account No. 2,	\$ 557 79
Transferred to China Mission, Account No. 3,	493 40
	\$ 1,051 19

17. India Transmissions

Receipts—

Receipt No. 12715,	\$ 10 00	Receipt No. 13397,	5 00
Receipt No. 12722,	5 00	Receipt No. 13431,	17 00
Receipt No. 12728,	10 00	Receipt No. 13435,	2 00
Receipt No. 12731,	20 00	Receipt No. 13442,	5 00
Receipt No. 12744,	5 00	Receipt No. 13448,	30 00
Receipt No. 12790,	10 00	Receipt No. 13536,	15 00
Receipt No. 12966,	5 00	Receipt No. 13537,	6 00
Receipt No. 12966,	5 00	Receipt No. 13544,	35 00
Receipt No. 13027,	5 00	Receipt No. 13559,	50 00
Receipt No. 13043,	10 50	Receipt No. 13558,	28 00
Receipt No. 13111,	20 70	Receipt No. 13610,	16 00
Receipt No. 13127,	6 00	Receipt No. 13656,	5 00
Receipt No. 13154,	10 00	Receipt No. 13665,	2 00
Receipt No. 13156,	16 00	Receipt No. 13672,	2 00
Receipt No. 13192,	250 00	Receipt No. 13676,	6 25
Receipt No. 13200,	103 00	Receipt No. 13677,	5 00
Receipt No. 13258,	10 00	Receipt No. 13691,	22 00
Receipt No. 13259,	17 00	Receipt No. 13691,	22 00
Receipt No. 13287,	11 00	Receipt No. 13713,	35 00
Receipt No. 13299,	20 00	Receipt No. 13813,	15 00
Receipt No. 13303,	12 50		
Receipt No. 13307,	27 00	Total,	\$ 981 95
Receipt No. 13319,	30 00	Less transfers, etc.,	83 00
Receipt No. 13338,	30 00		\$ 898 95
Receipt No. 13389,	10 00		

18. China Transmissions

Receipt No. 12737,	\$ 400 00	Receipt No. 13500,	5 00
Receipt No. 12774,	25 00	Receipt No. 13051,	18 00
Receipt No. 12787,	5 00	Receipt No. 13520,	10 12
Receipt No. 12791,	5 00	Receipt No. 13524,	20 23
Receipt No. 12809,	45 09	Receipt No. 13525,	39 52
Receipt No. 12810,	10 00	Receipt No. 13526,	27 00

Receipt No. 12811,	24 10	Receipt No. 13535,	18 00
Receipt No. 12839,	30 00	Receipt No. 13548,	87 00
Receipt No. 12840,	100 00	Receipt No. 13556,	14 30
Receipt No. 12908,	10 00	Receipt No. 13566,	10 00
Receipt No. 12922,	13 00	Receipt No. 13584,	72 00
Receipt No. 12942,	10 00	Receipt No. 13615,	10 00
Receipt No. 12966,	10 00	Receipt No. 13617,	22 40
Receipt No. 12980,	30 00	Receipt No. 13622,	14 30
Transfer,	30 00	Receipt No. 13623,	20 00
Receipt No. 13081,	25 00	Receipt No. 13633,	6 00
Receipt No. 13113,	78 10	Receipt No. 13637,	52 00
Receipt No. 13123,	1 00	Receipt No. 13639,	10 00
Receipt No. 13135,	14 00	Receipt No. 13640,	14 75
Receipt No. 13138,	20 60	Receipt No. 13651,	22 00
Receipt No. 13150,	140 00	Receipt No. 13652,	12 60
Receipt No. 13160,	7 50	Receipt No. 13653,	19 75
Receipt No. 13191,	50 00	Receipt No. 13654,	6 20
Receipt No. 13200,	10 00	Receipt No. 13655,	15 80
Receipt No. 13230,	10 00	Receipt No. 13660,	5 10
Receipt No. 13227,	20 11	Receipt No. 13666,	61 90
Receipt No. 13267,	60 00	Receipt No. 13686,	9 25
Receipt No. 13268,	29 25	Receipt No. 13687,	13 65
Receipt No. 13273,	14 65	Receipt No. 13700,	25 00
Transfer,	10 00	Receipt No. 13706,	5 00
Receipt No. 13297,	10 00	Receipt No. 13707,	10 00
Receipt No. 13298,	16 25	Receipt No. 13741,	76 00
Receipt No. 13306,	15 00	Receipt No. 13743,	25 00
Receipt No. 13333,	18 85	Receipt No. 13747,	11 05
Receipt No. 13346,	30 00	Receipt No. 13748,	43 43
Receipt No. 13353,	10 00	Receipt No. 13756,	15 00
Receipt No. 13356,	11 00	Receipt No. 13769,	10 00
Receipt No. 13357,	15 00	Receipt No. 13770,	14 25
Receipt No. 13364,	5 00	Receipt No. 13776,	30 00
Receipt No. 13391,	10 00	Receipt No. 13787,	14 30
Receipt No. 13402,	5 00	Receipt No. 13788,	21 50
Receipt No. 13409,	16 50	Receipt No. 13794,	5 00
Receipt No. 13418,	25 00	Receipt No. 13796,	10 00
Receipt No. 13436,	15 82	Receipt No. 13802,	19 10
Receipt No. 13439,	41 50	Receipt No. 13817,	18 20
Receipt No. 13446,	11 00	Receipt No. 13818,	30 00
Receipt No. 13460,	21 00	Receipt No. 13822,	30 00
Receipt No. 13462,	50 00		
Receipt No. 13472,	7 75	Total,	\$2,773 37
Receipt No. 13474,	8 00	Less transfers, etc.,	42 00
Receipt No. 13475,	25 00		
Receipt No. 13487,	31 00		
Receipt No. 13495,	87 60		\$2,731 37

19. Publication Account

Expenditures—

Missionary Education, books, pamphlets, lantern slides, etc., less receipts,	\$ 1,030 74	
Missionary Visitor, less receipts,	11,018 07	
Missionary Gospel Messengers and Periodicals to missionaries,	630 56	
Rebate on old Book and Tract Accounts,	183 25	
Tracts and carriage on same, less receipts,	704 54	\$13,567 16

20. General Expense Account

Expenditures—

Salaries,	\$10,129 55
Traveling Secretaries,	2,152 60
Board's Traveling Expense,	434 31
Postage,	551 14
New Office Equipment,	355 35
Legal services,	219 44
Fidelity Bond,	50 00
Contribution to Committee of Reference and Council,	300 00

Contribution to Home Missions Council,	200 00	
Office supplies, medical examinations, printing and stationery, telephone, telegrams, etc.,	1,720 53	\$16,112 92

21. West Alexandria Farm, Ohio

Receipts—		
Payment on property,		\$ 93 12
Expenditures—		
To World Wide Endowment,		\$ 93 12

22. Endowment Funds

Donations to World Wide—			
12699,	\$ 200 00	13058,	50 00
12714,	100 00	13096,	5 00
12720,	20 00	13125,	470 35
12741,	200 00	13128,	1,000 00
12743,	1,000 00	13149,	100 00
12752,	1,000 00	13178,	1,000 00
12756,	250 00	13210,	5 00
12759,	50 00	13225,	3,000 00
12760,	1,226 70	13393,	2,500 00
12773,	25 00	49425,	2,000 00
12813,	1,000 00	13437,	5 00
12836,	1,000 00	13520,	50 00
12889,	100 00	13530,	80 00
12911,	100 00	13641,	1,000 00
12919,	500 00	13647,	500 00
13008,	500 00	13659,	300 00
13022,	50 00	13680,	500 00
13034,	1,000 00	13736,	250 00
13036,	500 00	13751,	1,865 60
13048,	50 00	13823,	10,000 00
13048A,	500 00	From W. Alexandria Est.,..	93 12
Total donations to World Wide Endowment for year,	\$ 34,145 77		
Total on hand at beginning of year,	985,003 94		\$ 1,019,149 71

Gospel Messenger Endowment—		
Balance from old year,	\$ 12,485 00	
One life subscription,	25 00	\$ 12,510 00

Mission Annuity Funds—			
12697,	\$ 1,000 00	12900,	500 00
12705,	10,000 00	12962,	3,000 00
12706,	2,000 00	12975,	1,000 00
12738,	500 00	12994,	1,000 00
12740,	1,000 00	13046,	1,000 00
12765,	100 00	13056,	1,000 00
12766,	200 00	13057,	500 00
12767,	50 00	13134,	2,000 00
12778,	2,000 00	13159,	450 00
12779,	1,000 00	13179,	500 00
12780,	500 00	13237,	250 00
12788,	2,000 00	13253,	1,000 00
12794,	1,000 00	13392,	80 00
12815,	1,000 00	13405,	500 00
12816,	500 00	13413,	1,000 00
12821,	100 00	13554,	100 00
12822,	500 00	13611,	100 00
12823,	5 00	13643,	500 00
12872,	500 00	13734,	700 00
12877,	2,000 00	13834,	4,000 00
12899,	1,000 00	W. A. B.,	1,000 00
Total donations for year,	\$ 47,135 00		
Less transfers to other funds, etc.,	2,450 00		
Total increase in Fund during year,	\$ 44,685 00		
Total on hand at beginning of year,	190,237 21		\$ 234,922 21

India Endowment—

Receipts—

Balance from old year, no increase,	\$ 4,610 00
---	-------------

China Endowment—

Receipts—

Balance from old year, no increase,	\$ 2,350 00
---	-------------

H. H. Rohrer Endowment Fund—

Receipts—

Balance from old year, no increase,	\$ 1,000 00
---	-------------

Ministerial and Missionary Relief Endowment—

Receipts—

Balance from old year, no increase,	\$ 10 00
---	----------

Ministerial and Missionary Relief Annuity—

Receipts—

Balance from old year, no increase,	\$ 505 00
---	-----------

23. Statement of Ledger

Cash in bank and office,	\$ 82,360 11
World Wide Fund,	\$ 3,843 18

CHURCH EXTENSION

Church Extension Fund,	\$ 11,703 39
Bills Receivable,	\$ 8,215 15
(Cash \$3,488 24)	

INDIA FUND

India School Dormitories,	\$ 2,025 00
India Boarding School Building,	884 04
Rhodes Memorial Fund,	5,517 63
Anklesvar Churchhouse,	3,036 19
India Village Church Fund,	950 00
Quinter Memorial Hospital,	6,571 91
(Cash \$18,984 77)	

CHINA FUND

Liao Chou Girls' Boarding School Building,	\$ 813 00
Liao Chou X-Ray Fund,	646 08
Liao Chou Memorial Church,	1,722 28
Girls' Dormitory, Ping Ting,	400 00
Crumpacker Home,	\$ 225 18
(Cash \$3,356 18)	

SPECIAL MISSION FUNDS

Africa,	\$ 827 91
Japan,	85 30
Philippines,	81 40
Porto Rico,	234 42
Arab Work,	50 00
South America,	152 34
New England Missions,	202 50
Southern Native White,	197 23
Cuba Mission,	331 27
Australia,	16 00
Jerusalem Mission,	200 66
Italian Mission,	1,865 11
Colored Mission,	156 10
Colored Mission, Industrial,	397 75
(Cash \$4,797 99)	

RELIEF FUNDS

Swedish Relief,	\$ 137 25
China Famine Relief,	74,794 81
Ministerial and Missionary Relief,	18,711 08
Denmark Poor Fund,	3,944 90
(Cash \$97,588 04)	

MISCELLANEOUS ACCOUNTS

Student Loan Fund,		\$	230 90
Stover Lecture Foundation,			416 37
Gish Publishing Fund,	\$	565 02	
Gish Testament Fund,			270 62
Sweden Churchhouse,			2,543 99
Accounts Receivable,		1,123 11	
D. C. Moomaw property,		823 44	
		(Cash \$950 31)	

SPECIAL SUPPORT FUNDS

Southern California Sunday Schools,	\$	270 00	
Middle Pennsylvania Sunday Schools,	\$		90 00
Nebraska Foreign Fund,		142 15	
Middle Iowa Sunday Schools,		450 00	
Pipe Creek Congregation, Maryland,			32 03
Cedar Rapids Sunday School, Iowa,			450 00
First Church, Philadelphia, Pennsylvania,			300 00
S. G. Nickey and W. I. Buckingham Families,		45 00	
Northern Illinois Sunday Schools,			43 00
Northern Indiana Sunday Schools,			12 00
Middle Indiana Sunday Schools,		424 73	
Bethel Congregation and Sunday Schools, Nebraska,		166 59	
Northern Virginia Congregations,			150 00
First and Southern Virginia Sunday Schools,			225 00
Bridgewater Sunday School, Virginia,			400 00
Antioch, Bethlehem and Germantown Cong., Virginia,			50 01
Southern Illinois Sunday Schools,		170 00	
Virden and Girard Sunday Schools, Illinois,		90 00	
Oakley Congregation and Sunday School, Illinois,		450 00	
Northeastern Ohio Sunday Schools,		438 00	
Southern Ohio Sunday Schools,		830 65	
Lick Creek Congregation, Ohio,			73 00
Trotwood Congregation, Ohio,			46 91
Painter Creek Congregation, Ohio,		30 00	
East Nimishillen Congregation, Ohio,		256 34	
First Altoona Sunday School, Pennsylvania,		450 00	
Shade Creek, Rummel and Scalp Level Cong., Pa.,		45 00	
Antietam Congregation, Pennsylvania,		100 00	
Huntingdon Congregation and College, Pennsylvania,		90 00	
Southeastern Kansas Christian Workers' Societies,		100 00	
G. E. Shirkey, Kansas,		450 00	
Southwestern Kansas Congregations,		450 00	
Middle Missouri Congregations,		194 10	
North and South English River Sunday Schools, Iowa,		58 00	
Coon River Congregation, Iowa,		450 00	
Manchester College Sunday School, Indiana,		290 00	
Knob Creek Congregation, Tennessee,		275 00	
Barren Ridge Congregation, Virginia,		32 75	
Middle River Congregation, Virginia,		431 25	
Lebanon Congregation, Virginia,		420 65	
Timberville Congregation, Virginia,		100 00	
White Oak Congregation, Pennsylvania,			270 00
Michigan Sunday Schools,			82 00
Myers Brothers, Virginia,		263 85	
Greenmount and Elk Run Congregations, Virginia,		185 15	
J. D. Yoder, Kansas,			129 00
Waterloo City Sunday School, Iowa,			155 00
Okaw Congregation, Illinois,		450 00	
Buck Creek Congregation and Sunday School, Indiana,			225 00
Noah Blickenstaff and Wife, Illinois,			105 00
United Student Volunteers,			350 00
Andrews Congregation, Indiana,			300 00
Sandy Creek Congregation, West Virginia,			360 00
Pipe Creek Congregation, Indiana,		165 00	
Hagerstown Young People's Society, Maryland,			25 80
New Carlisle, West Charleston, Donnell's Creek, Springfield Congregations, Ohio,		265 00	
Butterbaugh Family, Illinois,		90 00	

Waynesboro Sunday School, Pennsylvania,		600 00
Eversole Congregation, Ohio,	85 00	
Freeburg and Science Hill Sunday Schools, Ohio,		45 00
Bow Valley Congregation, Canada,	136 24	
Leland C. Moomaw, Virginia,		700 00
(Cash Overdrawn \$4,121 70)		

INTEREST BEARING FUNDS

Ministerial and Missionary Relief Endowment,		\$ 10 00
Brethren Publishing House Investment,	\$ 131,150 00	
India Endowment,		4,610 00
China Endowment,		2,350 00
H. H. Rohrer Endowment,		1,000 00
Gospel Messenger Endowment,		12,510 00
World Wide Endowment,		1,019,149 71
Endowment Bills Receivable,	1,247,650 90	
Gish Estate,		56,667 08
Mission Annuity,		234,922 21
Ministerial and Missionary Relief Annuity,		505 00
D. C. Moomaw Memorial Fund,		550 00
(Cash Overdrawn \$46,526 90)		

24. Statement of Cash

World Wide Fund,	\$ 3,843 18	
Church Extension,	3,488 24	
India Funds,	18,984 77	
China Funds,	3,356 18	
Special Mission Funds,	4,797 99	
Relief Funds,	97,588 04	
Miscellaneous Accounts,	950 31	
Special Support Funds,		\$ 4,121 70
Interest Bearing Funds,		46,526 90
Cash,		82,360 11
Totals,	\$ 133,008 71	\$ 133,008 71

25. Interest Bearing Funds Received During the Year

Receipts—

Bills Receivable, Loans Paid,	\$ 98,160 86	
Mission Annuities,	47,135 00	
World Wide Endowment,	34,145 77	
Gospel Messenger Endowment,	25 00	
D. C. Moomaw Memorial Fund,	550 00	
Reiff Estate. Closed out,	1,783 20	
D. C. Moomaw Property Transfer,	361 87	
Overdrawn,	46,526 90	\$ 228,688 60

Expenditures—

Bills Receivable, New Loans,	\$ 120,680 00	
Mission Annuities Transfers,	2,450 00	
Denmark Poor Farm Transfer,	3,944 90	
Overdrawn last year, now paid back,	101,613 70	\$ 228,688 60

26. Assets

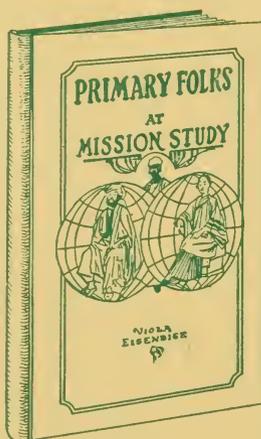
Cash on hand,	\$ 82,360 11
Bills Receivable, secured by mortgages,	1,247,650 90
Brethren Publishing House, Investment,	131,150 00
Church Extension, Bills Receivable,	8,215 15
Accounts Receivable,	1,123 11
Total Assets March 1, 1921,	\$ 1,470,499 27
Total Assets March 1, 1920,	1,388,361 37
Total Increase for the Year,	\$ 82,137 90

The regular April receipts for Missions cannot appear in this issue for lack of space. They will be published in the July number.

Mission Study

for the Young Folks

Three new books arranged for class use. Written by members of the Church of the Brethren. Adopted by the General Mission Board as texts on the Mission Study Course.

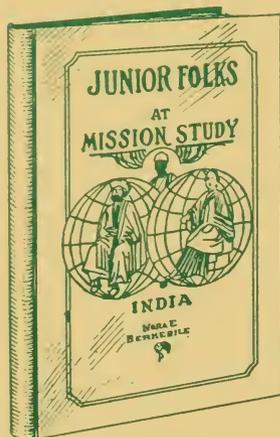


Price 50c

Primary Folks at Mission Study, by Viola Eisenbise. Intended for those beginning to study and up to about twelve years.

Junior Folks at Mission Study—India, by Nora Berkebile. Intended for ages from about twelve to adult.

Junior Folks at Mission Study—China. A symposium by several China missionaries. Intended for ages twelve years to the adult.

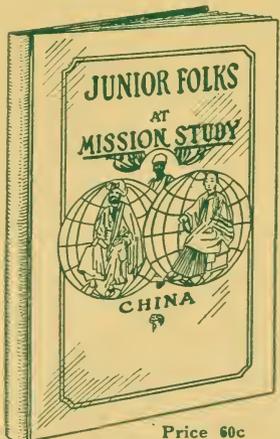


Price 60c

Vacation School Leaders will find these books essential for the greatest success in their work. The Vacation School will solve the question of a suitable time for recitation and the books will solve the question of suitable material for the school.

Write for booklet M S 21, which explains the Mission Study Course.

Address orders for books to
BRETHREN PUBLISHING HOUSE
Elgin, Illinois



Price 60c

ANCIENT HISTORY

"The Babylonian law (about 500-1000 B. C.) never recognized the right of a person to dispose of his property, either real or personal, by will. Every property owner, however, had the full right of disposition of property during his lifetime, and could annex to a deed of gift, the reservation of a life interest in himself. By this method the object of a will could be accomplished."

The foregoing quotation from a standard work on legal history is interesting testimony that hundreds of years before the time of Christ, there was such a thing as the

Annuity Plan

- ¶ Any money given to us for investment on the Annuity Plan is a "deed of gift."
- ¶ The annual interest we agree to pay on such principal sums given on the Annuity Plan represents the "life interest" that the annuitant, or other beneficiary named in our Annuity Bond, will enjoy.
- ¶ Transfer your property to the church while you are living. Be assured of a life income on the investment we would make for you.

"Execute Your Own Will"

For information ask us for Booklet V216

General Mission Board
of the CHURCH *of the* BRETHREN
INCORPORATED

Elgin, Illinois

APR 3 1922
3435 VAN BUREN ST.,
CHICAGO, ILL.

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIII

July, 1921

NO. 7



Great Missionary Convocation, Houshey, 1921

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for July, 1921

EDITORIAL,	161
ESSAYS—	
"The Hampton Idea," By Arthur S. B. Miller,.....	164
"Packing Pork to Pay Expenses,".....	167
An Appeal and a Challenge, By Benj. F. Summer,.....	169
The Rosa W. Kaylor Memorial Girls' School, By J. I. Kaylor and Josephine Powell,	170
Southern Indiana Raising \$1,000 for Rosa Kaylor Memorial Fund, By Fred Replogle,	173
Observations in Language Study, By C. G. Shull,.....	174
A Comparison in Industrial Conditions, By Fred P. Greenawalt,.....	175
A Leaf from a Personal Diary,.....	177
A Report from South China, By Moy Gwong,.....	187
HOME FIELDS—	
Program Proposed by D. M. Board of N. W. Ohio,	178
Coast Conditions, By J. A. Barnett,.....	179
A Message from the Southland, By R. E. Clarke,.....	180
THE JUNIOR MISSIONARY—	
Vagi, of Dahanu, India, By B. Mary Royer,	181
FINANCIAL—	
Special Support Funds,	184
World-Wide, for April,	189

EDITORIAL

The August issue of the Visitor will be a special number in memory of our beloved secretary, J. H. B. Williams, and D. L. Miller, our aged father in Israel. Except for the difficulty in securing printers this issue would have been the memorial number. The editor regrets the tardiness of the June and July numbers, and promises you your Visitor on time again when the labor situation will permit.

The Hershey Conference

Have you detected that you feel a little more acquainted with God and possess a keener interest in his kingdom since the Hershey Conference? Many have expressed their appreciation of the mellowing influence on their lives. Can it be that our departed brethren have left us a heritage of spiritual wealth, even greater than we are able to appreciate? The oft-repeated question, "Why did Bro. Williams die?" usually met with this answer: "We do not know, but it was within God's will." Are we so cold-hearted and so disinterested in the Lord's work that some must give their lives that we may live? "Now we see through a glass darkly, but then face to face."

The many sides of our church life were presented more uniformly and better than ever before. Missions, with a big emphasis on the proper development in religious education; temperance and social purity, with its appeal for the simple life; and peace, with a strong appeal for this much-needed blessing in the world, were given their proper hearing in the Conference.

Prayer Releases Power was the message that shone out in the darkness of the night. Let us dare to hope that many were impelled to fall before the throne of grace more fervently before their eyes were closed in sleep, and thus the work of the Conference was made more powerful and far-reaching for good.

Messages via the stereopticon route left their impression. Views from our mission fields, both home and foreign, temperance and social purity, peace and education, all

had their part in the great Conference. A picture of Brother Williams transposed on a map of Africa was shown and then slowly dissolved into the picture of Christ with a crown of thorns. Below the picture were the words:

"I've borne, I've borne it all for thee,
What hast thou borne for me?"

Members from the Juniata Volunteer Band gave a powerful appeal for medical missions. They presented scenes from the life of Dr. Ida Scudder, in which she changed her life from a selfish vocation to a great work, the ministry of healing among the women of India. The writer can feel yet the heart throbbing as, in the scene, Ida is confronted with making the choice of her life work, and the will of the Lord prevails. Yet just such a similar scene on bended knee has taken place in the hearts of our 500 splendid volunteers.

What greater heritage could a church of 100,000 people have than 500 consecrated young hearts that are willing—yes, even willing, to walk into the shadow of death or into the path of service where the greatest fortitude is necessary, if by so doing they may bring eternal life to their fellow-men? It is admitted that some of them might find it hard to stand the Gideon test, but the greater part of them will demonstrate their steadfast purposes if the church is but organized to use them. Usually their faithfulness is to be discovered in small incidents. On Monday, during the great Missionary Meeting, it was found that the ushering force was not nearly adequate to receive the Conference offering. Where could twenty willing young men be found for this work? Ah!

yes; here, seated on the platform, were the volunteers. Their seats were comfortable and they wanted to be situated well to enjoy the meeting, but how did they act when they were called to leave their seats and go out in the edges of the crowd and become a part of the ushering force? How did they? They did as volunteers will do: they unhesitatingly accepted the task. A small matter, but it is a finger-print pointing toward the path of service.

The Conference Offering. Did somebody tell you it was a disappointment or did he dare to be discouraged? We must confess there was a feeling something akin to disappointment, but the word discouragement has not yet entered into our mission vocabulary. We believe the present financial situation caused our good brethren to hesitate in giving pledges which would need to be paid out of the year's uncertain earnings, and the present bank accounts of many did not permit of a heavy cash offering previous to Conference. We have faith in those who, in the past have given, that the splendid missionary work of the church might be possible, and believe they will not see it suffer now, even though there is a personal sacrifice necessary. We have grown accustomed during the war period to give out of our generous earnings, and now that these are reduced it seems we can give but little. We have learned a great lesson in stewardship, when we give out of our living instead of giving if there is some left after we have had all we need. While we are not discouraged, it is keenly realized that important work must be stopped if the amount needed is not secured. The boards have submitted a very conservative budget of \$525,000, which represents the actual need to carry on the work. Of this amount the General Mission Board needs \$400,000 to carry on her work. Let there be frequent offerings. Let the Lord have a chance to bless our handiwork.

The Power of Sentiment

It was rather fitly remarked that while the Standing Committee at our Annual Conferences sits behind closed doors, dealing with questions of polity and method for the church, the other folks are in the open inspirational meetings, moulding sentiment that is stronger than any decisions passed

by the Conference. It is to be regretted that under our present organization the Standing Committee cannot share in the inspirational section of the Conference. Often the more distant sections of the country can have but few representatives, and it is a real loss if their Standing Committee delegate cannot benefit by the best the church has to give. In making his report, upon returning home, he may miss the large keynotes of the Conference, and instead lay stress on matters of polity and method which were especially impressed on his mind. This is as big a mistake as to give all attention to the atoms in the drop of water and not to behold the great ocean from which the drop of water came. We would think it equally unwise to eat all the potatoes and not touch any of the other good food spread out for our dinner. The reader must not construe this to mean that no attention should be given to methods of doing our work and the setting up of standards. Perhaps the work of the Standing Committee could be shortened, and some matters now handled by them be brought directly to the Conference. And it would also be possible for the Standing Committee to meet, previous to the Conference program, so they could become a part of the inspirational meetings. The Standing Committee delegate is, or should be, one of the biggest men in his District, and the folks back home expect him not only to contribute to the meeting but to be a bigger and more helpful man for their District when he returns. If he misses most of the Conference he is unable to return with a broadened vision, the kind that promotes spiritual growth. We do not want to be sectional, and rules of conduct will not prevent this condition. Sentiment must be moulded, and we doubt if any church has such a wonderful opportunity for moulding a national church sentiment as has the Church of the Brethren in her great Conferences. The only reason prohibition can be enforced is because of the strong sentiment for it. A national dry law could not have been enforced thirty years ago.

In making methods of procedure, let us not forget that they can be of help only in so far as there is sentiment created by

which they can be sustained. We need the Standing Committee to assist in both.

A Williams Memorial

It is suggested by many that there be some splendid missionary achievement in memory of our beloved J. H. B. Williams. The suggestion comes from India that the new educational institution at Anklesvar be named the Williams Memorial. It will cost a rather large sum to materialize the plans for this work. Evidently the germ that caused his death was picked up in India, and they feel he is a martyr to the work there. Others feel that, since he died in Africa, having gone there to investigate the possible location for our work, something large should be done as a memorial in Africa. It would seem fitting to do some great good in his memory, since his life was such a blessing to the world. We wonder if some reader will not find this an opportunity to give a large gift, which will be the nucleus of a great memorial in the name of this servant of God. The question of a Williams Memorial will

likely be decided in September, when the General Mission Board meets in regular session.

Pastors That Serve

I met an old college chum on the train as he was returning from holding an evangelistic meeting. He spoke of what a splendid pastor they have at the church from which he had just come. When a farmer was in need of help at a busy season the pastor made a "pastoral call," and while they did the work they also talked religion. If one of the families in the community wanted to be absent from home over an evening, the pastor volunteered to milk the cows. Thus he won his way into the hearts of the people. A pastoral call, accompanied by deeds of helpfulness, is more likely to win than one which is made in the front parlor, rocking a mahogany chair over deep Brussels carpet. The story of this serving pastor seemed so good that we wanted to tell you about him.



Outgoing Missionaries Appointed

Left to right: Carl Coffman, M. D., for China; Mrs. Ferne Coffman, R. N., for China; Elsie Shickel, A. M., for India; Irma Blickenstaff, A. B., for China; Miles Blickenstaff, A. B., for China.

“The Hampton Idea”

Arthur S. B. Miller

BEGINNING in the year 1868, with fifteen ex-slave students, an army general as principal, an assistant teacher and matron as helpers, and a few temporary buildings constructed from the old Hampton military hospital for classrooms, and developing into an institution having over nine hundred regular students, four to five hundred teachers in attendance at summer school, four hundred pupils in training school, over three hundred teachers and workers, 1,000 acres of land, 140 well equipped buildings and teachers' residences, in 1920, is the record of the Hampton Institute, of Hampton, Virginia.

General Samuel C. Armstrong was commander of a negro regiment of soldiers for several years prior to the close of the Civil War, and by that experience, and what he was able to see in the parts of the South in which he served, he came to understand some of the problems which the negro race, just freed from slavery, had to face. Without home, without land, without sympathy, with no training or means of self-support, these ex-slaves of the Southland were brought face to face with real problems. This great general, knowing the circumstances, and having the characteristic of unselfishness born in his blood, being the son of missionaries of Hawaii, he was ready and willing to help in this great task, a part of the program of reconstruction, of training the negro and his fellow-men for the duties of citizenship.

He selected the present site because of its accessibility to both North and South; the North whence the support necessarily would have to come, and the South, whence the students would flow.

The founder of this institution not only had a vision of the need of the negro in the South, but he also had a vision as to the best method of preparing members of the race to meet that need. That vision can best be shown, perhaps, by several quotations from his pen: “I think that we can reasonably hope to build up here an institution that will aid the freedmen to escape from the difficulties that surround them, by affording the best possible agency

for their improvement in mind and heart, by sending out, not pedagogues, but those whose culture shall be upon the whole circle of living, and who with clear insight and strong purpose will do a quiet work that shall make the land purer and better.” Then again he writes: “Labor, next to the grace of God in the heart, is the greatest promoter of morality, the greatest power for civilization.” So with these ideals before him he established this great institution which has made such marvelous growth and has been such a power for the uplifting of the negro.

Hampton is not a school as we understand it in the ordinary sense of the word, where so much reading, English, arithmetic, geography or correlated subjects are given. It is not an industrial high school nor college, but it is an industrial community where the principal product is the boy or girl who has come there for training; it is an industrial community where youths are trained for life. There is a large farm, equipped with horses, mules, cattle and improved machinery; there are shops, kitchens, etc., where materials are produced by students themselves, and where they learn to do with their own hands the duties which they will be expected to do in life. This requires labor, which in turn has an intellectual as well as a moral and physical value.

Just briefly let us consider some of the details of this system. We will use as an illustration a boy who takes blacksmithing as his vocational work. “From the minute a boy enters the blacksmith shop he is put to work at his trade. He is shown how to move about his forge in a comfortable, natural manner. He is shown how to build a fire properly, and then he is assigned the task of building a fire that will stand the test of inspection. At every turn the boy is shown, not only how to do the work that the blacksmith must know how to do, but he is given the why and wherefore of the processes which enter into the blacksmithing trade and must be mastered.” As the boy learns the first lessons and learns them well he is put on to some practical object.



Two blades shall grow instead of one and machinery will do its part. This is famine relief before the famine occurs

And as he develops he is used in the regular work about the shops, which consists of the building of railroad and wharf trucks of some twenty-five different styles, and the building and repairing of wagons, as well as a variety of carts, wheelbarrows and other light vehicles. Attractive andirons, sets of fire tools, fire screens, well-made forging tools—these are some of the interesting products of the blacksmith shop where the students in this department get their practical training.

Turning to the agricultural work we find the same principle involved, that of learning to do with the hands as well as learning from books. The boys are put to work at once upon the farm, where the student labor during the four years' training is equalized in the various kinds of work to be done on the farm. For several months the student works in the field; a certain amount of time is put in the dairy barn, or in the beef cattle barn, or in the horse barn, or in looking after the poultry or some other phase of farm work, so that during the time in school he comes in contact with all kinds of farm work and learns to do anything that has to do with farming. Then, during the winter season of the second year, the agricultural student spends his time for work in the trade school, learning the trades which have to do directly with agriculture. He is in the carpenter shop, the blacksmith shop, the harness shop, or at any other trade which may be considered essential to his future life work, being in each shop for several weeks. So when the student fin-

ishes his four years of work in this training center he has learned not only the essentials and fundamentals of agriculture, as he attends his classes, but he has also learned the art of doing the tasks, from the simplest to the most complex, which come in the work of the farm.

No, it is not all work without play or without mental instruction. Every outlined course of instruction works on the basis of a half time in class, and the other half at work in his vocational training. Every day a given time is allowed for games or recreation, as the student may choose. Every day, too, there is military drill, where the youth of the institute learns to obey, and also the art of marching, the armory very largely being left out of this program. Also in every course of instruction there is a certain amount of Bible instruction. And then there is still a very practical phase of the training in all courses. The students in any of the trades or normal training courses are required to take some practical work in gardening. The students outside the trades have to take some work in the trade school, as do the agricultural students, so it can be seen that the entire system of education is one for the full development of the individual.

There is still another point, not yet mentioned, which shows the great vision that this institution has in its training for the duties of life and for the race for which it was founded, and that is, that it summarizes the possible need of the outside world for its students when ready to go

out into life. It knows approximately the demand for workers in the various fields of endeavor; how many blacksmiths, bricklayers, carpenters, steamfitters, business-trained students, printers, shoemakers, plumbers, tailors, tinsmiths, upholsterers, wheelwrights, cabinet makers, teachers (either men or women), or matrons (and Hampton has training departments in all of them) will be called for, and so it regulates the number entering each department, so that a proportional number will be trained in each vocation. There are specific places that they want the students to fit into, and the management aims to direct the boys and girls into these various places in life as nearly as possible in proportion to the demand.

Just to summarize the work done at Hampton we might say that there are three especially important characteristics worthy of our notice: (1) The development of character is the first and foremost purpose of the institution; (2) students are trained for life, not only to earn a livelihood, but to be of service to the race; (3) they aim to direct these students into the training in which they will be of greatest usefulness to the race.

There remains another question, which is the real test of a product, and that is, does it bring results? Let us consider this question as the contribution which has been made to society. It is claimed that eighty-seven per cent of the negroes who have gone out from Hampton have "made good." That in itself is a wonderful attainment. If you do not believe it, just look through the statistics and you will find that to be a high average, and this is a training school for negroes, the downtrodden race of America, who seventy years ago were in slavery.

Then again there is Tuskegee, founded and directed through many trying experiences, by Booker T. Washington, a graduate of Hampton. It is a reproduction of the Hampton idea. His successor, Robert R. Moton, now principal of Tuskegee, also was a graduate of Hampton. The Carlisle school for Indians is a reproduction of this type of education. Other schools throughout the United States have copied this idea, and now it is coming to be established in our public schools, high schools

and colleges. It is the Hampton idea. It is a great contribution to the world of education.

Still, if you are not satisfied with the attainments of this fountain of knowledge, let me give one more illustration. It was my good fortune to accompany Dr. Moton, the principal of Tuskegee, to a community fair in the vicinity of Tuskegee. When we arrived there we found a number of negro farmers with their animals, farm products, wives and "pickaninnies." We looked about at the various products, and mingled with the people, and finally Dr. Moton said to me: "You may look in any direction from this place, and if your eye could reach two miles unobstructed by hill or tree in any direction it would show you land owned by negroes, and not a white man thereon. These products came from that land, and there is not an animal or product exhibited here today, mortgaged, nor is there a mortgage upon the land from which they came." There was a modern schoolhouse, a church, a trained teacher, a community of contented and happy people, all of which are Tuskegee's contribution to the Hampton idea, through the efforts of one who gave his life for his race.

Just briefly, the relation of the Hampton idea to India. India is just awakening to the fact that the old classical type of education is inadequate to the needs of the land. There are two main types of schools here; the training college, supposed to train teachers, and the high school, which trains men for college. Neither teaches the students the dignity of labor nor how to use the hand, nor does either aim at character building. The missionaries who have long been on the field in the Brethren mission have seen the need for just this type of training. What a wonderful advancement it will be if the youths of this land may be trained to go back to the village with the traits of character that lead to unselfish service, and with the training which shall fit them for planting just such communities as mentioned heretofore in this article! Do you think it is worthy of attempting? May the Lord help each of us to see our responsibilities and our opportunities!

Bulsar, Surat Dist.

"Packing Pork to Pay Expenses"

An Incident in the Life of D. L. Moody

(Tent-making and soul-winning—these went together for Paul; pork-packing and soul-winning—these for William Reynolds. And how the latter came to combine these two diverse lines of activity is herewith told by Dr. Howard Agnew Johnston.)

I WISH to relate to you a story which I heard over twenty years ago, from the lips of the man himself of whom I speak. He was Mr. William Reynolds, of Peoria, Ill. It was several years before, that he was stopped on the street by a friend who asked him this question: "Mr. Reynolds, how long have we known each other?" After a moment's thought he replied "About fifteen years." The friend continued: "Mr. Reynolds, do you believe that I must accept Christ as my Savior, if I am saved?" "Yes, I do," was the reply. The friend continued: "Mr. Reynolds, are you a Christian?" To this he assented. With unexpected intensity the friend then asked: "Mr. Reynolds, do you care whether I am saved or not?" "Why, certainly I do!" exclaimed this Christian. "Pardon me, I do not mean to hurt your feelings," said his friend, "but I do not believe it. As you say, for fifteen years we have known each other. We have frequently met in social contact. We have discussed almost everything under the heavens; yet in all this time you never once uttered one word to let me know that you cared about my soul. Of course, when I put the question, you assert your concern; but surely if you had cared you would have spoken. You are a leading Christian in this city, and if you had ever told me you had something precious in your life which I ought to have, I would have listened to you with respect. But you never spoke the word and I cannot believe you really cared."

An Unlooked-For Question

With shame Mr. Reynolds confessed that he had shirked many an opportunity to speak for Jesus Christ. But being much affected by this conversation he said to his friend: "What has happened to stir you up in this way?" His friend replied that on the previous day, as he was entering the train at Chicago, a man came in after him, occupied the same seat, and began a conversation somewhat as follows: "Pleasant day!"

"Yes," said the friend. "Fine crops!" said the stranger. "So I believe," was the reply. The stranger, evidently bent on conversation, said: "We ought to be very thankful to the good Lord for all his blessings." "Why, yes, I suppose we ought," was the reply. Then came the leading question: "My friend, are you a Christian?" The friend replied, "Well, I believe the church is a good thing; I would not wish to bring up my family in a city that had no churches in it; but really, I have never given any serious thought to this subject." Then the still more surprising statement from the stranger was this: "My friend, I would like to pray with you!" "Well," said the friend, "if we were in a convenient place, I do not know as I would have any objections." "Oh, we will never have a better place than this!" said the stranger. "And, Reynolds," continued his friend, "before I knew it, he pulled my head down behind the car seat and was praying as I never heard a man pray. He prayed as if he believed there was no possible hope for me unless I accepted Christ as my Savior. He prayed that God would give me no peace until I had repented of my sins and my indifference, and had turned to God in faith. I never heard such a prayer. Suddenly the brakeman called out the name of a station, and he said, 'Good-bye, my friend, I must get off here. Remember. Now is the accepted time. Now is the day of salvation,' and he was almost gone before I realized that I did not know his name. I rushed after him and said, 'Sir, will you please tell me your name?' He replied: 'My name is D. L. Moody.'"

One Man Who "Cared"

The friend continued, "Mr. Reynolds, I have heard of that man Moody and his wonderful work in Chicago. There is one man in the world who cares about my soul. He never saw me before, and never expected to see me again; but he could not miss that opportunity to lead me to my Savior. Hundreds of Christians would have said that was no place to speak to a man about his personal religious life; but he wanted no better place. And the matter is so upon my

heart that I have decided to go to Chicago, and hunt up that man Moody, and settle this matter." But William Reynolds was too much of a Christian to allow his friend to go away alone in that state of mind, and before they separated that evening he had led his friend to give his heart to Christ. Then, as he turned homeward, he exclaimed: "O God! forgive me! forgive my sin of unconcern about the dying men all about me! Here I have been counting myself one of the leading Christians in this city. Yet here is a man who can tell me that for fifteen years I have known him, and have never uttered a word to indicate to him any concern about his soul. There is something wrong about my Christianity! I think I would better go to Chicago and get acquainted with that man Moody!" And this very thing he did. It was the beginning of an acquaintance that transformed William Reynolds' life.

"Packing Pork to Pay Expenses"

These two Christian business men talked over the needs of the church of Christ, and Mr. Reynolds went home to begin a work of positive Christian activity such as he had never dreamed before of attempting for Christ. Some years before he died, I met a gentleman from Peoria on the Pacific coast. I said to him: "I suppose you know my friend, William Reynolds, of that city?" He replied: "Oh, yes. Every one in Peoria knows him." I referred to his great work, as he had gone from the leading church to a destitute part of the city and had built up a strong people's church from a mission Sunday-school, started in a hall over a saloon. This gentleman spoke in the highest terms of the extent of blessed influence which had radiated from that work. Then I asked: "What is Mr. Reynolds' business now?" He replied: "Why, have you never heard what they say about him in Peoria? They say that William Reynolds' business is to serve the Lord Jesus Christ, and he packs pork to pay the expenses."

What God did through William Reynolds He can do **through you**—in lesser, or even in greater measure—if **you will let him**. Will you give him a chance? "He that

hath ears to hear, let him hear." "To him that knoweth to do good, and doeth it not, to him it is sin."

To the Reader

This article in leaflet form (and also the "Suppose" leaflet) may be obtained from the address below for distribution among professing Christians. Pass it out freely. Slip a copy into each letter you write. Water its distribution with your prayers (Psa. 126: 5, 6).

Samples of additional leaflets, also full information regarding the League, may be obtained upon request. Please let prayer accompany every communication you send us.

The Great Commission Prayer League,
808 North La Salle Street, Chicago, Ill.



THE VALUE OF A GIFT

A Baptist missionary in India heard a knocking at the door. A turbaned head bowed low: "Salaam sahib," said a quavering voice, "thy servant desireth speech with thee."

The missionary saw an old Hindu man with a mammoth pumpkin in his arms.

"Sahib," he explained, "thou beholdest a man from Gowanda. As the English count distance, it lies thirty-five miles from here. Sahib, back in Gowanda the great God sent a special blessing upon me, and I was eaten up with the desire to give something to the Lord Jesus. The only suitable thing I had was this pumpkin. Thou canst judge with thine eyes its magnificence; thou canst picture it in thy mind how tenderly I had to raise it, how cautiously I had to guard it from thieves. But how should an ignorant man like me know how to get a pumpkin to Jesus, and no Christian teacher in my hamlet to tell me? So I bring it to thee, sahib, for thou art wise in the way. Thou wilt remember to explain to him that it comes from a humble old fellow in gratitude."

The missionary laid reverent hands upon the gift. A pumpkin cost four cents in India at that time—a day's wages. The old man had walked the seventy long miles, for one half the distance carrying on his head a weight of about thirty pounds, that he might present to the Lord an acceptable thank offering of four cents. Every one in the mission compound looked at it as at a sacred symbol, for, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—The Expositor.

An Appeal and a Challenge

Benj. F. Summer

OF the many things of interest in India that strikingly engage our notice and cause us to wonder, one is the homeless, wandering monk. There are no fewer than 5,200,000 of them in India today, which number is equal to at least fifty times the entire membership of our church. Travel where you will and you will meet these wandering religious ascetics who, in their distinct way, are entirely separate from the world's activities. Many of them are clothed with saffron-colored robes; others are covered with an outfit of filthy rags; while still others wear only a loin cloth and smear the rest of their bodies with white ashes. These latter usually have long hair, and either wear it hanging loose round their shoulders or else knotted and braided in an unsightly way, while their faces, where not bearded, and especially their foreheads, they smear with different colored paints. A horrible sight many of them are, indeed.

I have never passed through the town of Bulsar but that I have seen some of these monks. At different times a group of them have brought their tents and camped just outside the town for a few weeks, while citizens would bring them abundant food, listen to their teaching, and worship at their shrines.

One evening, upon entering the bazar, I met four of these monks pulling another, who was half sitting and half reclining on a bed of spikes. Surely some uncomfortable traveling to be so pulled about over the rough road! I carefully studied his countenance as well as the countenances of others of these monks, and I failed to get any impression of character. They are commonly called "holy men," but they impress one as being wholly unholy. Holiness is drawing, but the sight of these men is exceedingly repulsive.

Nevertheless, whatever impression these monks make on us, the fact is that they hold large sway over the people of India and are greatly revered by them as typifying the climax of India's religious ideal, which has ever been renunciation. Their

goal, world surrender and union with the Deity, is the goal of Hinduism. The following quotations tell much: "There is no austerity or torture that Indians have not endured, and are not enduring today, for the compassing of salvation. What is it that arrests you as you pick your way through the crowd that throngs a religious festival? Here is an all-but-naked ascetic sitting upon a bed of spikes; another walking on sandals lined with spikes. Further on is one who has held both arms extended over his head till they have shriveled and shrunk stiff, so that he cannot move them down. Beside him is another, the nails of those shut fists have grown till they have pierced his hands. There is one hanging suspended by the heels head downwards over a fire, and beyond sits another surrounded, on a scorching Indian summer's day, by five live fires. At least these people are in earnest about religion! Here is a nation to whom pain and privation simply do not count if a spiritual aim is to be accomplished. There is something of the magnificent in the monk's measureless contempt for suffering and hardship."

"As long as the world lasts, men will look back with wonder upon the ascetics of India. Their quiet surrender of every earthly privilege and pleasure, and their strong endurance of many forms of suffering will be an inspiration to all generations of thinking Indians. For nearly three thousand years the ascetics of India have stood forth, a speaking testimony to the supremacy of the spiritual. Whether men were willing to learn the truth or not, no one could shut his eyes to the object-lesson held up before India. The very fact of the existence of these monks sets material splendor and worldly pleasures in their proper place of complete subordination to the spiritual."

Notwithstanding the above it is also true that many of these wandering monks were, and especially now are, not only insincere but also very immoral, corrupt, vile, and even criminal. This fact, however, only

(Continued on Page 177)

The Rosa W. Kaylor Memorial Girls' School

Vada, Thana District, India

J. I. Kaylor, Josephine Powell

A VERY nice custom has been observed in many cases where soldier boys have fallen for their country's sake, of erecting a memorial of some kind to their memory and honor. So also for individual men who have made their names great in the service of humanity have such memorials in the form of monuments, hospitals, and schools been erected at their birthplaces or their scenes of activity. This is not only true in social, economical, political, and civil circles, but in religious fields. On the mission fields stands institution after institution that has been erected and named in honor of the missionary who gave his life's blood for the people he loved. Or some at the home base gave a fund of money in honor of some child or loved one who was giving his or her life for the service. So on our India Mission Field we have the Mary Quinter Memorial Hospital at Bulsar. This stands as a perpetual reminder of the sweet life of service rendered by her to the ones she loved there, and at the same time perpetuates an ever-increasing service to that community.

Rosa Wagoner Kaylor went to India in December, 1911. Her first task was to learn the Marathi language so as to be able to work among the people of that tongue. Before this task was completed, station work crowded in upon her. Two years were spent in the Ahwa Station, and then another year of study before returning to Vada, the place of the first year in the country. The work of developing this station now began in earnest. It had had many interruptions and discouragements. In this development not a little depends upon the work with women and girls of the community. They were constantly coming to the bungalow for help of all kinds, such as medicine, teaching, and sewing. A large class of town girls came for some time and learned to sew. Some people from home had sent a lot of quilt patches to the station, and these were pieced and made into little quilts by the girls themselves to have for their own. There were also the

regular meetings of the Christian women of the community to sew—the Sisters' Aid Society.

The thing uppermost in Sister Rosa's heart was the gathering of girls into a boarding school at Vada. She longed for the time to come when this institution could be a reality. Just before she died (October, 1917), only the very germ of our boarding schools had their start in the coming to us of a little boy about ten years old. A girl of one of our Christian families, of about the same age, was left fatherless that same year, and these two were the start of our boarding school at Vada. These are marked with an "x" in Picture No. 1. Other children have been steadily coming in since that time. Then we had no buildings for either girls or boys. Early in 1918 land was secured near the bungalow and a building for boys erected.

There was a great need for some land suitable for a girls' institution, and a bungalow for single sisters to occupy and take care of the girls. The whole Christian community had long been praying for this land. There was land for sale—but **not** to Christians. Our girls had increased to twenty-two, and the only places we had for them were three or four little 8x10 rooms adjoining our bamboo church, and no place for them to play. Finally in July, 1919, we thought our prayers were answered when a bargain was made for a piece of land lying in the bounds of a near-by village, and the surety money was given at once. That night the devil got busy. The headman of that village went to the woman that had sold us the land, and told her that he would kill her if she went on and had the deed made out the next day. This so frightened her that she would not finish the deal; neither would the officers make her do so, as they too were against us. The only thing to do was to take back the surety money.

We were again without land for the girls' school, and disappointment reigned. The only hope was to pray, and the girls



A Picture Story of Rosa Kaylor's Work

themselves became very earnest in this exercise. Time went on for six months, and one day there came to town from a distant village a man who owned a piece of land near Vada, and he said it was for sale, if he got his price. The price named was rather high, but the land was very nicely located, on a main road. Bro. Garner decided it was the thing to do, and gave the earnest money at once. The deed was made out the next day, and all the money paid over, and the place of seven acres was ours. That evening there was great rejoicing among us all, as this was taken as a direct answer to our prayers. The Father had heard and he received the thanks and the praise.

Bro. Ross, our mission architect, was called out at once and building operations were started. This was in January, and we wanted buildings up by the time the rains would begin in June. By July the building was ready to occupy. A couple of rooms were made so that Sister Powell could live in them and take care of the girls. There are two stone buildings now on the ground—one, 32x105 feet, with eight rooms for the girls' cooking, sleeping, and school quarters (picture No. 2). The other, 32x55 feet, is for their teachers and others to occupy (picture not shown). Now during the building season this year the foundation for a bungalow is being put in here for the single sisters to occupy and take care of the girls, and also to do evangelistic work.

Now that an idea may be given as to what an institution of this kind means, some incidents in the lives of a few of these girls will be related. Rachel, mentioned above as the first one to come to us, is of Christian parents. She was with us and taken care of a year and a half before we had any girls' school. She went to the boys' school in the meantime. We then got in six girls at one time—Ratnamalla, Anandi, Vishranti, Nanu, Yamuna, and Biki. These, too, for a few months went to the boys' school, but this was not good. Jan. 1, 1919, having secured a lady teacher, trained, we started a separate school in our church room. The rains had not come properly the season before, so the crops had failed, and a famine was coming on

in the districts north of Vada. The people were moving south through Vada to find work and food. Among these migrants was a little girl three years old, named Chindie (which means a rag). She was left by her fellow travelers in a river bed—cast off to die—about four miles out from Vada, and here she was found by a man of a near-by village, who took her to the village headman. In that village was one of our Christian teachers, and the headman asked him what to do with the waif. The teacher advised bringing her to the mission bungalow at Vada, as we had a school in which she could be cared for. The teacher took her for the night, gave her a bath and a little food, as she was almost starved, and with the headman brought her to us the next day. Picture No. 3 shows about how she looked. Her little body was covered with very bad sores. By careful feeding and treatment she developed into a fine girl, as seen in the smallest girl in No. 4. Her new name is Ruth.

The next little girl was Biki (meaning beggar) (picture No. 5), who is from the lower classes. Her mother had died and her father's other wife did not want anything to do with this child, and so cast her out. She had to beg for her food and sleep on the street or any place she could. The mission bungalow was on her rounds, and several times a week she came. Sister Powell, pitying this little beggar so much, finally asked her if she had any parents or relatives. She replied, "No one at all." Then, "Would you like to come and stay with the girls in our school?" She said she would, and so we took her in at once, bathed and clothed her. The next day the other girls gave her a new name—Esther. She is seen in picture No. 4, the fourth from the left in the front row. She was hungry one day, and not getting just all she wanted, decided to run away. She took off her new dress, donned her old rags, and went at her old trade of begging. Sister Powell followed her and brought her back. She has become one of the happiest girls in the school and has a very loving disposition. She is about eight years old. Picture No. 5 shows how she looked when she was a beggar. She is a very bright child.

Another interesting character is Dwarki (farthest to the right in No. 6). She has lived most of her life near our mission bungalow. She is now about fifteen years old, was married when but a child, but was cast off by her husband, and she came to live with her mother. In her husband's home, and also by her step-father, she was very cruelly treated and suffered all kinds of beatings. She came and wanted to be taken into our school. Sister Powell hesitated at first, but finally took her in. She did not submit to rules and regulations very freely, and so ran away. Her case was brought before the Father continually in prayer. After about six weeks she returned suddenly and threw herself on Sister Powell and begged for help and protection. She staid this time. When the great Indian evangelist, Tamil David, was at Dahanu holding some special evangelistic meetings, our girls were taken out to attend them. Dwarki heard these sermons and was greatly moved, and made her request for baptism. Bro. Pittenger examined her and said that she gave the most intelligent answers he had ever heard. So she was baptized at once. She was older than the rest of our girls and was a widow, so it was thought best to have her in another institution where the women were more of her class. She was sent to the Pandita Ramabai Home, where she is being well taught and in due time we hope that she will come back to us as a worker.

We could go on and give an interesting history of the life of each of these twenty-four girls. Most of them have come from the poorest and neediest of the people. Most of them are orphans. All have been baptized but the seven smaller ones, who are not yet old enough. The boarding school is one of the greatest evangelizing

agencies on the mission field, as 95 per cent of the children coming into it unite with the church as soon as they are old enough or have been in long enough to be taught. As the education of women and girls is at such a low ebb in India, the institution of girls' boarding schools is one of the greatest needs, to prepare educated women for the wives of men who are now boys in the boys' schools. We cannot expect to make much progress in building a strong Christian community without the girls and women having some education.

From the great need of an institution of this kind at Vada, and because Sister Rosa had this work so heavily on her heart, and now it has grown to a reality, we have thought it good to name this institution the Rosa W. Kaylor Memorial Girls' School. The Mission Board has opened a fund for this, and already some \$850 has been paid into it and \$400 more is promised. These grounds and the present building have cost about \$5,000 or more, and in the course of a short time we will need to add buildings to these already on the ground. This girls' school as it now is has been the result of much prayer and hard work, and it is merely begun. In order that this worthy and necessary work of girls' education may go forward and increase in efficiency, two things are necessary—prayer and giving. Will you who read this pray with us for more girls to come from the Vada vicinity to this school, and then for more efficient teachers? And as you pray, will you let God open your pocketbooks that you may give as he has prospered you? Some say they are giving the widow's mite when they give a few pennies, but that is not giving as the widow gave—she gave **all** her living. Your sisters in India need your help. Send all offerings to the General Mission Board, Elgin, Ill.

Southern Indiana Raising \$1000 for Rosa Kaylor Memorial Fund

Fred Replogle

The District Conference of Southern Indiana in 1921 authorized the Sunday School Board to study the project of the Rosa Kaylor Memorial School in India and

to formulate plans whereby the District might assist in the construction of the school.

Since Sister Kaylor was a native of the

District, it was the consensus of opinion that we should have a large part in this Memorial. The Ladies' Aid Societies of the District have pledged four hundred dollars toward the Memorial. Upon the impulse of this noble act by the Sisters' Aid Society, the Sunday School Board of the

District decided that the total amount from the District should be one thousand dollars. It is to be hoped that on the fourth Sunday in July, every church, Sunday-school, and Christian Workers' Society, as well as organized classes, shall contribute liberally to the erection of this Memorial.

Observations in Language Study

C. G. Shull

TO people who rarely hear anything except their own native tongue, a foreign language sounds very strange. One of our missionaries' children when in the homeland once sang a Gujarati song, and at its close a brother remarked, "Well, well, do you reckon the Lord understands that?" On the other hand the girls in our boarding school here at Vada can hardly conceive of anyone thinking in English, and one day one of them remarked, "When you talk in English you do some thinking in Marathi, don't you?"

I remember how I used to read in my old grammar and rhetoric books that "language is a means of transmitting thought." The words did not mean much then, but they come with a new force when one takes up the study of a new language, especially among the people for whom it is the native tongue. One is impressed with this, for example, as he occasionally meets a word which has simply been transliterated from the English into Marathi. Many English words, such as "phonograph," "boat," "pencil," "ticket," "president," "motor," etc., have been brought over into common use among the Marathi-speaking people. Each such transliterated word doubtless stands for some object or idea introduced by the foreign traveler, commercial agent, or missionary, and since there was no previous equivalent for it, the word which the foreigner brought also came into use among the people.

But, on the other hand, there are many other words which are equally interesting and highly suggestive. There is for example the word for cart, pronounced in English "gardee." The word is applied to almost any kind of vehicle, but when used without a qualifying adjective it usually refers to an oxcart. A train, however,

is a fire-cart, an automobile a motor-cart, and a bicycle a foot-cart. And then, to use the expressions of our Marathi friends, we came to India in a fire-boat and we light our lamps with fire-sticks, which are kept in a fire-box.

Every language has some idioms and figurative expressions which, to its own people, are very expressive, yet they present some of the greatest difficulties to the foreigner. What, for example, would a foreigner, endeavoring to learn English, understand, if he heard some one in America speak of wet and dry planks in party platforms? Several Marathi idioms cluster around the word for stomach and getting enough to eat. The phrase which, translated, means "Is your stomach filled?" is used repeatedly for "Is that sufficient?" A person "eats" punishment and gets "hungry" for a walk. But here we come to one which is in use in English, too. If a mail boat fails to come for a week or ten days, some one is apt to remark, "I am getting real hungry for a letter from home." Often we say something like this, but there are more such expressions in India, and there is a reason, too. India is a land of abounding poverty; a land where there are literally thousands of people who go to bed hungry every night.

It is very interesting to note how the language reveals the life and customs of the people. Alas, India is not a democratic America, built upon the cornerstone declaration that all men are created equal and endowed by their Creator with equal rights and privileges. It is rather the land of servants and masters, of lords and subjects, oppressed and free, priests and untouchables. And these distinctions of rank are woven into the very texture of the language. There is, for example, the second

personal pronoun used in giving commands. When applied to persons outside the family the singular form of this pronoun is used only in addressing children and servants. In addressing a person of equal or superior rank this form is never used, but instead the plural of respect. It would be very discourteous to use the singular, even though one were only speaking to one person. And then in the imperative mode there are five forms. The first or singular is used with the singular pronoun in the cases just mentioned, and the other four are plural forms, which represent an ascending scale of respect. I remember well the day in class when our pandit gave us these four forms and told of their use. The last one of the four, which is the most respectful of all, is seldom used except by the wife in addressing her husband. In this case this form is the one which the wife is supposed to use. When this was explained some one asked if the husband used this form in addressing his

wife, and the answer was, "Oh, no; he uses only the singular," that is, the one used in addressing servants and children.

And so it can be seen that the very language itself speaks the unfortunate condition of India's women. There are millions of men in India today who consider it all right to beat their wives if they do not obey them. And perhaps in a majority of the communities such action has the full sanction of public opinion. Addison long ago remarked that "woman is a race re-created by Christianity." Come to India, live for a year among her people, compare the condition of her women to that of your own mother and sister, and you will see verified day by day the truth of that statement. What a blessing Christ can bring to India! And I if I be lifted up from the earth will draw all men unto myself." May God speed the day when this shall be true!

Vada, Thana Dist.

A Comparison in Industrial Conditions

(A Paper Prepared in Mission Study Class)

Fred P. Greenawalt

WE shall endeavor to give as well as possible a comparison of the condition of the laboring people and food producers of Christian America with some of the pagan countries of the world.

Taking first the farmer of our own land, we have in him one of the most respected classes. He is comfortably housed, his land is well tilled, inventors have been working for years to make his work lighter and his pleasure greater. He is well educated; more literature is published, pertaining to farms and the various branches of farming, I think, than on any other subject. The American farmer lives on his land and his methods are the very best that can be devised from long years of study. He has numerous buildings for his stock, grain and implements. He is, so to speak, "monarch of all he surveys."

Now in heathen lands these things are not so. The man farming for himself has very little land and that of the poorest. He is inadequately housed; he does not live on his land, but lives in small villages; his

live stock, such as he has, live with him in his home, if it can be called such. His methods are crude, and no one seemingly cares to help him to better his condition. He does his work in the same way and with the same type of tools and animals which his ancestors used for generations. He argues that if it was good enough for his fathers it must be good enough for him. He knows little or nothing of cultivation, fertilization or crop rotation. His system of cultivation is such that it is impossible for the land to produce the best. As for fertilizing, his poverty is so abject that he must take the last possible thing from the land even to exist. This is the condition of the farmer in lands where he is allowed to till the soil for himself.

In other parts of the world, South America in particular, the land is held in large tracts by rich landlords and worked for them by farmers whose condition is very little better than that of slavery. They are kept on the land by a system of debt. A laborer becomes indebted to his employer

and the employer sees to it that the poor farmer doesn't get out of debt, and the obligation is passed down to the next generation to pay, and there is no chance to get free from it.

In some phases of factory life in heathen lands we find conditions even more hopeless. A few comparisons: In our land in most cases we work forty-eight hours a week and in some trades only forty-four hours. I don't think there is any employer of labor who works his help more than seventy hours in seven days. Our factory buildings are provided with the best means of ventilation. Almost perfect sanitary conditions prevail, and of light there is abundance. Our State and national governments have provided laws for the welfare and compensation of the employee. Our system is not ideal by any means, for conditions prevail in some parts of our country, such as child labor, for which Christian America may well blush. Yet if the poorest of American factory conditions were put into practice in some of the lands I wish to speak of, it would be almost a paradise compared with the rule there. In some of these heathen lands conditions are bettering rapidly. In the best of these places there is American supervision, and in a great many instances American capital is invested.

Let us look again at South America. We find in the industrial interests a condition similar to the large farming interests. Agents are sent into the villages to seek the necessary workers. They go well provided with money and clothes and they are glib of tongue. The pleasures and profits of the factory or mining town are held up before these simple people. A glamour is cast about the working conditions, and oftentimes money is loaned to prospective workers, and then the hold is clinched, for if the individual does not report for duty a government official is sent to fetch him and soon brings him in to work off the debt he has incurred. Once in their power the employers see to it that the debt remains as long as possible.

In Japan the condition of the industrial worker is worse even than in South America. Even the government is against the individual who must work for his daily

bread. Very long hours and very small pay is the rule in the land of cherry blossoms and smokestacks. Workers are forbidden by the government to complain or try to better their lot, being called traitors, and much persecution and hardship is their portion if they try it. Their day's work is from twelve to fourteen hours long and in a great many instances they must live in dormitories in the factory. Especially is this so with women. They are subject to very harsh treatment by their overseers, and it is a very brave girl who will take the whole of the thirty minutes they are allowed for mealtime. But even in Japan, as elsewhere, the religion of Jesus Christ is being felt in industrial circles.

In no other part of the world do we find quite such degrading conditions as in the mining districts of South Africa. The methods of securing labor are much the same as in South America. The average life of the African miner is very short. No means is taken to safeguard his health and few precautions are observed to prevent accidents. Tuberculosis is very prevalent, especially among the rock drillers. The spread is quite rapid because of the very unsanitary and overcrowded housing conditions. The shelters of these people are often only a small, dark room, made of sheet iron, several people being compelled to live in one room, with no ventilation. If the prisons in our country were in no better shape our State and national governments would be very severely criticized. The average life of usefulness of a miner there is about two years, and if he survives this period he goes back to his village a broken man physically and a great deal worse morally, to spread the already prevalent disease and vice of the white man.

Of very pleasing contrast to the above dark pictures is the condition in the Philippine Islands. The first thing done by the United States after securing control of the islands was to bring about a peaceful occupation, as far as possible. Then came the missionary of God and the school-teacher, even before it was quite safe. In the twenty years that the United States has had control we find the most rapid advancement of any people recorded in history. In one generation the Filipinos have

progressed from savage head-hunters to a people ready and able to govern themselves in the near future.

It seems to me from the example of the Philippine Islands; that the need of the world is education. To educate we must have men and women trained to send to these unfortunate lands. After they have gone they must have support, both in money and before the throne of grace. We can and should provide means to send those who are ready to train others to go, and help those already there. Specialists are needed—doctors, farmers, teachers, evangelists and helpers—in all walks of life to teach and show these people the better way.

“For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent” (Rom. 10: 13-15)?

Elgin, Ill.



AN APPEAL AND A CHALLENGE

(Continued from Page 169)

serves to emphasize the utter inadequacy of asceticism to meet India's soul needs.

Much more might be said about these monks, but space here will not permit. The foregoing is sufficient for us to conclude that they in a large way are the voice of India crying aloud for soul deliverance and soul satisfaction. They constitute a loud appeal, an appeal to all Christendom, to rise and share with India the true riches which alone are found in Christ Jesus.

The soul of India is hungry, and hungry for what is quite fully expressed in the following short prayer taken from one of the sacred books of the Hindus:

“From the Unreal lead me to the Real,
From the Darkness lead me to the Light,
From Death lead me to Immortality.”

Not only does there come to us from them a loud appeal, but a mighty challenge. For if they know no limit of endurance as they grope in their blindness for salvation and find it not, how much more should we who have found, know no limit of endurance in sharing with India the Christ.

Bulsar, Surat Dist.

A LEAF FROM A PERSONAL DIARY

IN 1867 a boy was born in a home of comfort. This was the baby boy, and so he received the very best that the home could give. But stop! A false friend, a security note, then illness, and away flew comfort, health, everything but love; that stayed and grew stronger as adversity pressed. The lessons taught by privation were indelibly impressed upon his mind, until, when to manhood grown, he resolved to live to remove hindrances from the pathway of other boys and girls. He chose as a life companion one who was his equal in soul-saving, and the life struggle began.

Within a few weeks after marriage they admitted a young section hand to the home and found a splendid character. Then a young man who had disgraced self and parents and was planning to end his own life found inspiration and courage in this home and is now a Brethren minister. Then a middle-aged “backslidden” brother saw himself in this home mirror, and is today a loyal worker. A young, unfortunate mother of two children came for a haven until she could secure sewing to support her children. She was sent to college and made a success as a teacher. This brought her sister and brother. Then a family of eight came. Seven are now loyal members; one a minister.

So they came, year by year. As many as seven in one year have been in Brethren colleges by the influence of this home, and mostly by financial assistance. Still they come, boys and girls. The average for thirty years has been more than a pupil each year. Eight are in Brethren colleges now. The mother is gone, but the home is a home for five young sisters. The sixth arrives within another week. Two only are related.

Our “boys and girls” live from the Atlantic to Pacific, from Canada to the gulf. The Father only knows the harvest from this sowing. Did adversity come to these two to prepare our lives for this special service? This work is not exclusive. There are young brethren and sisters in almost every congregation who need help to prepare them for service, but where are the volunteers for this assistance?

<input type="checkbox"/>	Home Fields	<input type="checkbox"/>
M. R. Zigler	- - - -	Home Mission Secretary

Program

Proposed by the District Mission Board of Northwestern Ohio and Passed
by Their Recent District Conference

THE needs of the several communities in which the Mission Board is assisting the churches; the work of the District at large; and the appalling need of the world require that our efforts for Christ and the church be the most intense possible. We, therefore, urge that each church receiving aid from the Board do their utmost in—

1. **EVANGELISM.** We ask that the pastor conduct a week or more of evangelistic meetings, in addition to those regularly held by the called-in evangelist.

(1) That the church be taught and organized for personal evangelism.

(2) That soul-winning be given a prominent place in all organizations of the church, especially in the C. W. Society and the Sunday-school. Let Decision Day be observed in the latter.

2. In **RELIGIOUS EDUCATION** we ask:

(1) That each church have a local Bible Institute, or unite with other churches in a Sectional Bible Institute.

(2) That Vacation Bible Schools be held in each church. In order to further this work, we appropriate \$50 to each school held in churches receiving aid from the board. The schools to be not less than two weeks long.

(3) That the Sunday-school be organized to the highest possible point of efficiency by proper grading, graded lessons, organized classes, general and workers' libraries, teachers' meetings, equipment, etc.

(4) That mission study classes and active Christian work be carried forward by our younger members.

3. In **FINANCES** we urge:

(1) That mission churches annually become more self-supporting.

(2) That our churches be taught proportionate giving, every member, including the children, giving something; the use of the pledge and envelope system; the weekly offering; and that giving is a vital part of our Christian life and worship.

The above suggestions have to do primarily with churches receiving help from the board, yet they are applicable to all the churches of the District, and the following of the same is most kindly urged. The board will appropriate \$25 to each Vacation Bible School held in other than mission churches, upon application for the same.

The board further feels keenly the need of rural reconstruction work in our District, and will assist to the limit of its ability in the work of building up our weaker and decaying country congregations. It expresses its willingness to cooperate with the Ministerial Board of the District in this work.

We direct attention further to the fact that the above program will call for a considerable outlay of money. We believe that the District is in sympathy with the above program and will willingly aid in carrying it out. We are working on the principle that a larger expenditure of means will yield much larger returns, proportionately, than small expenditures.



Copies of the Hershey Conference picture from which the cover of this Visitor is made can be secured from the Roshon Studio, 329 Market St., Harrisburg, Pa.

Coast Conditions

J. A. Barnett

IT was the old, old story of discontent and dissatisfaction that brought about the move. It would have been impossible a week before it happened. The evangelist was responsible for the impulse that prompted the young couple to seek other fields. Perhaps God saw in their lives a spark that would kindle into flame in another field. Anyway, they decided to leave their little home in Illinois, where the church was but a short mile from their place, where everything that makes for happiness was present, for the more needy West. At least, the evangelist said, it was more needy, and they accepted the call with hopeful hearts.

We will not linger at their beautiful home; its every convenience; the church so near, the rich fields, the pleasant community, the many friends and the like, but will follow them to their new home in the "Far West." "O John, I just know that it isn't as bad here as that preacher said it would be," declared Mary as they stepped from the boat on which they had been riding.

"Well, I quite agree with you from all I have seen so far."

It was true from all outward appearance. Here was a country crowned with nature's richest heritage: mild climate, mountains, lakes, rivers and an abundance of wild fruit. The country was dotted here and there with rich farms and the roads were busy thoroughfares for the transportation of lumber taken from the large forests.

"How far have we come?" asked John's wife, as they rounded a sharp curve in the road and were in sight of a fine three-roomed, stucco-covered schoolhouse.

"Twenty miles," was John's surprised reply.

"Twenty miles? And not a church! I am beginning to believe that preacher. I am not surprised now that he urged the need of more workers for the coast."

Immediately after the above conversation they passed through a village of perhaps three hundred inhabitants and saw to their great satisfaction a churchhouse!

A real John and Mary would not find the

conditions greatly different from those we have attempted to picture to you, except that the real are much worse.

They would find, in our own beautiful country, a prejudice against religion that is little short of impossible to believe. To the writer's personal knowledge many have been laid away in the silent tomb without one word of hope for the departed or cheer for the bereaved. And in the country adjoining our own beautiful one there are boys and girls, from fifteen to twenty years of age, who have never attended religious services. How can they, when the county has not a resident pastor?

You, dear readers, who can go to Sunday-school and church service each Sunday and enjoy the blessings of a good Christian community, where wholesome entertainment may be had through the week days, try and imagine yourselves in a place where nothing but the Saturday night dance, with its attendant evils, is provided to satisfy the cravings for association.

Considering these conditions, is it any wonder that you will meet boys twelve or fifteen years of age who think that ministers are different from ordinary men?

True, there are those who have lived in Christian communities, who lament their present surroundings and would gladly improve them, but they are helpless unless we extend a hand to help them.

Words fail us when we would picture the needs of this great undeveloped western coast. May we not hope that in the near future God, in some way, will send us the workers we need to reclaim this field for him who gave himself on Calvary, that all might be saved?

Bandon, Oregon.

Sunday-schools and classes desiring to send picture cards and other similar material to our missions for the benefit of the children there should wrap such securely and forward by parcel post direct from their local postoffice. It will be cheaper than for the General Mission Board to assemble it. No value should be placed on such material, and the missionaries will not need to pay duty.

A Message From the Southland

R. E. Clarke

THE Southland is a real mission field for our church and faith. In one respect it is a **new field**; in another, an **old field**. It has been over a quarter of a century since workers of our church began mission work in this field, and the work has been in a state of success and failure, ebb and flow, but the most of the time at a very low ebb, through these years. The few scattering workers that have so faithfully and earnestly labored for the salvation of these people, have done it largely at their own expense and purely through their own personal initiative. They were convinced of the urgent need, moved by a sympathetic mind, and prompted by the genuine missionary spirit, to lead these people to higher things in life. It is very recently that the church, as a whole, has taken any active part in the missionary activities of the South. This has been partly due to this field being in the hands of another District, and to a greater degree due to the migration method of church extension, which did not work in the South so well. Thus, the South may be properly labeled a **much-neglected field**. Again, this field has not been worked because of its being so far from the early settlements and older churches. And there has been very little inclination for people to move into the South while some other sections afford more inducements to settlers than does this one. The stream of missionary endeavor flowing southward from the East and North seems to have lost itself and perished in the dry and parched sands of the sunny South. Also the South may be described as an **isolated field** because of this remoteness.

The Southland is a **needy field**. When we consider that we have fewer than a dozen mission points and churches in this wide and expansive field, it is very obvious that the missionary work of our church is sadly limping and coming far short of doing its part among these people. There is a great need of Christian enthusiasm, church leadership, and missionary activity among these people. This situation presents a momentous challenge to our religious

workers and leaders of education in our church. In short, **the greatest need in the South is religious education**. This is a big program and calls for tremendous expenditure and many adjustments, but it is the only real and lasting solution of the problem. At one time there were two schools organized and in operation in Southern Alabama, for the purpose of training native workers for the field, but because of the lack of sufficient funds they were abandoned. What an opportunity the church let go by! Think of the possibilities that were there and are gone! Where would the work be today had these institutions been properly managed and conducted? Many undertakings of like importance have suffered the same fate. Shall the past repeat itself in the coming years? God forbid!

It is the writer's honest conviction, after seeing the field in person, that the only and adequate solution of the problem is the establishment of a church school somewhere near the center of this field, that the native young life may be trained for the work so much needed in that territory. When they must go a thousand miles or more to one of our schools, there are many reasons why they are not attracted back home to work. Think it through and see if there is not wisdom in this. The influence and cultural effects that a school has upon a community and country are too obvious to receive special attention and emphasis here.

The Southland is a **worthy and deserving field**. It has a separate and distinct place in our program of missionary activities. And, in this day of Forward Movements and missionary enthusiasm, with the grand motto, "The evangelization of the world in this generation," placed before us as a goal, all our energies should not be consumed for the benighted heathen across the sea, but a part of our efforts should be exerted that the home fires be kept burning and the light of Christianity be kept aglow near the home base, as well as to cause the fires to burn brighter in countries far away.

(Continued on Page 183)



THE JUNIOR MISSIONARY

Vagi, of Dahanu, India

B. Mary Royer

VAGI was a little girl about six years old, who lived in the jungle ten or twelve miles from Dahanu. Her parents died of influenza and left her and an aged grandmother alone.

The rain was short that year, so the crops were poor and many people had not enough to eat. The grandmother being too old to work, she and Vagi had to live

on the little food their neighbors could spare for them.

One day a man who worked at the Boys' Boarding School came to their village on business. When he heard the sad story of Vagi and her grandmother he offered to take them with him and find a home for them; for he knew of the Girls' Boarding School that was just started at Dahanu,



Vagi of Dahanu

that Vagi could enter, and that the grandmother would be cared for by the mission.

The grandmother could not think of leaving her village, to live among strangers in her old age. But she told the man he might take Vagi, and Vagi was glad to go. They

in her jungle home, and, best of all, she would learn about Jesus.

The missionary who looked after the school saw that Vagi did not seem very happy, but she thought it was just because she was strange—that she would soon

Laying the Corner Stone of Our Girls' Building, Oct. 21, 1920. Old Building in Background. The New Building Is Now Completed



Our Girls Seated for a Meal

Corner Stone Laying, Oct. 21

A. W. Ross, whose nose and part of topi showing, is conducting the service. Martha Maleau, one of our good girls, is reading the Scripture. Anetta Mow stands out clearly, and Eliza B. Miller is next to her behind the man.

reached the man's home late in the evening and Vagi was kept there for the night. The next day she was brought to the Girls' School at Dahanu.

There were only four girls in the school at that time. The missionaries were sorry for the people who had not enough food, especially for the children, and were eager to help as many as possible. So they were delighted with every new girl that came. It meant that she would be saved from starvation, would get an education, would learn to live better than if she had stayed

learn to know the other girls better and be as happy as they.

One morning one of the girls came running to the bungalow, breathless and excited, exclaiming, "Miss Sahib, Vagi ran away!" News of a little girl running away causes no less excitement in India than in America. Some one had been told that she was seen going in the direction of the Boys' School.

The driver was called at once. He hitched the bullocks to the tonga (a two-wheeled vehicle) and he and the missionary

started for the Boys' School. When they arrived, no one knew anything of the lost little girl. It was suggested that she might be at the home of the man who brought her from her village. One of the school-boys was sent to inquire, and soon returned bringing Vagi with him.

When the missionary saw her coming through the yard she scarcely recognized her. When she came to the mission her only piece of clothing was an old cloth which was wrapped around her hips. She was dirty and her hair was uncombed. At the school, girls have their hair combed every day. They learn to wash their faces and hands, are given clothes to wear and soon look like different girls.

The Vagi that had just been found did not look like the same girl the missionary knew by that name the day before. She ran away in the morning before her hair was combed. Her dress had been taken from her by an Indian woman whom she met on the road. She looked like a typical jungle girl who had never seen a Christian school.

When Vagi saw the missionary, oh, how frightened she looked! She was afraid of a whipping. She had never seen white people before coming to the mission, and she didn't know what might happen to her. She cried pitifully and did not want to go back with the missionary. The matron of the Boys' School told her she could not stay there, as that was a place for boys and not girls. Her complaint was that the other girls in the school were not fair with her.

Upon investigation it was found that her complaint was not altogether without a cause. When the missionary assured Vagi that she would not be punished for running away, and that she would be fairly dealt with, she stopped crying and was willing to go back to the school.

Life in the school seemed to run smoothly the following days. But Vagi did not

appear so perfectly happy as the other girls. Just a week after she had run away one of the Christian women came to the bungalow, saying, in rather a disgusted tone of voice, "Vagi has disappeared again." Some one had already gone in search of her and found her almost within sight of the bungalow.

The missionary did not like to punish little girls, but she felt that something had to be done to break Vagi of the habit of running away whenever she was displeased. After a moment of thought she remembered a little white girl who gave her mother trouble along the same line. That mother cured her girl of running away by tying her to the porch post.

Thinking the same treatment might do for Vagi, the missionary tied her to the porch post of the bungalow. It worked such a perfect cure that she never tried to run away again. Today there is not a happier girl in the school than Vagi; neither has the missionary a better friend among the girls.



A MESSAGE FROM THE SOUTH- LAND

(Continued from Page 180)

Finally, the Southland is a very hopeful field. After reviewing the many needs and intricate problems, there still beams forth a bright ray of hope above the distant horizon yonder in the future that will some day bless this Southland. They live with the hope that the church will sooner or later come to their aid. The people are ready to coöperate, and solicit your assistance. Will you respond? They are calling; do you send back the answer, "Hold the fort for I am coming"? The need is great, the call is urgent, and the field is tremendously large. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Bridgewater, Va.

Financial—Special Support Funds

(Continued from Page 90 of June Visitor)

Greenmount and Elk Run Congregations, Virginia

Receipts—

Forward Movement Receipts 41 and 49,	\$ 50 50		
Forward Movement Receipt 542,	350 00		
Forward Movement Receipt No. 1546,	10 00	\$	410 50

Expenditures—

Deficit from last year,	\$ 145 65		
Support Sister Sara Z. Myers, China,	450 00	\$	595 65
Balance due new year,			185 15

J. D. Yoder, Kansas

Receipts—

Balance from last year,	\$ 29 00		
Receipt No. 13207,	100 00		
Receipt No. 13755,	450 00	\$	579 00

Expenditures—

Support Sister Lulu Ullom, China,	\$ 450 00		
Balance to new year,	129 00	\$	579 00

Waterloo City Sunday School, Iowa

Receipts—

Receipt No. 12734,	\$ 60 00		
Receipt No. 12964,	60 00		
Receipt No. 13006,	60 00		
Receipt No. 13097,	100 00		
Receipt No. 13233,	140 00		
Forward Movement Receipt No. 1059,	185 00	\$	605 00

Expenditures—

Support Sister Mary S. Shull,	\$ 450 00		
Balance to new year,	155 00	\$	605 00

South Waterloo Sunday School, Iowa

Receipts—

Receipt No. 12721,	\$ 180 00		
Receipt No. 13012,	180 00		
Receipt No. 13369,	90 00	\$	450 00

Expenditures—

Support Sister Jennie B. Miller, India,		\$	450 00
---	--	----	--------

South Waterloo Christian Workers' Society

Receipts—

Receipt No. 12721,	\$ 30 00		
Receipt No. 12926,	60 00		
Receipt No. 13014,	90 00		
Receipt No. 13283,	90 00		
Receipt No. 13369,	120 00		
By transfer,	60 00	\$	450 00

Expenditures—

Support Brother A. S. B. Miller, India,		\$	450 00
---	--	----	--------

Okaw Congregation, Illinois

Receipts—

No receipts.

Expenditures—

Support Brother J. E. Wagoner, India,		\$	450 00
Balance due new year,			450 00

Franklin Grove Congregation, Illinois

Receipts—

Forward Movement Receipt No. 1081,		\$	450 00
--	--	----	--------

Expenditures—

Support Sister Bertha L. Butterbaugh, India,		\$	450 00
--	--	----	--------

Buck Creek Congregation and Sunday School, Indiana

Receipts—			
Balance from last year,	\$	180 00	
Forward Movement Receipt No. 61,		360 00	
Forward Movement Receipt No. 1785,		135 00	\$ 675 00
Expenditures—			
Support Sister Nettie L. Brown, India,	\$	450 00	
Balance to new year,		225 00	\$ 675 00

Noah Blickenstaff and Wife, Illinois

Receipts—			
Balance from last year,	\$	195 00	
Receipt No. 13722,		360 00	\$ 555 00
Expenditures—			
Support Sister Verna Blickenstaff, India,	\$	450 00	
Balance to new year,		105 00	\$ 555 00

Quemahoning Congregation, Pennsylvania

Receipts—			
Receipt No. 13396,			\$ 450 00
Expenditures—			
Support Brother Q. A. Holsopple, India,			\$ 450 00

United Student Volunteers

Balance from last year, no receipts and no expenditures,			\$ 350 00
---	--	--	-----------

Seventh Circuit Sunday Schools, Pennsylvania

Receipts—			
Receipt No. 13000,	\$	180 00	
Receipt No. 13372,		270 00	\$ 450 00
Expenditures—			
Support Sister Kathren Holsopple, India,			\$ 450 00

Viriden Congregation, Illinois

Receipts—			
Receipt No. 12873,	\$	180 00	
Receipt No. 13433,		270 00	\$ 450 00
Expenditures—			
Support Brother C. G. Shull, India,			\$ 450 00

Pleasant View Sunday School, Ohio

Receipts—			
Balance from last year,	\$	175 00	
Receipt No. 13368,		275 00	\$ 450 00
Expenditures—			
Support Sister Ellen H. Wagoner, India,			\$ 450 00

Andrews Congregation, Indiana

Balance from last year, no receipts and no expenditures, ...			\$ 300 00
--	--	--	-----------

Sandy Creek Congregation, West Virginia

Balance from last year, no receipts and no expenditures, ...			\$ 360 00
--	--	--	-----------

Pipe Creek Congregation, Indiana

Receipts—			
Balance from last year,	\$	15 00	
Receipt No. 13404,		270 00	\$ 285 00
Expenditures—			
Support Sister Anna M. Forney, India,			\$ 450 00
Balance due new year,			165 00

Hagerstown Young People's Society

Receipts—			
Balance from last year,	\$	29 35	
Receipt No. 13629,		25 80	
Forward Movement Receipt No. 1623,		420 65	\$ 475 80

Expenditures—			
Support Sister Vida M. Wampler, China,	\$	450 00	
Balance to new year,		25 80	\$ 475 80

A. C. Daggett, Kansas

Receipts—			
Balance from last year,	\$	175 00	
Receipt No. 13582,		275 00	\$ 450 00
Expenditures—			
Support Sister Martha D. Horning, China,			\$ 450 00

New Carlisle, West Charleston, Donnell's Creek, Springfield Congregations, Ohio

Receipts—			
Forward Movement Receipts 897-900,			\$ 185 00
Expenditures—			
Support Sister Hazel C. Sollenberger, China,			\$ 450 00
Balance due new year,			265 00

Butterbaugh Family, Illinois

Receipts—			
Receipt No. 13005,	\$	180 00	
Receipt No. 13540,		180 00	\$ 360 00
Expenditures—			
Brother A. G. Butterbaugh, India,			\$ 450 00
Balance due new year,			90 00

Waynesboro Sunday School, Pennsylvania

Receipts—			
Balance from last year,			\$ 1,050 00
Expenditures—			
Support Brother D. L. Forney, India,	\$	450 00	
Balance to new year,		600 00	\$ 1,050 00

Middle Pennsylvania Congregations

Receipts—			
Balance from last year,	\$	125 00	
Receipt No. 13401,		325 00	\$ 450 00
Expenditures—			
Support Sister Sara Replogle, India,			\$ 450 00

Harrisburg Congregation, Pennsylvania

Receipts—			
Receipt No. 12789,	\$	58 00	
Forward Movement Receipt No. 890,		327 14	
Receipt No. 13387,		64 86	\$ 450 00
Expenditures—			
Support Sister Nora R. Hollenberg, India,			\$ 450 00

Eversole Congregation, Ohio

Receipts—			
Receipt No. 13045,	\$	175 00	
Receipt No. 13612,		190 00	\$ 365 00
Expenditures—			
Support Brother J. Homer Bright, China,			\$ 450 00
Balance due new year,			85 00

Freeburg and Science Hill Sunday Schools, Ohio

Receipts—			
Receipt No. 13119,	\$	55 00	
Receipt No. 13690,		395 00	
Receipt No. 13789,		45 00	\$ 495 00
Expenditures—			
Support Sister Sue R. Heisey, China,	\$	450 00	
Balance to new year,		45 00	\$ 495 00

Bow Valley Congregation, Canada

Receipts—			
Receipt No. 13628,	\$	243 76	
Receipt No. 13816,		70 00	\$ 313 76
Expenditures—			
Support Brother Fred Hollenberg, India,			\$ 450 00
Balance due new year,			136 24

Leland C. Moomaw, Virginia

Receipts—			
Balance from last year,	\$	350 00	
Forward Movement Receipt No. 1128,		350 00	\$ 700 00
Expenditures—			
No expenditures, balance to new year,			\$ 700 00

Our Thirty-Sixth Annual Report

GISH PUBLISHING FUND

The Gish Publishing Fund is administered through the Gish Committee which is appointed by the General Mission Board. The committee for 1920 was J. W. Lear, J. E. Miller and Edward Frantz. Because of the high prices of books the Gish Fund did not reach as far in 1920 as in some former years. So long as prices continue high it may be necessary to carry fewer books on the available list. The following books were available during 1920:

- | | |
|---|---|
| 2. Doctrine of the Brethren Defended. | 67. The Boy Problem in the Home. |
| 11. Bible Dictionary. | 72. The Christ We Forget. |
| 15. The Eternal Verities. | 68. Archæology and the Bible. |
| 19. Modern Secret Societies. | 73. The Gospel for a World of Sin. |
| 20. Alone With God. | 74. Little Talks to Little People. |
| 23. Cruden's Concordance. | 77. Things to Live For. |
| 26. Bible Atlas; Historical Geography of the Bible. | 78. The Character of Jesus. |
| 31. The Twelve Apostles. | 79. Pedagogy for Ministers. |
| 33. The Sick, the Dying and the Dead. | 80. The Call of a World Task. |
| 36. Universalism Against Itself. | 81. Quiet Talks With World Winners. |
| 37. Problems of Pulpit and Platform. | 82. The Training of the Twelve. |
| 39. Bible Readings and Bible Studies. | 83. Life and Words of Christ. |
| 43. Bible History. | 84. Quiet Hints to Growing Preachers. |
| 55. Preparation and Delivery of Sermons. | 85. The Christian Doctrine of Reconciliation. |
| 56. A Man and His Money. | 86. A History of the Christian Church. |
| 64. Life of St. Paul. | 87. The Church We Forget. |

A REPORT FROM SOUTH CHINA

Moy Gwong

During the last and present year God has been with us in everything we attempted to do for him, and has blessed us beyond our expectation in health as well as in our weak effort to preach his Word to these people in this part of China. To him we give the credit and our praise.

For two years Sister M. B. Shick held a day-school in a house that belongs to our brother, Moy Stoner, and his two brothers; to it many pupils flocked and received Christian training and inspiration. But last December the house was taken away from us by one of the brothers of Bro. Moy Stoner, who returned from America. We had to move to a store building in Shan Tai market, in which we are at present. As we moved to the market we were forced to give up all pupils except a few. The reason

was that many of them were too far to come to the market. The first floor of our present quarter is used for day-school and Sunday services. Sisters Shick and Arnold, a lady teacher and a few boarding pupils, are living upstairs. In this small store we could take in only as many pupils as room would allow.

On each Sunday morning at 10 o'clock we have Sunday-school. The attendance this year has been fine. All day-school pupils are required to attend Sunday-school; thus far they have done well. The Sunday-school is followed by preaching service. After coming to the market we saw the need of these merchants and working men who cannot attend service in the daytime. We decided to open an evening meeting for them. We feel sure that from these services many have received the Gospel.

Throughout the year several special meetings have been held on different occasions, such as Christmas, Easter, Chinese New Year, etc. The meeting last Christmas was unusually large. The house could not hold one-third of the crowd. People came from far and near. So we had to hold the meeting outside, which gave everybody an opportunity to hear the story of the Son of God. At the close a strong appeal in behalf of the famine sufferers in North China was presented, and an offering taken. They certainly did well. On Chinese New Year a meeting was held for Christians who live within reach. The program consisted of Bible study, sermon and practical talks from experience. On Easter our house was crowded with people, and some could not get in. The Sunday-school pupils gave an interesting and inspiring program, after which a sermon was preached. The audience seemed to enjoy the whole service immensely. We had also a union Sunday-school picnic, at which over 200 people were present.

Another line of our work is evangelistic, among villagers who live in this community. During the year many villages have been visited by our little party. Wherever we went we were received warmly by the people, who always extended to us a hearty invitation to return. This work consisted of home visiting, personal work, gospel meetings and distribution of religious tracts and Bible picture cards.

During the year two young ladies were received into the church by Christian baptism. For this we all praise God. Several inquirers have been receiving special instruction for some time. We hope that they will soon be ready to enter the kingdom.

One of our greatest needs now is a permanent building of our own, in which we can hold our school and church services. The lack of it has hindered our work in many respects. Each time we moved we would lose nearly all our pupils and almost have to start the work anew. We ask the church in America to remember us in prayer in this particular, as well as in our work in general.

On Fun, Sunning, Canton, China.

WITH WILLIAMS, OUR SECRETARY

By J. E. Miller

"January, February, March, April, May, June, papa come home." April, "Now my papa won't come home any more." These were the emotions of his four-year-old Bonnie as she looked for his return and then she had her hopes all dashed to the ground.

Some more folks counted the months too—he will not come. He left a mighty fine life story and this is recorded in the new book.

Ready for delivery by the middle of October.

Price, \$1.00.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

FINANCIAL REPORT

The Financial Report for May will appear in the August or September issue. Shortage of printers prevents its appearance here.

Corrections: 4. See February Visitor: Under China Famine Relief, So. Illinois, amount of \$211.60 credited to Cerro Gordo Cong., should instead be a credit to Oakley Cong. 5. See March Visitor: Under China Famine Relief, Nebraska, contribution of Bethel Cong., \$37.79 should instead have been acknowledged as from Bethel S. S. 6. See February Visitor: Under World-Wide, E. Pa., contribution of Ephrata Cong., \$50.00 included an overpayment of \$15.00 which has since been refunded.

During the month of April, the Board sent out 9,169 tracts. The following contributions to the Board's funds were received during April:

WORLD-WIDE

California—\$4.00	
No. Dist., Cong.: B. F. Hedges and Wife (Live Oak), \$3.50; Indv.: Eld. W. R. Brubaker (M. N.), 50c,	4 00
Idaho—\$400.00	
Cong.: Jacob Karcher (Boise Valley), ..	400 00
Illinois—\$1.00	
No. Dist., Indv.: Eld. P. R. Keltner (M. N.), 50c; E. B. Hoff (M. N.), 50c,	1 00
Indiana—\$4.50	
Mid. Dist., Indv.: J. H. Stinebaugh (M. N.), \$1; T. D. Butterbaugh (M. N.), 50c,	1 50
So. Dist., Indv.: Celestia Miller,	3 00
Iowa—\$2.00	
Mid. Dist., Indv.: S. Schlotman,	2 00
Florida—\$10.56	
Indv.: Melissa Longhenry, \$5; Chauncey Myers, 56c; A. Buck and Wife, \$5,	10 56
Kansas—\$30.99	
N. W. Dist., Indv.: Eld. D. A. Crist (M. N.),	50
S. W. Dist., Cong.: McPherson, \$29.49; D. H. Heckman (M. N.), 50c; Eld. H. D. Michael, 50c,	30 49
Maryland—\$0.30	
Mid. Dist., Indv.: Mrs. Annie Kepler,...	30
Michigan—\$21.20	
Cong.: Woodland Village,	21 20
Nebraska—\$19.14	
S. S.: Bethel, \$11; So. Beatrice, \$8.14,	19 14
New York—\$4.25	
Indv.: D. L. Cripe and Family,	4 25
Ohio—\$169.46	
N. E. Dist., Cong.: East House (Chippewa), \$6.20; A Brother (Baltic), \$2; Indv.: Geo. H. Irvin, \$40; Mrs. Irene Kurtz, \$15, ..	63 20
N. W. Dist., Cong.: Lick Creek,	90 76
So. Dist., Indv.: Eld. Chas. L. Flory (M. N.), 50c; Levi Stoner, \$10; Sarah Stoner, \$5,	15 50
Oregon—\$0.50	
Indv.: Eld. Geo. C. Carl,	50
Pennsylvania—\$998.81	
E. Dist., Cong.: E. Fairview, \$33.55; Mountville, \$98.32; White Oak, \$76.93; Annville, \$49; Chiques, \$129.22; Mingo, \$65.33; Springville, \$16; Conestoga, \$15.30; E. Petersburg, \$14.58; Hatfield, \$105.47; S. S.: Ridgely, \$10.60; Kemper's, Spring Grove Cong., \$70.73,	685 03
Mid. Dist., Cong.: S. B. Gochmour (Everett), \$100; Indv.: Mary A. Kinsey, \$2; Mrs. Aaron Teeter, \$2,	104 00
S. E. Dist., Cong.: Germantown, \$140.89; Upper Dublin, \$14.98; S. S.: Harmonyville, \$16.85,	172 72
So. Dist., Cong.: Celia Yost (Upper Codorus), \$10; S. S.: Good Will, Lost Creek Cong., \$26.68,	36 68

W. Dist., Indv.: Geo. D. Cleaver,	38
Virginia—\$20.71	
No. Dist., S. S.: Luray, Mt. Zion Cong.,	10 51
Sec. Dist., Indv.: J. W. Wright, \$2; V. Garber Cole, \$5; S. A. Sanger, \$1.20,	8 20
So. Dist., Indv.: Sarah J. Hylton,	2 00
Washington—\$6.00	
Indv.: W. C. Lehman,	6 00
West Virginia—\$5.60	
Sec. Dist., Indv.: J. F. Ross,	5 60
Wisconsin—\$52.88	
Cong.: Chippewa Valley, \$2.88; Indv.: J. M. Fruit, \$50,	52 88
Total for the month,	\$ 1,751 90
Total previously reported,	1,000 18
	\$ 2,752 08
Less Correction No. 6,	15 00
Net total for the year,	\$ 2,737 08

INDIA MISSION

California—\$5.00	
So. Dist., Cong.: Mrs. Alice Vaniman (La Verne),	5 00
Indiana—\$5.00	
So. Dist., Indv.: No. 53192,	5 00
Kansas—\$25.57	
N. E. Dist., Cong.: Appanoose, \$19.22; Lawrence, \$6.35,	25 57
Missouri—\$5.00	
No. Dist., Cong.: Sheridan,	5 00
Oregon—\$20.00	
Cong.: A. E. Troyer and Wife (Weston),	20 00
Pennsylvania—\$55.74	
E. Dist., Cong.: Myerstown, \$24.04; Heidleberg, \$31.70,	55 74
Total for the month,	\$ 116 31
Total previously reported,	506 15
Total for the year,	\$ 622 46

INDIA BOARDING SCHOOL

Indiana—\$55.00	
No. Dist., S. S.: Primary Dept., Walnut, \$21.25; Aid Society: New Salem, \$25; C. W. S.: Turkey Creek, \$8.75,	55 00
Iowa—\$5.00	
So. Dist., S. S.: So. Keokuk,	5 00
Kansas—\$30.00	
N. E. Dist., S. S.: Primary Dept., Morrill, S. W. Dist., Indv.: Mrs. Susie Jacques,	17 50
	12 50
Maryland—\$25.00	
E. Dist.: Union Bridge S. S., Pipe Creek Cong.,	25 00
North Dakota—\$50.00	
Aid Society: So. Williston,	50 00
Ohio—\$1.00	
N. E. Dist., Cong.: A Brother of Baltic,	1 00
Pennsylvania—\$147.00	
E. Dist., S. S.: Fellow Helpers' Class, Elizabethtown, \$50; Sister Aggie Longenecker's Class, Palmyra, \$17; Other Folks' Class, Hatfield, \$8.75; Aid Society: White Oak Sisters, \$35; C. W. S.: Ridgely, \$25, W. Dist., S. S.: Morrellville,	135 75
	11 25
Virginia—\$60.00	
No. Dist., S. S.: Willing Workers' Class, \$35; Aid Society: Dayton, Cook's Creek Cong., \$25,	60 00
Total for the month,	\$ 373 00
Total previously reported,	198 09
Total for the year,	\$ 571 09

INDIA SHARE PLAN

Illinois—\$50.00	
So. Dist.: La Place S. S., Okaw Cong.,..	50 00
Indiana—\$12.50	
No. Dist., S. S.: "Center Bees" Class, Center,	12 50
Kansas—\$10.00	
N. E. Dist., S. S.: Junior Dept., Morrill,	10 00
Maryland—\$100.00	
E. Dist., Cong.: Baltimore,	50 00
Mid. Dist., Indv.: Amanda L. Ausherman,	50 00
Michigan—\$37.50	
S. S.: Willing Workers' Class, Beaverton, \$25; Indv.: Dr. C. M. Mote and Wife, \$12.50,	37 50
Missouri—\$11.60	
Mid. Dist., C. W. S.: Adrian, Mound Cong.,	11 60
Nebraska—\$31.50	
S. S.: Alvo,	31 50
New York—\$12.50	
E. Dist., S. S.: Brooklyn,	12 50
Ohio—\$78.75	
N. W. Dist., Indv.: Ephraim P. Yoder, \$6.25; Sarah and Nancy Smith, \$10,	16 25
So. Dist., Cong.: "C. T. N." Missionary Class (Sidney), \$12.50; S. S.: Pitsburg, \$50,	62 50
Oregon—\$70.00	
Cong.: H. H. Ritter and Wife (Mabel), \$25; S. S.: Newberg, \$15; Mabel, \$25; C. W. S.: Newberg, \$5,	70 00
Pennsylvania—\$196.25	
Mid. Dist., S. S.: Roaring Spring, \$50; Snake Spring, \$50,	100 00
So. Dist., S. S.: Sunbeam Class, Carlisle, W. Dist., Cong.: Summit Women's Adult Bible Class (Brothersvalley), \$15; S. S.: Conrades Class, Purchase Line, Manor Cong., \$50; True Blue Bible Class, Meyersdale, \$25,	6 25
Washington—\$12.50	
S. S.: Soul Savers Class, Outlook,	90 00
Virginia—\$6.25	
No. Dist., S. S.: Willing Workers' Class, Mill Creek,	12 50
	6 25
Total for the month,	\$ 629 35
Total previously reported,	500 90
Total for the year,	\$ 1,130 25

INDIA NATIVE WORKER

California—\$20.00	
So. Dist., S. S.: Gleaners' Class,	20 00
Indiana—\$20.00	
No. Dist., S. S.: Oak Grove, No. Winona Lake Cong.,	20 00
Maryland—\$85.00	
E. Dist., S. S.: Edgewood, \$5; Westminster, Meadow Branch Cong., \$80,	85 00
Pennsylvania—\$65.00	
Mid. Dist., Aid Society: Leamersville Sisters',	25 00
S. E. Dist., Cong.: C. C. Ellis (First Philadelphia),	40 00
South Dakota—\$12.50	
S. S.: Willow Creek,	12 50
Wisconsin—\$20.00	
C. W. S.: Chippewa Valley,	20 00
Total for the month,	\$ 222 50
Total previously reported,	209 77
Total for the year,	\$ 432 27

PALGHAR HOSPITAL

Maryland—\$25.00	
E. Dist., S. S.: Union Bridge, Pipe Creek, Cong.,	25 00
Total for the month,	\$ 25 00
Total previously reported,	00
Total for the year,	\$ 25 00

QUINTER MEMORIAL HOSPITAL

California—\$25.00	
So. Dist., Cong.: A Brother and Sister of Pomona,	25 00
Total for the month,	\$ 25 00
Total previously reported,	00
Total for the year,	\$ 25 00

CHINA MISSION

California—\$5.00	
So. Dist., Cong.: Mrs. Alice Vaniman (La Verne),	5 00
Colorado—\$4.11	
N. E. Dist., C. W. S.: Sterling,	4 11
Florida—\$25.00	
Indv.: John Longhenry and Wife,	25 00
Indiana—\$5.00	
So. Dist., Indv.: No. 53192,	5 00
Maryland—\$6.50	
E. Dist., Cong.: Chas. K. Craver and Wife (Wash.),	6 50
North Dakota—\$7.37	
S. S.: Surrey,	7 37
Ohio—\$191.81	
N. W. Dist., S. S.: Eagle Creek,	191 81
Oregon—\$5.00	
Cong.: Mabel,	5 00
Pennsylvania—\$75.00	
So. Dist., Cong.: A Sister of Upton Ch., Back Creek Cong., \$50; C. W. S.: Shanks, Back Creek Cong., \$25,	75 00
Total for the month,	\$ 324 79
Total previously reported,	621 26
Total for the year,	\$ 946 05

CHINA NATIVE WORKER

California—\$25.00	
So. Dist., S. S.: Inglewood,	25 00
Kansas—\$16.65	
N. E. Dist., Cong.: F. E. Poister and Wife (Morrill), \$7.65; S. S.: Onward Circle Class, Sabetha, \$9,	16 65
Michigan—\$93.95	
S. S.: 6 Organized Classes, Grand Rapids, \$80; Sugar Ridge, \$13.95,	93 95
Oregon—\$7.65	
Indv.: John A. Waters,	7 65
Total for the month,	\$ 143 25
Total previously reported,	75 00
Total for the year,	\$ 218 25

CHINA BOYS' SCHOOL

Indiana—\$31.26	
No. Dist., S. S.: Primary Class, No. Liberty, \$1.26; Young People's Class, Cedar Lake, \$30,	31 26
Maryland—\$22.00	
E. Dist., S. S.: Westminster, Meadow Branch Cong.,	22 00
Ohio—\$0.50	
N. E. Dist., Cong.: A Brother of Baltic, ..	50
Pennsylvania—\$24.35	
So. Dist., S. S.: "The Always There" Class,	18 75
W. Dist., S. S.: Morrellville,	5 60
Total for the month,	\$ 78 11
Total previously reported,	3 50
Total for the year,	\$ 81 61

CHINA GIRLS' SCHOOL

Indiana—\$1.25	
No. Dist., S. S.: Primary Class of North Liberty,	1 25
Maryland—\$25.00	
E. Dist., S. S.: Union Bridge, Pipe Creek Cong.,	25 00
Ohio—\$0.50	
N. E. Dist.: A Brother of Baltic Cong.,..	50

Pennsylvania—\$5.65

W. Dist., S. S.: Morrellville,	5 65
Total for the month,	\$ 32 40
Total previously reported,	3 50
Total for the year,	\$ 35 90

CHINA FAMINE

California—\$141.13

No. Dist., S. S.: Primary Dept., McFarland, \$3.51; McFarland, \$38.15; Birthday Offerings, Laton, \$7.77; C. W. S.: Golden Gate, \$10.23; Lindsay, \$26.12,	85 78
So. Dist., Cong.: J. H. Brubaker (Covina), \$2; Chinese Mission of Riverside, \$5; S. S.: La Verne, \$15.85; Sage Union, \$4.50; Aid Society: Long Beach, \$28,	55 35

Canada—\$2.40

Indv.: Mrs. E. T. Riley,	2 40
--------------------------------	------

Florida—\$30.02

Cong.: Bethel, \$14.27; S. S.: Seneca, \$12.25; Indv.: A. Buck and Wife, \$3.50,	30 02
---	-------

Idaho—\$1.45

S. S.: Primary Class, Twin Falls,	1 45
---	------

Illinois—\$98.40

No. Dist., Cong.: Rock Creek, \$23; Elgin, \$5; Mt. Morris, \$10.04; Mrs. Katie Puterbaugh (Lanark), \$30; S. S.: Mrs. Heckman's Class, Bethany (Chicago), \$5.36, ...	73 40
So. Dist., Indv.: John and Kate Swartz,	25 00

Indiana—\$71.82

Mid. Dist., Indv.: Walter Owen,	2 75
No. Dist., Cong.: Union Center, \$22; S. S.: Class No. 10, Elkhart City, \$10; Wawaka, \$7.07,	39 07
So. Dist., Cong.: Sylvester Perkins (Anderson), \$5; S. S.: Rossville, \$25,	30 00

Kansas—\$251.83

N. E. Dist., Cong.: Lawrence, \$16.16; McLouth, \$188.39; Catharine Heckman (Morrill), \$5,	209 55
N. W. Dist., Indv.: J. L. Jamison,	17 53
S. W. Dist., Cong.: McPherson, \$11; Garden City, \$10; S. S.: Primary Dept., E. Salem, 75c; Indv.: W. W. Rexroad, \$3,	24 75

Maryland—\$243.79

E. Dist., S. S.: Meadow Branch, \$177.79; Fulton Ave., Baltimore, \$61,	238 79
W. Dist., Indv.: Ida Umbel,	5 00

Michigan—\$3.00

S. S.: Vestaburg,	3 00
-------------------------	------

Minnesota—\$5.00

Indv.: John Hersch and Wife,	5 00
------------------------------------	------

Nebraska—\$1.00

S. S.: Class of F. S. Eisenbise, Beatrice,	1 00
--	------

New York—\$3.40

E. Dist., Cong.: Brooklyn,	3 40
----------------------------------	------

North Dakota—\$10.00

Aid Society: Pleasant Valley,	10 00
-------------------------------------	-------

Ohio—\$110.32

N. E. Dist., Cong.: Ashland City,	7 60
So. Dist., Cong.: Ft. McKinley, \$11.41; Poplar Grove, \$42.31; Covington, \$49,	102 72

Oklahoma—\$15.90

Cong.: Washita,	15 90
-----------------------	-------

Oregon—\$20.00

Indv.: "Helpers,"	20 00
-------------------------	-------

Pennsylvania—\$155.69

E. Dist., Cong.: Mingo, \$1; Springville, \$63.69; S. S.: Sunshine Class, Indian Creek, \$8; Ephrata, \$6; Indv.: "A Sister," \$3, ...	81 69
Mid. Dist., Cong.: Mrs. Sophia Smith (Artemas),	3 00
So. Dist., Cong.: Blanche Priest (Upper Conewago),	1 00

W. Dist., Cong.: Middle Creek, \$50.50; S. S.: 2 Organized Adult Bible Classes, Purchase Line, Manor Cong., \$11; Ten Mile, \$8.50,	70 00
---	-------

Sweden—\$9.58

Cong.: Sweden,	9 58
----------------------	------

Texas—\$20.00

Indv.: D. B. Stump and Wife,	20 00
------------------------------------	-------

Virginia—\$70.00

E. Dist., Indv.: Hannah Wells,	5 00
No. Dist., Cong.: A Sister of Harrisonburg, \$5; Indv.: Wm. J. Gochenour, \$60, ..	65 00

Washington—\$44.33

Cong.: Tacoma, \$4.33; S. S.: Primary Dept., Sunnyside, \$5; C. W. S.: Wenatchee, \$20; Indv.: Mrs. Albert Solberg, \$15,	44 33
--	-------

West Virginia—\$25.00

First Dist., S. S.: Lime Rock,	25 00
Total for the month,	\$ 1,334 06
Total previously reported,	2,867 44
Total for the year,	\$ 4,201 50

CHINA SHARE PLAN

Colorado—\$50.00

N. E. Dist., Aid Society: Haxtun,	50 00
---	-------

Iowa—\$6.25

No. Dist., S. S.: Primary Dept., Greene,	6 25
--	------

Kansas—\$85.00

N. E. Dist., S. S.: Willing Workers' Class, Morrill,	75 00
S. E. Dist., S. S.: Willing Workers' Class, Independence,	10 00

Missouri—\$25.00

No. Dist., S. S.: Pleasant Grove,	25 00
---	-------

Ohio—\$12.50

So. Dist., Cong.: "C. T. N." Missionary Class, (Sidney),	12 50
--	-------

Pennsylvania—\$12.50

E. Dist., S. S.: The Andrew and Philip Bible Class, Lancaster,	12 50
Total for the month,	\$ 191 25
Total previously reported,	100 50
Total for the year,	\$ 291 75

LIAO CHOU X-RAY FUND

Nebraska—\$9.74

S. S.: Bethel,	9 74
Total for the month,	\$ 9 74
Total previously reported,	23 16
Total for the year,	\$ 32 90

CHINA HOSPITAL

Maryland—\$25.00

E. Dist., S. S.: Union Bridge, Pipe Creek Cong.,	25 00
Total for the month,	\$ 25 00
Total previously reported,	00
Total for the year,	\$ 25 00

STUDENT FELLOWSHIP FUND, 1920

Virginia—\$200.00

Second Dist.: Bridgewater College,	200 00
Total for the month,	\$ 200 00
Total previously reported,	2,078 26
Total for the year,	\$ 2,278 26

STUDENT FELLOWSHIP FUND, 1921

Illinois—\$479.00

No. Dist.: Students and Faculty of Bethany Bible School,	479 00
--	--------

Indiana—\$165.00

Mid. Dist.: Students and Faculty of Manchester College,	165 00
Total for the month,	\$ 644 00
Total previously reported,	30 00
Total for the year,	\$ 674 00

AID SOCIETY FOREIGN MISSION FUND

California—\$225.00

No. Dist., Aid Societies,	100 00
So. Dist., Aid Societies: Pasadena, \$35; La Verne, \$65; So. Los Angeles, \$20; E. Los Angeles, \$5,	125 00

Colorado—\$52.00	
N. E. Dist., Aid Societies: Antioch, \$8; Denver, \$8,	16 00
S. E. Dist., Aid Societies: McClave, \$8.50; Rocky Ford, \$17.50; Wiley, \$10,	36 00
Florida—\$25.00	
Aid Society: Sebring,	25 00
Idaho—\$48.00	
Cong.: Payette Valley, \$14; Nezperce, \$20; Nampa, \$14,	48 00
Illinois—\$268.00	
So. Dist., Aid Societies,	268 00
Iowa—\$44.65	
Mid. Dist., Aid Societies: Prairie City, \$10; Brooklyn, \$9.65,	19 65
So. Dist., Aid Society: Monroe County,	25 00
Kansas—\$43.00	
N. W. Dist., Aid Societies: No. Solomon, \$17; Quinter, \$25; Maple Grove, \$1,	43 00
Nebraska—\$10.00	
Aid Society: Falls City,	10 00
New Mexico—\$12.00	
Aid Society: Miami,	12 00
North Dakota—\$41.00	
Cong.: Helping Hand Society, Berthold, \$5; Aid Society: New Rockford, \$5; Pleasant Valley, \$20; Zion, \$10; "Individual" of Edgeley Cong., \$1,	41 00
Ohio—\$20.00	
So. Dist., Aid Societies: Poplar Grove, \$10; Upper Twin, \$10,	20 00
Oregon—\$30.00	
Aid Societies: Newberg, \$10; Ashland, \$10; Mabel, \$10,	30 00
Pennsylvania—\$65.00	
W. Dist., Aid Societies: Uniontown, Georges Creek Cong., \$25; Jacobs Creek Sisters', \$40,	65 00
Total for the month,	\$ 883 65
Total previously reported,	1,687 41
Total for the year,	\$ 2,571 06

SWEDEN MISSION

Illinois—\$0.50	
No. Dist., Cong.: Elgin,	50
Ohio—\$0.50	
N. E. Dist., Cong.: A Brother of Baltic,	50
Total for the month,	\$ 1 00
Total previously reported,	00
Total for the year,	\$ 1 00

SWEDEN CHURCHHOUSE

Pennsylvania—\$10.00	
E. Dist., Aid Society: White Oak Sisters',	10 00
Total for the month,	\$ 10 00
Total previously reported,	00
Total for the year,	\$ 10 00

DENMARK MISSION

Ohio—\$0.50	
N. E. Dist., Cong.: A Brother of Baltic,	50
Total for the month,	\$ 50
Total previously reported,	00
Total for the year,	\$ 50

ITALIAN MISSION

Illinois—\$0.90	
No. Dist., Cong.: Mt. Morris,	90
Total for the month,	\$ 90
Total previously reported,	00
Total for the year,	\$ 90

AFRICA MISSION

Ohio—\$11.00	
N. E. Dist., Cong.: A Brother of Baltic, \$1; Indv.: George Hartsough, \$10,	11 00

Total for the month,	\$ 11 00
Total previously reported,	00
Total for the year,	\$ 11 00

HOME MISSIONS

Indiana—\$4.50	
So. Dist., Indv.: No. 53192,	4 50
Total for the month,	\$ 4 50
Total previously reported,	8 06
Total for the year,	\$ 12 56

RELIEF AND RECONSTRUCTION REPORT FOR APRIL, 1921

ARMENIAN AND SYRIAN RELIEF

Arizona	
Phoenix Mission, \$73.48; Glendale Church, \$25,	98 48
California	
McFarland Cong., \$47.64; A Sister in California, \$50,	97 64
Colorado	
Rocky Ford Brethren S. S.,	10 05
Illinois	
Mrs. Clara Carr, Chicago, \$6; Mary Mesamer, Chicago, \$5,	11 00
Indiana	
Bachelor Run S. S., \$84.84; Kokomo S. S., \$7.50; Cedar Lake S. S., \$30; Mexico Cong., \$5; North Liberty S. S., \$10.80,	138 14
Iowa	
Victor S. S. Class, Dallas Center, \$10; North English S. S., \$7.78,	17 78
Kansas	
Chas. L. Baker,	20 60
Maryland	
Hagerstown Church, Broadfording S. S., \$20.50; Brownsville Cong., \$5.25,	25 75
Missouri	
Rockingham S. S., \$66.62; North Rockingham Aid Society, \$10; South Rockingham Aid Society, \$5; Dry Fork Cong., \$1.10, ...	82 72
North Dakota	
Brumbaugh Cong.,	4 00
Ohio	
West Dayton Church,	20 00
Pennsylvania	
Martinsburg S. S., \$65.44; Codorus Ch., \$191.45; Red Bank S. S., \$25.22; Midway S. S., \$30; Berean Mission Band, Mechanic Grove S. S., \$10; Ever Faithful Class, Spring Creek S. S., \$45; Anchor Class, Spring Creek S. S., \$5; Palmyra S. S., \$101; Mechanic Grove Church, \$49.40; Brooklyn Cong., \$23.81; Clover Creek Missionary Society, \$16; Berlin Cong., Beachdale Church and S. S., \$106.75; Brandt's Church, S. S. of Back Creek Cong., \$8.12; Look Out Committee, Spring Creek S. S., \$5; Midway S. S., \$30; Bareville S. S., Conestoga Ch., \$107; Gleaners' Class, Akron S. S., \$15; Chiques S. S., \$11.90,	846 09
Virginia	
Mr. and Mrs. W. E. Burner, Woodstock, \$60; Valley Pike S. S., Woodstock Cong., \$15,	75 00
Washington	
Primary Department, Wenatchee City Brethren S. S., \$24.10; Forest Center S. S., \$12.36; North Spokane Church, \$15.50,	51 96
Wisconsin	
J. M. Fruit, Viola,	50 00
Liberty Bond Coupons,	
	4 25
Total for the month,	\$ 1,553 46

EUROPEAN RELIEF, APRIL, 1921

Illinois	
Elgin Cong.,	1 92
Total for the month,	\$ 1 92

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member (Deceased).
 H. C. EARLY, Penn Laird, Va.
 OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
 J. J. YODER, McPherson, Kansas.
 A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
 OTHO WINGER, Vice-President.
 J. H. B. WILLIAMS, Secretary-Treasurer.
 Editor, the Visitor (Deceased).

H. SPENSER MINNICH, Missionary Educational Secretary (Temp. Acting Secy.).
 M. R. ZIGLER, Home Mission Secretary.
 CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Hordum
 Glasmire, W. E.
 Glasmire, Leah S.

Bedsted St., Thy, Denmark
 *Esbensen, Niels
 *Esbensen, Christine

SWEDEN

Früsgatan No. 1, Malmö, Sweden
 Graybill, J. F.
 Graybill, Alice M.
 Buckingham, Ida, Oakley, Ill.

CHINA

Ping Ting Hsien, Shansi, China
 Bowman, Samuel B.
 Bowman, Pearl S.
 Blough, Anna V.
 Bright, J. Homer
 Bright, Minnie F.
 Crumpacker, F. H.
 Crumpacker, Anna M.
 Flory, Edna R.
 Horning, Emma
 Metzger, Minerva
 Oberholtzer, I. E.
 Oberholtzer, Elizabeth W.
 Rider, Bessie M.
 Shock, Laura J.
 Sollenberger, O. C.
 Sollenberger, Hazel Coppock
 Vaniman, Ernest D.
 Vaniman, Susie C.
 Wampler, Dr. Fred J.
 Wampler, Rebecca C.
 Ullom, Lulu

North China Language School, Peking, China

Blickenstaff, Miles
 Blickenstaff, Erma
 Cline, Mary E.
 Coffman, Dr. Carl
 Coffman, Fernie H.
 Miller, Valley
 Smith, W. Harlan
 Smith, Frances Sheller

Liao Chou, Shansi, China

Cripe, Winnie E.
 Horning, Dr. D. L.
 Horning, Martha Daggett
 Hutchison, Anna
 Pollock, Myrtle
 Seese, Norman A.
 Seese, Anna
 Senger, Nettie M.
 Wampler, Ernest M.
 Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
 Flory, Byron M.
 Flory, Nora
 Heisey, Walter J.
 Heisey, Sue R.
 Myers, Minor M.
 Myers, Sara Z.
 Schaeffer, Mary

On Fun, Shan Tai, Sunning, Canton, China

*Gwong, Moy

On Furlough

Brubaker, Dr. O. G., 400 So. Homan Ave., Chicago, Ill.
 Brubaker, Cora M., 400 So. Homan Ave., Chicago, Ill.
 Flory, Raymond C., McPherson, Kans.
 Flory, Lizzie N., McPherson, Kans.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
 Ebey, Adam
 Ebey, Alice K.

Anklesvar, Broach Dist., India

Grisso, Lillian
 Lichty, D. J.
 Miller, Eliza B.
 Miller, A. S. B.
 Miller, Jennie B.
 Summer, Benjamin F.
 Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
 Blickenstaff, Mary B.
 Eby, E. H.
 Eby, Emma H.
 Hoffert, A. T.
 Kintner, Elizabeth
 Mohler, Jennie
 Nickey, Dr. Barbara M.
 Ross, A. W.
 Ross, Flora N.
 Widdowson, Olive

Prospect Point, Landour Mussoorie, United Provinces, India

Miller, Sadie J.

Dahanu, Thana Dist., India

Alley, Howard L.
 Alley, Hattie Z.
 Blickenstaff, Verna M.
 Butterbaugh, Andrew G.
 Butterbaugh, Bertha L.
 Ebbert, Ella

Jalalpor, Surat Dist., India

Replogle, Sara G.
 Shumaker, Ida C.

Novsari, Surat Dist., India
 Forney, D. L.
 Forney, Anna M.

Vada, Thana Dist., India
 Brown, Nettie P.
 Brumbaugh, Anna B.

Palghar, Thana Dist., India
 Garner, H. P.
 Garner, Kathryn B.
 Hollenberg, Fred M.
 Hollenberg, Nora R.
 Shull, Chalmers G.
 Shull, Mary S.

Post: Umalla, via Anklesvar, India
 Himmelsbaugh, Ida
 Holsopple, O. A.
 Holsopple, Kathren R.

Vyara, via Surat, India
 Blough, J. M.
 Blough, Anna Z.
 Mow, Anetta
 Wagoner, J. Elmer
 Wagoner, Ellen H.

On Furlough
 Arnold, S. Ira, Yale, Ia.
 Arnold, Elizabeth, Yale, Ia.
 Cottrell, Dr. A. R., North Manchester, Ind.
 Cottrell, Dr. Laura M., N Manchester, Ind.
 Eby, Anna M., Trotwood, Ohio

Emmert, Jesse B., Huntingdon, Pa.
 Emmert, Gertrude R., Huntingdon, Pa.
 Kaylor, John L., Degraff, Ohio

Kaylor, Ina Marshburn, Degraff, Ohio.
 Long, I. S., Port Republic, Va.

Long, Effie V., Port Republic, Va.
 Pittenger, J. M., Pleasant Hill, Ohio

Pittenger, Florence B., Pleasant Hill, Ohio
 Powell, Josephine, Aurora, Mo.
 Royer, B. Mary, Elizabethtown, Pa.
 Stover, W. B., Mt. Morris, Ill.

Stover, Mary E., Mt. Morris, Ill.
 Swartz, Goldie E., Ashland, Ohio

Please Notice—Postage on letters to our missionaries is 5c for each ounce or traction thereof and 3c for each additional ounce or fraction.

*Native workers trained in America.

DICK, TOSTLE
3435 W. VAN BUREN
CHICAGO, ILL.

Rosston
STUDIO
HARRISBURG, PA.



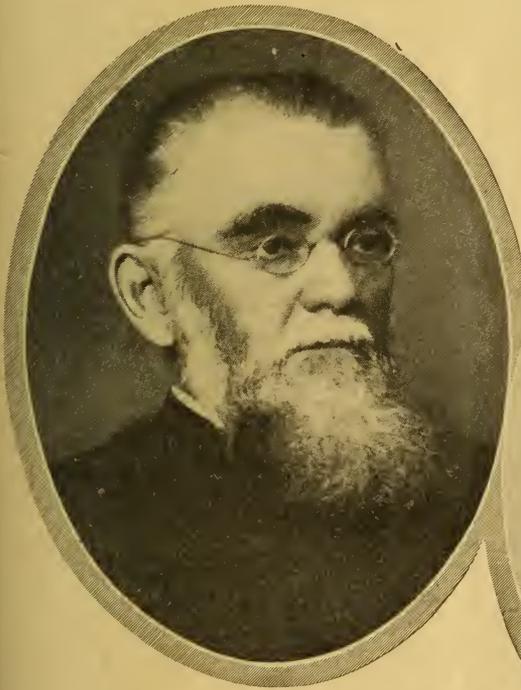
THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIII

August, 1921

NO. 8



Elder D. L. Miller

Member of General Mission Board, 1884-1921



Elder J. H. B. Williams

Assistant Secretary, 1910-1918

Secretary, 1918-1921

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for August, 1921

EDITORIAL,	193
ESSAYS—	
Father D. L. Miller: His Lead in Missions, By H. C. Early.....	197
China's Tribute to Father Miller, By Emma Horning.....	199
Father Miller and His Missionary Children, By Wilbur Stover.....	200
Early Associations With Eld. D. L. Miller in Church Work, By L. W. Teeter.....	200
In Memory of Bro. Williams, By D. J. Lichty.....	201
Williams Had a Man's Heart, By Adam Ebey.....	202
Lasting Appreciations and Memories of Williams from India, By Missionaries.....	203
Brother J. H. B. Williams, By H. P. Garner.....	206
In Loving Memory, By Pastor Govindji.....	207
In Memoriam (Poem), By Nora E. Berkebile.....	208
"Williams Died April 17 at Mombasa—Typhoid" (Poem), By Fred M. Hollenberg.....	208
"He Loved Us and We Loved Him," By C. G. Shull.....	209
Williams a Great Man, By Norman A. Seese.....	210
A Word of Appreciation of a Friend and Brother, By F. H. Crumpacker.....	210
A Memorable Event at Show Yang, By Grace Clapper.....	211
An Appreciation of J. H. B. Williams, By D. L. and Martha Daggett Horning.....	212
Williams Will Be Missed, By Fred J. Wampler, M. D.....	213
Our Mission Secretary, J. H. B. Williams, By J. H. Bright.....	213
A Tribute to Our Deceased Mission Secretary and Treasurer, By J. F. Graybill.....	214
A Tribute to Our Beloved J. H. B. Williams, By H. C. Early.....	215
HOME FIELDS—	
The Individual in Home Missions, By H. H. Helman.....	216
THE JUNIOR MISSIONARY—	
"He Loved Little Children," By Anna Bowman Seese.....	218
The Story of Pali Daji, By Ida C. Shunaker.....	219
Please Do Not Forget, By Eleanor J. Brumbaugh.....	220
FINANCIAL REPORT,	221

EDITORIAL

Note. This last farewell message to the Visitor readers by Brother J. H. B. Williams our departed editor was written for the June issue which is the Annual Report of the General Mission Board. Since the August issue is the Memorial number it was thought best to hold the message for this time.

Another Year

Fitting and proper it is that we should stop for a moment before undertaking to recount the events of the year now passed, to thank God for his manifold mercies toward us. Whatever of victories may be described within this report, rest assured that the praise and the honor belong to him. Whatever evidences of failure or weakness may be portrayed, they can rightfully be placed upon our own shoulders. The Father, who knows and who plans, has called into being a wonderful plan for the salvation of mankind, and we can but praise him that even in our weakness it has been our privilege to bear some small part in extending his program.

We had been passing through years of tumult and uncertainty and war. We thought it would never end, but that if it did all things would become normal and the sky would clear. In that we were mistaken. No giant can tear apart a world fabric like that which has been stripped to shreds in the last few years, and then expect to have the damage immediately repaired. Misery, want, disease, hate, discontent, death have followed in the train of the great war, and the past year has been full of uncertainties in our economic, social and national life.

However, the program whereunto the Father has called us has been one of reconstruction and salvation. Above the noise and uncertainties of the times has come to us the pleading voice of God's hungry millions on either side of us, beyond the great oceans. They have cried for food, and our Brotherhood has made splendid answer. Above the voice that calls for bread to appease hunger, there has been the constant, though silent, appeal for the bread which saves from spiritual death. This call, too, has been heard by our Brotherhood and it has been answered in a generous way. It is a bright spot in the heart of each of us to know that we can be colaborers for him in a program which saves. It is a constant joy to labor with a great family—our Brotherhood—that is thinking of the ills and sufferings of a world in terms of mercy and restoration, for above all the noise of our discordant elements, Jesus Christ can still be recognized as the only Hope of the world, and his cause as the only one which shall be and is victorious.

The Board's Secretary, with Bro. Yoder, has been among the missions of the church for the last half of the year. He finds that unrest is not confined to America. It is everywhere. All peoples seem to have caught some inspiration for a greater freedom, and they are ex-

pressing themselves in that direction. Feeble though the efforts of some are, corrupted though the methods of some who seek for greater liberty may be, yet all seem to us, as we see these peoples, to be the efforts of the Great Man, Soul striving towards the light, and the right of every man, which is to be free and equal.

At the basis of all true freedom is life in Christ Jesus. This the missionaries are seeking to bring to the non-Christian world. Likewise this is what our brethren and sisters are quietly seeking to bring about through their gifts, made so willingly for the Lord's cause.

We have lived with our missionaries now for some time; have entered into their joys, have seen something of their problems, and finally have come to realize more than it was ever possible to know, what a tremendous battle there is to be fought in every non-Christian heart before victory is gained for Christ. More than all else, there has been brought into our lives a deeper consciousness and a new appreciation of the power of Jesus Christ to save. We have no message for the non-Christian world excepting that of Jesus Christ; but that is a complete message for all mankind.

I saw a picture the other day, over in the jungles of India, which to me typifies conditions as they are in the non-Christian world. A blind old grandmother was being led to church by a little, bright-eyed girl. The mother was groping towards the light; the child was leading her to it. Such is the condition in these lands: there is inky spiritual darkness, but the children are leading the way into the kingdom. The old gives way to the new; the new and the young lead towards progress. Succeeding generations are coming more and more to Jesus Christ. The Man of Galilee shall conquer.

J. H. B. Williams.

In Memory of Two Great Men

Two pictures are on the wall above my desk as I write, and they have been there all year. If my desire is permitted they will remain above my desk. They are pictures of two men who, while in life, were far-seeing, and their outlook on life was most optimistic and Christian. They have closed their eyes in sleep, but the lives continue. One finds many who say they are impelled to live more nobly because they knew these men. It was a splendid privilege to a young man to have as ideals men of character such as these. The Lord's wisdom in permitting their deaths to occur is beyond the understanding of man, but we dare to believe that some blessing in their departure is greater than would have been the blessing had they remained with us.

It was with keen appreciation of a godly life that we listened to Father D. L. Mil-

ler's expression of sorrow for the loss of J. H. B. Williams, at the April session of the General Mission Board. He wondered why he could not have been taken instead; for, as he said, he was old and his period of usefulness was past. We remember, too, that he excused himself early from the Board meeting, that he might start to Pennsylvania, where he was to hold an evangelistic meeting. It was inspiring to see this father in Israel board the train alone, as does a young man going away to record some great achievement. He went to his post of duty, preached the Word fervently, and, at the command of his Master, he laid down his armor at nearly fourscore years. His last picture, and the Hade church, in which he preached, are shown in this issue.

Our departed secretary and beloved brother also died at the point of service, even though he had just passed his thirty-

eighth milestone. His few years were crowded with usefulness, so that we would naturally think he must have lived long, to live so much. Who would not appreciate having the pictures of these noble men as impelling stars guiding onward and upward? After writing this, I can scarce keep my lips from uttering a prayer: "Lord, help us that we, too, may be a blessing to our fellow-men."



The Winona Young People's Conference

To say that the conference was a success was putting it mildly. Young people from Indiana, Ohio, Illinois and Michigan were there in goodly numbers and with purposes that were fully in accord with our great faith. A Chautauqua lecturer, who happened to be in Winona and observed our young people, paid them high compliments on their seriousness and sensible conduct. Yet the conference was not without its recreation, for four hours daily were set aside for swimming and games. The manager of the conference, C. H. Shamberger, secretary for the Christian Workers' Board, showed wisdom in bringing together the various interests of the church and having them presented to our young people. Missions, Bible study, Sunday-school plans, young people's methods and the history of our church, including lectures on the work of the Forward Movement, were among the many subjects given serious consideration. In a farewell meeting many splendid testimonies were offered. One girl remarked that she had attended interdenominational conferences, but this was the best, and her church meant more to her than ever before. A young man said the idea of the morning watch (a morning prayer service) appealed to him, and he would do what he could to establish it among the young people of his home church. Many were the plans laid for better work in the home churches. It was suggested in the conference that in some churches the young people were not given the opportunity to serve. It is to be lamented if willing hands are not put to work because they are young and have not yet proved what they can do. On the other hand, we believe that young folks can, by their

serious interest, indicate their willingness to be used, so that the church will not overlook them.



Personal Mention

J. B. Emmert and family will not, for health reasons, be able to return to India, and they have been employed by the Southern District of California. We are sure their service in the homeland will glorify the name of the Lord, and we extend to them our best wishes.

Emma Horning and Olive Widdowson sailed from New York June 30 for Palestine. After a brief visit there they will go to India, where Miss Widdowson will be at her work. Miss Horning will visit the mission in India, and then proceed to her duties and home in China.

Several of our missionaries were in need of physical repair and have recently undergone operations. The climate of foreign lands, especially India, together with arduous labors, is a heavy drain on the strength of an American missionary.

Josephine Powell was recently a caller at the mission rooms. We are always glad to have the workers call, for conversation with them helps so much in getting a mutual understanding of our problems.

S. Ira Arnold was in North Dakota during part of July. He attended the District Meeting and later presented the cause of missions in several of the Dakota churches.

Dr. A. Raymond Cottrell has been busy in the churches of Illinois, Missouri and Oklahoma. He and Dr. Laura, his wife, intended to return to India in September, but it is quite possible that the latter will not be able to leave at that time.

Charles D. Bonsack, member of the General Mission Board, is visiting the churches of the western coast in the interest of the Forward Movement of the church.



The Supply of Men and Money

The matter of supply and demand in the commercial world causes men much study, in order that great losses may not be sustained. It is equally difficult for a

Board of Missions to sense the future and so regulate the missions of the church that there shall be both men and money to supply the demands. A few years ago, if we remember correctly, it was a great problem to find the workers who would go. Business conditions were normal and the church had begun to give well. It was stated many times that if volunteers would prepare and present themselves for service, the church would raise the necessary funds to send them. This the church has done in a most commendable manner. The volunteers did remarkably well in increasing their number, and today we have one of the finest groups of volunteers to be found anywhere in the Christian church. And they mean business. Some of them are wondering if the church will now be able to place them in mission work, since money does not seem available. Perhaps you say they should have faith to believe that the means will be forthcoming. We think you are right, and further we believe that the folks who should supply the money ought to exercise faith in believing that they can support the work. This is a lean year for many folks, and yet we are all eating and caring for our own personal needs. Somehow, we cannot get away from the thought that, since we are the Lord's and have given ourselves over to him, the program of the church should not suffer. If the work of missions is hindered because workers are not available, we will have to tell the young people of the church in plain words that they are not measuring up to their opportunity. If the work lags for lack of money, what can we say to the church but that she is neglecting her duty and overlooking a great privilege? This is not meant for those who have done their best, but to the large number who do not place the work of the church first, or even beside their personal needs. The General Boards, after carefully studying their requirements, decided that \$525,000 was necessary to carry on the work for the year from March 1, 1921, to Feb. 28, 1922. Of this amount approximately \$180,000 has been given or pledged. We have faith in the Brethren and feel sure that, as frequent opportunity is presented throughout the

year, we will see that no backward steps are taken in the Lord's service. It was hoped that decreasing prices would make our needs less. This is partly true, but the cost of travel and buildings, two expensive items, has not been greatly reduced.



"With Williams, Our Secretary"

The title given to the new book on the life of Bro. Williams is significant of its contents. Because of his interesting life and big service to missions the General Mission Board felt it due the Brotherhood that a book giving the interesting story of his life and work should be made available. They have secured the services of J. E. Miller to write this book. Because of his experience in editing and close acquaintance with Williams he is well fitted to produce a splendid volume. The Board felt it quite in place that Mrs. Williams should share in any profits accruing from the sale of the book, and have decided that half shall be given to her and the remainder be used in the work of missions, the cause for which he gave his life. It is believed that the reading of this life will increase the interest in the mission work of the church. For this reason the price has been kept down to \$1.00 in order that it may have a wide circulation. The Missionary Committees of the churches are being asked to push the sale of the book in their local churches. Orders may be sent through them or direct to the Brethren Publishing House or the General Mission Board.



United Student Volunteer Officers

Each year at the Annual Conference the United Student Volunteers elect new officers. The following is a list of the new officers, with the name of the school they attended last winter:

President	George Griffith	Juniata
Vice President	Ralph Netzley	La Verne
Sec.-Treas.	Hattie Myers	Bridgewater
Traveling Sec.	Minerva Neher	Bethany
Educational Sec.	Warren Heestand	Manchester

The United Student Volunteers have done some splendid work, and still there is much ahead. We pledge our prayers and coöperation to these new officers.

Father D. L. Miller—His Lead in Missions

H. C. Early

MISSIONS have an interesting history in the Church of the Brethren. The records show that in her beginning the church was active in mission work. At the end of her first twenty-one years practically the whole church was in America, but in these twenty-one years churches had been established in Germany, and mission work had been carried on on an extensive scale, considering the small membership with which the movement began—eight members—five men and three women. If the church had continued to propagate herself and multiply at the same rate in the succeeding years, her membership would be much, very much, larger today than it is.

When the church found herself in the New World, in 1729, she maintained her characteristic missionary zest and zeal. She was among those who led in the preaching of the Gospel to the colonies. Success crowned her efforts. Churches were established here and there. Effort was made to meet the needs of the growing colonies. And this continued up to the time of the Revolutionary War. The effect of the war upon the church was most disastrous, as war is always. Many were bereft of loved ones and those upon whom they depended for support; many were left homeless, without friends and means, and were scattered abroad. There was great discouragement and much loss of moral sensibility. Yet all were glad for liberty and freedom from the yoke of the mother country. And yet, in view of the condition of the new-born nation, it had to make a new beginning. The foundations had to be laid over again.

It was under these conditions that the church for the time lost her zeal for missions. However, her early passion for souls and the propagation of the kingdom of God continued to smoulder in the struggle to make new homes and conquer the wilds of the New World. This condition continued for some time, probably a half century. At all events, there was no Conference action on the subject until

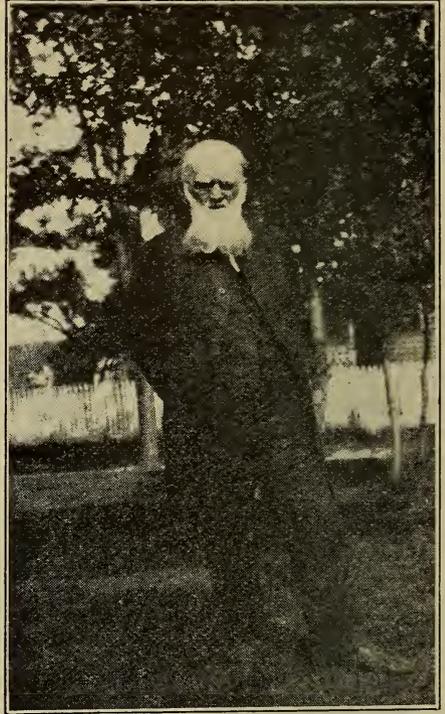
1852. In that year the Conference acknowledged the Great Commission of Christ to the fullest extent, and urged that it is the duty of the church, the ministers and every private member, to do all in their power to fulfill the Commission according to apostolic practice. (Annual Meeting Minutes, 1852.) Again, in 1856, the Conference recommended the subject to the serious consideration of all the churches. It was not until 1859 that a committee was appointed to draft a plan for the discharge of the obligations acknowledged in 1852. The committee reported in 1860, but at this time the nation was in the throes of the Civil War, and the report was not adopted even until 1868, and then nothing was done to organize the work until 1880. Then a board of five was appointed, known as the Domestic and Foreign Missionary Board. The Danish Mission, which had been started in 1876 by the District of Northern Illinois, was placed under the care of this board.

In 1884 the plan was revised and a new board was appointed, except Bro. Enoch Eby was continued from the board appointed in 1880. This plan continues to the present.

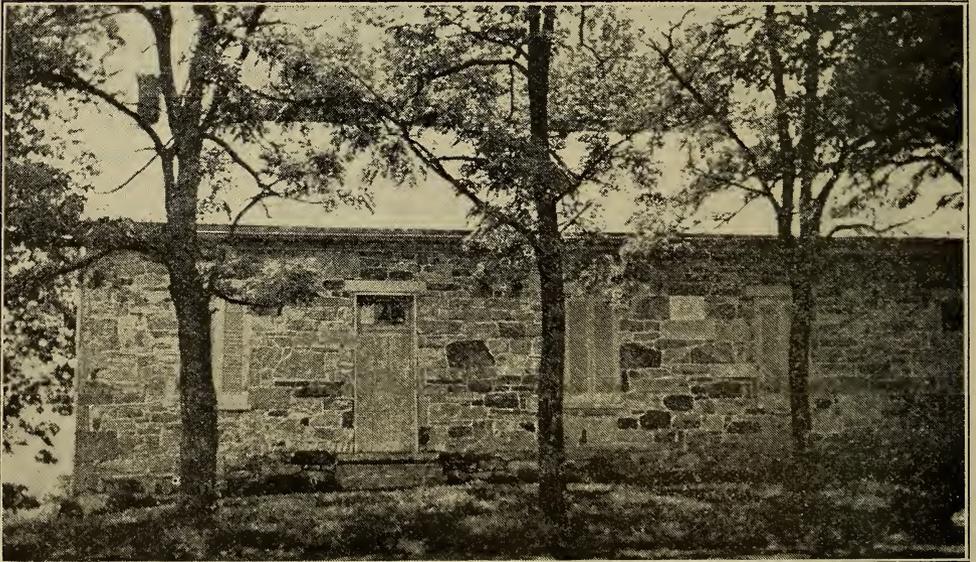
Father Miller became a member of the General Mission Board with the adoption of the present plan in 1884, and continued as such to the time of his death—a span of thirty-seven years. His influence in favor of missions was distinctly felt before he became a member of the Mission Board, but it was during his long service on the board that he did most to advance the interests of missions in the church. For the first fifteen years he was secretary and treasurer of the board, and it is interesting to study his first report to Conference in 1885. See his footprints as a man of business. Notice how he analyzes the report and how he puts up the appeal. Observe how he understood human nature and what it required to reach the human heart. Note what a master he was among men. And this mastery and leadership continued.

As a man of wide influence in the church on almost every great issue, he led the thought of the church for many years on missions. He was chief among those who were active in inaugurating the work of missions. In creating favorable sentiment, in satisfying opposers and holding their interest and good will, in establishing conditions of coöperation—conditions that brought workers and means, in opening the way and getting things to move—in these things he was an accomplished diplomat and statesman. He was the church's chief mouthpiece on the subject, and his words carried to the utmost bounds of the Brotherhood. On all public occasions, if he were not first and chief to speak, he was always heard, and his was usually the final word. Measures were enacted at his direction. And it was seldom, when he championed a question on the floor of Conference, that it did not go his way.

It was my fortune to work with Father Miller the last twenty consecutive years on the General Mission Board, and I know his influence and power, his foresight and judgment in determining the board's poli-



His last picture, May 27, 1921



The Hade church (So. Dist. Pa.) where Father Miller made his last plea for folks to get on the old ship Zion

cies. He brought vision and a sense of responsibility. He saw big things to be done, and at the same time overlooked not the little things, and was always ready with ways and means for the expansion of the work. Its growth in every way during the last thirty-five or forty years is due more to him, I think, than to any other individual.

Appointed a member of the General Mission Board in 1884, Father Miller served continuously until 1910, when he resigned, whereupon he was appointed an advisory member for life. In 1899, when he resigned as secretary and treasurer, he became chairman of the board, and served in this capacity for three years after he had resigned regular membership, when he would accept it no longer. During these many years the work of the board grew upon him until it engrossed his heart completely. He felt toward the work much as

a father feels toward a growing, promising child. It was the passion of his life. Nothing disturbed him so much as indifference or opposition to the mission work. He was jealous of it with a godly jealousy. He never missed a meeting of the board in all these years, when he was in the States and well. Much of his travel was in the interest of missions. His last tour of the world, made in 1904-1906, lasted nearly two years. Nearly one year of this time was spent in India in the interest of our India Mission. In time, and service, and money, and interest, and prayer, he made a great contribution to the missions of the Church of the Brethren, as well as to missions in general. Thus a mighty man and a great leader in the greatest work of the church has fallen. May his life stand out as a constant challenge! And may his mantle fall upon worthy shoulders!

China's Tribute to Father Miller

Emma Horning

CHINA desires to add her tribute to the memory of our beloved brother, D. L. Miller. She wishes to offer laurel wreaths and fragrant flowers to the honor of one of her great benefactors. All honor to one who has ever held China dear to his heart, and encouraged its work in every way possible!

We ever remember his wise counsel and cheerful farewells as he bade us Godspeed to cross the waters and give the blessings of light to those who sit in darkness. When we now return on our furloughs the place he has filled since the beginning of our mission will be vacant. We will not feel the warm pressure of his hand, nor see his pleasant face again. But, although his bodily form is gone, his generous spirit continues to move among us, urging us to nobler deeds and higher aims. Even his memory is an inspiration, leading us onward in the spread of Christ's great kingdom in the world.

Yes, a great father of missions has passed to a higher stage of life. We sorrow because we will see his face no more, but we will not let our sorrow eclipse the

blessings which he bestowed on us. Such a full, rich life of so many days is a great blessing to any people. May we honor his memory and fulfill his highest wish, by filling our lives full of good deeds like his, and spreading the message of the kingdom wherever the Lord may lead.



"HE LOVED US AND WE LOVED HIM"

(Continued from Page 209)

ways seems to be somebody in a social place a bit lower." Every missionary, recognizes this as a true statement of the situation, and knows full well that only Christian love can change these conditions. But we are not all gifted with an equal measure of this virtue. Then, too, as we enter more and more into the life and customs of the people, seeing on every hand their spirit of mistrust and tendency to misrepresentation we are in danger of acquiring a disposition and attitude which sometimes lacks this transforming touch of love and sympathy. Yet we know full well that this alone can lift India and satisfy her hunger.

Father Miller and His Missionary Children

Wilbur Stover

ON the mission fields the whole company of missionaries had come to feel that Bro. D. L. Miller was a very special sort of father to us, and that in an unusual way he was concerned in all that interested us. We had come to love him as if he were one of our own chosen number, and I am quite sure this is the way he desired that we should feel about him. He was exceedingly missionary at heart. He believed in the young people, and when others doubted, he let them know that he expected them to make good. Thus challenged, they did their best. Our younger missionaries had not the opportunity to know him as did we who are older, but we know that his love for the missionary was very great, and also for any one who he knew was sacrificing for the Lord and the church.

Because he loved much, because he sacrificed much, because he gave much, he was interested in the missionary work of our church. One cannot love much and continue to be selfish. He felt a great joy in sacrifice. He schooled himself to it. He felt there was a special contact with the Master in willing self-sacrifice, and in yielding his personal opinions and preferences to those of others. He desired that others enter into this same joyous experience with him.

During all the years since our mission work began in India, in 1894, Father Miller wrote me a letter every week. And not

to me only, but to others of our missionaries he wrote, and if the correspondence ceased, his was the last letter. He seemed to take pride in writing a helpful letter to very many folks. For many years his letters to India, written during Conference sessions, were as full as the Messenger notes, and usually a week earlier. These letters traveled from station to station till they were worn out.

I like to think of him as one who lived ahead of his time, and who did all in his power to bring his fellow-men up to his own high ideals, not, however, by any effort to compel them, but by every effort to lead them. This is the secret of real leadership. I like to think of him as the one who had the largest vision of the men of his generation, and who in large measure succeeded in transmitting that vision to those who were associated with him. I do not think of him as one born to an opportunity more than others of his time. He saw the opportunity that thousands failed to see, and seeing it, he applied himself to it with all diligence. This was the secret of his success. His love for the church and his strong faith in the church—these constituted the impelling factor which led him to see what others who loved less failed to see. This is why he was called the father of missionaries. This is why his counsel was sought and welcomed on any question.

Early Associations With Eld. D. L. Miller in Church Work

L. W. Teeter

I WAS acquainted with Bro. Miller about thirty-five years, and was associated with him on various occasions, but in matters only that pertained to the best interests and welfare of the church.

I mention especially the Mt. Morris College Bible terms of 1893 and '94, in which we labored harmoniously together. During the latter part of the same period came

the time for the examination of the manuscript of the New Testament Explanatory Notes, later called the New Testament Commentary, which work General Conference had directed to be gotten out. Conference had appointed Eld. R. H. Miller on a committee to make such examination, but he having died, Eld. D. L. Miller was named as his successor. With pleas-

ure do I recollect how he and I sat in the midst of his immense library, he with his Bible in hand, critically comparing my notes with the text as I distinctly read them to him. This work continued nearly six months, and was done as rapidly as the compositors could use the copy at the Brethren Publishing House, then at Mt. Morris, Ill. Soon after we began this work, he said to me one day: "I'm going to get much out of this," and at other times made encouraging remarks about the forthcoming book.

My association with Bro. Miller on the General Mission Board for twelve years was always pleasant. Each time we met as friends and parted in good fellowship. No matter what differences might be sprung in our body, he almost always had a way of adjustment to offer.

All who ever served on the General Mission Board for some length of time have found it a place of hard problems—generally new problems for the solution of which there was no known precedent. But that the general mission work of the church might prosper those problems must be solved first-hand. For this class of work Bro. Miller, with the knowledge gained by his travels over much of the world, and especially through the active mission fields, was quite helpful on the Board. It is known that for this reason he was retained on the Board as an advisory member during the remainder of his life.

I think I should mention a few occasions of association with Bro. Miller in my home church while I was on the Board. The event which made the greatest impression upon most people was his series of illustrated lectures. These lectures intensely interested everyone; even children old enough to notice anything were interested. I remember how I was impressed as never before with the intelligent appearance of the people of Japan, and what a work might be done among them in the way of missions.

In conclusion I am impressed to mention briefly a spiritual association with Bro. Miller all the way around the world, beginning in June, 1895, and ending May 29, 1896. It was in this way: Having learned of his intention to tour the world, I requested him to write me a card from every place of greatest interest, from beginning to end. This he did most gladly and well. His first card was written and mailed to me after he and Sister Miller had boarded the great ship "Paris" at New York and were ready to sail. Those cards he generally called "Cards of Greetings," and so they were received by me from the various cities of the world. They came from places where I had never been in body, but could be there in spirit, because one was there who thought of me there. On the message side of the cards are brief statements of facts relative to the place. I have seventeen more such cards from him. Association with D. L. Miller has been a great blessing to me.

In Memory of Bro. Williams

D. J. Lichty

"Forgive my grief for one removed,
Thy creature whom I found so fair.
I trust he lives in thee, and there
I find him worthier to be loved."

MY first acquaintanceship with Bro. Williams dates from the fall of 1909, soon after he assumed the duties of assistant secretary to the General Mission Board in the mission rooms at Elgin. Our last meeting took place in a company of missionaries and friends who had come together on the 6th of April, 1921, on the

Bombay wharf, to bid farewell to him and his companions as they set sail on what proved to be his last voyage on earth. At this time he was the efficient and trusted secretary of our Mission Board and a member of a deputation appointed to visit our foreign mission fields. In this capacity he had tirelessly and acceptably made himself

of the greatest service to the China and India missions, as well as to the Home Board, and at the same time had endeared himself to the missionaries and native Christians of many lands. But of this others may tell. I would write in a more personal vein, and that, too, without the least apology. It was characteristic of our brother, without actually saying so, to make each of his friends believe that he was the best friend of all. I am only one out of hundreds who have been blessed with this belief. It is no exaggeration to say that to know him was to love him; and to know him was not difficult, for his heart was open as the day and his kind, brotherly attitude won you to him.

I have seen our brother at work in the mission office, in board meetings, in District and Annual Conference, in local congregations, in mission conferences at home and abroad, while his recent deputation work is the freshest in our memory. I have been a guest in his home. We often consulted each other. As a worker on the field, or as one under the hand of prolonged affliction in the homeland, his frequent and cheery letters came to me a veritable Godsend. Both at home and abroad I traveled with him, ate with him, and slept with him; and what reveals more of a man's character than to travel, eat and sleep with him? And a real man he was in whatsoever position I found him. In business he was

efficient but courteous; in times of emergency calm, optimistic and rational; in hospitality, unstinting. His invariable congeniality and adaptability made him a boon traveling companion. His fund of good humor always came in good stead and he was one of those rare spirits who could enjoy a joke at his own expense as well as to perpetrate one on some one else. He differed with other people, often firmly, but with the kindest of feeling and the greatest charity. If he spoke of the faults of others, he did so without malice. More than once I heard him speak kindly of those who were undeserving. He believed in his fellow-men, not because they were faultless, but because of what he hoped they might become if he trusted them and expected great things of them. His devotion to his family was equaled only by his devotion to his Master. In spite of weariness from traveling, and a growing eagerness to join his loved ones at home, he turned aside once more towards Africa's shore in the interests of the kingdom, and there ended the earthly life of another true soldier of the cross.

Is it too much to hope that the place of his burial will mark the future gateway by which Brethren missionaries will enter and occupy some of the needy fields of that dark land? Not if the lifework and prayers of our departed brother mean to us what they ought to mean.

Anklesvar, India, May 4.

Williams Had a Man's Heart

Adam Ebey

WHEN I received the word that Bro. Williams was dead, I was shocked. My first thought was, "Why did this have to be, Father?" Truly, a great and good man has been taken from us! WHY? When he spent a few days here in the jungle he won all hearts, from the oldest to the youngest. Even the little babies, not a year old, were not afraid of him. How could they have been? He was a man with a man's heart, and it does not take long for even jungle people to know a man from a two-legged talking animal. He won everybody.

He was a man—a man of the church. Confidences reposed in him were safe. His work was done and well done from day to day.

He was a man—a man of God. We did not know he was ready for promotion. We knew that he was doing his work well. We felt almost sure he would spend many days here. Unexpected things come to us all. God was watching him. He has promoted him before we had time to protest. Had we known that Bro. Williams was to die on the way to his work in Africa, we should hardly have let him leave India.

(Continued on Page 224)

Lasting Appreciations and Memories of Williams from India

A number of us India missionaries are enjoying a few months' vacation amidst this grand scenery of the Himalaya Mountains here at Landour, North India. It is here that we received the shocking, sad news of our dear Bro. Williams. At once our minds reverted to his inspiring and helpful stay among us, and we feel here to mention a few of the many life touches that came to us through our association with him.

Of the many things that impressed me one was his whole-souled devotion to the task before him. Though ever as busy as he could be, he always gave the fullest consideration in hearing one and in rendering aid upon every occasion.

That he is gone from us we must admit, but the impression of his life will ever abide in memory with a lasting appeal.

H. L. Alley.

Bro. Williams was always and everywhere a friend to all and a special lover of children. Like unto his Lord, he was wont to gather them into his arms and to leave a blessing with them, for he never failed to create in them a desire to make good. Often there comes to my mind a picture of him, with a little child nestling close to his great, loving heart. Of these none is more vivid than that of one morning in February as he stood before our bungalow with little Marybai, a smiling Indian baby, in his arms. None of us will cease to thank God for his helpful visit to Ahwa, least of all the children, brown or white.

The intimate glimpses he gave of his own home life brought us into deeper love for his dear ones who sacrificed him to us for awhile. How our hearts were touched by the story of his dear little daughter, who each day crossed out the date and counted the days until papa's return!

When hearts were bowed in sorrow over his unexpected death, one little girl, clasping her mother close, sobbed out, "Oh, poor Bonnie Pearl has no papa now!" But quickly her faith rallied and, brushing aside the tears, she added, "But Uncle Williams is not dead. He is living with Jesus, in the

best home of all, and we'll see him again."

What a heritage his own children possess in such a father, and other children of three continents in such a friend! Father, we thank thee for the years thou didst lend him to the world.

Alice K. Ebey.

He was so fond of children! He came into our home like a flood of sunshine. He caught up Francis and said, with tears in his eyes, "It's no joke to be away from your babies." Then we had such a good visit talking about his Bonnie Pearl and all the rest whom we know. During our District Meeting our cook's sweet baby girl of one year died. Although he could not speak their language, he made them feel his sympathy. He missed a very interesting program at the church that night, that he might go to the funeral. The sight of the bereaved father carrying his own baby to its grave touched his heart and he groaned in sympathy. As the little body was lowered into the grave he made no sound, but the tears rolled down his cheeks and dropped to the ground. Our Indian Christians were much moved on seeing his grief and sympathy for one of their little ones. How we miss him! It still seems too much for our minds to grasp. We can only look forward to the time when we shall meet him, our friend, over there.

Mr. and Mrs. Q. A. Holsopple.

I liked Uncle Williams best, next to daddy and fadder, because he was always so nice to me. I am so 'sorry because Bonnie and Mildred have lost their daddy.

Francis Holsopple.

Bro. Williams was in our Himalaya home with us two nights and days. The children and I have not forgotten his touching prayer for them, being so far from their parents. He watched them go to school in the morning and greeted them as they came home, helping make all cheerful for them, with a great heart of sympathy. He treated all to some candy which he had received

from his own home in the United States—another illustration of his utter unselfishness and great liberality. As he, with others, left us, his last words to us were, "Salaam, we are sad to have to say good-bye to you and to India." We can still see his right hand waving as they marched down the road. Every child was especially drawn to him.

Sadie J. Miller.

In the year 1916 I was afforded the opportunity of visiting in the Williams home. I will never forget the wonderful impression it made upon me. No pomp or show, but the quiet, powerful presence of the Holy Spirit seemed to permeate the entire family life. What a wonderful home it was!

Ida Himmelsbaugh.

I am very glad that I had had a slight acquaintance with Bro. Williams for some years, and then, as he mingled amongst us for several months, and was in our home at Anklesvar, I had the opportunity of becoming better acquainted with him. I am grateful, too, for the short talk that I had with him. The assurance of his best interest and his sincere prayers for the work shall always remain with me, and continue to be an inspiration.

The coming of his letters was looked forward to because they showed a keen interest in the work and were full of encouragement.

He is gone from us, but his influence lives on. We think of him not as being dead, but as sleeping.

Kathryn Ziegler.

During the summer and fall of 1918 I had a great deal of correspondence with Bro. Williams regarding plans for coming to India. I was much impressed then, as in all later correspondence, with the personal touch that he put into his business letters. They were like the letters of friend to friend, rather than the letters of a strictly business man, making one feel, even before he had met him, that he had always known him.

Elizabeth Kintner.

A letter is said to be a fair index to a man's character. Although we had met

and enjoyed association with Bro. Williams, we knew him best through correspondence. We prize highly the twenty-one letters we have bearing his signature. Each of them reflects unmistakably his deep religious nature and consecration to the Master's service, and without exception they brought to us an invocation for the Master's blessing and guidance. The helpful, optimistic spirit injected into his letters was a great influence in our decision to serve on the India field.

Mr. and Mrs. L. A. Blickenstaff.

Bro. Williams' last Sunday in India was spent at Jalalpor. I shall not soon forget the message that he gave us that day. He spoke concerning Jesus accompanying his parents to Jerusalem and being lost by them. The application, in short, was "Let us beware lest we lose Jesus." May this message burn deep into our hearts as we think of our departed brother. Well may it be said, as a Parsee gentleman remarked, "He is not dead. He is only gone before."

Sarah G. Replogle.

The four days and nights that we entertained Brethren Williams, Yoder and Harnly in our home will ever be remembered as a bright spot in our India missionary life.

One morning I found Bro. Williams alone, reading his Bible. Then he explained that as he set out on his journey he determined to read the Bible through by the time he should reach home. I thought of what a strenuous itinerary he had—always traveling, always visiting, yet he found time for daily Bible reading.

Another thing I observed was his love and concern for his family at home. He delighted in showing their pictures and talking about them, and often sent them souvenirs, that they might as far as possible share in his pleasures. I can see his smile yet as he said, "We're on the home stretch now. In less than four months we should reach home."

May his sudden passing over be the means of drawing us all into that oneness for which he often prayed.

Anna M. Forney.

Bro. Williams was a prince among missionaries. He took time to enter so fully, so thoughtfully, into the very real life problems and interests of the India workers, as well as the missionaries, that we felt he understood. We hoped for much on his return to the homeland.

It was at Jalalpor, Sunday morning, April 3, that he preached his last sermon in India. His theme, "The Boy That Was Lost"; his audience, India's children with the larger folk and missionaries; his message, so timely, so fitting will not soon be forgotten.

D. L. Forney.

At the Missionary Rest Home in Bombay on April 5, just the day before the departure of our visiting brethren, with the map of Africa before us, and while we all were looking at it and tracing out the intended journey, Bro. Williams said, "We're sailing under sealed orders, but so far as we know we have let no selfish motive enter into the planning of our trip." These words are especially precious to me because of their appeal, and because they are expressive of the faithfulness and whole-heartedness which were distinct marks of the life of our brother, as I knew him.

Benj. F. Summer.

We all loved him. To know him was to love him. We knew him first as assistant secretary in 1911 while on furlough in America. But during the succeeding years we learned to know him much better through the many kind and sympathetic letters he wrote to us from the office in Elgin. He knew how to write helpful letters. During the few months that he was with us in India we learned to know him still better, and to love him still more, for his was a noble spirit, most thoughtful and unselfish, very sympathetic and considerate. His was not the hasty word or harsh judgment. His work with us as a mission, in our homes and stations, in our committee meetings, in District Meetings was of the finest Christian type; true to his message at the Gujerat Conference on "Manifesting the Love of God," always and everywhere the same cheerful, sympathetic attitude, showing forth the love of God in his heart. The people of India, too, loved him.

J. M. and Anna Z. Blough.

Those of us at Vyara can never forget the last hour which Brethren Yoder and Williams spent with us on April 1. Before train time, Bro. Blough asked that we might spend an hour in prayer and fellowship. Bro. Williams read Acts 20:17-38 and made a few comments. Each one gave expression to the joy he found in association with the others, and then in prayer we praised the Father for his love. It was a most precious hour for all of us. But little did any of us realize that evening that Bro. Williams, like Paul, was giving us a last good-bye, and that we "should behold his face no more." I praise God for the life which Bro. Williams lived among us.

Anetta C. Mow.

Personally we had known Bro. Williams for only a comparatively short time. Upon us, as upon everyone whom he met, was impressed his sterling Christian character and abundant faith in his Creator. But aside from this, that which most impressed us was what may be called his humanity, brotherliness, fatherliness, or as he said to the missionaries, his being "just folk."

He, with Brethren Yoder and Harnly, was in our home. We were talking about the children who must soon go to the hills, so far away. He was able to put himself in our place, to see from our angle. He was fair, just. But he loved the children. And we felt sure that when he had them in his arms he was thinking of his own dear ones in far-away America. Then one time, as he held one of our little girls, he gave the child an extra embrace, and with just the suspicion of moisture in his eyes said, "There, that is for my little girl at home."

And somehow, because of this and other such spontaneous words and actions, we were made to feel just a little closer than before. May the Father bless and keep his dear ones!

J. E. and Ellen H. Wagoner.



Books are the open avenues down which great ideas and inspirations move to the abbey of man's soul.—Harry Emerson Fosdick.

Eld. Williams and his two companions visited the Vyara boys' boarding school Feb. 2. In his talk to the boys Bro. Williams said that he was very glad to see them and to know that they are not only growing in mind, but also in character; and that the boys are the hope of India. Almost two months later he made his last visit. This time he also gave the boys good advice. He asked them how many desired to become teachers, and out of 124 present seventy-five put up their hands. Then he asked them how many hoped to become preachers, and out of bashfulness not one hand went up. Then he told of three hundred boys in Korea out of whom two hundred put up their hands when this question was asked. Then he asked them which was their favorite chapter in the Bible, and they said the 23rd Psalm. He said he would tell this to the boys and girls in America and also give them their salaams. Bro. Williams' precious words and smiling face we shall not forget as long as the sun and moon remain.

Sundarlal Vakhanbhai,
Head Master of the Boys' School.

The late Williams Sahib and his friends

came to Vyara in February, 1921. Feb. 5 the new building for the Vyara Girls' School was finished, and at this time a dedication service was held. Williams Sahib and his friends were present. In the exercises the girls sang songs, and gave dialogues and drills. Seeing this they praised the teachers and children and were satisfied with the school work.

Feb. 6, in the Vyara church, he read from Judges 16:4-21 and gave many impressive thoughts showing that (1) sin makes a man weak, (2) sin binds man, and (3) sin makes man blind.

Before leaving India they came to Vyara for the last time, April 1. This time he spoke a few words to the teachers and girls, and he wrote the following lines in the school guest book: "A splendid school of girls, in whom are wrapped up great possibilities for the good of India.

"J. H. B. Williams."

God has given rest to his soul, and has called him to himself. May God care for his wife and children and give them much comfort. This is the earnest prayer of my heart.

Rahaelbai Herjitsingh,
Head Mistress of the Vyara Girls' School.

Brother J. H. B. Williams

From the India Mission Treasurer's Viewpoint

H. P. Garner

IT had been the writer's pleasure to be associated with our dear brother in financial matters through correspondence for four years. While our letters were always more or less of a business nature, still there was always a personal touch to them, and a feeling written between the lines that few people were able to put into their letters.

From the time of receiving his first letter I felt that I was dealing with a man who, although my superior in office, was my confidential friend and helper. He had confidence in men and in their ability to do things. The following quotation from a letter when he was preparing to make the visit to the mission fields will explain. After having written of some of his plans, he says: "I am arranging so that things

will go on just the same. They would, anyhow, but you know a fellow feels that he ought to tell somebody about the work he has been doing." He always had space in his letters and time to ask about your welfare as well as of the other members of your household. Bro. Williams was always much hurt if you were inconvenienced by a mistake of his and was ready to acknowledge it, ask pardon and make restitution as far as possible.

During the period of the war, and since, when there were most trying times to get money from America, and exchange was bad, many times our drafts were irregular and our brother did not know when they would come or for what amount; still not once did we receive any harsh criticism. However, he was free in giving advice and

untiring in his efforts to relieve us of our difficulty. While visiting with us recently, and in talking over the plans for the handling of the finances of the India Mission, he was always able to see both sides of the question. Our last visit and consultation together was on April 2 at Bulsar, just after the arrival of Bro. Blickenstaff. Here we three spent the forenoon in talking over methods and means of working to-

gether. He was exceedingly optimistic and always confident that things were going to work out all right, although he was not able to say just how.

With high ideals, an optimistic view, unwavering faith, careful counsel, fair judgment, untiring effort, fervency in prayer, and faithfulness in devotion he served his church and his God.

Mahableshtar, May 5.

In Loving Memory

Pastor Govindji, Bulsar

IT was hard enough to bear and believe the news of our beloved brother and secretary, J. H. B. Williams' death. Having not heard about his sickness, and thinking of his perfect and strong body, we could not believe the echo of the telegram which said, "Williams died." Oh, it was an awful word to us! As we were thinking of it in the meantime we saw our children coming back from the school, and our oldest boy spoke out, while on the road yet, "Father, Williams Sahib died, so the school is closed." "Who told you, son?" "We heard master, and also there is a notice hanged." Oh, such painful words, but we had to believe it.

Immediately the workshop and Bible School were closed, and all of us decided to have a meeting for his loving memory, and to send some words of loving sympathy to his sorrowful family. Some of us talked about him and his family, and the missionaries, Brother and Sister Ross, Brother Ebey, Sister Alice Ebey, and Miss Grisso gave good talks to give an idea about him, his work and family. Prayers were offered in behalf of the sorrowing company, and we arranged to send a cablegram and a letter to Mrs. Williams. May the God of all blessings comfort these sad ones richly!

If I say clearly, the whole community was plunged into mourning, and everybody felt as if they might have lost a dear one from their own family. There were two reasons for this. The first one was, he died on the way, having been far from his dearly beloved wife and children; and the other was, he had won our hearts by his smiling face and kind character. He was the best one

we found, who won our hearts in such a short time.

What a wonderful way of God to work out his problems! He lifted up Williams Sahib to consult about the work of Africa, before the workers arrive there! God was in such a hurry for the sake of lost ones of Africa that he did not allow Bro. Williams to see his family, even. He called him there and sent the rest of the deputation home to tell the news of preparation for Africa.

This reminds me of Moses. God called him on the mountain to talk with him, and separated him from his dear ones for forty days. The death of Bro. Williams will be an immediate blessing to Africa. While it is a great loss and sorrow to the home and foreign mission field, let there be praise to our wise Father as he himself has done this while he was on his work. Blessed are they that are ready to go at any time when the call comes.

In his service,

G. K. Satvedi.

Bulsar, India.



If these enemies of society succeed in drilling their anarchistic principles into our boys and girls, the future will be lost before the battle begins.—Newell Dwight Hillis.

—
If ever there was a time when people sought after false gods and were preaching false doctrines and were seeking for nostrums and philters to cure the evils of the world it is today. Against that great evil the churches should battle as they battle against every evil that flows from the devil.
—Robert Lansing.

In Memoriam

Nora E. Berkebile

[Read at Hershey, Pa., June 13, 1921, at the memorial service for D. L. Miller and J. H. B. Williams.]

No more are they numbered among us,
Those two to us wondrously dear;
Ah, yes, how we miss their fond greetings
As today we assemble here.
But methinks they yet are so near us,
Just a veil makes our vision so dim.
They are here with the Master in spirit,
They plead that we work for him.

Chorus

But out far away in Mombasa
One laid his dear body away.
Is he dead? Ah, no, he is living!
His spirit is with us today.
Methinks I can see them among us,
They are pleading and pleading again,
For you and for me to surrender
Our lives for the lost souls of men.

One went in the strength of young man-
hood;
One went past the age of fourscore;
One taking up the great duties,
The other about to give o'er.
They both the Commission obeying,
They both chosen vessels of gold,

Were used by the Master in bringing
His precious ones into the fold.

One labored for years in his service
And one gave such promise to do
The work that the other was leaving,
Which it seemed that no other could do.
But God's plans and man's plans oft differ.
God's will is not man's will, we know.
The why of our grief is his business,
So we'll trust him to carry it through.

But we miss them today in our service,
We shall miss them as days pass along;
We think of the void that is left us.
Who will fill it with their service strong?
God knows—yes, he knows all about it,
And he is a Comforter true.
So let us, dear friends, pick up courage
And our lives consecrate anew.

Let us work as they labored among us;
Let us trust as they trusted so true;
Let us take up the work and go onward—
Our Savior will carry us through.
And then, when our labors are ended,
And then when we lay our lives down,
We'll see them in mansions of glory,
We'll meet them around the great throne.

“Williams Died April 17 at Mombasa - Typhoid” *

Fred M. Hollenberg

India! It is for you,
Once more the martyr bled,
Once more the purest dew
Of loved one's tears are shed.
Not on a cross of wood,
Not by the dagger's edge,
Nor heathen's treacherous mood
Drew you across death's ledge.
No artful human foe
Was lurking in your wake,
To lay your body low,
And cruel vengeance take.

In the land where sun shines brightest,
Where the filth and the vermin spread,
Where the only curb to foul disease
Is the scorching sun we dread;
In the land where human energy
Is kept at its lowest ebb,
Where the ignorance of God's laws
Spreads here and there death's web—
It was here in the lurking moment,
In the unsuspecting hour,
That a tropical dread disease
O'ercame you with his power.
Yet we will call you martyr,
For the cause of Christ you died,
That the knowledge of his name
Might spread from tide to tide.

Let fall the tears of sympathy,
All you who knew him well!
Weep by the unseen form
Laid in a far-off dell.
With tears of love now water
And cause to spring to life,
In the lands of grief and trial
A monument to his life.
Yes, weep, lone wife, your heart,
In the byway of the Lord
Is sleeping a quiet sleep
And merits large reward.
The cords of love now torn
Shall heal and stronger be,
When all surround his throne
In endless eternity.
And children, dear, no more
Can you give back the dues
Of him who loved you well;
But as life's course you choose,
Remember the cause he chose—
The cause for which he died—
And, strengthened by God's grace,
Your life will have replied.

* Words of Telegram.

“He Loved Us and We Loved Him”

C. G. Shull

THE above words represent the simple, tribute which the natives of Africa gave to David Livingstone, whom they loved so much because of his sacrifices for them. How fittingly they express the thoughts concerning our departed brother!

May 3, when the word came to us who are in language study at Mahabaleshwar that the July Visitor was to be a memorial number to our dear brother, we unanimously agreed that the characteristic of his life which meant the most to us was the sympathetic spirit he always manifested. All who knew Bro. Williams, either from acquaintance formed during his visit among us or from association in the homeland, recognized in him a kind, honest, true-hearted friend, who was always ready and glad to share one's problems and to offer encouragement whenever possible.

This characteristic appeared in many ways during his few months with us in India. But in no way, perhaps, was it shown more strikingly than in his attitude to the children and in their response to him. The missionaries' children all loved him and loved to be with him. They all felt that “Uncle Williams” was one who understood and was always interested in them. And the Indian children, too, although they could not understand his speech, read unmistakably the love and interest of his heart for them. As one of his brother companions in the journey aptly said, “Wherever our brother went, although he could not speak to the children, all he needed to do was to punch their ribs and they knew at once that he loved them.”

Such a natural interest in children is an almost certain indication of a similar attitude to older ones, and the young people found in Bro. Williams a faithful friend and counselor. During the school year 1918-19 it was the writer's privilege as traveling secretary of the Student Volunteers to have considerable association with our brother and with the students in the colleges. He is sure he speaks the mind of all volunteers when he says that Bro. Williams always manifested an interest in their problems. Although holding an important office, and

a very busy man, no one ever felt, as is sometimes the case with individuals in a similar position, that he considered himself too busy to lend help and counsel when it was desired. Young people recognized in him one who believed in them and desired to help them.

From those on the field there come similar expressions. Young missionaries in language study, with their problems of adjustment, and older ones bearing the heavier burdens of the service, alike testify to his sympathetic nature. He was never hasty nor dogmatic in his conclusions, yet ever ready to hear and encourage.

This spirit is a fundamental quality of Christian leadership. It is this for which the world is longing. Jesus was a great Teacher, who “spake as never man spake.” His life was blameless, for not even his enemies convicted him of sin. But although Jesus knew no sin and his teaching so confounded the doctors of the day that “no one durst ask him any more questions,” we are fully persuaded that the remarkable way in which Jesus attracted to himself such countless numbers of men and women was due, not so much to the purity of his life or to the profundity of his teaching, as to the sympathetic insight with which he entered into the experiences of men and women. He never turned away from the cry of a soul pleading for mercy. “Send her away, for she crieth after us,” would have been the answer of the disciples to the pleas of a poor Canaanitish woman, but Jesus replies, “I was not sent but unto the lost sheep of the house of Israel.” A bruised reed he did not break and smoking flax he did not quench.

Our Bro. Williams saw that the incarnation of this spirit is the need of India. From his letter number 8 in the April Visitor we quote the following: “It is an innate characteristic of the unchristianized Indians to want to look down upon somebody. Apparently they have little altruism in their nature. They respect the fellow over them, but they have little mercy for the next fellow below them—and there al-

(Continued on Page 199)

Williams a Great Man

Norman A. Seese

MANY people are born, but few achieve greatness. Bro. Williams was one of the greatest men in our church in his day. He came to this position, not suddenly nor through any one particular event or crisis in the history of the church. It was through patient, sympathetic, diligent work on the large policies of the church that he achieved his success. This was especially true of the missionary side of the work of the church. There are many ways of approaching a problem, but usually one best way. The man who uses this best way will accomplish large results while others fail.

When Bro. Williams was on the China mission field he talked over problems with the missionaries, and he always approached

these problems with a sympathy that led him to an understanding of the situation. If he differed with those whom he consulted he frankly told them so, but he always heard and respected what they had to say. I have never met a man with whom I could talk over a problem as easily as I could with Bro. Williams. I have no doubt that thousands of others in our church have found the same thing to be true. Thus he came to be trusted, respected, and loved. His departure means the loss of a friend to all those who knew him. While his going away was a heavy loss to the church, let us hope that his life will be the inspiration to urge a thousand more to a renewed activity and consecration for the spread of the kingdom.

A Word of Appreciation of a Friend and Brother

F. H. Crumpacker

ABOUT twenty years ago I met my friend, J. H. B., and for several years we were in school together, and the longer we were together the closer our friendship grew. We came down to graduation together and many were the fellowship talks we had. We talked of everything that young men talk about, and usually finished the chat with a pledge to do something for our church.

Whenever other people and other people's views were discussed Bro. Williams was always on the fair side. Each one was sure to have the same privilege for his reasoning as he himself claimed. Our volunteer work in the church was the very closest, and our responsibilities were received with the closest of sympathies. Tasks were undertaken after close chats together. Life work was discussed, and finally decided upon with a perfect understanding of each other's hopes and aims. And now my closest earthly friend (other than my own family), is gone. The word came so hard. It was almost cruel.

A few days after the announcement of his death, came a letter that was so characteristic. The journey on behalf of the Mission Board and the church was progressing so nicely. It was a real apology for not being more faithful in his correspondence. What he expressed to me he lived to all he met. His friendships formed in China were many. Other missionaries mourn with us. They, too, say a great man has been called from us. He planned so long to make this trip to the mission fields. He was constantly bubbling over with messages that were being jotted down for the home people. What a loss to the people at home! A life that was so alive! He was so hard working and so terribly in earnest about his task. A tired man has gone to be with the Father. His last message with me will long be remembered: "Be careful of the load you are carrying. Take time to build up the hard-worked body." And I was thoughtful enough to say, "Yes, Billy, take care of yourself and the brethren traveling with you." We waved

a farewell there in the road when all others had left us. Oh, how we planned to talk it all over again in a short few years!

Where shall I find such a fellowship companion? I think often of the words he left with the missionaries. His messages to the Chinese were always so helpful and constructive. He was loved by the children and esteemed by the Chinese church; yes, loved by us all.

Our mission family received the news of his death like a thud. And then for days we fairly groaned. Our work? Yes, the Lord will take care of it, but the few short weeks that the brethren were with us, he seemed to understand and enter into our problems so fully. He was a great student of mission problems and a finder of solutions. But now we must submit to the will

of the Father and labor on. His trip and visit among us will never be forgotten. His life impresses upon my own are indelible.

Could I do something to help the lonely family I would use the last bit of strength to do it, but all that we say and do seems so cold and estranged as compared with father's warm life and happy presence. May our loving Father fill the vacant place and make strong the broken place in the family circle. May he also raise up a strong man to complete the tasks begun by our friend and brother. His active work is done, but may his life live long and still teach us to be kind and gentle, even as was his life. O Lord, help us to honor the Lord and Savior as Henry always tried to do. In loving memory.

A Memorable Event at Show Yang

Grace Clapper

IF the "tie that binds" is "blest" in the homeland, it is thrice "blest" on the mission field, where one is isolated and denied the blessings and the inspiration which a larger Christian association affords. Even though the "Wells of Salvation" are always full, there are times when our hands become too weak and feeble to draw from them, and at such times we more than appreciate new and strong hands coming into our midst and taking hold of the ropes. Just such an experience was ours when we welcomed Brethren Williams, Yoder and Harnly.

Their inspiring messages and their presence at our annual conference at this place in September meant much to us, but those were busy, strenuous days, with few opportunities for personal contact and acquaintanceship. However, when, after making the tour through Japan and Korea, and visiting our other two stations in China, they returned to us Nov. 18, and spent a few days with our group of six alone, they were more than a blessing to us.

On the evening of Nov. 20 we met with them in the living room of Brother and Sister B. M. Flory, for the purpose of discussing our problems and our plans for the work at this place. The words of comfort

and encouragement, the exhortations then given by our brethren, the prayers offered, and the messages that came to us in song, will ever be a bright picture on Memory's wall. Show Yang is the youngest of our three mission stations in China, and all of us located here are but children so far as our experience in mission work is concerned. As one of our number expressed it, we felt it a real privilege to have the "parents with the children, last." This little "upper room" meeting continued until late in the night, and,

"The very tones in which we spake,
Had something strange I could but mark,"

and which can be interpreted in no other way than that he who promised to be always present in the "upper room" was more than faithful on this most blessed occasion. After a touching closing prayer we sang, "Blest be the tie that binds," "sorrowing most" at the words,

"When we asunder part, it gives us inward pain,
But we shall still be joined in heart,
And hope to meet again."

Little did we realize, however, as we sang those words that the "grim reaper" was even then almost in sight. We separated for the

night, with mingled feelings of joy and sadness—of joy, because we had received strength, courage, and inspiration for our work; of sadness, because those precious moments had already flown, and the hour of parting was drawing near. Our brethren were to leave us the next morning, and perhaps no one of our number was up earlier than our Bro. Williams, preparing loving messages and precious bundles of Christmas cheer—the last Christmas greetings to the dear ones at home! In just five months to the day from this memorable morning we received the message that he had been called home.

Bro. Williams' cheery voice and his happy smile was an inspiration to every one of us.

So full of life and ambition, so enthusiastic in the work of the kingdom was he that one couldn't help catching the same spirit after being in his presence. He seemed to be enjoying most thoroughly the novelty of travel, and in a later letter to our mission were these words: "This is a great life, if one does not weary," but our brother "wearied."

"He, the young and strong, who cherished
Noble longings for the strife,
By the roadside fell and perished,
Weary with the march of life."

He has gone from earth, but he shall ever live in the lives of those who learned to know and love him.

Show Yang Hsien, Shansi, China, May 12.

In Appreciation of J. H. B. Williams

D. L. and Martha Daggett Horning

WERE we to express ourselves on any one thing that has always appealed to us in the life of Bro. Williams, it would be his utter unselfishness and untiring love and thoughtfulness of others.

In his death we have lost one of the strong pillars in the church, a friend of every missionary on the field, and a man whose whole life was devoted to others. He was never too busy to help, and to listen with love and sympathy to anything that might have come into one's life.

He never considered himself when doing for others. No matter how hard the task, he always could make the way a little smoother. Just now we recall a trip that he made to visit a friend who was ill. This trip was taken in the face of a Kansas blizzard and he was not prepared for winter weather. Very easily he could have turned back, but that never occurred to him. It is needless to say his presence in that home was worth far more than medicine. It was a tonic of unselfishness, cheerfulness, love and loyalty combined.

This incident is given only as an example of his unselfishness. He was always doing just such beautiful deeds—the kind that make every life feel a little more like living,

and every heart beat a little faster. The things that so many of us would forget to do he always thought of and did.

This same spirit radiated from him as he was with us on the mission field. His great heart of love and sympathy just rolled out to us, and we knew he understood and was personally interested in each one. His love did not stop with us, but it went out to the Chinese. Even those along the roadside whom he met and greeted, responded, not so much because of the greeting, as for the wonderful love and unselfishness that lay behind it.

It was in his own home, however, that it seems to us his life speaks loudest. One need only turn one's feet toward the home, to feel the warm love radiating from it. Here his beautiful qualities were strengthened by the same love and unselfishness of his loving companion and three dear children, and here it is his loss will be felt most keenly because of that deep devotion.

Although his life is taken from us to a larger life beyond, his influence lives on and on. We rejoice that we have been privileged to know this man, whose life has already meant much to the Brotherhood.

Liao Chou, Shansi, China.

Williams Will Be Missed

Fred J. Wampler, M. D.

WE were all shocked on April 20, when word came, reporting the death of Eld. J. H. B. Williams in Africa. Having been in good health when he left here, it was hard for us to realize that he had been taken so soon.

In the death of Eld. Williams the church has lost one of her strongest young men, and the Mission Board will have difficulty in filling the place left vacant by him. He had much natural ability for his work, and added to this were his ten years of experience and his willingness to work hard. This

combination made him a strong man in his place.

We on the field will miss him very much. His cheery letters and his wise advice were always welcome. He made a very favorable impression on our fellow missionaries of other denominations while he was here in China. We had large hopes for the results we would get from his visit to the mission fields. His keen insight and his sympathy made him well adapted to do deputation work of this kind. May some one be raised up to take care of the important work he has laid down.

Our Mission Secretary, J. H. B. Williams

J. H. Bright

THE mission fields of India and China are richer today for the visit of our secretary. Every one who has come to the field had learned to know him through his letters, and what a boon his letters were to the receiver! To associate with him in the homeland was a rare privilege, but to have him with us for a time on the field, and with us wrestle with the tasks before us was a greater one.

He brought with him a most hopeful message from you, and it is a misfortune to the cause of missions that he was not privileged to carry one back from the field. His intimate experience with our workers and the mission work in general was very valuable, and he will be missed by the delegation as they return with their report.

His sympathy and concern for each one and his work endeared him to each of us. In him we had a friend, one in whom we could confide. He was most unassuming and rejoiced in the attainments of others.

He was a man of vision, and an organizer. He sought and found men for our rapidly-growing mission enterprise, and entrusted them with big tasks. He encouraged their initiative, and endeavored to train his office force for every phase of business. Here is a mark of true greatness,

and like his master, he planned for yet greater things than he had done.

May his life, so early stilled in blackest, darkest, deadliest Africa, be a Livingstone indeed to the cause of missions in the church of the Brethren! And, like Livingstone, though his heart may rest in Africa's soil, may his spirit rest on us for richer, fuller service!



A CHINESE RICE FIELD

Rice grows well in China, but every Chinese farmer knows that careful and even toilsome work is necessary to ensure a good crop. A missionary sends us a little account of all that has to be done before a field is ready for planting.

"Before a farmer begins to prepare a rice field he must make sure of a constant supply of water either from mountain stream, river or pond. He then makes the field quite level and uses his ox or buffalo to plough and harrow it, then lets water into it, and plasters the border all round with clay, so that the precious water may not escape. He then runs more water into it, and by means of a harrow mixes the earth and water into a fine mud. The field is now ready for planting."

A Tribute to Our Deceased Mission Secretary and Treasurer

By J. F. Graybill

OUR hearts were grieved with sorrow when our eyes fell upon the death notice of Bro. Williams in the Gospel Messenger of April 23, which we received May 7.

Our first thought was, is it true? Can it be possible that one in the prime of life, and so greatly interested in the mission cause, should be called to his reward, while on such an important mission of the church? It can be said, in the fullest sense of the term that he died at his post of duty, and finds his last resting place in a strange land, where we hope and pray his name may be of sacred memory to the future Church of the Brethren.

As we meditate on this sad news, we recall the workers of our Fraternity, who have sacrificed their lives in the same cause in India and China. These sacrifices have proven blessings in the expansion of the work in these two countries. Bro. Williams has been called of God to be the sacrifice for Africa, and that before the work there is begun. May a strong and substantial Church of the Brethren in Africa be the fruit of this sacrifice! If Bro. Williams has laid down his life in order to investigate the field for future work, others ought to say: "Here am I; send me. I will give my life to realize what our deceased missionary secretary has anticipated." And many others should say, "I will offer liberally of my living to this noble cause." Only in this way can we understand how "all things work together for good to them that love the Lord, to those who are called, according to his purpose."

The church in Sweden was anxiously awaiting the visit of the deputation committee. All the mission stations wanted a visit from them, and arrangements have been made and others are being made to this end. Occasionally we have been asked, "When can we expect the Americans?" using the Swedish expression. Although these brethren are strangers to these people, the fraternal tie binds those of like precious

faith of different lands so closely together that names become familiar and we seem to know each other personally.

The last communication from our dear brother was written some time before leaving India, and stated that, according to arrangements, the party would leave India for Mombasa April 9. After some investigation in the Uganda district, they would leave Mombasa not later than the 10th of May, and expected to be in Sweden the latter part of June or the beginning of July. We were asked to secure passage for the party from Sweden to the States, by way of England, between the 10th and 15th of July. In this we succeeded. It was with a heavy heart that we went to the office to cancel Bro. Williams' ticket.

After rendering a missionary program in the young people's meeting May 8, we broke the news to the audience. Not only our own members, but the friends who worship with us, were stricken with grief at the announcement.

Our limited personal acquaintance, but considerable correspondence with Bro. Williams, gave us the impression that he was a sincere brother and a fully-consecrated worker in our church and mission cause. No favor he could do for us as missionaries appeared to be a burden to him. No one could be more interested in the expansion of our field of work and in the personal welfare of the workers during these war-stricken years than he. His letters always conveyed good cheer and words of sympathy and encouragement. We were eagerly anticipating his visit among us, and praying that the visit would prove a mutual blessing, and to the work in Sweden and even to the church on the home base. We are praying to God, that he will bring the two remaining brethren safely on their journey to us and to their loved ones at home.

Bro. Williams will be greatly missed in his home in the church, and especially in the mission cause of our Fraternity.

A Tribute to Our Beloved J. H. B. Williams

H. C. Early

I WISH to speak briefly of this servant of God, whom the Father hath taken unto himself, from three points of view: First, his Christian character; second, his relation to men and things in general; and, third, his relation to the missionary interests of the church.

First, he was a real Christian. He had been called of God, was born of God and knew God. He was God's child. He was fully persuaded, for he "knew him whom he had believed." He knew what it is to cry, "Abba, Father." The grace of God, having wrought its wonders in transforming his heart and bringing it back into the image of his Father, making it sweet and beautiful, made an open show of the fruit of the Spirit in the life of this servant of Jehovah. For the fruit of the Spirit is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law."

He had great faith and was given to prayer. He really believed, and believed that God would bring to pass what should be done. He did not believe that God would be defeated. He believed in the righteousness of God's purpose and in his sovereignty to work it out. Here he rested everything. And because of his abounding faith he prayed much, often in travail of soul, for he believed that we must suffer with Christ if we would be glorified with him. Also that the cross of Christ is interpreted in terms of suffering. So, like him whose he was and whom he served, he prayed much, often in agony of spirit, for the triumph of the kingdom of God in the world, to which he was fully committed and which he confidently expected. Full of faith, full of hope, full of good works, his life was given to the Master whom he loved.

Second, he was everybody's friend and sympathizer. He was interested in everybody's welfare and in every good thing. His interest stretched all the way from the chatter and giggle of the little child to the sanest words of experience and wisdom; from the man in the gutter, down and out, to those most beautiful in character. He touched

life in every walk and station to help. Many, many are they who have received encouragement at his hands; in fact, who have received new life. They are legion who bless his memory and life of service, though short. He was quick to sense the situation and needs of men, as if by intuition, and none ever turned from him empty. He went to the limit, absolutely to the limit, to help those in need of help and to prosper the things good. He was really a man among men, and will be missed by thousands of people, because of his sane and helpful friendship.

Third, his life is most beautiful and outstanding in its relation to the missionary interests of the church. To this field of service he had definitely consecrated his life. He felt called to it upon hearing Robert E. Speer in a missionary conference while he was quite young, and finally decided to seek it, but not without a hard struggle. He had had enticing business propositions laid at his feet, and having the instincts of the business man, it cost something to turn down positions promising large financial returns for one promising only a living, if that. But he found the grace of God sufficient, and he decided to give his life to the interest of evangelizing the world, no matter what the cost.

Thirteen years ago he came into the mission rooms at Elgin, Illinois, as an assistant to the general secretary of the General Mission Board. Here he developed at a marvelous rate. In a short time he was trusted with responsible duties by the secretary in charge of the mission rooms, and so he continued, getting a bigger and bigger grasp on the work in his hands until the end.

There are at least three things I feel constrained to mention in his work: First, the kind spirit shown toward those with whom he worked in the office and others closely connected. These men and women, if they could speak, would tell a beautiful story. No man ever loved his helpers more sincerely and worked with them more smoothly, yet laboring constantly for their improvement.

(Continued on Page 224)



Home Fields



M. R. Zigler

Home Mission Secretary

The Individual in Home Missions

H. H. Helman

WHEN God's laws are allowed to work out unhindered, a nice balance is preserved in all things. It is the interference set up by man that causes havoc. This is as true in mission efforts as it is in any other line.

The writer's earliest conception of missions was work in some foreign land. Among those from whom we received our first impressions the work in the home field was little spoken of as missions.

Times have changed, however, and a close study of conditions in our own land is not necessary to reveal the fact that we have a great field right at our own doors in which to labor.

Our hearts are stirred to their depths and we feel a thrill of missionary enthusiasm when at our Annual Conference we look into the faces of a group of earnest servants of God, dedicated to the work in foreign lands. This feeling grows when we think of the great number of young men and women who make up the volunteer bands, ready to give their lives as they may have opportunity. We think of the great number of souls yet unreached, and wonder why more workers are not sent.

But this brings us face to face with the fact that a structure to endure can be built only in proportion to the foundation upon which it rests. It would be unwise to send to the foreign fields more missionaries than the home base shows evidence of being able to support.

The work in other lands has grown rapidly; more so perhaps in proportion than that at home. We must not withhold the help needed over there, for that would be to stand still. Clearly, then, our duty

is to go forward to the place we should occupy.

We need to renew our interest in home missions. To do this we must keep alive the interest and love for service in the homes; keep the fires burning on the altars of the churches, and carry the Gospel with us wherever we go. Home, church, missions—a combination potent for righteousness in the community, the nation and the world.

Local work has suffered greatly during the last five years. Attendance at Sunday-school and church services has decreased alarmingly. To regain lost ground we must consecrate ourselves anew to the work in our own field, and set ourselves firmly against the tide of reaction.

We lament a great deal over the loss of so many of our young people from the church. Well should we be anxious. If our children were disappearing bodily as rapidly as they are from the church, hundreds of parents would be spending their all to locate their children. Where do they go? Many of them go to other rural communities where they are out of reach of our church, but a host of them may be found in the cities, being absorbed by other churches, or lost in the great throng of the unchurched.

We are informed that in the United States there are 27,000,000 non-Catholic young people under twenty-five years of age, who are not reached by any formal or systematic religious teaching. Assuming that these are distributed over the United States in proportion to the population, it is evident that some are to be found in every community.

To illustrate, let us survey one State District composed of thirty counties, in a State which, according to records, contains 1,052,800 of the young people referred to. The total population of that District in 1910 was 2,321,700. Proportionately, that District would have 464,300 unreached. The Church of the Brethren is represented by thirty-one congregations, with a total membership of about 3,000. These congregations are located in fourteen counties in which would be found 331,700 unreached people. In the remaining sixteen counties there would be 132,600. Let these be apportioned among all denominations operating within the territory, and the Church of the Brethren would still be confronted by an opportunity of no small proportions.

Other Districts may differ widely in these conditions, but there is no doubt that every congregation in the Brotherhood has within its borders a number who are not receiving religious instruction. What is your church doing to reach them? What are you as an individual doing? I mean **you**.

One essential element of mission work is personal evangelism. Without it we cannot develop into well-rounded Christians. Paul Kanamori, the great Japanese evangelist, gives us the following illustration: Three things are necessary to physical growth and development: breathing, eating and exercise. Likewise with the spiritual; prayer is breathing; Bible reading is eating and personal evangelism is exercise.

If we are normal physically we will be doing something. If we are normal spiritually we will have energy and ambition to be active in the work of the Lord. Then we will find a place where there is work to do; we will seek out those who have not had their share of instruction.

If charity begins at home, so does mission work. When the religion of Jesus has its proper place in the home, it will be one of the chief interests of the family. It will be included in the activities of the present, and the plans for the future. It will be spread over the entire scope of the congregation to those of the foreign fields. church work, from the doings of the local

We will be about our Father's business in a businesslike way; planning to make

our efforts along that line as fruitful as our endeavors in our own behalf. This can be done only by living and giving.

To make our efforts fruitful in any line we must invest. Sometimes it means labor, and sometimes money.

The principles of success in religion are not different from those of our ordinary business. Let us note for instance advertising. Success in many lines of business depends upon the way in which it is advertised. In religion that means living, showing to the world the results of Christianity; giving a practical demonstration of the working of God's regenerative power. Are you provoked to anger? Show how the grace of God can keep you sweet. Do you suffer wrong? Show how religion can help you forgive. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

Again, business depends largely upon service. Millions of dollars are spent in establishing branch houses, service stations, supply depots, etc.; thousands of people are employed to push the trade into new fields.

The growth of the church, in most cases, depends upon the service it renders. This is giving. Christ's whole life was one of service, constantly teaching his disciples how to serve.

The church can serve only as the individual members make themselves available. Did you ever stop to think how it became possible that you could enjoy the church privileges you now have? They are yours only because some before you were willing to make the necessary sacrifice and effort; they built up and established the church you now enjoy. Ministers and laity labored together that the work might be maintained. Since they have done these things for us, we certainly ought to do as much, and more, for future generations.

The growing up of new churches was the result of home mission work in its active state. The work of the future depends largely upon you as an individual—as a unit in the great body. If you leave your share undone, you help to destroy the balance God would have maintained.

Ashland, Ohio.



THE JUNIOR MISSIONARY

"He Loved Little Children"

Anna Bowman Seese

ALTHOUGH Bro. Williams was a cousin of mine I never met him personally until I became a missionary and I never knew the greatness of his character and life until his recent visit to China. It is my regret as well as my misfortune not to have come in contact with him as one of our church leaders while I was yet in the homeland.

It is hard to write these words. We sometimes feel that his going was a mystery. We cannot understand it and we wonder why he was taken. All of these things puzzle us, but of one thing we are sure, he gave his life for the cause of missions in the Brethren church and we shall some day, if not now, see the fruit of his labor.

There are those who can and will speak better than I of the greatness of his mind; his influence, as leader and organizer; his relation to the church and missions; but I want to write of the greatness of his heart as I saw it manifest in the love that he bestowed upon little children. As he moved among us and was busy helping our men and the heads of various departments of work, too busy, it would seem, for anything else, he did not forget the little ones. What greater evidence of true manhood can be found? I saw him bestow a caress upon this and that little one. I saw him pat many a sunny head. I saw many dirty, chubby arms go round his neck. He made no distinction. He loved not a child; he loved childhood. Each little child had its own individual place in his heart. Oh, how they loved him in return!

I shall never forget how he loved a little Chinese boy in our home, Yin Fu, a playmate of little Norman Junior. Bro. Williams had decided in his own mind to send this boy to high school. When I

went to my class, after we got that cablegram, I told my boys that Bro. Williams was dead. Yin Fu's eyes grew shiny; by and by a tear dropped on his book; by and by a head went down. Do you think it was because he thought his opportunity for high school was lost? No; he never knew that Bro. Williams had it in his mind to help him. It was because Yin Fu loved the one who is gone. We ask ourselves who will take Bro. Williams' place in the church. It's hard to answer, isn't it? I wonder, too, who will take his place in Yin Fu's life. My dear brother, will the Lord find some one to take the place of a Williams in this instance? Let us pray that he will.

I remember at Shou Yang, at our conference one day, the children were all gotten together for a picture, and after it was taken they were each presented with a piece of Hershey's chocolate that Bro. Williams had brought from America. It made them happy. Their sticky faces beamed when we asked them where they got it.

November 9, 1920, as we came from Ping Ting to Liao, we met Bro. Williams at one of our out-stations, where we were to spend the night. That day our baby was a month old and had crossed a high mountain in a mule litter. It was snowing and sleeting, and we had a hard trip. He thought she had a wonderful experience for one so young, and as he talked to us that night he took little Margaret in his arms and kissed her tiny cheek with a benediction and a hope that she might some day be a help to the girls of China.

Surely, here was a man after God's own heart, made in the image of his Son, who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

The Story of Pali Daji

Ida C. Shumaker



Pali Daji as she appeared when she came to us

LOOK at the picture of our little Pali Daji, whose history you read some time ago. See how she was when she was brought to us, when she ran away from her home, after having been most cruelly and shamefully beaten by her stepmother. See her after she was with us eight months!

Hear the sequel to the story: Her father found out that she was in our school here. Without our knowing she was his child (for we did not know where she belonged), we received orders from the court that she should appear before her father in the court, as she was his child and he wanted her to come home.

Before the whole court this little child said, when asked if this were her father, and if she wanted to go home with him, "Yes, he is my father, but I do not want to go home with him. They are so cruel to me. Here in the school they are kind to me and they really love me, and I want to stay here. I do not want to go away."

These, and many other such phrases were uttered.

While we knew that, according to the laws of this country, this father could take his child, yet we tried hard to save this little life, and to show the father that he was making a grave mistake. It was all of no avail, so this little darling was taken by sheer force. Never shall we forget the look on that child's face as she was torn from us, and we were powerless to save her!

After eight months she came to us again. They had kept a close watch on her, yet she managed to find her way to us again, and—my heart bleeds as I think of her—she was in a worse condition than when she came the first time. How glad we were to receive her and bind up her wounds, and LOVE her! I can feel the pressure of those little arms about me yet, so tightly did she cling and "cuddle up."

Our joy and hers, too, was short-lived, for in the afternoon her father, her step-



Pali Daji as she was with us after eight months

mother and another relative came for her. For awhile we could not find her when her father made inquiry as to whether she was here or not. She had hidden. They had a hard time to get her away. They had to take her by force and threaten her. This is only one of the many instances to show that it is not the fault of the girls that they are not in school.



One little girl died during the past year, but not while with us. Her mother had called repeatedly to have her little girl come to the hut she called her home. We always refused, for we knew the condi-

tions, and that the mother was not in her right mind, was not responsible for her conduct, and was also "on the brink of the grave."

We had arranged for her and she had a comfortable home, but she ran off during one of her "hysterical spells," and so her life was most miserable. We shielded the child all this time, and would not allow her mother to take her from here. Imagine my surprise and terrible heartache when I returned from the hills to find that the mother had taken her away, and the child had died.

Jalalpor, India.

Please Do Not Forget

Eleanor J. Brumbaugh

WE had an interesting missionary program at Christian Workers' meeting Sunday evening, Feb. 6. Sister Kaylor gave a story about little Wallie, a hungry child of the famine district, only five years old. She came to the door of the mission, peeped in, saying, "Does any one stand for Wallie?" They were caring for all they possibly could, and told her so. She turned and went away, but returned the next evening, peeped in, and asked the same question, but was told again that there was no room for her. You can imagine how it grieved the missionaries to turn her away, and the third evening when she came again, so weak and thin, asking, "Does any one stand for Wallie yet?" they said "Yes, Wallie. Come in," and there was a bowl for her, but it was empty. Then the children, with scant supply of soup in their bowls, were asked if they could give her a little. They each gave until she had more than any one else. but she needed it. How the story touched our hearts, and brought tears to our eyes! How glad we are that they could give Wallie something to eat! But think of the many not so fortunate as this child!

Then, do not forget the missionaries who give to some, knowing that so many others must starve. Oh, do not forget to pray for them, for we know only a little of their suffering in the midst of the starving ones

they would so much like to feed. It takes away our appetite to think of it. We can scarcely swallow our food at times, thinking of the starving ones and the missionaries. The only way we can quiet our grief is to call on our Father to help them. Our help and their help comes from the Lord. He puts into hearts the desire to give some of our money for them, and that helps, too, but let us not think once giving is enough, nor twice, nor three times. Neither is once praying enough, nor twice, nor three times. Think how often we eat and have plenty each time. Then, as we thank the Lord for our food, let us remember the missionaries, who have not enough to give just a little to all. Some are hungry, but we will give of our money, again and again, that the missionaries may be able to "stand for" one or two more because we help oftener, and pray more. Do not forget to give, and do not forget to pray. Please do not forget.

Huntingdon, Pa.



The Share Plan is a splendid method by which the boys and girls of America can help the boys and girls of India and China. Write to the General Mission Board, Elgin, Ill., for information.



FINANCIAL REPORT

The June financial report will appear in a later issue.

During the month of May, the Board sent out 7,571 tracts.

The following contributions to the Board's funds were received during May:

WORLD-WIDE

California—\$30.15	
No. Dist., Cong.: W. R. Brubaker (M. N.) (Live Oak),	50
S. Dist., Cong.: Santa Ana, \$20.65; Nancy D. Underhill (Pomona), \$2; "A Brother" (Egan) \$2; Indv.: Elizabeth Weirich, \$5,	29 65
Colorado—\$14.50	
S. E. Dist., Aid Society: McClave, \$10; Indv.: Mary E. Haney, \$4.50,	14 50
Illinois—\$26.50	
No. Dist., Indv.: Mrs. Susan Kessler,	5 00
So. Dist., Cong.: Camp Creek,	21 50
Indiana—\$50.55	
Mid. Dist., Cong.: Beaver Creek, \$28.05; Mrs. Addie Olinger (Mexico), \$2,	30 05
No. Dist., Cong.: S. B. Reppert and wife,	20 00
So. Dist., Indv.: J. A. Miller (M. N.), ..	50
Iowa—\$22.74	
Mid. Dist., S. S.: Panther Creek,	12 74
So. Dist., Indv.: Mrs. Geo. Replie,	10 00
Kansas—\$54.50	
N. E. Dist., Indv.: Effie Steffey,	2 00
S. W. Dist., Cong.: Peabody, \$5; Garden City, \$45; Indv.: Mollie Stoops, \$2; E. F. Sherfy (M. N.) 50c,	52 50
Michigan—\$7.29	
Cong.: Homestead,	7 29
Missouri—\$5.00	
Mid. Dist., Indv.: "A Sister,"	5 00
Ohio—\$20.00	
So. Dist., S. S.: Harris Creek,	20 00
Oklahoma \$2.00	
Indv.: Bertha Ryan Shirk,	2 00
Pennsylvania—\$362.18	
E. Dist., Cong.: Ridgely, \$13.11; W. Conestoga, \$30; W. Greentree, \$65.07; Mingo, \$50; Mountville, \$89.10; Heidelberg, \$67.85; Indv.: Nathan K. Fike, \$2,	317 13
Mid. Dist., Cong.: Ada White (Lewistown), \$2; W. B. Moorehead (Altoona), \$1; Mrs. Harvey Moorehead (Altoona), \$1; Indv.: Mary A. Kinsey, \$5,	9 00
So. Dist., Cong.: J. E. Faulkner (Carlisle), 30c; No. 53452 (Carlisle), \$4; Indv.: D. L. Little (M. N.), 50c; No. 53598, \$1,	5 80
W. Dist., Cong.: Greenville (Rockton), \$12.25; Manor, \$15; C. Walter Warstler (M. N.), (Pittsburgh) 50c; Indv.: Rev. L. S. Knepper, (M. N.), 50c; Mrs. Della Sheiber, \$2,	30 25
Tennessee—\$2	
Indv.: Mrs. J. Arthur Allison,	2 00
Virginia—\$9.80	
No. Dist., S. S.: Luray, Mt. Zion Cong., Sec. Dist., Cong.: Nannie J. Miller (Bridge-water),	4 50
So. Dist., Indv.: Sarah J. Hylton,	30
	5 00
Total for the month,	\$ 607 21
Total previously reported,	2,737.08
Total for the year,	\$ 3,344 29

STUDENT FELLOWSHIP FUND, 1920

Indiana—\$64.00	
Mid. Dist., Students & Faculty of Manchester College,	64 00
Kansas—\$25.00	

S. W. Dist., Students and Faculty of McPherson College,	25 00
Total for the month,	\$ 89 00
Total previously reported,	2,278 26
Total for the year,	\$ 2,367 26

STUDENT FELLOWSHIP FUND, 1921

Illinois—\$149.00	
No. Dist., Students and Faculty of Mt. Morris College,	149 00
Indiana—\$206.00	
Mid. Dist., Students and Faculty of Manchester College,	206 00
Maryland—\$324.50	
E. Dist., Students and Faculty of Blue Ridge College,	324 50
Total for the month,	\$ 679 50
Total previously reported,	674 00
Total for the year,	\$ 1,353 50

AID SOCIETY FOREIGN MISSION FUND

Colorado—\$10.00	
N. E. Dist., Sterling Aid Society,	10 00
Canada—\$12.75	
Aid Society: Irricana,	12 75
Illinois—\$40.00	
No. Illinois and Wisconsin Aid Societies,	40 00
Indiana—\$528.76	
Mid. Dist. Aid Societies, \$396.76; Plum Creek Aid Society, \$10,	406 76
So. Dist. Aid Societies,	122 00
Iowa—\$105.00	
No. Dist., Aid Society: Greene,	5 00
So. Dist., Aid Societies: Franklin, \$25; English River, \$25; Fairview, \$25; So. Keokuk, \$25,	100 00
Minnesota—\$25.00	
Aid Society: Lewiston,	25 00
Missouri—\$64.00	
Mid. Dist. Aid Societies,	64 00
Nebraska—\$30.00	
Aid Society: Octavia,	30 00
New York—\$15.00	
E. Dist., Aid Society: Lake Ridge,	15 00
North Dakota—\$24.25	
Aid Societies of North Dakota, \$2.25; Bowden Valley, \$5; Carrington, \$10; Ege-land, \$7,	24 25
Ohio—\$831.65	
N. E. Dist., Aid Societies: Black River, \$25; Bethel, \$19.20; Baltic, \$24.80; Ashland City, \$22.40; Akron, \$34; Beech Grove, \$12.50; Wooster, \$13.60; Springfield, \$20; Reading, \$5.75; Owl Creek, \$24; Orrville, \$5; New Philadelphia, \$12; Maple Grove, \$24; Jonathan Creek, \$25; Hartville, \$20; Goshen, \$7; East Chippewa, \$25; Ashland Dickey, \$22.40; Canton City, \$5; Canton Center, \$46; N. W. Dist. Aid Societies,	392 65
So. Dist., Aid Society: Prices Creek, ...	429 00
	10 00
Oregon—\$5.00	
Aid Society: Grants Pass, Newberg Cong.,	5 00
Pennsylvania—\$1,047.00	
E. Dist., Aid Societies: Harrisburg, \$28; Indian Creek, \$5; Hatfield, \$5; Elizabeth-town, \$18; Conestoga, \$35; Chiques, \$63; Annville, \$24; Akron, \$8; White Oak, \$30; Ridgely, \$17; Richland, \$17; E. Petersburg, \$35; Palmyra, \$15; Ephrata, \$71; Meyers-town, \$27; Lebanon, \$16; Lititz, \$33; Lan-caster, \$14,	461 00
So. Dist., Aid Societies: Waynesboro, \$25;	

Hanover, \$25; Mechanicsburg, \$25; Carlisle, \$41; York, \$25; Bunkertown, \$50,	191 00	Total for the month,	\$ 100 00
W. Dist., Aid Societies: Walnut Grove, Johnstown Cong., \$50; Viewmont, \$50; Meyersdale, \$25; Pike, Brothers Valley Cong., \$40; Maple Glen, \$20; Rummel, \$100; Summit, Brothers Valley Cong., \$30; Greensburg, \$30; Maple Spring, Quemahoning Cong., \$50,	395 00	Total previously reported,	
South Dakota—\$25.00.		Total for the year,	\$ 100 00
Aid Society: Willow Creek,	25 00	INDIA BOARDING SCHOOL	
Tennessee—\$5.00		Indiana—\$5.25	
Aid Society: Pleasant Valley,	5 00	No. Dist., S. S.: "Children of the King" Class, No. Winona Lake,	5 25
Virginia—\$318.67		Kansas—\$25.00	
First Dist., Aid Societies: Roanoke, \$50; Peters Creek, \$33.33; Selma, \$33; Chestnut Grove, \$34; Troutville, \$33.34; Daleville, \$40, No. Dist., Aid Societies: Unity, \$50; Timberville, \$45,	223 67	N. E. Dist., Aid Society: Morrill,	25 00
Washington—\$50.00		Missouri—\$13.55	
Aid Societies: E. Wenatchee, \$10; Olympia, \$20; Seattle, \$20,	50 00	No. Dist., C. W. S.: Wananda,	13 55
Total for the month,	\$ 3,137 08	Pennsylvania—\$135.00	
Total previously reported,	2,571 06	E. Dist., Cong.: Ridgely, \$25; Missionary Committee, Ridgely, \$25; S. S., Midway, \$20; C. W. S.: Big Swatara, \$35,	105 00
Total for the year,	\$ 5,708 14	W. Dist., S. S.: Middle Creek, \$20; Aid Society: Penn Run (Manor Cong.), \$10,	30 00
AFRICA MISSION		Total for the month,	\$ 178 80
Pennsylvania—\$50.00		Total previously reported,	571 09
S. E. Dist., Cong.: Calvary Mission (Phila.),	50 00	Total for the year,	\$ 749 89
Virginia—\$5.00		INDIA SHARE PLAN	
Sec. Dist., Indv.: Mrs. K. B. Wilmoth, ..	5 00	California—\$50.00	
Total for the month,	\$ 55 00	So. Dist., S. S.: Hemet, Egan Cong., ...	50 00
Total previously reported,	11 00	Illinois—\$38.05	
Total for the year,	\$ 66 00	No. Dist., S. S.: Douglas Park (Chicago),	38 05
HOME MISSIONS		Indiana—\$125.00	
Pennsylvania—\$10.00		Mid. Dist., Cong.: Manchester,	100 00
W. Dist., Aid Society: Connellsville, ...	10 00	So. Dist., Aid Society: White Branch, Nettle Creek Cong.,	25 00
Total for the month,	\$ 10 00	Maryland—\$50.00	
Total previously reported,	12 56	E. Dist., Indv.: E. T. Moser,	50 00
Total for the year,	\$ 22 56	Ohio—\$100.00	
INDIA MISSION		So. Dist., Cong.: Martha Minnich (Greenville),	100 00
Illinois—\$10.00		Pennsylvania—\$100.00	
No. Dist., Cong.: Margaret R. Williams (Mt. Morris),	10 00	E. Dist., Cong.: S. B. Keefer and Wife (Elizabethtown),	50 00
Oregon—\$5.00		Mid. Dist., S. S.: Williamsburg,	50 00
Indv.: A. E. Troyer and wife,	5 00	West Virginia—\$12.50	
Pennsylvania—\$53.00		Sec. Dist., S. S.: Beans Chapel,	12 50
S. E. Dist., Cong.: Calvary Mission (Phila.),	50 00	Total for the month,	\$ 475 55
W. Dist., Indv.: F. B. Myers,	3 00	Total previously reported,	1,130 25
Virginia—\$7.75		Total for the year,	\$ 1,605 80
No. Dist., Cong.: Rileyville,	7 75	QUINTER MEMORIAL HOSPITAL	
Total for the month,	\$ 75 75	Pennsylvania—\$50.00	
Total previously reported,	622 46	S. E. Dist., Cong.: Calvary Mission (Phila.),	50 00
Total for the year,	\$ 698 21	Total for the month,	\$ 50 00
INDIA NATIVE WORKER		Total previously reported,	25 00
California—\$45.00		Total for the year,	\$ 75 00
So. Dist., Cong.: I. and O. Brenaman, ...	45 00	CHINA MISSION	
Illinois—\$16.00		Arizona—\$41.73	
No. Dist., Aid Society: Franklin Grove,	16 00	Cong.: Glendale, \$10.27; Phenix, \$31.46,	41 73
Maryland—\$5.00		California—\$20.65	
E. Dist., S. S.: Edgewood,	5 00	So. Dist., Cong.: Pasadena,	20 65
Pennsylvania—\$75.00		Illinois—\$11.10	
E. Dist., Cong.: Ridgely,	75 00	No. Dist., Cong.: Bethany (Chicago), ..	11 10
Total for the month,	\$ 141 00	Michigan—\$76.36	
Total previously reported,	432 27	Cong.: Brethren, \$13; Harlan, \$8.10; Black River, \$4.44; Grand Rapids, \$9.21; Sugar Ridge, \$7.60; Long Lake, \$7.01; Shepherd, \$9.14; Rodney, \$12.86; Indv.: Mrs. C. Andrews, \$5,	76 36
Total for the year,	\$ 573 27	Pennsylvania—\$53.00	
ANKLESVAR CHURCHHOUSE		S. E. Dist., Cong.: Calvary Mission (Phila.),	50 00
Iowa—\$100.00		W. Dist., Indv.: F. B. Myers,	3 00
No. Dist., Cong.; Sheldon,	100 00	Virginia—\$5.97	
		First Dist., S. S.: Pleasant View, Chestnut Grove Cong.,	5 97
		Total for the month,	\$ 208 81
		Total previously reported,	946 05
		Total for the year,	\$ 1,154 86

CHINA NATIVE WORKER

Indiana—\$25.00	
No. Dist., S. S.: Winners Class, No. Winona Lake,	25 00
Total for the month,	\$ 25 00
Total previously reported,	218 25
Total for the year,	\$ 243 25

CHINA BOYS' SCHOOL

Indiana—\$25.00	
Mid. Dist., C. W. S.: Logansport Junior,	3 25
Pennsylvania—\$50.00	
S. E. Dist., Cong.: Calvary Mission (Phila.),	50 00
Total for the month,	\$ 53 25
Total previously reported,	81 61
Total for the year,	\$ 134 86

CHINA GIRLS' SCHOOL

Indiana—\$3.25	
Mid. Dist., C. W. S.: Logansport Junior,	3 25
Pennsylvania—\$50.00	
S. E. Dist., Cong.: Calvary Mission (Phila.),	50 00
Total for the month,	\$ 53 25
Total previously reported,	35 90
Total for the year,	\$ 89 15

CHINA SHARE PLAN

Indiana—\$18.75	
No. Dist., S. S.: Elite Class, Nappanee,	18 75
Iowa—\$25.00	
No. Dist., Cong.: U. S. Blough and wife (Waterloo City),	25 00
North Dakota—\$6.25	
S. S.: Banner Class, Surrey,	6 25
Total for the month,	\$ 50 00
Total previously reported,	291 75
Total for the year,	\$ 341 75

LIAO CHOU HOSPITAL BED FUND

Pennsylvania—\$50.00	
E. Dist., Aid Society: Ephrata Sisters, ..	50 00
Total for the month,	\$ 50 00
Total previously reported,	40 00
Total for the year,	\$ 90 00

CHINA HOSPITAL

Illinois—\$25.00	
No. Dist., Aid Society: Polo,	25 00
Total for the month,	\$ 25 00
Total previously reported,	25 00
Total for the year,	\$ 50 00

PING TING HOSPITAL

Pennsylvania—\$15.00	
W. Dist., Aid Society: Ten Mile,	15 00
Virginia—\$28.40	
No. Dist., Class No. 5, Greenmount S. S., ..	28 40
Total for the month,	\$ 43 40
Total previously reported,	2 58
Total for the year,	\$ 45 98

CHINA FAMINE

California—\$49.99	
No. Dist., C. W. S.: Golden Gate,	5 65
S. Dist., Cong.: Pomona, \$28.84; Emma Root (Long Beach), \$10; S. S.: First Aider's Class, Glendora, \$5; Indv.: "A Friend of Riverside," 50c,	44 34
Florida—\$101.00	
Cong.: "A Fla. Friend, per J. H. M." \$100; "A Friend" \$1,	101 00

Illinois—\$51.50	
No. Dist., C. W. S.: Naperville, \$12; No. 53567, \$2,	14 00
So. Dist., Cong.: Oakley, \$27.50; J. O. Barnhart, (Romine), \$10,	37 50

Indiana—\$32.76	
Mid. Dist., Cong.: Manchester,	32 76
No. Dist., Indv.: James R. and Mary B. Kelley,	5 00

Iowa—\$255.00	
Mid. Dist., Cong.: "A Friend" (Coon River), \$10; Indv.: Joseph Newcomer, \$5, No. Dist., Cong.: Lydia Sweitzer (Waterloo City), \$25; Eliza Miller (Waterloo City), \$5; S. S.: First Brethren of Waterloo, \$200, So. Dist., Indv.: Susanna Brown,	230 00
So. Dist., Indv.: Susanna Brown,	10 00

Kansas—\$6.00	
N. E. Dist., Indv.: Mrs. Mary A. Steele, ..	2 00
S. W. Dist., Indv.: Mrs. Clyde I. Seitz, ..	4 00

Maryland—\$66.41	
E. Dist., Cong.: Piney Creek, \$27.21; Long Green Valley, \$6; Indv.: Blue Ridge College, \$33.20,	66 41

Minnesota—\$5.00	
Indv.: No. 53590,	5 00

Missouri—\$41.00	
Mid. Dist., Indv.: E. E. Pentecost, \$1; "Individuals" \$15	16 00
No. Dist., Cong.: Log Creek,	25 00

Nebraska—\$30.00	
Indv.: Jas. K. Craton and Wife,	30 00

New Mexico—\$1.00	
Cong.: W. A. Davidson (Clovis),	1 00

North Carolina—\$25.00	
Indv.: A. C. Rieley,	25 00

Ohio—\$34.30	
N. E. Dist., Cong.: Jonathan Creek,	1 00
N. W. Dist., Cong.: Mrs. Mary E. Inboden, \$5; Indv.: Mrs. Martha Herrington, \$3.25; Daniel Shank, \$5,	13 25
So. Dist., Cong.: Poplar Grove,	20 05

Pennsylvania—\$79.03	
E. Dist., Cong.: W. Conestoga,	5 00
Mid. Dist., Cong.: Ada White (Lewis-town),	3 00
S. E. Dist., Cong.: Three Sisters (Royersford),	3 00
So. Dist., S. S.: East Berlin, Upper Cone-wago Cong., \$19.28; Indv.: Mary A. and D. E. Brown, \$16.75,	36 03
W. Dist., Aid Society: Red Bank, \$30; Indv.: Margaret Coble, \$1; Mrs. Della Sheiber, \$1,	32 00

Texas—\$5.00	
Indv.: Mrs. A. Rupp,	5 00

Virginia—\$200.18	
E. Dist., Cong.: Trevilian, \$8; C. W. S.: Nokesville, \$5.70,	13 70
First Dist., S. S.: Pleasant View, Chestnut Grove Cong.,	34 29
No. Dist., Cong.: Cooks Creek,	112 19
Sec. Dist., Cong.: Summit,	40 00

Washington—\$54.72	
Cong.: Wenatchee, \$52.72; Indv.: Mrs. E. J. Hunt, \$2,	54 72

Total for the month,	\$ 1,042 89
Total previously reported,	4,201 50
Total for the year,	\$ 5,244 39

RELIEF AND RECONSTRUCTION
REPORT FOR MAY, 1921

ARMENIAN AND SYRIAN RELIEF

Indiana	
Mexico Cong., \$5; First Church of the Brethren, Auburn, \$9.85,	14 85
Ohio	
Mrs. Mary E. Inboden and children, Logan, ..	3 00
Pennsylvania	
Elk Lick S. S., \$11.32; Midway S. S., \$30; Ridgely church, \$73.98; Mingo church, \$63.70, ..	179 00

Virginia	
V. Garber Cole, Bridgewater, \$5; Valley Pike S. S., \$15,	20 00
Total for month of May,	\$ 216 85

FRENCH ORPHAN RELIEF

Pennsylvania	
Huntingdon S. S.,	36 50
Total for month of May,	36 50

**RELIEF AND RECONSTRUCTION
REPORT FOR JUNE, 1921****ARMENIAN AND SYRIAN RELIEF**

Illinois	
Chicago church, \$45.68; Mary E. Messamer, Chicago, \$10,	\$ 55 68
Indiana	
Center church,	11 04
Kansas	
Newton City Cong.,	45 68
Ohio	
A Brother and Sister, Marshallville, \$6; A. H. Weimer, Greenville, \$45.69; Woodworth church, \$12,	63 69
Pennsylvania	
Christ's Friends Class, Woodbury S. S., \$12.90; Scalp Level Cong., \$36; Midway S. S., \$30; Anchor Class, Spring Creek S. S., \$10; Young Married Ladies' Bible Class, \$20,	108 90
Virginia	
V. Garber Cole, Bridgewater,	5 00

**A TRIBUTE TO OUR BELOVED J. H.
B. WILLIAMS**

(Continued from Page 215)

Second, his interest in the volunteers. His position brought him into the closest relations with those who volunteer to be missionaries, and here he did a fine piece of work. He not only wove his life into the life of this fine body of young people, as friend with friend, but he did much to organize the movement and put up the appeal that brings the answer. He was great among the volunteers.

Third, as a solver of problems. Our mission work has grown splendidly, everything considered, and every living thing has its problems. It would seem sometimes that the mission work has more than its share. Here are the questions of workers, standards of preparation, organization in the office and on the field, finance, strategic movements, future outlook, and a hundred and one questions by the way. These must be met. They must be solved. Their first appeal is to the secretary. Here Bro. Williams made his biggest contribution. He had extraordinary ability to analyze complex situations and suggest needed reforms.

His life, given for Dark Africa, puts up a ringing appeal to the young people of the church. Who will give life and money to build a monument in the salvation of the dark race to the memory of this man of God?

**WILLIAMS HAD A MAN'S HEART**

(Continued from Page 202)

We did not know. We had no time to protest. Our Father knows best. Bro. Williams' work goes on. His work here in India goes on. His work in China goes on. His work in America goes on. A few India missionaries, a few China missionaries preceded him, and a host of little ones awaited him. His work is not ended. He is working in a different place, and, as the years go on, others of us, who were associated with him, will join him over there.

Ahwa, Dangs, India, May 8.

**TRIBUTE TO J. H. B. WILLIAMS**

Fred M. Hollenberg

Dusky sons of Afric's scorching,
Bear your burden slow and steady;
He who goes to his last resting
Was a prince among his fellows.
Let your steps, with measured treading,
Carry him to where there lies
As his mate for the last sleeping
One who from his couch replies:
"Welcome, brother, to my dwelling;
Welcome to this sunny clime;
You have borne the daily burdens—
Now come rest and bide his time."
On his narrow couch see lying
Fragrant blossoms of the land—
Tokens from the art of healing,
Soothing balm of woman's hand.
Bear him gently, for his comrades
As in dream must follow on,
But this dream with all its sorrow
Will find no refreshing dawn;
For, behold, the dark-skinned natives
With the whitest blossoms strew
Lowly couch and star-gemmed cover—
Our own dear red, white and blue.
Strew them as his fellows slowly
Give the form back to the sod,
As with prayers and voices choking
They commend his soul to God.
And the dark-skinned Afric brothers
Plant into their native soil
One more seed plot for God's kingdom—
One more rested from his toil.

Vada, Thanra Dist., India, May 24.

GENERAL MISSION BOARD

ITS MEMBERSHIP

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member (Deceased).
 H. C. EARLY, Penn Laird, Va.
 OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, New Windsor, Md., General Director Forward Movement.
 J. J. YODER, McPherson, Kansas.
 A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
 OTHO WINGER, Vice-President.
 J. H. B. WILLIAMS, Secretary-Treasurer.
 Editor, the Visitor (Deceased).

H. SPENSER MINNICH, Missionary Educational Secretary (Temp. Acting Secy.).
 M. R. ZIGLER, Home Mission Secretary.
 CLYDE M. CULP, Financial Secretary.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Hordum
 Glasmire, W. E.
 Glasmire, Leah S.

Bedsted St., Thy, Denmark
 *Esbensen, Niels
 *Esbensen, Christine

SWEDEN

Frisgatan No. 1, Malmö, Sweden
 Graybill, J. F.
 Graybill, Alice M.
 Buckingham, Ida, Oakley, Ill.

CHINA

Ping Ting Hsien, Shansi, China
 Bowman, Samuel B.
 Bowman, Pearl S.
 Blough, Anna V.
 Bright, J. Homer
 Bright, Minnie F.
 Crumpacker, F. H.
 Crumpacker, Anna M.
 Flory, Edna R.
 Horning, Emma
 Metzger, Minerva
 Oberholtzer, I. E.
 Oberholtzer, Elizabeth W.
 Rider, Bessie M.
 Shock, Laura J.
 Sollenberger, O. C.
 Sollenberger, Hazel Coppock
 Vaniman, Ernest D.
 Vaniman, Susie C.
 Wampler, Dr. Fred J.
 Wampler, Rebecca C.
 Ullom, Lulu

North China Language School, Peking, China

Blickenstaff, Miles
 Blickenstaff, Erma
 Cline, Mary E.
 Coffman, Dr. Carl
 Coffman, Ferne H.
 Miller, Valley
 Smith, W. Harlan
 Smith, Frances Sheller

Liao Chou, Shansi, China
 Cripe, Winnie E.
 Horning, Dr. D. L.
 Horning, Martha Daggett
 Hutchison, Anna
 Pollock, Myrtle
 Seese, Norman A.
 Seese, Anna
 Senger, Nettie M.
 Wampler, Ernest M.
 Wampler, Vida M.

Shou Yang, Shansi, China

Clapper, V. Grace
 Flory, Byron M.
 Flory, Nora
 Heisey, Walter J.
 Heisey, Sue R.
 Myers, Minor M.
 Myers, Sara Z.
 Schaeffer, Mary

On Fun, Shan Tai, Sunning, Canton, China

*Gwong, Moy

On Furlough

Brubaker, Dr. O. G., 400 So. Homan Ave., Chicago, Ill.
 Brubaker, Cora M., 400 So. Homan Ave., Chicago, Ill.
 Flory, Raymond C., McPherson, Kans.
 Flory, Lizzie N., McPherson, Kans.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
 Ebey, Adam
 Ebey, Alice K.

Anklesvar, Broach Dist., India

Grisso, Lillian
 Lichty, D. J.
 Miller, Eliza B.
 Miller, A. S. B.
 Miller, Jennie B.
 Summer, Benjamin F.
 Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
 Blickenstaff, Mary B.
 Eby, E. H.
 Eby, Emma H.
 Hoffert, A. T.
 Kintner, Elizabeth
 Mohler, Jennie
 Nickey, Dr. Barbara M.
 Ross, A. W.
 Ross, Flora N.
 Widdowson, Olive

Prospect Point, Landour Mussoorie, United Provinces, India

Miller, Sadie J.

Dahanu, Thana Dist., India

Alley, Howard L.
 Alley, Hattie Z.
 Blickenstaff, Verna M.
 Butterbaugh, Andrew G.
 Butterbaugh, Bertha L.
 Ebbert, Ella

Jalalpor, Surat Dist., India

Forney, D. L.
 Forney, Anna M.
 Replogle, Sara G.
 Shumaker, Ida C.

Vada, Thana Dist., India

Brown, Nettie P.
 Brumbaugh, Anna B.

Palghar, Thana Dist., India

Garner, H. P.
 Garner, Kathryn B.
 Hollenberg, Fred M.
 Hollenberg, Nora R.
 Shull, Chalmer G.
 Shull, Mary S.

Post: Umalla, via Anklesvar, India

Himmelsbaugh, Ida
 Holsopple, O. A.
 Holsopple, Kathren R.

Vyara, via Surat, India

Blough, J. M.
 Blough, Anna Z.
 Mow, Anetta
 Wagoner, J. Elmer
 Wagoner, Ellen H.

On Furlough

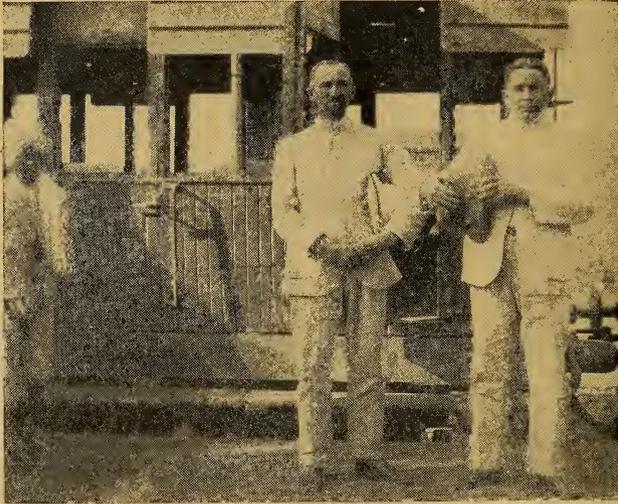
Arnold, S. Ira, Yale, Ia.
 Arnold, Elizabeth, Yale, Ia.
 Cottrell, Dr. A. R., North Manchester, Ind.
 Cottrell, Dr. Laura M., N. Manchester, Ind.
 Eby, Anna M., Trotwood, Ohio
 Kaylor, John I., Degraff, Ohio
 Kaylor, Ina Marshburn, Degraff, Ohio.
 Long, I. S., Port Republic, Va.
 Long, Effie V., Port Republic, Va.
 Pittenger, J. M., Pleasant Hill, Ohio
 Pittenger, Florence B., Pleasant Hill, Ohio
 Powell, Josephine, Aurora, Mo.
 Royer, B. Mary, Elizabethtown, Pa.
 Stover, W. B., Mt. Morris, Ill.
 Stover, Mary E., Mt. Morris, Ill.
 Swartz, Goldie E., Ashland, Ohio

Please Notice—Postage on letters to our missionaries is 5c for each ounce or traction thereof and 3c for each additional ounce or fraction.

*Native workers trained in America.

WITH WILLIAMS OUR SECRETARY

By J. E. Miller



Williams and Yoder by an India Train

This last picture of Williams with others of his life and travels will appear in his book

Because of his interesting life and large contribution to missions the General Mission Board is publishing this life story.

A record of his home life, his college days, his work for missions, his travels, sickness and death and selections from his diary.

PRICE, \$1.00 POSTPAID.

READY IN OCTOBER.

ADVANCE ORDER BLANK

General Mission Board, Elgin, Ill.

Enclosed find \$1.00 for a copy of "With Williams Our Secretary," as soon as it is ready. I understand by sending this order so you receive it before September 15, I will receive without charge a splendid picture of Williams.

.....
.....

43418 GIBBERICH, JACOB H V
IAN 0450 VAN EUPEN S T
1924 CHICAGO, ILL. MIN

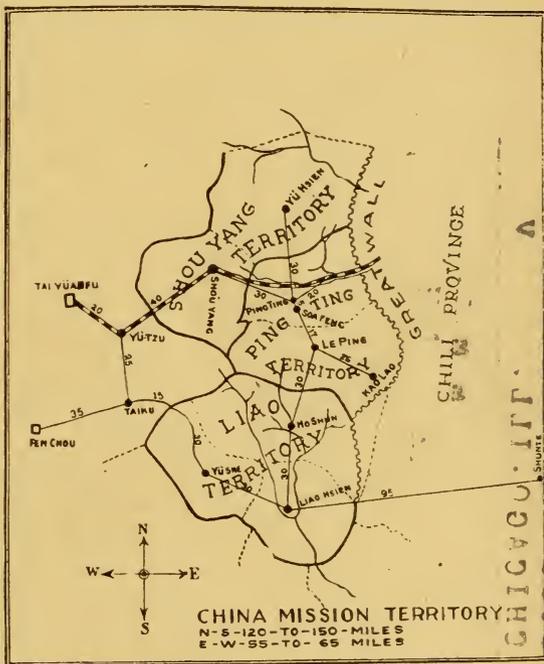
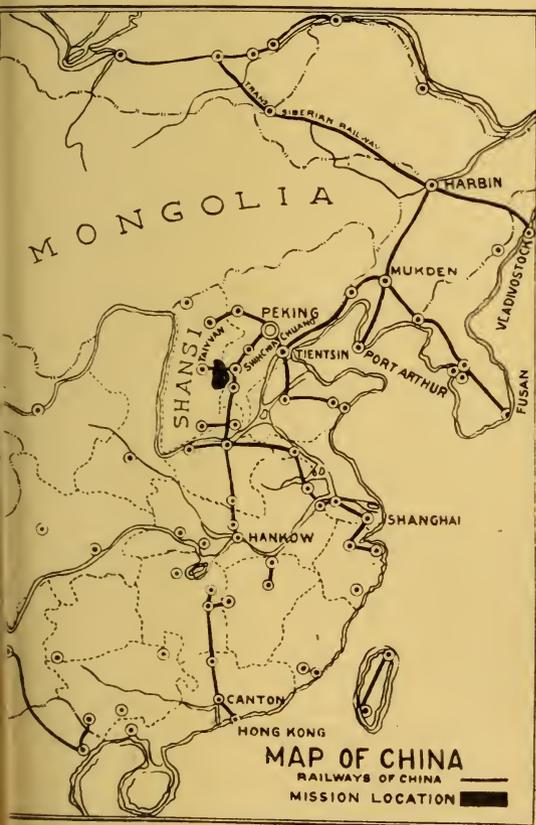
THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIII

September, 1921

NO. 9



The Church of the Brethren Is Directly
Responsible for One Million
People in China

Special China Number

CHICAGO, ILL. SHORTE
3432 VAN BUREN ST.
1355
4BB

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for September, 1921

EDITORIAL,225

ESSAYS—

The Greater Opportunity in China, By Walter J. Heisey,	228
Famine Relief and Road Construction, By O. C. Sollenberger,	230
Sunday-School at Shou Yang, By Sue R. Heisey,	233
My First Experience Working With the Chinese, By Lulu Ullom, ..	233
The Death of a Child, By Hazel Sollenberger,	235
Saving Bodies and Souls, By Mary Schaeffer,	236
A Revival Meeting, By Anna V. Blough,	236
Only a Pillow, By Nettie M. Senger,	237
India Notes for June, By Mrs. Hattie Z. Alley,	238
Student Volunteers at Daleville College Summer Training Conference, By E. L. Ikenberry,	239
The Land Where the Kingdom Advances Over the Graves of the Missionaries, By Floyd M. Irvin,	239
The Challenge of the Moslem World, By Mineva Neher,	241
Hid With Christ in God, By Anna (Beahm) Mow,	243

HOME FIELDS—

November, the Home Mission Month, By M. R. Zigler,	246
The Beginning of Home Missions in China, By Rebecca C. Wampler, 247	

THE JUNIOR MISSIONARY—

A Trip to the City, By Nettie M. Senger,	248
The Story of an Indian Princess,	249

EDITORIAL

Chasing Old Man Gloom

Did some one tell you that the world has all gone wrong, folks are pleasure mad, the churches empty and decreasing in number, lacking old-time spirituality, being disorganized in many places, that our government is not able to cope with its problems, that next year's taxes will be more than your earnings, that we will have another war within the next four years, that it is of no use to do personal work any more, for folks will not hear, and then you went off like a dog with his tail pinched tight underneath and wondered what made you feel so mean, why the joy had all been taken out of life, and if there was any use to live? Beware of Old Man Gloom. Our Forward Movement director, Bro. Bonsack, says: "A discouraged person kills whatever he touches." At least, he kills that good, wholesome, optimistic outlook on life. Events have happened the past year that might be taken as sufficient excuse for a melancholy spell, but we dare not indulge it. You may be forced to sell the wheat for less than the actual cost of production; the old Ford may have to rattle on another year; we may need to save harder than ever to keep the Lord's work going, but what of it? Some days must be rainy, and without them sunshine would seem very ordinary. Some things Old Man Gloom says may have a bit of truth, but why let that clog the machinery? We know of some dying churches and of people who have fallen away from the Lord, but this should not cause the rest of us to lose faith in him. A little less anxiety for earthly things and more zeal for the heavenly will cure wonderfully. "Yet seek ye his kingdom, and these things shall be added unto you." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12: 31-32).

Whose Pocket Book Have You?

An artist recently pictured a scene as it was beginning to rain. One man in the picture saw another with an umbrella, and thinking he, too, should buy one, he approached the man with the question, "Where did you get that umbrella?" The man dropped it and ran. If we were asked point-blank where we got our money, would our consciences make us restless with the feeling that we had appropriated something for ourselves that is not our own? We believe in God. We believe that he created us and we are his. We believe that he gave us the privilege of choice and made us stewards of our lives and property. We believe these things, but it is hard to realize them. Are we faithful to the trust, or do we walk off with something appropriated for our own use which does not glorify God? "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be found faithful" (1 Cor. 4: 1, 2). Christian stewardship is more than a question of giving. A steward is a person entrusted with the management of estates or affairs not his own. A steward is a trustee. Stewardship is trusteeship. Four points about the steward are worthy of note: 1. He is a holder of something that is valuable. 2. He is responsible that the property is not lost and that it increases in value. 3. He is given certain freedom of action in increasing the property. 4. He is accountable. To rob God and keep the property is a sin. It is also a sin to idly bide the time and make no effort to increase the property committed to our trust. It is right to increase wealth, and to strive for the accomplishment of greater things, both in the church and in our business affairs, still remembering that we are stewards.

Bricks Without Straw—Difficult

It was hard for the Hebrew children to make bricks without straw. Likewise it is difficult for a Board of Missions to carry on its work without money. The ship passage, the house to live in, the school where the children are taught—all must be supplied. However, this year is not without its advantages, for when we are really up against a serious problem our trust and dependence on the Lord is increased. The steward is in better relationship with the Master when the problem is so hard that constant communication with him is imperative. It is not all loss for a local church, a District or a General Board to be right up against a problem so big that only divine guidance can direct properly. The General Mission Board is in such a position at the present time. To carry on the work without curtailment for the remainder of this year, up to Feb. 28, 1922, \$100,000 must be received above what is now paid or pledged. We have faith to believe that if it is the Lord's will the money will come and the work at no place will suffer. The Lord depends on human agencies to make his will a reality, and we believe proper steps should be taken to secure the money needed.

The present situation is upon us for several reasons:

1. The general missionary program is much larger than ever before. In 1919 the foreign fields were in desperate need of men, and volunteers were available, so that nearly thirty missionaries were sent. Then the country was prosperous. The Church of the Brethren did not enthusiastically participate in the war, and so felt it a double duty to promote missions as a means of giving a better contribution to the world. Now the prosperity of the country is reduced, and quite possibly we have forgotten some pledges of life and money which were made a few years ago. The workers who went out in 1919 are in need of funds just as much now as when they first went; in fact, more, for now they have completed their special language study and are being located at the various mission stations, and cannot live without

houses nor teach without school buildings, any more than could the Israelites make brick without straw.

2. There is a general awakening for home mission activity. This is noticeable on the part of most District Boards, and the Home Mission Department of the General Mission Board is enlarging its scope. All of these must have more funds to carry on their work.

3. The ten schools of the church are doing excellent work in developing so many splendid volunteers, pastors and good Christian laymen. Their State requirements are being made higher. A letter comes from one school this morning, appealing for assistance because the State requires an endowment of \$500,000. It is reasonable to believe that the other schools will in the near future be required to maintain a similar endowment. It can easily be seen that much money will be needed. The question confronts us, Can we provide it? Immediately the red blood in our veins asserts itself and we say, Impossible is un-American and we know we can if the Lord wills.

It is proper and right to pause and study our situation. Have the educational and mission interests of the church been organized so that the greatest good will come from every dollar expended? If the pioneers in our educational work could have seen the future they would have changed some of their plans. They might have located the schools differently and built fewer, but it is a real problem to consolidate any of them now. Yet it seems that the church is immediately faced with a serious study of this question.

The General Mission Board is studying the problem of making every missionary dollar accomplish the most good. At the Board meeting this month, Bro. Yoder will give the report of his visit to the fields, and where it is deemed advisable mission policies will be changed.

**The Financial Situation**

Recently in writing to an elder of a prosperous church the question was raised as to whether it would not yet be possible

for them to have an every-member canvass for the Forward Movement. He replied that perhaps they had not done their duty, but, as he said, "We have our local church expenses, and we must report to District Meeting in six weeks that we have raised the quota for the District Board, and then possibly we can do something." I infer from his letter that he is interested in the local and District work and has no objections to foreign efforts, but the latter will come in if the church can conveniently do something after all other needs are supplied. The wisdom of making greater strides in America does not remove the urgency of the call from foreign lands. The church is able to do her work, both at home and abroad, and by his grace she will.



Helping Russia

A great famine, plus cholera, is raging in the Volga district of Russia. Because of unstable government the whole country is demoralized. Transportation facilities are practically disabled. Ordinarily a famine in this large district would be bridged over by food from other regions, but this year there is no money and little chance to have food shipped in, even if they could pay. An appeal has come to America for help. Herbert Hoover, acting for the American Relief Administration, has informed the Soviet government that America has funds and is ready to assist on certain conditions. Among these he demands that all American prisoners be released and that our relief workers be permitted to proceed without any interference from the government. It seems that the Lenine and Trotsky element is loath to grant this latter request, for apparently they are the ones who should be fed, and if the Americans are free to choose, others will receive equal aid. We could help only a small part of the country, but even this relief cannot be given if the selfishness of the Soviet government prevents.



Personal Mention

The China missionary party, consisting of Ernest Vaniman, Dr. Carl Coffman and Miles Blickenstaff, with their wives and

families, sailed July 30 from San Francisco. The two Vaniman children developed whooping cough the last week previous to sailing, but by special permission they were enabled to sail as scheduled.

The party leaving for India are to sail September 30, from New York. In this group will be J. I. Kaylor and wife, B. Mary Royer and Elsie Shickel.

I. S. Long recently completed a six weeks' course at Columbia University.

Ida Buckingham sailed for Sweden Aug. 26. We are sure Brother and Sister Graybill will be glad for her return to the work.

**Orders Are Now Being Received
for the Book**

"With Williams Our Secretary"

Ready in October

Price \$1.00

GENERAL MISSION BOARD, Elgin, Ill.

"CATCHING" CHRISTIANITY

There is only one way to spread Christianity through a neighborhood—the same way that measles, mumps, whooping cough and chicken pox are spread—by contagion. Religion is "catching." If a member of a family gets a good, virulent case of piety—the real thing—it is apt to spread through the family sooner or later. And the folks next door will be affected, and we have seen it run through a whole neighborhood. But when religion is isolated in a close community behind walls and fences—well, that is the way to quarantine, isn't it?

When you come to see me some summer day I will drive you up to Ephrata and show you the grave of Peter Miller, Washington's friend and the Brother House and the Sister House of the earnest community who, years ago, tried to emulate the first Christians. You will wonder how delicate women could have lived in such cells, where they must have shivered in winter and roasted in summer. Their influence in making Lancaster County Christian was not one, two, three with their neighbors, the Moravians at Lititz, who were good mixers.—Wm. H. Ridgway.

The Greater Opportunity in China

WALTER J. HEISEY
Missionary to China

THE mission family is so deeply absorbed in caring for famine sufferers and overseeing the expenditure of famine relief funds, that no one has any time to write, either about his own or another's work. Each new day has brought new duties and revealed new and startling facts. The careful investigation of each of the famine-stricken homes has revealed and impressed in a different way, that extreme dearth in the Chinese life and soul. The heart of the Chinese people has become so calloused with the untrue that they scarcely recognize truth, and yet they are hungry for something that they can not describe. It becomes our duty to ascertain their hunger and supply it.

History tells us that China is the oldest nation, with the oldest civilization in the world, and as such her people have been the most selfish, the most conservative, and the most inherently proud of any nation. They have much to be proud of, and much that other nations should help them conserve.

The fact that they have been able to keep their national existence intact for so many centuries is an evidence that they have some virtues and principles of life that are worth while. When the republic was first established the first president, Yuan Shih K'ai, invited Dr. J. R. Mott to meet him in conference. During the conversation President Yuan said, "In speaking of doctrines and ideals my people have an abundance. . . . What they lack is power to live up to what they know to be right." This statement is very true. If one investigates the teaching of some of China's great men this fact is clearly revealed.

The Chinese are a virile race. Few peoples can endure the hardship and poverty that they can. The common people have always been servants to their superiors, and at times their exactions have been most cruel and severe, yet the people

have endured. They are a jovial and care-free people. If they have money they eat good food and wear fine clothing. If they have less money, they eat poor food and wear coarse clothing. They seem to be drunken with a desire to get rich and live a life of luxury and ease. The common people seem to be fighting for their very existence.

Notwithstanding the high ideals of their classics, their power of endurance and their jovial disposition, the missionary who lives with them is constantly conscious of being among a people who are really starving. Upon a closer observation we find their entire social and religious system is upon a false foundation. In the main we have a hearty welcome among them, and find them ever ready to listen to the message we bring. But in their lives is a decided vacancy, of which they themselves scarcely seem conscious. They appear hungry for something, but they cannot analyze their lack. They know there is a weakness, but they cannot see the remedy. The present unsettled condition of the government is a clear evidence of this. The Chinese are all anxious for a stable government. The leaders are untrue. Each knows from the state of his own heart that the other fellow is untrue and untrustworthy. The men in power, as well as those aspiring to power, seem each to be seeking his own personal self-aggrandizement.

The fact that the Chinese officials, from the president to the smallest petty officials, sought the heartiest coöperation of the foreigners, and insisted upon having one or more foreigners on every board or committee for famine relief, is a sad indication that they do not trust each other in matters of finance, even at so grave a crisis as a severe famine. The nation or individual with religious and social principles built upon a false foundation can not hope to have a solid, compact and trustworthy people.

In the face of the most careful supervision during the strenuous work of the famine relief there was constant danger of deception among the people. One instance may be cited as an evidence of this. In most cases the grain was delivered to the people in periods of about ten days. The village elder supervised the hauling of the grain from the central distributing station on the day before the delivery was to be made to his people. In the case cited the grain was stored in the courtyard of the village elder over night. The village elder, noting that the grain from the famine relief committee was better than that of his own bin, during the night traded his poor grain for that of the relief committee. Apparently without consideration for his own people he sought to fatten his own pocketbook. This was quickly discovered and the official punished accordingly.

The people, with starvation staring them in the face, contrived various means of deception when they learned that every home should be investigated. Sometimes we found their families abnormally large; or their bedclothes and other valuables, that they had not pawned or sold, were put in some dilapidated building; in case they had any grain on hand we could most likely find it in the middle of the fodder stack; these and many other plans were devised to deceive the inspector.

There are times when the missionary has worked hard without any seeming results, and this false side of the Chinese life looms up so high that the temptation comes to discouragement. This, however, can not last long, for if the Chinese were all true, if they worshiped the true God, if their customs and institutions were on a true basis; in other words, if the Chinese were perfect, what business would the missionary have in China? This weakness and false structure only presents the stronger challenge to the Gospel of Christ. When we get into the heart life of the Chinese we find them hungry for the truth. They respond nobly to teaching. They are eager to learn, and when the Spirit of Christ enters their lives they become dependable and earnest Christians. It is this latter class of people that be-

come the strength and stay of the missionaries' life.

China today stands as a great challenge to the world. Will the nations take further advantage of her weakness and parcel her land and her people out among themselves? Or will they come to her rescue and save her from her selfishness in this time of dire need? The Christian world has revealed the true Christ spirit in coming to her rescue in this time of great famine. They have saved the lives of hundreds of thousands of her people. Our own church has very nobly proven her identity with Christ in the response which she made to the call for famine relief. It was a heavy task, but she proved herself equal to it. This is our supreme opportunity. We who are on the field have seen these people in a way in which we could not have seen them under any other circumstances.

Every one available has been doing promiscuous preaching during the distribution of food, but the regularly organized evangelistic work has practically given place to famine relief. The building work has been pushed forward as rapidly as possible, in order to furnish employment to those who were getting famine relief. Now comes the task of follow-up work. It would be cruel, indeed, to save the lives of these people, to create a supreme opportunity to give them the Gospel, and then let them be lost eternally for lack of knowledge of Christ. It therefore is the purpose of the mission to concentrate upon the evangelistic work just as soon as the physical relief can be brought to a close. Most of these homes must be visited and revisited in order to hold the ground of friendship that has been gained and to lead the people on to a knowledge and experience of salvation.

To meet this opportunity we shall continue to need funds. More evangelists will have to be employed, and we will need men of the best possible training. The church at home has responded to the call for physical relief, and we on the field have the utmost confidence in the church at home. We believe that every member will do his part to meet the obligation of bringing the Gospel to these people.

Shou Yang.



Mr. Shih preaching to the men who are working on the road

Famine Relief and Road Construction

O. C. SOLLENBERGER
Missionary to China

LAST fall when thousands of Chinese people were threatened with starvation and death, we naturally were moved with compassion for them and began to pray and plan that somehow they might be cared for through the winter.

We rejoice that God has laid it on the hearts of our people in America to give so liberally. Besides the funds received from our church, thousands of dollars has been contributed by the Red Cross.

Last fall when funds began to come pouring in, grain was quickly ordered and plans made carefully to distribute the same to as many needy as possible. Much discretion was used in its distribution. At first we fitted up kitchens in the various villages, where the grain was cooked and given out to those who were selected by our people, in coöperation with the of-

ficials of the different villages, as being most needy.

We continued using this method for awhile, until plans were made to furnish work for as many of the able-bodied men as possible—such as carrying coal, digging wells and cisterns, quarrying stone and preparing lime for buildings which we are planning to erect in the near future. This, of course, furnished work for only a comparatively few.

When the Red Cross came to our assistance, practically the same methods were continued, only on a much larger scale. With the consent and coöperation of the Chinese government a road was started, which will connect our mission stations, Liao Chou and Ping Ting, with the railroad station, the length of which is about seventy miles.

The work began last February in a real businesslike way, when two foreign engineers, one an American, the other a Russian, were sent in by the Red Cross to survey the route. They did not find this an easy task, as there are many high mountains along the way. It was not long until all our available foreign force, including some of the sisters, were organized for work. Some were engaged in the recruiting department. These went out into the villages and selected the workmen. Others are in the commissary department. These oversee the buying, transportation, and distribution of supplies both to Chinese and foreign workmen, while others are in the engineering department, overseeing the construction of the road, building of culverts and bridges. Aside from the above-mentioned are the accountant and medical departments. The latter, I must say, has been very busy caring for the many sick among the workmen. Several Red Cross doctors have assisted in this work.

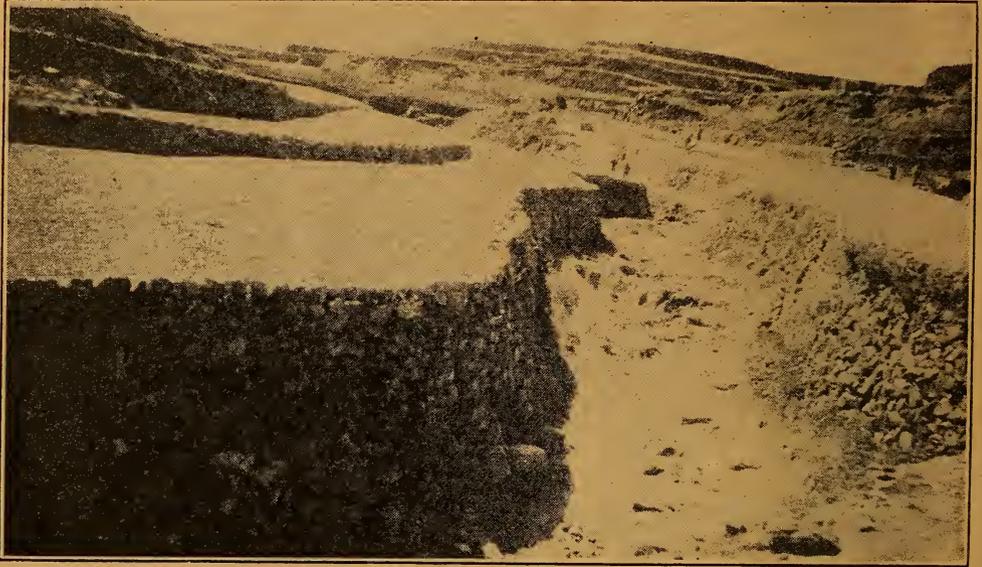
My first work was in the commissary department, where I had charge of a grain store about ten miles from home. In a few weeks, however, the need for road overseers was so great that Miss Ullom was asked to take over the storekeeping, that

I might be transferred to the engineering department. Here my work was to oversee the construction of ten miles of road on which the maximum number of men was over three thousand. These were divided into groups of thirty each. Each group was furnished with ten shovels, ten picks and twenty baskets. Often we strike rock, which necessitates the use of drills, hammers, crowbars and gunpowder. On this section of but ten miles I will have used about one ton of gunpowder when it is completed. Several deep cuts and high fills have been made, one of which is over two hundred feet long, twenty-five feet deep, and averages thirty-five feet in width. Many cuts of ten and fifteen feet were made. Think of all this being done without the use of modern machinery such as you have in America! And all that dirt carried away in baskets that hold less than a bushel!

I have enjoyed the work very much. It was a change from language study and afforded opportunity for plenty of exercise and the use of all the Chinese language I have, and a lot besides. I frequently rode a donkey when a good one was available, otherwise I walked mostly, until the last few weeks, when the road here has been



Making the 25 ft. cut in the loess



The old stony path alongside the new road to the right. See how they cultivate all available land on hillside to left.

so near completion that I use a bicycle, which is far better than footing it any place from fifteen to twenty-five miles a day.

We, too, have had plenty of opportunity for Christian service. It demands an unlimited amount of patience to work among so many of these people, who must be watched like children to keep them at the task. Then they come to us by the dozen with their troubles. They come with their sick for help. Many have terrible sores, that we cleanse and wrap. Miss Ullom, especially, gets her share of this work, because she is usually at the rooms where we stay while I am out overseeing the men on the road. Many of them have relapsing fever, which follows in the wake of famine. These we send to the hospital for treatment. Besides administering to their temporal needs (I have not told about the giving out of grain, for I think others have written about that), some of our Chinese brethren preach to the workmen every day during their rest periods. I cannot do any of this, for I do not have the language at my command, but I do appreciate the oppor-

tunity to study Chinese life. I am also glad for the number of acquaintances made. I believe they will be of great help to me in my future work.

Thanks to all who have given freely and willingly to relieve the suffering of thousands here. Many lives have been saved. Good seed has been sown. Pray with us, that the ground may bring forth an abundant harvest as the days come and go.



“Livingstone was the first to explore central Africa and give to the world a knowledge of the country and its inhabitants and the sources of its great rivers. His greatest service to Africa was not in the maps and observations which he secured, however, but in the example found in his invincible spirit. With weak, emaciated body, he pressed on toward the goal that would open Africa to an adequate missionary occupation, preaching as he went. Many missionaries have followed in his train, but much of central Africa is still untouched by missions. Pray for these untouched regions.”

Sunday-School at Shou Yang

SUE R. HEISEY
Missionary to China

OUR Sunday-school has been in progress since the beginning of the year. Our Chinese helpers took the leading part in organizing the Sunday-school and teachers' meetings. We are very fortunate in having among our number several Chinese who are willing and able to assume responsibilities along these lines. Besides the foreigners and Chinese evangelists we have four teachers in the boys and girls' school who are teaching classes in the Sunday-school.

Our first Sunday opened with an attendance of nearly 130, with a splendid interest and attention, and since then the interest has not lagged. Before this time no Sunday-school work was done here at all. Our boys and girls take a great interest in this work. They come with their Bible and song book, and are always ready to answer with the golden text, each seeming to try to outdo the other in his response. The

young lives receive through the Sunday-school help and inspiration that they cannot get through any other source. They love to listen to the Bible stories, and look at the pictures of the lesson. Not only the children, but the older people, take great interest in the stories and pictures.

During the spring months our Sunday-school and church services have been much enlarged by the attendance of about ninety of the famine refugees, who have been working about the compound. During the summer months our school will not be so large, since most of the school-children will go to their homes for vacation. Many of them will go to heathen homes, where the name of Christ has not been heard. We pray that they will not forget the lessons they have learned during the winter months, and that their lives will be a bright and shining example to their heathen parents and friends.

My First Experience Working with the Chinese

LULU ULLOM
Missionary to China

WHILE my time this past winter was given entirely to language study, I lived with my friend, Myrtle Pollock, at Liao Chou. It was a very pleasant winter, free from responsibility, except my language study. However, that does not mean that I was idle, for studying the Chinese language is intensive work. A fine winter—pleasant, sunny weather, several light snows, but only one week of weather below zero. How I enjoyed the beauty of the ever-changing, rugged mountain scenery!—for Liao Chou is nestled at the junction of three rivers and is entirely surrounded by mountains.

As you know, this has been a strenuous winter for all our workers, so this spring we new people were all pressed into service, though we have not yet completed our two years of language study.

The last of March I was called to return to Ping Ting to help in the Red Cross Famine Relief work. You have all read of the roads which the American Red Cross is building as a means of famine relief. We feel that we are very fortunate in having one of these roads built from Yang Ch'uan, our Ping Ting railroad station, to Liao Chou.

My first week in the work I spent at Le Ping, assisting Miss Schaeffer, who has charge of the store there. My work was to register the new gangs of workmen as they came in. Each gang has thirty men, including the foreman, who have been selected by people who visited their homes and found that they were really needy. As each gang was registered the gang was given a number, and each man was presented with a tin tag with his individual

number. When their grain bags had been prepared, by fastening a tag with their gang number to each, they were given a day's ration of grain. After resting two or three days they were put to work on the road. Some were very poor and weak and had walked from ten to forty miles from their home village to the place of work. Many were not fit to work until they had eaten good food a few days. Each man was given two and two-thirds pounds of grain per day. Most of the time we gave them beans, kaoliang (like cane seed), and millet. They were also dealt a portion of salt each day. This spring we are giving them oats and barley with millet, as beans and kaoliang are hard to procure. Altogether, on the entire line, between eighteen and nineteen thousand men were registered for work.

After one week with Miss Schaeffer I was asked to take charge of the Red Cross grain store at Chang Chuang (ten miles south of Ping Ting), and have been here about two and one-half months, but the work on this section will soon be finished. All our grain is sent by donkey, or occasionally by camels, which travel by night, from Yang Ch'uan, our railroad station. Our grain usually comes during the forenoon. I have three Chinese helpers. They weigh the grain as it arrives, and I take down the weights: At 2 P. M. we give out grain to the workmen. One of the cooks from each gang comes for their daily ration of eighty pounds. The millet they make into porridge or soup. The kaoliang and beans are ground on one of their stone mills and made into cakes. They are given a large grain ration, so this spring they often sell a part of the grain and buy vegetables to eat with the rest. Besides this food each man receives four pounds of grain per day for his family at home. Twice a month these family rations are sent to the homes.

Each evening I make a report of the grain received and given out and send it to the head office at Ping Ting.

Every few days a doctor goes along the line, but between times Mr. Sollenberger or I give medicine to the sick who come. If they have relapsing fever, as many of our workmen have had, we send workmen

to carry them on a stretcher to the hospital at Ping Ting. Others come with cuts, bruises or sores to be dressed.

Another duty is that of housekeeper. Mr. Sollenberger is the foreign overseer on this section of the road, and Mr. Ostroumoff, a Russian engineer, has charge of the culvert and bridge building. Every day or two workers going up or down the line stop in for a meal—most often coming in unexpectedly. Our supplies are sent out from the commissary at Ping Ting. Incidentally I have learned what it means to eat tinned goods for weeks at a time.

We have one Chinese boy, who cooks for us. Imagine trying to direct your cook in a foreign language, and one in which you know very little of the housekeeping vocabulary. Reckoning accounts in Chinese with your cook is either interesting or exasperating, but these are things that we must learn to do, and we learn by doing, so I am glad for this opportunity to get started.

I constantly marvel at the likenesses between Chinese and American children, but I was somewhat taken aback when I first realized some of the ways in which the grown people are decidedly different from Americans. It takes careful study, time, and patience to understand the Chinese and their characteristics. In many ways they are exceedingly honest but not always truthful. In registering they would often pretend to be another person, or say that they were older or younger than they were. Almost always the father or brother was sick(?), therefore he could not come. When were they telling you the truth and when not? Unless one is very careful he finds himself assuming an attitude of suspicion and distrust. Another thing which is hard for us to get used to, is the "squeeze"—"everybody doin' it." Apparently they think no more of it than we do of the commission man's commission at home. For example, the cook pays seven cash for eggs, but charges me eight, etc.

Much of this, as well as a seeming lack of a sense of propriety and morals, is due to the low standard of living—anything

(Continued on Page 245)

The Death of a Child

HAZEL SOLLENBERGER
Missionary to China

A FEW days ago word came that the only little girl of one of our Chinese ministers had passed away. She was only two years old, but was such a bright, cheerful little child that everyone loved her.

"There will be funeral services at the hospital at ten o'clock" I was further told. Naturally I was very anxious to go, for I had never heard of having funeral services for a child in China, and especially a girl, although it is probable that in places where Christianity has been for years it is the practice among their Christians.

A few minutes before ten I started for the hospital. Just at the entrance I met Sister Oberholtzer. As we entered the compound we looked over toward the hospital and saw a small, crudely-made box the shape of a Chinese coffin. The father saw us coming and came to meet us. Sister Oberholtzer handed a few flowers to him, which he received with thanks. Then as he raised the lid and laid them on the lifeless breast beside her hands he burst out in tears as he said, "She cannot take them any more." The mother also came weeping and expressed her appreciation that we had come. They loved her dearly, and she, being the third little girl that had been permitted to live with them only a few years, made it still more sad and lonely. They have associated with Christian people a number of years. The father is a minister, and why should they not love her as we do our little girls?

Soon a small group of Chinese Christians, together with us missionary mothers and a few of the sisters, had come together. Bro. Yen, our Chinese pastor, was there to lead the services. After the services the little form was carried out to our burying ground and laid not far from the grave of our beloved Bro. Heckman.

As I watched the little box lowered into the grave and then covered with mother earth, and heard the last prayer offered at the grave, I could not but contrast this event with the death and burial (?) of a Chinese child in a non-Christian home.

This is a short story. Death is often welcome for the Chinese baby girl. Frequently girls are not wanted at birth and are killed in infancy. As to the burial, there is none. A cloth or an old garment is sometimes wrapped around the body, and it is cast over the wall, where hungry dogs are waiting to devour it.

"But are these old customs not changing?" you ask. Yes, they are changing, but it will take years of Christian living and teaching to show these people the value of a child's life. I do not mean by this that at death we wish them to outlay enormous sums of money, and conduct funerals as they often are in America, where the other extreme is too many times evident. Far from that. Instead, let us reveal to them, by precept and example, that our children are God-given; that as parents we are their rightful tutors and leaders; that great possibilities lie within them which we should recognize and nurture in their development. When this positive teaching once takes hold on them we will not need to say, "Oh, why do you kill your babies?" or at death, "How can you rejoice and in a day forget them?" They will do as this father did, who, when a better way was shown and a suggestion kindly given, responded with appreciation. Then it will not be too much trouble to make a crude box and lay the little loved one away with song, prayer and a gospel message.

True, there are not a few Christian, and even non-Christian homes, where the light of Christianity and civilization has been shining in, and love and respect are manifest toward the child. But when—yes, when—shall the masses of illiterate, poverty-stricken be lifted up! The leaven of the Gospel slowly at work is the only hope for China's millions, as the Chinese proverb says, "Do not be afraid of going slow, but be afraid of standing still." Thus day by day may a bit be done in the name of Jesus, until they learn to love the child as Jesus himself did and as he still loves.

Saving Bodies and Souls

MARY SCHAEFFER

Missionary to China

WHO is it that wins our respect and affection? Is it not the one who has an understanding heart and can help us in a time when we most need help? So America has won the affections of the millions she has saved during this year of dire need. Not all were saved, but many were, and the gratitude of some of these is pathetic. The old women and the young will take our hands and say, "You have come to save our lives." We tell them of the many dear friends in America who have done this because they have the love of God and the love of their fellow-men at heart. For the value of life only exists where Christ is known.

How much we wish that each one of you readers could see the famine as we have seen it, and have the joy of helping to distribute the funds which you have so liberally given! My particular privilege of helping in this work has been under the auspices of the Red Cross, in a grain store, giving out the daily rations to the working-men; also that of recruiting and registering the men for the work of road building. Many things that we have seen we would rather forget, but seeing is not so bad as experiencing what these poor people have experienced.

We hope and pray that that which the church has done in trying to relieve the physical suffering will be a spur also to relieve the spiritual famine. The people may not realize the need of the spiritual food, as they have of the physical; nevertheless their souls are starving for the bread from heaven. We are appalled when we stop to think how much less we are concerned for the starving souls than we are for the starving bodies. The drawn expression, the weak, thin limbs and puffed faces, all showing the lack of necessary nourishment, pull on our hearts and we are compelled to help because we see the need. When a people will allow their sick and suffering to lie on the ground for days, tormented by the heat of the sun and by flies; when they will sell the last object for morphine and opium; when they blame the Heavenly Father for withholding rain, but bow down before the rain god to pray for that rain; when they practice sin of all descriptions, were we not moved by greater sympathy because their souls are starving and they do not even know it? The death rate by starvation of souls is greater than the death rate by starvation of the body. Is our love as great? Is our conception of the value of saving souls less than that of saving the lives of these millions?

A Revival Meeting

ANNA V. BLOUGH

Missionary to China

THE last session of the meeting had convened. For two days already all of the Christian women and others who had made open confession of Christ, living in and near Ping Ting, had assembled both forenoon and afternoon in song and prayer services, with messages given by the missionary ladies at this place. After the long and hard months of famine, accompanied with epidemics of typhus and relapsing fever when Sunday-school and home visitation were temporarily closed,

everyone seemed to appreciate this fellowship and worship together once more, during which the working of the Spirit was felt by all.

After a season of song service and devotion, the meeting was opened to our Chinese sisters, as had been previously announced, to respond with whatever message was on their hearts. Of the forty present, the greater number had never taken part in a public service, so that all eyes instinctively first turned to the front row,

where sat Mrs. Chin, Mrs. Kuan, Mrs. Chang, and Mrs. Tou, those of more experience. One by one they responded by giving appropriate Scripture texts, with a few well-chosen remarks.

Next rose Mrs. Tsai, with beaming countenance, but timidity overcame her and she sat down without expressing in words the message of her heart, yet we felt uplifted by just a look at her face. Others followed, among them Mrs. Li, who for years has been on the border line of decision, sometimes indifferent, but today she declared definitely her desire truly to follow the Lord. Mrs. Wang had never responded freely. Her life has not been easy, even though her husband has been a Christian in name, but has grown cold. This last winter they would have starved but for the help of the church here. We did not expect her to have interest enough to attend the meetings, but she was present at every session, and to our surprise declared her intention of serving the Lord.

Mrs. Chang testified: "During these two days, as we sang and prayed together and listened to these messages, my soul has been stirred. I purpose to start on anew

in Christian living, hoping to grow more and more in Christian grace." As we looked into the faces of this group of women, thinking of the changes that had taken place in their lives the last few years, the same thought was expressed by Mrs. Ke, one of our quiet Christian women, whose life is more eloquent as a rule than her words: "In former years my chief pleasure was in attending theatricals and in gambling. Now all is changed, for not even the desire for those things remains. My greatest joy now is in serving and worshipping Christ."

We had been doubtful as to whether Mrs. Pai was still interested, as we had not seen her at church for some time, but when she was told of the meetings to convene, she said: "The Spirit has been working with me the past months, helping me overcome my temper. I am not like I had been." Her presence at the services and interest in all were evidence of the truth of her confession.

As we departed from the house of the Lord it was with the consciousness that the Lord had not forsaken his people at Ping Ting. We all went forth with new aspirations for Christian service.

Only a Pillow

NETTIE M. SENGER
Missionary to China

MANY homes have been entered this year by famine relief workers, and distress to the extreme has been witnessed. Some will clasp their hands for joy when you tell them you will give food; others fall on their knees and bump their heads and kotow as their expression of gratitude. In the district where I have worked they secured enough crops last fall to tide them over half the year, and now relief for them is as necessary as for those who reaped no crops at all in order to save their lives. Among the many experiences, one stands out as peculiarly sad. Just a few days ago I was finishing giving millet and was seeing after a few homes from which they had not yet come to get it. A young woman came to me and begged me to give to her. She said she would starve if not helped. The neighbors

affirmed her statements. I told her I must go and see her home before I could decide. She smiled a sad, hopeless smile, and said there was nothing there to see. Finally, she said I might go, but she feared I would laugh at her because in her home she had nothing. We **went** and **saw**. It was as she had said. Everything was gone—had been sold for millet, and now as a last resort she was coming to us in her extreme need. Table, chairs, stone jars for grain, cooking kettle, bowls, bedding, mattress, and even the straw mat from her brick kang—all were gone. Only a pillow was left, and that no one wanted. A poor, worn, dirty pillow was all her earthly possessions. She still had her pillow and a place to put it, that was all. How pathetic! I told her to come with me and get some millet. I loaned her a sack, but

she had no place to put the millet when she had got it, and nothing to cook it in.

The people meet the situation bravely. This year we have so many opportunities to do for the poor, whom Jesus said we have with us always, and it all becomes a kind act done to Jesus. Jesus once had no pillow and no place to put one, but now he is rich and this woman may become just as rich if she learns of him. Pray for China to be made rich in Jesus. This year ought to bring both China and America closer to each other and closer to Jesus.

Liao Chou, Shansi.

INDIA NOTES FOR JUNE

Mrs. Hattie Z. Alley
Missionary to India

The new bungalow at Palghar is ready for occupancy and Brother and Sister Garner have moved into it.

The first of the month those who had gone to Mahabeshwar for language study came down. Brother and Sister Garner stopped in Poona for several weeks for further study, and Sister Ebbert went from Dahanu to Poona for the same reason.

Brother and Sister Holsopple have not been so well, and the doctor advised that they prolong their stay at Landour for several months. They will care for our missionary children the remainder of the year, and Sister Sadie Miller will come to Umalla for evangelistic work.

During the absence of Bro. Holsopple, Bro. Hoffert will continue to care for the Vali station. Bro. Summer was temporarily transferred there.

The Vali Boys' Boarding School has had an increase of twenty-five, which now brings the number in school up to 140.

At Ahwa nearly 100 people are working on a tank, which we hope will be filled with water, to help out next hot season.

June 20 a temperance meeting was held at Surat. Bro. Hoffert was there and also talked at the high school. A collection of 1,500 rupees was taken up for temper-

ance work. Much interest was shown in the cause of temperance.

As yet the monsoon has not been sufficient. In some places there has been enough to make vegetation grow, and in others there has been no rainfall at all. As you read this will you pray that the rains may come in abundance before it is too late to mature the crops?

When the Anklesvar Girls' Boarding School opened, June 20, quite a number of new girls came.

All the new buildings at Anklesvar are under roof. Five new boys, who are orphans, have recently arrived from Ahamednagar to attend the Vada Boys' School, and more are expected to come soon. Lately Sunday-school work has been opened for the Mahars, Katordies and Agries. These castes seem friendly and responsive, and there is a strong challenge for these opportunities to be taken hold of.

Quite a number of our missionaries who were at Landour for the season are back at their respective stations.

Sister Sara Repogle has taken over charge of the Girls' Boarding School at Jalalpor, and Sister Ida Shumaker goes to Bulsar to assume her new duties.

Brother and Sister A. G. Butterbaugh gave Wilma June a hearty welcome into their home June 8. Beryl Vila and Ione are very proud of their little sister.

June 27-29 the committee meeting was held at Vyara. All the business was disposed of pleasantly. On the evening of the 29th a devotional meeting was held, and I am sure it was an inspiration to all who were there.

The windmill, which has recently been put up at Dahanu, is quite an improvement. Dahanu, Thana Dist.

"It would be possible to enter Africa from Cape Town and wander indefinitely north, east, and west, and never be within two hundred miles of any mission station."

Student Volunteers at Daleville College Summer Training Conference

E. L. Ikenberry

STUDENTS from far and near gathered at Daleville June 20 to July 1 for instruction and inspiration before going out among the churches of the adjacent Districts for "Mountain Mission" and Daily Vacation Bible School work. Former students from all of our colleges but Mt. Morris and La Verne were present.

Special messages from leaders of our own Fraternity, besides our regular course of study, were much appreciated. We had with us Rev. Geo. W. Flory, Eld. H. K. Ober, Eld. I. S. Long and Home Mission Secretary M. R. Zigler. Besides these were Dr. Van Ormer, of Juniata College, and Dr. J. Dean Crane, a typical mountain missionary from North Carolina.

Acting under the inspiration of Miss Elsie Shickel, one of our able instructors and also one of the outgoing missionaries, the Volunteers in attendance at the training conference organized for service. We found to our delight that we numbered over thirty, and that each college represented had at least one Volunteer present. We had several helpful meetings and the association of Volunteers from so many of our bands gave mutual inspiration to all.

The Volunteers conducted one chapel exercise, giving quite an extended program, consisting of mixed quartettes, ladies' quartettes, readings and a definite appeal for full surrender to God's will, as it is found in the Volunteer pledge. Many stu-

dents were strongly impressed by this appeal, coming as it did from some of the leading students of the training conference. We hope to see many enrolled in the Daleville Band next year as a result of the work of the Volunteers throughout the conference.

But the Volunteers did not stop at the edge of the campus. We were delighted to discover that many in our midst had taken part in the "Pill Bottle" pageant at their own schools, so we decided to put it on as a final closing climax. This pageant is very dramatic and impressive. It meant a hard week of practice, besides the regular course of study which gave every student a full day's work. But the Volunteers did not waver, and by sheer determination put it across without a break, to a crowded house. Many leading church people said that it was the most touching appeal for medical missions ever given at Daleville. An offering was lifted and sent to the General Board for the medical work of India. The native costumes, loaned to us by Mrs. I. S. Long, were much appreciated.

The last consecration meeting of our Associated Volunteers will never be forgotten. Our work and association together were so valuable that we take this means of passing the idea along to other summer training conferences.

The Daleville Summer Training Conference Volunteers, E. C. Woodie, President, E. L. Ikenberry, Secretary.

The Land Where the Kingdom Advances Over the Graves of the Missionaries

Floyd M. Irvin

ARETURNED missionary, in a conversation with a volunteer for Africa, recently said: "I am a missionary, but I shudder to think of our young people going into that land that has become the grave of so many mission-

aries." A little later came the shocking news: "Brother J. H. B. Williams has died in Africa." His death is a sad and appalling loss to the church. In the act of finding a location for our mission in Africa he fell almost before he had set

foot on the continent. Does that mean that we should hesitate to follow into Africa? No! It is a reminder of the danger to which one is always exposed in non-Christian lands. It may be a call to the greatest possible caution, but not to cowardly indifference. We must follow on in the path of duty at any cost.

Necessarily there must be a great loss of life among those who go into the forefront of the battle in the fight against ignorance and evil. The denser the darkness of ignorance and sin in a land, the more freedom is afforded the agents of death. Those who fall in the darkness form a bridge over which the survivors may carry in the light. Should not our attitude toward Africa be that which Ludwig Krapf expressed in his letter to the secretary of his missionary society after the death of his companion in Africa? He said:

"Tell the committee that on the East Coast of Africa there is a lonely grave in which rests the body of a member of your society. This is a sign to you that you have begun the war for this part of the world, and as the victory of the church is won over the graves of many other members you may be assured that the hour is near in which you will be called upon for greater sacrifices for Africa."

Commercial and governmental forces are determined to conquer Africa in spite of the great cost. Railroads are being built, though some have cost a life for every tie. Colonies are being held, though it has cost the lives of whole armies. In spite of the toll of life that Africa takes from those who enter it, the European governments are so jealous of their territory there that they fought the great war partly to hold and extend their possessions in Africa. They are willing to pay the tremendous cost because they can see the time swiftly approaching when the cost will decrease and the rewards will increase. Ought the church of Jesus Christ do less than they? Can we not see the reward that shall come after a few pioneers have, like grains of wheat, fallen into the earth of Africa and died that they might bring forth much fruit?

"There are moments in missions, as in

war," said Francois Coillard, "when not only the interests but also the capital of human life must be sunk in the venture. We must remember that it was not by interceding in glory that Christ Jesus saved the world. He gave himself; and our prayers for the salvation of the world are but bitter irony so long as we only give our superfluity and hold back from the sacrifice of ourselves."

It is a fundamental law of Christianity that gain comes as a result of sacrifice. In 1876 the Church Missionary Society sent out a party of eight young men to Uganda in response to King Mtesa's request for missionaries. Four of them died or were murdered on their way into Uganda from the east coast before they ever saw Mtesa. Alexander Mackay, alone, out of the group lived to spend his life in service in Uganda. When his efforts seemed to begin to show results he suffered the awful discouragements of seeing several of his first converts burned at the stake and of having the very people among whom he was working murder Bishop Hannington as he was on his way to help Mackay in his work among them. "It was a costly mission," you say. Yes; but the results are the marvel of modern missions.

Stanley described Uganda as it was before the missionaries, as follows: "Thievish knaves. Violence is rife. Human life cheap. Frequent tortures."

Twenty years later 100,000 Christians, manifesting the power of God in their changed lives and happy homes, supported 200 native evangelists and teachers. Today over 300,000 native Christians, supporting 3,000 native preachers, have transformed Africa into a Christian country.

Africa demands of the church that would lead its children to Christ an awful price of entrance, but at the same time its children offer a marvelous reward. Our Leader, Jesus Christ, is looking for those who will brave the danger for the reward of transformed lives.

"The church must have a new age of heroism," said Alexander Vinet, "and if she does not as at other epochs find all the elements of it ready-made in the ardent and frantic hate of kings and nations; if

(Continued on Page 245)

The Challenge of the Moslem World

MINEVA NEHER

Traveling Secretary for the United Student Volunteers

THE greatest missionary problem, next to that of the evangelization of China, with its four hundred million, is that of the Moslem World."—Samuel Zwemer.

Until recent years the Moslem World has been neglected in missionary councils and in missionary enterprises, but today the problem of the Moslem World holds the foremost place. Present-day events have compelled the Christian church to face the problems with the realization that Islam is a world power. Careful surveys and investigations have revealed the true proportion and strength of Islam. Islam today is 200,000,000 strong. It has gained a foothold in every continent. The survey has revealed strong groups of Moslems in unexpected quarters. Asia, strictly speaking, is the Mohammedan continent. Practically all of western and central Asia is Mohammedan. Europe has 2,500,000 Moslems. South America has 217,000. In Brazil seven Arabic journals are published. Mexico has three Mohammedan newspapers. The island of Trinidad, which has 10,000 Moslems, has no fewer than 1,500 Moslem marriages celebrated each year. Under our own beloved flag in the Philippines there are 344,000, with only one small Episcopalian mission which is making any effort to meet them. In North America itself are found 8,000 of Mohammed's followers. In almost all of the big industrial centers of the United States, particularly in Detroit, Chicago, Milwaukee, and in Racine, Kenosha and other cities of Wisconsin, Moslems are found. In none of these places is there any real effort being made to reach them and win them from the crescent to the cross. "In Africa," says Dr. Zwemer, in his book, "Mohammed or Christ," "the destiny of a continent is at stake; the grave peril of Moslem aggression and the supreme urgency for missionary occupation cannot be overstated." In Madagascar Islam is spreading. In Abyssinia thousands of nominal Christians are being won over to Islam. In Japan

it is attempting propoganda along modern lines through the press. We must face the fact that Islam is a world power and an active one. This fact alone presents a tremendous challenge to the followers of the Lord Jesus.

The fact that Mohammedanism has been able to grip the hearts and lives of millions of people for thirteen centuries is evidence that within that religion are elements of strength, of vitality, of truth. "The vitality of their theism has laid hold of the human mind and heart and will in such a fashion that beside their stern belief in the supernatural, popular western dilution of faith and creed seems lukewarm and timid." But in spite of all this, Islam has failed. It has failed to meet the needs of childhood. It has failed to develop strong moral natures. It has failed to elevate the home. It has corrupted home life with its polygamy, divorce, slavery, concubinage and degraded womanhood. It has dwarfed and degraded the intellect. It has failed to meet man's spiritual need. Schlegel's verdict on Islam is: "A prophet without miracles, a religion without mysteries, and a morality without love, which has always encouraged a thirst for blood, and which began and ended in the most unbounded sensuality." Dr. Zwemer says: "The failure of Islam is the failure to give Christ his rightful place in history and theology, in the heart and in the home, in the social program, in the idea of the state, but most of all as our personal Savior from sin and as the only, the final, Ideal of character and its Re-creator."

The challenge comes to stay the advance of the Mohammedan. Wherever he goes he either "finds a desert or makes one." Ignorance is Islam's strongest ally, and in Africa it is making rapid advance. The pagan is quick to recognize the superiority of the new religion to his own and readily embraces it, and thereby becomes harder to win to Christianity than if he were a pagan. Dr. C. R. Watson states that ten times as many pagans are

embracing Islam as are being won to the Christian faith. Africa will not remain pagan. The issue there is between Christianity and Mohammedanism, and in all probability will be decided within the next two or three decades. From point of urgency Africa presents a greater challenge than any other country.

The whole of the Moslem World presents a peculiar challenge to this generation of students. The changing events of the last few years have had a telling effect upon Moslems everywhere. The fall of Islam as a political power has been a severe blow to Mohammedanism. There was a time when European colonial governments, afraid of Pan-Islamism, favored Islam or compromised Christianity in their attempts to meet this crisis. This condition is still true in some parts of Africa, but in general this attitude is changing, and missions are being favored. Countries once closed to missions because of Moslem rule are now open to missionary endeavor.

The attitude of the Moslem himself makes him more accessible to Christian teaching. Western influence and education are having an effect upon the Moslem. All educated Moslems are abandoning the traditions, and some are taking a final stand on the Koran, even resorting to almost ridiculous feats of exegesis to maintain a higher standard for their religion. The character of Mohammed is a real stumbling block to all earnest, thinking Moslems. There are today hundreds of thousands of Moslems whose social and moral ideals are higher than those of the prophet himself. Here is a splendid opportunity for us to show them the living Christ, the Ideal of character and the Power which creates character.

Many of the educated Moslems have abandoned their faith in the old Islam and are fast drifting toward agnosticism and infidelity. The fact that we know that millions are "stumbling over the precipice from the twilight of Islam into midnight and death" places a solemn responsibility upon us of this generation to lead them to the light.

"If thou forbear to deliver them that are drawn into death, and those that are

ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works?"

This responsibility is double, in that the attitude of the Moslem has in many, many places changed from bitter antagonism to an eager searching for light and truth. "The increase of Bible sales in Arabia, amounting to over 7,000 in one year; the freedom for public preaching in Persia, in bazaars, and even in mosques; the overcrowding of Christian hospitals in Turkey, the many public baptisms in Egypt and in India—are they not tangible proofs of a new day of opportunity and promise? During the last few years the Gospel is being preached in places which in times past were considered dangerous and inaccessible." One missionary writes: "In days gone by we sought to gain a hearing and were refused. Now it is as if the Moslem himself were seizing the missionary by the coat, saying, 'What was it you used to want to tell us?'"

Dr. James L. Barton, an authority on the near East, says: "The opportunity of the ages confronts the churches of America and Europe. The Mohammedans of Turkey, Persia, Syria, Arabia, Egypt, all north Africa, India, and in fact wherever found, have lost much of their power and moral resistance, while their hearts have been made sad and tender by the sense of a disappointed hope and faith in a religion that has failed them. The door of approach to the Mohammedans is beginning to open.

The challenge of the Moslem world is for consecrated men and women to give themselves to the special work of bringing the one adequate Gospel, the one answer to all human needs to these people who, themselves, have become conscious of the failure of their own religion, of its political collapse and its intellectual disintegration, and of its spiritual defects. The missionary spirit of the Mohammedan, his wonderful devotion, his longing for union with God, will find its fulfillment only in the reception of the only Savior and Redeemer of men—our Christ.

Hid with Christ in God

Anna (Beahm) Mow

IN the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.
"This world of ours has length and
breadth,

A superficial and horizontal world.
When I am with God
I look deep down and high up,
And all is changed.

"When I enter into God,
All life has a meaning.
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.
So it is when I step through the gate of
prayer
From time into eternity.
When I am in the consciousness of God,
My fellow-men are not far off and for-
gotten,

But close and strangely dear.
Those whom I love
Have a mystic value.
They shine, as if a light were glowing
within them.

Even those who frown on me
And love me not
Seem part of the great scheme of good.
(Or else they seem like stray bumblebees
Buzzing at a window,
Headed the wrong way, yet seeking the
light.)

"So it is when my soul steps through the
postern gate
Into the presence of God.
Big things become small, and small things
become great.

The near becomes far, and the future is
near.
The lowly and despised is shot through
with glory,
And most of human power and greatness
Seems as full of infernal iniquities
As a carcass is full of maggots.
God is the substance of all revolutions;
When I am in him, I am in the kingdom
of God
And in the fatherland of my soul."

No other place is **home** to the soul of
man. "In every heart there is a God-
shaped blank," and with St. Augustine we
know, "Thou hast made us for thyself
and our hearts are restless until they rest

in thee." Multitudes have sought peace
and satisfaction in all the things this world
has had to offer, and have found it not—

"Like stray bumblebees
Buzzing at a window,
Headed the wrong way, yet seeking the
light."

Multitudes of others have sought it in
God. So determined were they to possess
a consciousness of God that they re-
nounced all things dear to them—all the
pleasures, comforts, and joys of this world
(even the rightful ones)—in order to pos-
sess their souls of God. But even in the
meditative silences of the solitary forests
and the secluded monasteries they found
not the fulness of what they sought. We
often criticise their hermit lives, but would
that more of the modern Christians had
half their unquenchable longing for fel-
lowship with God.

The secret of the fulness of fellowship
with God we find in the life of the Man of
Galilee. One unquestioned original con-
tribution which Jesus made to a restless,
seeking world was his consciousness of
the presence of God. "He that sent me is
with me; he hath not left me alone" (John
8: 29). "The Son can do nothing of him-
self, but what he seeth the Father doing;
for what things so ever he doeth, these
the Son also doeth in like manner" (John
5: 19). "I and the Father are one" (John
15: 30). CHRIST IN GOD.

WITH CHRIST IN GOD—"As the living
Father sent me and I live because of the
Father; so he that eateth me, he also shall
live because of me" (John 6: 57). "Abide
in me and I in you" (John 15: 4). "If a
man love me, he will keep my word, and
my Father will love him, and we will come
unto him, and make our abode with him"
(John 14: 23). "In him dwelleth all the
fulness of the Godhead bodily, and in him
are ye made full" (Col. 2: 9, 10). The
measure of this wonderful assurance and
consciousness of the presence of God, the
kind Jesus had, is not according to our

seclusion from the world, but according to our divinely directed service to the world.

"No mystic voices from the heavens above
Now satisfy the souls which Christ confess,
Their heavenly vision is in works of love.
A new age summons to new saintliness
Before the uncloistered shrine of human
needs,

And all unconscious of the worth or price,
They lay their fragrant gifts of gracious
deeds
Upon the altar of self-sacrifice."

Jesus said to Peter, "Lovest thou me?" then, "Feed my sheep." And his promise, "Lo, I am with you always, even unto the end of the world," is to those who go into all the world for him. Thus may we be WITH CHRIST IN GOD.

In these days all the world lives very close together. We are forced to think about things beyond our own immediate circle of experience. Every person is challenged by world problems. Even in the small villages away from the railroad, international problems are discussed. Without God men are helpless in the face of these problems. Some seeing no solution, ignore any whys and wherefores and live selfishly on in their own little circle. Others without God, seek for a solution, but failing to find one they turn in despair from the dismal outlook and live on in pessimism. They do not know the hope and courage that helped Jesus to say in the darkest hour of his life, "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer, I have overcome the world."

"Yet in the maddening maze of things,
Though toss'd by storm and flood,
To one fixed trust my spirit clings,
I know that God is good."

When we are with Christ in God, not only the world is changed, but "all life has a meaning"—a new meaning. Perhaps never before has there been a greater effort to develop the psychical powers of man. Psychology has been made a religion even to the extent of national movements. The courage and hope for success in life have been sought through "New

Thought." Personality has been almost deified. But with all these efforts, the God-blank in the heart is still unfilled. We must have God. As Christians we have all the opportunities of the confidence and hope of New Thought, all the efficiency of applied psychology, all the radiant power of strong personality **plus** GOD. "In him dwelleth all the fulness of the Godhead bodily, and in him ye are made full." It is not only a subjective experience that we want, but an objective reality. It is not only the **consciousness** of God that we want, but the consciousness of **God**. Then, when the hard things of life come to us—the sorrows and reverses—we have the assurance that "all things work together for good to them that love the Lord," an assurance which nothing short of a fellowship with Christ in God can give.

Then, too, there has never been a greater emphasis on social service than there is today. Helping the fellow that's down, making all the world a brotherhood, are beautiful ideals—and much has been done toward these ideals. But there has been much failure, too. Why? The cup of cold water does do good, but it is the cup of cold water given **in his name** that really counts. When Jesus gave himself in daily social service, the people glorified **God** and recognized a Prophet from God. When Peter and John healed the lame man at the beautiful gate, the man leaped up, and began to walk, and he entered with them into the temple, walking and leaping and praising God. "Let your light so shine before men, that they may see your good works and glorify your father which is in heaven." When men see our lives and learn to love Jesus, then—and only then—are we with Christ in God. And when men see our service and glorify God—then—and only then—are we **HID** with Christ in God.

Once again in the words of one of the greatest prophets of modern social service, Walter Rauschenbusch:

"In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God."

MY FIRST EXPERIENCE WITH THE CHINESE

(Continued from Page 234)

for a bit of money! We have poor at home, but they are rich compared with the poor of China. It is not these people in their ignorance, squalor and dirt that appeal to us, but it is the possibilities which we see—the transformation which takes place when these same undressed, dirty children are put in school a few years. Perhaps even more wonderful is the change of expression and outlook on life that come when some of the women are persuaded to attend a station class, and by means of the phonetic script are taught to read the Gospels and how to care for themselves and their home. It is the constant drop, drop, drop, that wears away the stone—so by your and our united efforts, little by little the ignorance and superstition of China will be worn away, letting in the light of God's love and intelligence.

Chang Chuang.



THE LAND WHERE THE KINGDOM ADVANCES OVER THE GRAVES OF THE MISSIONARIES

(Continued from Page 240)

that arena be lacking to her, she must find another; she, whom the Spirit of God has sometimes taught to find peace in war, must at the present time learn to find war in the midst of peace." Some of us have been called slackers during the war because we refused to brave a danger that promised no good result. In African missions we have an opportunity to prove our bravery in facing danger for a good cause.

While the loss may far outweigh the gain for a few years, let us go—

"Knowing this, that never yet
Share of Truth was vainly set

In the world's wide fallow;
After hands shall sow the seed,
After hands from hill to mead

Reap the harvest yellow.
Thus, with somewhat of the Seer,
Must the mortal pioneer,

From the future borrow,
Clothe the waste with dreams of grain,
And, on midnight's sky of rain,

Paint the golden morrow."

—John Greenleaf Whittier.

FINANCIAL REPORT

(Continued from Page 256)

Ohio—\$2.56	
So. Dist., Cong.: Jesse L. Albert (Ft. McKinley),	2 56
Pennsylvania—\$18.48	
Mid. Dist., Cong.: Missionary Societies of Clover Creek and Woodbury,	13 48
So. Dist., Indv.: Weaver and Leas,	5 00
Virginia—\$30.07	
First Dist., S. S.: Primary Dept., Roanoke,	25 07
Sec. Dist., D. C. Cline, Treas.,	5 00
Total for the month,	\$ 87 86
Total previously reported,	5,972 50
	<hr/>
Correction No. 8,	6,060 36
	25 00
Total for the year,	\$ 6,035 36

ARMENIAN RELIEF

Indiana—\$111.35	
Mid. Dist., S. S.: Bachelor Run,	111 35
Pennsylvania—\$48.90	
So. Dist., S. S.: Huntsdale, Upper Cumberland Cong.,	18 90
W. Dist., Aid Society: Maple Spring Sisters, Quemahoning Cong.,	30 00
Total for the month,	\$ 160 25
Total previously reported,	0 00
	<hr/>
Total for the year,	\$ 160 25

NEAR EAST RELIEF

Pennsylvania—\$50.00	
E. Dist., S. S.: Midway, \$30; Gleaners' Class, Akron, \$15; Anchor Class, Spring Creek, \$5,	50 00
Total for the month,	\$ 50 00
Total previously reported,	0 00
	<hr/>
Total for the year,	\$ 50 00

AFRICA MISSION

Pennsylvania—\$4.00	
S. E. Dist., Indv.: S. L. Marshall, \$2; D. G. Hendricks, \$2,	4 00
Total for the month,	\$ 4 00
Total previously reported,	74 00
	<hr/>
Total for the year,	\$ 78 00

ITALIAN MISSION

Illinois—\$1.00	
No. Dist., Cong.: Mt. Morris,	1 00
Total for the month,	\$ 1 00
Total previously reported,	90
	<hr/>
Total for the year,	\$ 1 90

Ohio—\$2.56

So. Dist., Cong.: Jesse L. Albert (Ft. Mc-



"For many years the interior of 'Darkest Africa' remained a mystery to the world. God, through missionaries, explorers and governments, has opened rail and steamship lines covering almost the whole length of the continent. Africa's hope lies in the hearts of missionaries of the cross."



November, the Home Mission Month

M. R. Zigler

THE month of November has been set apart by the General Mission Board and the Forward Movement as a time to emphasize home missions. It is well that such be done. November is the month of Thanksgiving. It not only carries with it a meaning of giving thanks, but also the real thing—GIVING. Surely, it would be impossible, as a Christian, to thank God for his benefits and then not, in turn, sense a brother's need in such a way as to respond in a practical manner to meet that urgency.

There are two general needs. Both always are present. Each is challenging to the Christian heart. One has to do with the souls of men in need. The other pertains to physical needs. Christ recognized both. He directed us in his Word to care for the poor and also to seek the lost in sin. The chief aim of home missions is **seeking the lost here in America**. The meeting of physical requirements is a component part of the home mission program. Our attention during November should center around the necessity of saving America for Christ. Facing the gigantic task of reaching the sixty millions of people in the United States who are out of touch with the Christian church, one can in a moment see the reason for the alarm concerning the future of America, which is prevalent among the churches in America. A recognition of this fact does not indicate a pessimistic fear, but only a healthful symptom. Some folks would rather remain ignorant of the facts, and thus escape responsibility. Christ sought those in need. We are his disciples; therefore we ought to follow. Let us face the task in America with confidence and with our heads held high, following the great

Captain on to certain, glorious victory.

Three lines of home mission work should be emphasized. There is the field of general home missions, which is under the direction of the General Mission Board. This has to do with the aid of Districts that are not strong in numbers but have tremendous responsibilities and the entering of unoccupied fields. The other, the work of the District, is under the direction of a District Mission Board. This Board is appointed by the District Conference and it has the responsibility of the extension work in the District.

The other field is that of the local congregation. Every congregation has an opportunity to extend its influence in its own territory. Definite study ought to be made to see if the field is covered and that all persons in the given area are in position to hear of the Christ.

These three make up the entire home mission program of the church. Each is incomplete without the other. All are necessary for a complete program. A live church studies its own territory; it gladly gives to see the work of the District prosper; and it is not satisfied until something is done for those that are not in the reach of the local congregation or District. So, during the month of November, completely to emphasize home missions, each line of work should have its own consideration.

How can this emphasis be made? There are many ways. Short talks can be given at the opening or closing of Sunday-school. The young people's program can be adjusted so that some good speaker may present the claims of the home field as a life investment. Special sermons can be preached either on a Sunday or on Thanks-

giving Day, setting forth the responsibility of the church in America. Perhaps adjoining congregations can exchange ministers on these special days to bring the message. Interest should not be aroused without giving an adequate opportunity for expression. Opportunity ought to be af-

forded for young people to dedicate their lives to home service, and to all a chance to contribute of their possessions, that the work of the church may go forward in an unprecedented way. Out of these efforts many shall find the Way, the Truth and the Life.

The Beginning of Home Missions in China

REBECCA C. WAMPLER
Missionary to China

A FEW weeks ago Dr. C. Y. Ch'eng, of Shanghai, Chinese secretary of the China Continuation Committee, spent Saturday and Sunday with us at Ping Ting. He held four meetings for us, which were well attended by the Chinese. He gave some splendid, spiritual talks.

Saturday evening he told us missionaries, in an informal way, something about the Home Missionary Society of the Chinese church, which has just sent out its first missionaries to Yunnan Province. Yunnan Province is situated in the extreme southwest of China, and very little mission work has been done there.

For a long time some of the consecrated Chinese Christians had felt that the Chinese church itself ought to do organized mission work, supported and manned by itself, and they had been praying about it, that the Lord would open the way. At Kuling, one of the summer resorts of China, four devoted Chinese women felt called upon to unite in prayer for the opening of such work. From this the movement spread, and soon it had gone over most of China, rousing Chinese Christians of all denominations to the obligation they owed their own people who knew not Christ.

As the interested ones met and talked and prayed together, the idea became crystallized that they should open mission work in Yunnan Province. Various committees were appointed—finance, intercession, publicity, and so forth—and a party of six, three men and three women, were asked to go to Yunnan and for one year investigate the conditions there.

This party went, and the men made investigating trips over the province while

the women organized a couple of schools. When the year's work was finished they returned and gave their report, and so favorably was it received that calls were made for volunteers to offer themselves for mission work in Yunnan.

In the meantime, funds had been coming in from all over China, many in small amounts, but some in larger amounts, and the way seemed open to finance the undertaking. If I remember correctly, Dr. Ch'eng said the total amount received last year was \$25,000, Mexican. Some foreigners have contributed, but by far the larger portion has come and is coming from the Chinese Christians themselves.

Three stations are being opened in Yunnan, and nine persons are being sent to occupy them, several married couples among the number. They will take up the regular lines of mission work—evangelistic, educational and medical.

It will be interesting to watch the growth and progress of this work, and the effect it has on the Chinese church as a whole. We thank God for this effort of the Chinese Christians, and pray that he will bless it abundantly to the salvation of many.

Ping Ting Chou, Shansi.



"Give to the needy shelter and bread, Giving is living," the angel said.
"And must I be giving again and again?"
My selfish, peevish question rang.
"No," said the angel, piercing me through,
"Just give till the Master stops giving to you."
—Santa Cruz Sentinel.



THE JUNIOR MISSIONARY

A Trip to the City

NETTIE M. SINGER

Missionary to China

IT was rumored that Miss Sung (the writer) was going in to the mission station next day, and conversations as follows were heard during the day:

Mr. Li—Miss Sung, will you please take two bundles of wadded clothing to some Yu She boys who are in the mission school? The parents have no way to get them to the boys.

Miss Sung—Yes, I can take them if they are ready.

Mr. Li—They are all ready.

Mrs. Chu—Miss Sung, do you have many things for your donkey to carry going to Liao?

Miss Sung—No, not going in; why?

Mrs. Chu—I want to send some cabbage for my friends, Mrs. Liu and Yin. They like this cabbage so well and can't purchase it there.

Miss Sung—If it isn't too much I can take it.

Mrs. Chu—I want to send ten heads.

Miss Sung—All right.

Mrs. Chu—Thank you, and could you bring me two pounds of salt? The cheap salt here is bitter and the good is too expensive. It is much cheaper in Liao.

Mrs. Chang—Miss Sung, will you please waste your heart for me enough to see if you can get some soap from the hospital there? I can't buy it here.

Miss Sung—Yes, I can. How many bars do you want?

Mrs. Chang—Ten, if they can spare that many. Thank you very much.

Mrs. Li (who left her home and came here to help several months)—Miss Sung, could you go to my home and see how they all are and bring me a little millet? It is so expensive to purchase and we still have some at home.

Miss Sung—All right.

Mrs. Li—Thank you very much.

Mrs. Wang—Miss Sung, could you take one more bundle? My son, in the mission school at Liao, has no wadded trousers yet, and I sat up all night to get these done so you could take them to him.

Miss Sung—Yes, yes, I can take them to your son.

Mrs. Wang—Thank you so much to waste your heart like that for me.

Mrs. Chang (later)—Could you take two heads of cabbage to a friend of mine at Liao?

Miss Sung—I can't take a great deal, but if it is only a little I can.

Mrs. Chang—It's only two heads.

Miss Sung—All right.

Mrs. Chang—Thanks very much.

Mrs. Chu—Will you please take these letters and remember me to the women at Liao? Tell them we are all well and want to see them.

Mrs. Chang—Will you please take this letter to Mrs. Yin?

Finally, off with all this baggage. It's good I did not have much of my own when this flood of requests came. But one has joy in seeing the people of one place be interested in another. It has developed in them since Christianity came to them. My horse and donkey, unfortunately, were afraid to cross ice, and there were no bridges, so we had to hunt a road over the mountains to avoid rivers, wasting not a little time, but things go slowly here.

On arrival in the city, in the midst of many duties that had called me to the city for a day, I made time to deliver these messages to the respective friends. The many exclamations and much chatting

among the women on hearing from their friends showed they, too, were deeply interested in those away. As hard as it is for the women to travel, some of them want to go to this out-station and meet the new people who are learning the doctrine and for whom they have been praying. Letters in turn were sent back and greetings given, and we were off to greet those

who had been left at Yu She. Such Christian fellowship and mutual interest does the heart of the missionary good, and I returned with a full heart, praising God that he was giving me a little part in helping these people. The joys are rich, and the problems grave, but God is our Strength and Help always.

Yu She Hsien, Shansi.

The Story of an Indian Princess

Adapted from "India's Tales of the Great Ones"

ALL nations have had their heroes and heroines. Here is a story of one of India's heroines.

Naila was a beautiful princess, everybody loved her, and her father always gave her everything she wished for. One day, as she was walking along one of the palace corridors, she met her grandmother, who was weeping bitterly.

"What is the matter?" asked Naila, "that you weep and look so distressed?"

"I have indeed cause for sorrow," answered her grandmother, "for all our people are sorely tried. Your father has put such heavy taxes upon them that there is great suffering in our land."

"But surely," said Naila, "my father, the king, is a just king, and he would not tax the people unfairly!"

"It is because of you that he is having to tax the people," said her grandmother.

"How so?" asked Naila.

"It is like this," replied her grandmother. "A powerful prince has come down from the north of India and is conquering part of our country. He is a warrior Turk, and he has set up his throne in Delhi; but the people distrust him, and he is having great difficulty. He really wishes to win them over and thinks that if your father would let you marry his brother then the people would be more satisfied. Your father will not let you go; so the warrior Turk is angry and has demanded a large sum of money instead. That is why your father is having to tax his people."

This made Naila think, and she wondered what she should do. "It is very hard

that the people should be taxed so severely," she said to herself, but she knew there was only one thing that could prevent it, and that was, to marry the warrior Turk's brother. She also knew this would be a great sacrifice, but she made up her mind to urge her father to let her go.

Quickly she ran after her grandmother and said, "Tell my father, the king, I am willing to marry the warrior Turk's brother, so that the people need not be taxed."

So she was married and the people loved her more than ever. After a time her son came to be ruler, and for her sake his rule was just and kind, so that hate turned to love, and there was peace and good will in the land for thirty-seven years.



A story is told of a little boy weeping bitterly in the street. A good woman, moved with compassion, opened the door and called to him. He was in a pitiable condition, having fallen and dirtied himself. She took the little fellow indoors, and washed him, and cleaned and ironed his pinafore, and quickly sent him on his way rejoicing. Not long afterwards there was a knock at the door, and there was the little boy holding another toddler. As he looked into the face of his benefactress, he exclaimed: "Here's another boy with a dirty pinny!" The moral is obvious: "When Jesus has found you, tell others the story."—J. H. Nichols.



Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.—Jacob Chamberlain.



FINANCIAL REPORT

Corrections: 7. Under World Wide Missions in this report included in "Loose in hat" Conference Offering is \$5.00 contribution of C. L. Rowland, Mid. Md.

During the month of June, the Board sent out 2,532 tracts.

The following contributions to the Board's funds were received during June:

WORLD-WIDE

California—\$288.29

No. Dist., Cong.: Jas. T. Thomas & wife (McFarland),\$ 11 00
So. Dist., Cong.: Covina, \$201.29; J. M. Shively & wife (Long Beach) \$10; Eld. G. F. Chamberlen (M. N.) (Covina) \$1; Indv.: I. G. Cripe, \$50; Annetta Yarger, \$15, 277 29

Canada—\$45.00

Cong.: Redcliff, \$15; Indv.: Walter S. Ullery & wife, \$30,

Colorado—\$0.50

S. E. Dist., Indv.: Andrew G. Miller (M. N.),

Florida—\$10.00

Indv.: A. Buck & Wife,

Idaho—\$16.00

Cong.: Beulah Woods (Nampa) \$5; Indv.: J. B. Lehman, \$10; Emma Newland, \$1,

Illinois—\$109.33

No. Dist., Cong.: Eld. J. W. Lear (M. N.) (Chicago) \$1; C. C. Price (Polo) \$5; M. W. Emmert (Mt. Morris), \$5; Eld. E. B. Hoff, (M. N.) (Chicago) 50c,
So. Dist., Cong.: Liberty, \$11.91; Panther Creek, \$40.92; Virden, \$20; Mrs. R. A. Forney (Hudson) \$2; F. M. Snavely, (Hudson) \$2; "A Friend" (Virden) \$20; Indv.: J. M. Angle, \$1,

Indiana—\$382.84

Mid. Dist., Cong.: Manchester, \$8; Pleasant Dale, \$10; Spring Creek, \$2; Courter (Mexico) \$7.60; Mrs. J. B. Bailey, (Huntington City) \$5; Indv.: W. W. Peters (M. N.) 50c,

No. Dist., Cong.: Turkey Creek, \$86; Nappanee, \$86.51; No. Winona Lake, \$29.58; Eld. Chas. C. Cripe (M. N.) (Bremen) 50c; Mrs. G. W. Shively (No. Winona Lake), \$2; Marie Shively (No. Winona Lake), \$35; Indv.: H. E. Pletcher and Wife, \$10; Permelia Greenwood, \$9; Mrs. Geo. H. Craig (Plymouth) \$10,
So. Dist., Cong.: Fairview,

Iowa—\$88.66

Mid. Dist., Cong.: Garrison,
No. Dist., Cong.: Hannah C. Messer (Grundy Co.),
So. Dist., Cong.: Mt. Etna, \$28.22; Indv.: Chas. Knee, \$5.25,

Kansas—\$178.35

No. E. Dist., Cong.: Ottawa, \$129.85; Mary Hickerson (McLouth) \$5,
S. W. Dist., Indv.: Mrs. G. S. Werrick, \$4; J. D. Yoder, \$10; Amos O. Brubaker and Family, \$4.50,
N. W. Dist., Cong.: J. F. Blickenstaff (Quinter),

Maryland—\$738.90

E. Dist., Cong.: Fulton Ave., Baltimore, \$62; Henry P. Fahrney (Frederick City) \$20; Indv.: No. 53898, \$38.46; No. 53837, \$10; Mrs. Mamie Helderbride, \$2; "Sister in Christ," \$10,
Mid. Dist., Cong.: Brownsville, \$10; Beaver Creek, \$170.12; Welsh Run, \$83.77; Manor, \$231.54; Hagerstown, \$5; Indv.: E. C. Mull-

endore, \$50; Mrs. Jennie Mullendore, \$1; Clifford Mullendore, \$1, 552 43
W. Dist., Cong.: Bear Creek, \$10; Indv.: Mrs. J. L. Vought, \$2; Perry Bowser, \$2.25; Daniel Baker, \$29.76,

Michigan—\$22.57

Cong.: Thornapple, \$10.57; Woodland, \$10; Indv.: Mrs. M. M. Nevinger (M. N.) 50c; H. A. Weller (M. N.) 50c; John M. Smith (M. N.), \$1,

Missouri—\$73.85

Mid. Dist., Cong.: A. C. Brubaker, (Kansas City), \$50; Spring Branch, \$10.85,
No. Dist., Indv.: Emma L. Schildknecht, \$6; Mrs. J. W. Stouffer, \$5,
S. W. Dist., Cong.: No. 53935 (Carthage), 2 00

Minnesota—\$31.00

Cong.: Worthington,

Montana—\$2.00

W. Dist., Cong.: Mary E. Harp (Kalispell),

Nebraska—\$77.00

C. W. S.: Kearney, \$2; Indv.: Jas. A. Flory, \$75,

North Dakota—\$3.00

Indv.: A. R. Long and Wife,

Ohio—\$102.87

N. E. Dist., Cong.: Cleveland Mission, \$15.37; Akron, \$12; Augusta Elson (Cleveland), \$5,
N. W. Dist., Cong.: Black Swamp, \$20; E. H. Rosenberger (Sugar Ridge), \$10,
So. Dist., Cong.: Pleasant Hill, \$15; Eld. John A. Robinson (Pleasant Hill) (M. N.) 50c; Indv.: Amanda C. Scheck, \$25,
43 00

Oklahoma—\$266.50

Cong.: Red River, \$10; I. S. and Mary B. Merkey, (Washita), \$100; Indv.: Bertha Ryan Shirk, \$6; In Memory of Mrs. E. J. Garber, \$15; Mrs. J. K. Latimer, \$10; John R. Pitzer (M. N.) 50c; No. 53771, \$125,

Pennsylvania—\$1,236.36

E. Dist., Cong.: Conestoga, \$84.34; J. W. Moyer, (Fredericksburg), \$2; A. M. Kuhns, (Big Swatara), S. S. Kempers (Spring Grove), \$6.75; Indv.: G. D. Stroup, \$14; No. 53840, \$10; Unknown Donor Hershey Conf., \$10; Unknown Donor Hershey Conf., \$50; Jas. T. Flory, \$50,

Mid. Dist., Cong.: Clover Creek, \$5; Snake Spring, \$66.60; Smithfield, \$93.46; Mrs. J. E. Lehman (Clover Creek), \$3; Jos. F. Snyder (Everett), \$2; Indv.: Gertrude A. Flory,

S. E. Dist., Cong.: Linwood T. Geiger (Pottstown), \$3; S. S. Upper Dublin, \$3; Indv.: Anna S. Hudack, \$2; D. G. Hendricks, \$25,

So. Dist., Cong.: Antietam, \$200; Back Creek, \$25; Isaac S. Miller and wife (Upper Conewago), \$100; Blanche E. Arbegast (Lower Cumberland), \$15; S. S.: Pleasant Hill, Codorus Cong., \$24.56; Brown's Mill, Falling Spring Cong., \$14.65; Mrs. Myer's Class, Brown's Mill, Falling Spring Cong., \$2; Indv.: Susie Walker Resser, \$1; A. S. Hershey, \$25; Mrs. Ida Manger, \$2; Anna Newcomer, \$15; Lizzie Brindle, \$3.50; C. F. Bucher, \$18; Mrs. G. Cleave Sutton, \$2; I. C. Johnson (M. N.), 50c; Mrs. Nora S. Sausman, \$10,

W. Dist., Cong.: Pleasant Hill, \$21; Meyersdale, \$300; Peter Knavel (Windber), \$10; Indv.: A. J. Beeghley (M. N.), \$1; Mrs. Harry Pressel, \$5,

Tennessee—\$12.00

Cong.: D. G. Bashor (Knob Creek), \$5; Indv.: Mrs. M. M. Fine, \$5; H. J. Young, \$2, 12 00

Texas—\$7.10
 Cong.: Pleasant Grove, \$3.60; Indv.: Mrs. A. Rupp, \$3.50, 7 10

Virginia—\$169.30
 E. Dist., Indv.: Unknown Donor from E. Va., 10 00
 First Dist., Cong.: C. D. Hylton (Troutville), \$5; Indv.: A. M. Frantz, \$25, 30 00
 No. Dist., Aid Society: Timberville, \$30; Cong.: Maggie C. Fredericks, dec'd. estate (Flat Rock), \$47.80; W. C. Hoover (Timberville), \$5; 82 80
 Sec. Dist., Cong.: Middle River, \$5; Bridgewater, \$8; Aid Society: Sangerville Sisters, \$25; Indv.: So. G. Miller, \$2.50; Martha Senger, \$1, 41 50
 So. Dist., Indv.: Sarah J. Hylton, 5 00

Washington—\$10.00
 Cong.: Paul Mohler (Okanogan Valley), 10 00

West Virginia—\$185.50
 First Dist., Cong.: New Creek, \$15; Beaver Run, \$155.50; R. B. Leatherman (Beaver Run), \$10; Indv.: Geo. T. Leatherman, \$5, 185 50

Wisconsin—\$107.00
 Cong.: Ash Ridge, \$105; "A Sister," (Rice Lake), \$2, 107 00

Hershey Conference
 Loose in Hat, 2,302 22

Total for the month, \$ 6,466 14
 Total previously reported, 3,344 29

Total for the year, \$ 9,810 43

STUDENT FELLOWSHIP FUND—1920

California—\$15.00
 So. Dist., Student Volunteers, La Verne College \$ 15 00

Total for the month, \$ 15 00
 Total previously reported, 2,367 26

Total for the year, \$ 2,382 26

STUDENT FELLOWSHIP FUND—1921

Illinois—\$208.50
 No. Dist., Students and Faculty of Mt. Morris College, 208 50

Indiana—\$5.00
 So. Dist., Cong.: Ruth Hawkins (Nettle Creek), 5 00

Pennsylvania—\$304.00
 E. Dist., Cong.: Sarah H. Royer (Springville), 4 00
 Mid. Dist., Students and Faculty of Juniata College, 300 00

Maryland—\$15.00
 E. Dist., Blue Ridge Mission Band, 15 00

Virginia—\$13.00
 First Dist., Daleville College Volunteer Band, 13 00

Total for the month, \$ 545 50
 Total previously reported, 1,353 50

Total for the year, \$ 1,899 00

AID SOCIETY FOREIGN MISSION FUND

California—\$20.50
 No. Dist., Aid Societies, 10 00
 So. Dist., Aid Society: Tropic, 10 50

Iowa—\$11.00
 No. Dist., Aid Society: Sheldon, 11 00

Michigan—\$52.00
 Aid Societies: New Haven, \$8.50; Crystal, \$5; Beaverton, \$10; Grand Rapids, \$8.50; Woodland Country, \$20, 52 00

Minnesota \$50.00
 Aid Society: Worthington, 50 00

Ohio—\$10.00
 So. Dist., Aid Society: Sugar Hill, 10 00

Pennsylvania—\$177.20
 Mid. Dist., Aid Societies: Lewistown, \$60; Saxton, \$6; Juniata Park, \$5; Huntingdon, \$26.20; Clover Creek, \$10; Altoona, \$15;

Leamersville, \$5; Spring Run, \$20; Williamsburg, \$5, 152 20
 So. Dist., Aid Society: Huntsdale, 25 00

Virginia—\$480.00
 No. Dist., Aid Societies: Greenmount, \$40; Mt. Zion, Greenmount Cong., \$25; Dayton, Cook's Creek Cong., \$40, 105 00
 Sec. Dist., Aid Societies, 375 00

Washington—\$5.00
 Aid Society: Spokane, 5 00

Total for the month, \$ 805 70
 Total previously reported, 5,708 14

Total for the year, \$ 6,513 84

SWEDEN MISSION

Maryland—\$20.00
 E. Dist., Cong.: Fulton Ave., Baltimore, .. 20 00

Wisconsin—\$1.00
 Cong.: "A Sister" (Rice Lake), 1 00

Total for the month, \$ 21 00
 Total previously reported, 1 00

Total for the year, \$ 22 00

HOME MISSIONS

Pennsylvania—\$13.00
 E. Dist., Indv.: G. D. Stroup, 13 00

Total for the month, \$ 13 00
 Total previously reported, 22 56

Total for the year, \$ 35 56

INDIA MISSION

Maryland—\$900.00
 Mid. Dist., Cong.: Hagerstown, 900 00

Wisconsin—\$1.00
 Cong.: "A Sister" (Rice Lake), 1 00

Total for the month, \$ 901 00
 Total previously reported, 698 21

Total for the year, \$ 1,599 21

INDIA NATIVE WORKER

Alabama—\$13.16
 Cong.: Brewton, Mobile, Citronelle, Fruitdale, 13 16

Florida—\$25.00
 Indv.: J. E. Young, 25 00

Iowa—\$30.00
 Mid. Dist., Indv.: D. W. and Laura Badger, 30 00

Maryland—\$5.00
 E. Dist., S. S.: Edgewood, 5 00

Ohio—\$40.00
 N. W. Dist., Aid Society: Pleasant View, 25 00
 S. Dist., S. S.: Greenville, 15 00

Total for the month, \$ 113 16
 Total previously reported, 573 27

Total for the year, \$ 686 43

INDIA BOARDING SCHOOL

California—\$35.00
 So. Dist., Cong.: Jas. T. Thomas and Wife (McFarland), 35 00

Canada—\$70.00
 Indv.: Walter S. Ullery and Wife, 70 00

Illinois—\$5.00
 So. Dist., S. S.: Centennial, Okaw Cong. 5 00

Indiana—\$17.50
 Mid. Dist., S. S.: Joint S. S. Convention of Mexico, Pipe Creek, Peru, Santa Fe and Logansport, 17.50

Iowa—\$5.00
 So. Dist., S. S.: So. Keokuk, 5 00

Ohio—\$41.25
 N. W. Dist., Cong.: Ephraim P. Yoder (Bellefontaine), 6 25
 So. Dist., Cong.: Rush Creek, 35 00

Pennsylvania—\$156.25

E. Dist., S. S.: "Other Folks Class," Hatfield, \$8.75; Aid Society: West Greentree Sisters, \$17.50; Indv.: R. C. Hinkle and Wife, \$35,	61 25
Mid. Dist., Cong.: A Brother and Family (Williamsburg), \$40; Aid Society: Altoona, \$20,	60 00
W. Dist., S. S.: O. A. B. Class, Purchase Line (Manor Cong.),	35 00

Virginia—\$35.00

First Dist., Cong.: Trout Bible Class, Roanoke,	35 00
Total for the month,	\$ 365 00
Total previously reported,	749 89
Total for the year,	\$ 1,114 89

INDIA SHARE PLAN

California—\$25.00

No. Dist., S. S.: "Live Wire" Class, Live Oak,	25 00
--	-------

Illinois—\$75.00

No. Dist., S. S.: Cherry Grove, \$50; Ladies' Div. of the Mustard Seed Class, Milledgeville, \$25,	75 00
--	-------

Indiana—\$50.00

Mid. Dist., S. S.: Live Wire Class, Courter (Mexico Cong.),	25 00
S. Dist., Aid Society: White Branch, Nettle Creek Cong.,	25 00

Iowa—\$12.50

So. Dist., C. W. S.: So. Keokuk,	12 50
--	-------

Kansas—\$47.50

N. E. Dist., Aid Society: Ottawa,	25 00
S. E. Dist., C. W. S.: Independence,	10 00
S. W. Dist., S. S.: "Servants of the Master" Class, Larned Rural,	12 50

Maryland—\$100.00

E. Dist., Cong.: Fulton Ave., Baltimore,	100 00
--	--------

Missouri—\$25.00

S. W. Dist., Cong.: Rebecca Mays (Cedar County),	25 00
--	-------

Nebraska—\$14.10

C. W. S.: Alvo,	14 10
-----------------------	-------

North Dakota—\$25.00

Cong.: Jos. D. Reish and Wife (Berthold),	25 00
---	-------

Ohio—\$20.46

N. E. Dist., Cong.: New Philadelphia,	20 46
--	-------

Pennsylvania—\$156.25

Mid. Dist., Indv.: S. L. Fyock and Wife, ..	50 00
So. Dist., Cong.: Mechanicsburg (Lower Cumberland), \$50; S. S.: Sumbeam Class, Carlisle, \$6.25,	56 25
W. Dist., Cong.: Walnut Grove (Johnstown),	50 00

Virginia—\$25.00

So. Dist., S. S.: Smith River,	25 00
--------------------------------------	-------

Wisconsin—\$12.50

Indv.: O. L. Harley,	12 50
----------------------------	-------

Total for the month,	\$ 588 31
Total previously reported,	1,605 80
Total for the year,	\$ 2,194 11

INDIA HOSPITAL

Kansas—\$12.50

S. W. Dist., Aid Society: Larned Rural, ..	12 50
Total for the month,	\$ 12 50
Total previously reported,	0 00
Total for the year,	\$ 12 50

ROSA KAYLOR MEMORIAL

Pennsylvania—\$100.00

Mid. Dist., Indv.: J. I. Kaylor,	100 00
Total for the month,	\$ 100 00
Total previously reported,	600 00
Total for the year,	\$ 700 00

INDIA WIDOWS' HOME

California—\$10.00

So. Dist., Aid Societies: Pasadena, \$5; Covina, \$5,	10 00
Total for the month,	\$ 10 00
Total previously reported,	0 00
Total for the year,	\$ 10 00

QUINTER MEMORIAL HOSPITAL

Virginia—\$5.00

Sec. Dist., Aid Society: Oak Grove,	5 00
Total for the month,	\$ 5 00
Total previously reported,	75 00
Total for the year,	\$ 80 00

CHINA MISSION

Canada—\$50.00

Cong. No. 53963 (Irricana),	50 00
-----------------------------------	-------

Maryland—\$933.00

E. Dist., Cong.: Fulton Ave., Baltimore, ..	33 00
Mid. Dist., Cong.: Hagerstown,	900 00

Michigan—\$158.45

Cong.: New Haven, \$13.23; Sunfield, \$10.43; Elmdale, \$13.68; Durand (Elsie), \$5.22; Elsie, \$17.01; Detroit, \$52.85; Crystal, \$6.90; Beaverton, \$10.79; Zion, \$13.34; Woodland Village, \$15.00,	158 45
--	--------

Missouri—\$20.00

No. Dist., S. S.: Live Wire Class, Rockingham,	20 00
--	-------

Ohio—\$21.72

N. E. Dist., S. S.: King's Daughters' Class, New Philadelphia,	3 00
So. Dist., Cong.: Ft. McKinley, \$16.72; Lydia A. Barnhart (New Carlisle), \$2,	18 72

Pennsylvania—\$49.37

E. Dist., Indv.: G. D. Stroup,	13 00
S. E. Dist., Cong.: Norristown,	9 37
W. Dist., Walnut Grove (Viewmont Cong.),	27 00

Virginia—\$29.36

First Dist., Cong.: A. C. Rieley (Cloverdale), \$25; S. S.: Pleasant View, Chestnut Grove Cong., \$4.36,	29 36
--	-------

Washington—\$67.00

S. S.: Okanogan, \$17; C. W. S.: Okanogan, \$10; Indv.: No. 53947, \$40,	67 00
--	-------

Wisconsin—\$1.00

Cong.: "A Sister" (Rice Lake),	1 00
Total for the month,	\$ 1,329 90
Total previously reported,	1,154 86
Total for the year,	\$ 2,484 76

CHINA NATIVE WORKER

Iowa—\$37.50

Mid. Dist., S. S.: Young People's Class (Gleaners), Dallas Center,	37 50
--	-------

Michigan—\$20.00

Cong.: Elmdale,	20 00
Total for the month,	\$ 57 50
Total previously reported,	243 25
Total for the year,	\$ 300 75

CHINA BOYS' SCHOOL

Indiana—\$120.00

No. Dist., Cong.: Pine Creek, \$60; M. B. Stuck and Wife and W. U. Miller and Wife (Elkhart), \$60,	120 00
---	--------

Michigan—\$11.00

Aid Society: So. Woodland,	11 00
----------------------------------	-------

Pennsylvania—\$23.75

E. Dist., S. S.: Diligent Workers and Character Building Classes,	6 25
Mid. Dist., S. S.: Huntingdon,	17 50
Total for the month,	\$ 154 75
Total previously reported,	134 86
Total for the year,	\$ 289 61

CHINA GIRLS' SCHOOL

Michigan—\$11.00	
Aid Society: So. Woodland,	11 00
Pennsylvania—\$23.75	
E. Dist., S. S.: Diligent Workers and Character Building Classes,	6 25
Mid. Dist., S. S.; Huntingdon,	17 50
Total for the month,	\$ 34 75
Total previously reported,	89 15
Total for the year,	\$ 123 90

CHINA SHARE PLAN

California—\$62.50	
No. Dist., C. W. S.: McFarland,	25 00
So. Dist., S. S.: Missionary Class, Covina,	37 50
Illinois—\$127.17	
No. Dist., Cong.: Freeport, \$52.17; S. S.: Birthday Bank, Sterling, \$25; Aid Society: Sterling Sister's, \$25; C. W. S.: Sterling, \$25,	127 17
North Dakota—\$31.25	
S. S.: Kenmare, \$25.00; Banner Class, Surrey, \$6.25,	31 25
Virginia—\$75.50	
E. Dist., S. S.: Mothers' Class, Oakton, Fairfax Cong., \$37.50; Up-Streamers Class, Fairfax, \$13.00; "Service Builders" Class, Valley, \$25,	75 50
Total for the month,	\$ 296 42
Total previously reported,	341 75
Total for the year,	\$ 638 17

LIAO CHOU HOSPITAL BED FUND

Indiana—\$14.20	
So. Dist., S. S.: Fairview,	14 20
Total for the month,	\$ 14 20
Total previously reported,	90 00
Total for the year,	\$ 104 20

PING TING HOSPITAL

Colorado—\$10.00	
S. E. Dist., Indv.: Mrs. Therese Lohmiller,	10 00
Maryland—\$12.50	
E. Dist., Cong.: Fulton Ave., Baltimore,	12 50
Total for the month,	\$ 22 50
Total previously reported,	45 98
Total for the year,	\$ 68 48

CHINA HOSPITAL

Kansas—\$12.50	
S. E. Dist., Aid Society: Larned Rural Sisters,	12 50
Virginia—\$5.50	
S. S.: Dranesville,	5 50
Total for the month,	\$ 18 00
Total previously reported,	50 00
Total for the year,	\$ 68 00

PING TING HOSPITAL BED FUND

Maryland—\$50.00	
E. Dist., Indv.: No. 53898,	50 00
Total for the month,	\$ 50 00
Total previously reported,	0 00
Total for the year,	\$ 50 00

LIAO CHOU HOSPITAL

Illinois—\$2.00	
No. Dist., Bethany Bible School,	2 00
Maryland—\$12.50	
E. Dist., Cong.: Fulton Ave., Baltimore,	12 50
Total for the month,	\$ 14 50
Total previously reported,	0 00
Total for the year,	\$ 14 50

CHINA FAMINE

California—\$4.21	
No. Dist., C. W. S.: Golden Gate,	\$ 4 21
Canada—\$10.65	
S. S.: Irricana, \$8.50; Indv.: Mrs. Goldie Temby, \$2.15,	10 65
Illinois—\$219.00	
No. Dist., Cong.: Junior Bethany, \$5; M. D. Wingert and Wife (Franklin Grove), \$300; S. H. Wolf (Franklin Grove), \$2; Mrs. W. J. Brenneman (Chicago), \$2,	209 00
So. Dist., Cong.: Monroe Scott (Mulberry Grove),	10 00
Indiana—\$38.04	
No. Dist., Cong.: Center, \$11.04; S. S.: Class No. 10, Elkhart City, \$10; M. A. Harbaugh, \$5,	26 04
Mid. Dist., Cong.: Josephine Hanna (Logansport),	2 00
So. Dist., Cong.: "A Brother" (Summitville),	10 00
Iowa—\$43.00	
Mid. Dist., Cong.: Panora Sisters' Mission Circle, Coon River, \$10; S. S.: Fernald, \$6; Aid Society: Dallas Center Sisters', \$15, ...	31 00
So. Dist., Indv.: L. E. and E. E. Buz-zard,	12 00
Kansas—\$24.89	
N. E. Dist., Cong.: Lawrence, \$15.85; S. S.: Richland Center, \$4.04,	19 89
N. W. Dist., Cong.: No. Solomon,	5 00
Maryland—\$10.00	
Mid. Dist., Cong.: Eld. John Rowland, (Manor),	10 00
Missouri—\$2.00	
S. W. Dist., Cong.: Oak Grove,	2 00
Nebraska—\$5.29	
Cong.: Home Dept., S. Beatrice,	5 29
New Mexico—\$31.75	
Aid Society: Miami Ladies,	31 75
Ohio—\$71.76	
N. E. Dist., Cong.: Akron, \$8; Elizabeth Toms (Owl Creek), \$11.60; S. S.: Young People's Class (Bethel), \$10,	29 60
So. Dist., Cong.: Poplar Grove, \$15.31; S. S.: Class No. 2, Greenville, \$1.85; Aid Society: Beech Grove, \$25,	42 16
Oregon—\$6.07	
S. S.: Albany,	6 07
Pennsylvania—\$116.45	
E. Dist., Indv.: Unknown donor Hershey Conf.,	5 00
Mid. Dist., Cong.: Smithfield, \$10; A Brother and Family (Williamsburg), \$30; Indv.: Mary A. Kinsey, \$5; Mrs. Hannah Puderbaugh, \$3; Margaret E. Kyler, \$1, ...	49 00
W. Dist., Cong.: Middle Creek, \$25; Aid Society: Middle Creek, \$25; Indv.: Children of J. B. Geiser, \$2.45; S. W. Bail, \$10, ...	62 45
Virginia—\$7.00	
E. Dist., Cong.: Fairfax,	2 00
No. Dist., Hannah, Sarah and Rebecca Thomas,	5 00
Washington—\$113.00	
C. W. S.: Wenatchee, \$53; Indv.: Mrs. S. O. Hatfield, \$25; No. 53947, \$35,	113 00
West Virginia—\$25.00	
First Dist., S. S.: Lime Rock,	25 00
Total for the month,	\$ 728 11
Total previously reported,	5,244 39
Total for the year,	\$ 5,972 50

STUDENT LOAN FUND

West Virginia—\$5.00	
Sec. Dist., Indv.: Emma Kilmer,	5 00
Total for the month,	\$ 5 00
Total previously reported,	147 00
Total for the year,	\$ 152 00

AFRICA MISSION

Indiana—\$2.00	
So. Dist., Indv.: Jas. A. Byer,	2 00
Maryland—\$5.00	
E. Dist., Indv.: Christian Krabill,	5 00
Michigan—\$1.00	
Indv.: Mrs. Jennie Frantz,	1 00
Total for the month,	\$ 8 00
Total previously reported,	66 00
Total for the year,	\$ 74 00



Corrections: 8. See Sept. Visitor—Under China Famine, First W. Va, contribution of Lime Rock S. S., \$25.00 has been changed to World Wide Missions. 9. See Sept. Visitor—Under World Wide Missions, No. Ind., contribution of Mrs. Geo. H. Craig (Plymouth) \$10.00 was instead for China Missions. 10. See August Visitor—Under India Share Plan, So. Ohio, contribution of Martha Minnich, \$100.00 should instead be noted as of Painter Creek Cong.

During the month of July the Board sent out 1,520 tracts.

The following contributions to the Board's funds were received during July:

WORLD-WIDE

Arkansas—\$1.00	
1st. Dist., Indv.: Mrs. E. D. Folkington \$	1 00
California—\$10.00	
So. Dist., Cong.: Frankie Showalter (Covina),	10 00
Florida—\$10.00	
Cong.: Geo. R. Swank (Sebring),	10 00
Illinois—\$76.20	
No. Dist., Cong.: Mt. Morris,	40 93
So. Dist., Cong.: Martin Creek, \$15; Missionary Program, Decatur, Cerro Gordo, Oakley, Okaw, \$20.27,	35 27
Indiana—\$68.50	
Mid. Dist., Cong.: No. 54113 (Mexico) \$30; Guernsey Harvest Meeting, \$20.50,	50 50
No. Dist., Indv.: Elias and Rachel Fashbaugh,	7 50
So. Dist., Cong.: Mrs. Lydia C. Metzger (Rossville) \$10; Indv.: Mrs. B. H. Bossert (M. N.), 50c,	10 50
Iowa—\$66.47	
Mid. Dist., Cong.: Des Moines Valley, \$2; S. S.: Panther Creek, \$46.81; Indv.: M. W. Eikenberry (M. N.), 50c,	49 31
No. Dist., Cong.: Frank Lehman (Kingsley),	1 00
So. Dist., Cong.: Osceola,	16 16
Nebraska—\$2.00	
Cong.: Mrs. Nina Shultz (Lincoln),	2 00
North Dakota—\$4.73	
Cong.: Egeland,	4 73
Ohio—\$268.01	
N. E. Dist., Cong.: Kent,	17 51
N. W. Dist., Cong.: Rev. Walter D. Landes (M. N.), 50c; Indv.: Mrs. Annie Krichbaum, \$249.50,	250 00
So. Dist., Cong.: Rev. John A. Robinson (M. N.) (Pleasant Hill),	50
Oregon—\$12.97	
Cong.: Portland,	12 97
Pennsylvania—\$679.98	
E. Dist., Cong.: Lancaster, \$5; Mingo, \$15.81; Elizabethtown, \$10.55,	31 36
Mid. Dist., Indv.: Mary A. Kinsey, \$10. ..	10 00
So. Dist., S. S.: Goodwill, Lost Creek Cong.,	12 04
S. E. Dist., Cong.: Norristown, \$19.99; Germantown, \$350.33; S. S.: Norristown, \$10.07; Indv.: D. G. Hendricks, \$2,	382 39
W. Dist., Cong.: Pittsburgh, \$20; Markleysburg, \$202.69; Andrew Chrise (Markleysburg), \$10; Indv.: John D. Minser, \$1; A Brother, \$10; C. C. Sollenberger (M. N.), 50c,	244 19
Virginia—\$7.00	
Sec. Dist., Cong.: Virginia Garber Cole	

(Bridgewater),	5 00
So. Dist., Indv.: Sarah J. Hylton,	2 00
West Virginia—\$10.69	
Sec. Dist., Cong.: Missionary Meeting, Valley River,	10 69
Wisconsin—\$2.50	
Cong.: Eld. Ralph G. Rarick (M. N.), 50c; A Sister (Rice Lake), \$2,	2 50
Total for the month,	\$ 1,220 05
Total previously reported,	9,810 43
	11,030 48
Correction No. 8 and No. 9,	15 00
Total for the year,	\$ 11,045 48

STUDENT FELLOWSHIP FUND—1920

Virginia—\$114.50	
Sec. Dist., Students and Faculty of Bridgewater College,	114 50
Total for the month,	\$ 114 50
Total previously reported,	2,382 26
Total for the year,	\$ 2,496 76

STUDENT FELLOWSHIP FUND—1921

California—\$110.50	
So. Dist., Volunteer Mission Band of La Verne College,	110 50
Pennsylvania—\$100.00	
Mid. Dist., Students and Faculty of Juniata College,	100 00
Virginia—\$125.24	
E. Dist., Students and Faculty of Hebron Seminary,	46 00
Sec. Dist., Students and Faculty of Bridgewater College,	79 24
Total for the month,	\$ 335 74
Total previously reported,	1,899 00
Total for the year,	\$ 2,234 74

AID SOCIETY FOREIGN MISSION FUND

Indiana—\$10.00	
So. Dist., Aid Society: Kokomo,	10 00
Iowa—\$45.00	
So. Dist., Aid Societies: Monroe County, \$25; Libertyville, \$20,	45 00
Ohio—\$10.00	
So. Dist., Aid Society: Harris Creek, ...	10 00
Oklahoma—\$12.50	
Aid Society: Washita,	12 50
Nebr. and N. E. Colo.—\$7.63	
Aid Societies of Nebr. and N. E. Colo., ..	7 63
Total for the month,	\$ 85 13
Total previously reported,	6,513 84
Total for the year,	\$ 6,598 97

SWEDEN MISSION

Pennsylvania—\$2.00	
S. F. Dist., Indv.: D. G. Hendricks	2 00
Total for the month,	\$ 2 00
Total previously reported,	22 00
Total for the year	\$ 24 00

DENMARK MISSION

Oregon—20c	
Cong.: Portland,	20
Pennsylvania—\$2.00	
S. E. Dist., Indv.: D. G. Hendricks,	2 00
Total for the month,	\$ 2 20
Total previously reported,	50
Total for the year,	\$ 2 70

HOME MISSIONS

Iowa—\$4.47	
So. Dist., S. S.: Council Bluffs,	4 47

Missouri—\$2.50	
No. Dist., Indv.: A Sister,	2 50
Pennsylvania—\$7.00	
Mid. Dist., Cong.: Mrs. Hannah Puder- baugh (Clover Creek),	5 00
S. E. Dist., Indv.: D. G. Hendricks,	2 00
Tennessee—\$15.00	
Indv.: Mrs. G. C. Mottern,	15 00
Total for the month,	\$ 28 97
Total previously reported,	35 56
Total for the year,	\$ 64 53

INDIA MISSION

Arizona—\$50.00	
Indv.: B. F. Glick,	50 00
California—\$50.00	
So. Dist., Indv.: Nicolaus Kall,	50 00
Illinois—\$8.42	
So. Dist., Cong.: Girard,	8 42
North Dakota—\$13.15	
Cong.: Cando,	13 15
Ohio—\$49.05	
N. E. Dist., Cong.: Hartville, \$17.25; Baltic Chautauqua, \$31.80,	49 05
Oregon—\$10.80	
Cong.: Portland, 80c; A. E. Troyer and Wife (Weston),	10 80
Pennsylvania—\$3.00	
S. E. Dist., Indv.: D. G. Hendricks,	3 00
Total for the month,	\$ 184 42
Total previously reported,	1,599 21
Total for the year,	\$ 1,783 63

INDIA NATIVE WORKER

Alabama—\$2.25	
Con.: Fruitdale, Mobile, Brewton and Citronelle,	2 25
California—\$20.00	
So. Dist., S. S.: Gleaners' Class, First Los Angeles,	20 00
Indiana—\$20.00	
No. Dist., S. S.: Guardian Class, Oak Grove, North Winona Lake Cong.,	20 00
Kansas—\$30.00	
N. E. Dist., S. S.: Appanoose,	30 00
Maryland—\$82.50	
E. Dist., Cong.: Garber Bible Class, Wash- ington City, \$37.50; S. S.: Edgewood, \$5; Blue Ridge Chapel Class, \$40,	82 50
Oklahoma—\$80.00	
S. S.: Big Creek,	80 00
South Dakota—\$12.50	
S. S.: Willow Creek,	12 50
Virginia—\$40.00	
Sec. Dist., Aid Society: Bridgewater Sis- ters,	40 00
Total for the month,	\$ 287 25
Total previously reported,	686 43
Total for the year,	\$ 973 68

INDIA BOARDING SCHOOL

Indiana—\$52.00	
No. Dist., S. S.: Primary Dept. Walnut, \$21.25; C. W. S.: Turkey Creek, \$8.75,	30 00
So. Dist., C. W. S.: Pymont,	22 00
Oregon—\$1.15	
Cong.: Portland,	1 15
Pennsylvania—\$96.50	
Mid. Dist., C. W. S.: New Enterprise, ..	35 00
S. E. Dist., S. S.: First Philadelphia, \$35.35; Indv.: D.G. Hendricks, \$1,	36 35
W. Dist., S. S.: Maple Glen, \$17.50; Mor- rellville (Johnstown), \$7.65,	25 15
Total for the month,	\$ 149 65
Total previously reported,	1,114 89
Total for the year,	\$ 1,264 54

INDIA SHARE PLAN

California—\$125.00	
So. Dist., Volunteer Mission Band of La Verne College,	125 00
Illinois—\$165.00	
No. Dist., Cong.: M. L. Kimmel (Mt. Morris), \$15; S. S.: Lanark, \$100,	115 00
So. Dist., C. W. S.: La Place, Okaw Cong.	50 00
Indiana—\$47.50	
Mid. Dist., S. S.: Men's Bible Class, Man- chester,	35 00
So. Dist., S. S.: Anderson,	12 50
Iowa—\$62.50	
No. Dist., Cong.: Junior Class, Ivester, \$12.50; Eliza B. Miller (So. Waterloo), \$50,	62 50
Kansas—\$65.00	
N. E. Dist., S. S.: Junior Dept. of Mor- rill, \$15; Shining Lights Class, Sabetha, \$50,	65 00
Maryland—\$50.00	
E. Dist., Aid Society: Westminster Sisters, Meadow Branch Cong.,	50 00
Michigan—\$12.50	
Indv.: C. M. Mote and Wife,	12 50
Missouri—\$50.00	
No. Dist., Cong.: Perry Williams (Smith Fork),	50 00
Ohio—\$87.50	
N. W. Dist., S. S.: Primary Dept., Pleas- ant View, \$12.50; Indv.: Claude G. Vore, \$25,	37 50
So. Dist., S. S.: Painter Creek,	50 00
Pennsylvania—\$31.25	
E. Dist., S. S.: Willing Workers' Class, Elizabethtown,	6 25
Mid. Dist., S. S.: Helping Hands' Class, 28th St., Altoona,	25 00
Virginia—\$56.25	
First Dist., S. S.: Adult Ladies' Bible Class, Cloverdale,	50 00
No. Dist., S. S.: Willing Workers' Class,	6 25
Wisconsin—\$12.50	
Cong.: O. L. Harley (White Rapids), ..	12 50
Total for the month,	\$ 765 00
Total previously reported,	2,194 11
Total for the year,	\$ 2,959 11

ROSA KAYLOR MEMORIAL

Indiana—\$55.00	
So. Dist., Cong.: Andrew Wagoner, wife and daughter, \$50; Aid Society: Kokomo, \$5,	55 00
Total for the month,	\$ 55 00
Total previously reported,	700 00
Total for the year,	\$ 755 00

QUINTER MEMORIAL HOSPITAL

Pennsylvania—\$1.00	
S. E. Dist., Indv.: D. G. Hendricks,	1 00
Total for the month,	\$ 1 00
Total previously reported,	80 00
Total for the year,	\$ 81 00

PALGHAR HOSPITAL

Pennsylvania—\$1.00	
S. E. Dist., Indv.: D. G. Hendricks,	1 00
Total for the month,	\$ 1 00
Total previously reported,	25 00
Total for the year,	\$ 26 00

INDIA HOSPITAL

Oregon—\$14.63	
Cong.: Portland,	14 63
Virginia—\$20.00	
First Dist., Summer Training School Pag- eant, Daleville College,	20 00
Total for the month,	\$ 34 63

Total previously reported,	12 50
Total for the year,	\$ 47 13

INDIA WIDOWS' HOME

Pennsylvania—\$1.00	
S. E. Dist., Indv.: D. G. Hendricks,	1 00
Total for the month,	\$ 1 00
Total previously reported,	10 00
Total for the year,	\$ 11 00

CHINA MISSION

Florida—\$10.00	
Indv.: H. Etta Hoke,	10 00
Kansas—\$169.50	
S. W. Dist., Cong.: Rev. A. J. Culler, (McPherson),	169 50
Missouri—\$2.50	
No. Dist., A Sister,	2 50
Pennsylvania—\$6.00	
S. E. Dist., Indv.: D. G. Hendricks,	3 00
W. Dist., Indv.: F. B. Myers,	3 00
Virginia—\$10.00	
Sec. Dist., Cong.: Barren Ridge School (Middle River),	10 00
Total for the month,	\$ 198 00
Total previously reported,	2,484 76
	<hr/>
	2,682 76
Correction No. 9,	10 00
Total for the year,	\$ 2,692 76

CHINA NATIVE WORKER

Indiana—\$18.75	
Mid. Dist., C. W. S.: Markle,	18 75
Michigan—\$13.47	
S. S.: Sugar Ridge,	13 47
Missouri—\$17.42	
No. Dist., S. S.: Wakenda,	17 42
Ohio—\$75.00	
N. E. Dist., S. S.: Ashland Dickey,	75 00
Total for the month,	\$ 124 64
Total previously reported,	300 75
Total for the year,	\$ 425 39

CHINA BOYS' SCHOOL

Kansas—\$3.86	
N. W. Dist., S. S.: Primary Class, Maple Grove,	86
S. W. Dist., Cong.: McPherson Vacation Bible School,	3 00
Maryland—\$17.50	
E. Dist., Cong.: Mrs. S. E. Englar (Sams Creek),	17 50
Pennsylvania—\$23.57	
So. Dist., S. S.: The Always There Class, Waynesboro,	18 75
S. E. Dist., Indv.: D. G. Hendricks,	1 00
W. Dist., S. S.: Morrelville (Johnstown),	3 82
Total for the month,	\$ 44 93
Total previously reported,	289 61
Total for the year,	\$ 334 54

CHINA GIRLS' SCHOOL

Indiana—\$8.00	
No. Dist., S. S.: North Liberty,	8 00
Kansas—\$3.86	
N. W. Dist., S. S.: Primary Class (Maple Grove),	86
S. W. Dist., Cong.: McPherson Vacation Bible School,	3 00

Oregon—10c

Cong.: Portland,	10
------------------------	----

Pennsylvania—\$5.82

S. E. Dist., Indv.: D. G. Hendricks,	2 00
W. Dist., S. S.: Morrelville (Johnstown),	3 82
Total for the month,	\$ 17 78
Total previously reported,	123 90
Total for the year,	\$ 141 68

CHINA SHARE PLAN

Illinois—\$24.50

So. Dist., S. S.: "Stand True and Ready" Class, \$12.50; Woodland, Indv.: Cora Clingsmith, \$12.00,	24 50
---	-------

Iowa—\$6.25

No. Dist., S. S.: Primary Dept., Greene,	6 25
--	------

Maryland—\$25.00

Mid. Dist., S. S.: Altruistic Class, Hagerstown,	25 00
--	-------

Missouri—\$75.00

No. Dist., Cong.: Perry Williams, Smith Fork,	75 00
---	-------

Ohio—\$40.00

N. W. Dist., S. S.: The King's Daughters' Class, Lima,	15 00
So. Dist., S. S.: Pittsburg,	25 00

Pennsylvania—\$37.50

E. Dist., S. S.: The Andrew and Philip Bible Class, Lancaster,	12 50
W. Dist., Cong.: Maple Glen,	25 00

Wisconsin—\$3.00

Cong.: A Sister (Rice Lake),	3 00
Total for the month,	\$ 211 25
Total previously reported,	638 17
Total for the year,	\$ 849 42

LIAO CHOU HOSPITAL BED FUND

Illinois—\$50.00

No. Dist., Cong.: Sarah Slater, (Sterling)	50 00
Total for the month,	\$ 50 00
Total previously reported,	104 20
Total for the year,	\$ 154 20

PING TING HOSPITAL

Pennsylvania—\$1.00

S. E. Dist., Indv.: D. G. Hendricks,	1 00
Total for the month,	\$ 1 00
Total previously reported,	68 48
Total for the year,	\$ 69 48

LIAO CHOU HOSPITAL

Pennsylvania—\$1.00

S. E. Dist., Indv.: D. G. Hendricks,	1 00
Total for the month,	\$ 1 00
Total previously reported,	14 50
Total for the year,	\$ 15 50

CHINA FAMINE

Arizona—\$5.00

Cong.: Mrs. Grace Daniel (Glendale),	5 00
---	------

California—\$16.75

No. Dist., Cong.: Lindsay,	12 00
So. Dist., Volunteer Mission Band of La Verne College,	4 75

Illinois—\$5.00

No. Dist., Cong.: Rockford,	5 00
-----------------------------------	------

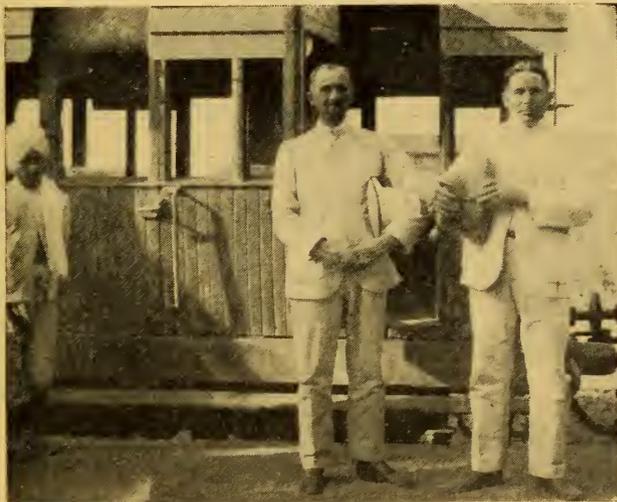
Kansas—\$10.00

S. W. Dist., Cong.: McPherson,	10 00
--------------------------------------	-------

(Continued on Page 245)

WITH WILLIAMS OUR SECRETARY

By J. E. Miller



Williams and Yoder by an India Train

This last picture of Williams with others of his life and travels will appear in his book

Because of his interesting life and large contribution to missions the General Mission Board is publishing this life story.

A record of his home life, his college days, his work for missions, his travels, sickness and death and selections from his diary.

PRICE, \$1.00 POSTPAID.

READY IN OCTOBER.

ADVANCE ORDER BLANK

General Mission Board, Elgin, Ill.

Enclosed find \$1.00 for a copy of "With Williams Our Secretary," as soon as it is ready. I understand by sending this order so you receive it before September 15, I will receive without charge a splendid picture of Williams.

.....
.....

TEN PERCENT for Happiness

Here is a splendid opportunity to realize a satisfactory return and the offer is made by a reliable concern:

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

For your own good and right to share in God's blessings you should tithe. How can we ask to be heirs of his without sharing generously the gifts we receive?

There is a splendid way:

The Share Plan

By this method the giver provides a certain amount annually for a period of five years, and he becomes a shareholder in a certain mission station.

Regular letters of information will be sent.

Needed

Classes, Sunday-schools, C. W. Societies and individuals who can subscribe \$25, \$50, \$75 and \$100 shares.

Subscribers who will take larger shares from \$100 to \$1,000.

Write for information in booklet SP

General Mission Board

of the CHURCH *of the* BRETHREN
INCORPORATED

ORG'D
1867

Elgin, Illinois

BUREAU
3541 VAN BUREN ST.
MINN
CHICAGO, ILL.

43490
JAN
1924

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIII

October, 1921

NO. 10

THE ANSWER

I pressed the button at my neighbor's door;
But when I heard no sound, I turned and stood
Irresolute. If I had moved a bell
I must have heard it. Should I rap, or go?
But in a moment more my neighbor came.
"The bell is far, and very small," he said.
"You may not catch it for the walls between;
But rest assured, each time you push the knob
We cannot choose but hear the bell inside."
And what they told me of my neighbor's bell
Has cheered me when I knocked at some hard heart
And caught no answer. Now and then
I poured my soul out in a hot appeal
And had no sign from lip, or hand, or eye,
That he I would have saved had even heard.
And I have sighed and turned away; and then
My neighbor's words came back: "We cannot choose
But hear inside."

And after many days
I have had answer to a word I spoke
In ears that seemed as deaf as dead man's ears.
—The British Weekly.

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation; but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for October, 1921

EDITORIAL,	257
ESSAYS—	
To Educate the Masses in India, By E. H. Eby,	260
A Half Day With the Bible Man, By Rev. J. J. Morgan,	262
Elsie Naomi Shickel, By C. S. Ikenberry,	264
Ina Marshburn Kaylor, By J. P. Dickey,	265
Country Life in India, By J. I. Kaylor,	266
The Deacon's Week,	271
A Land Without a Missionary, By John R. Snyder,	274
Results of Twenty-seven Months of Systematic Christian Giving,	274
A Church That Lost Her Opportunity, By I. S. Long,	276
HOME FIELDS—	
Providing for the Social and Spiritual Activity of Our Young People in City Churches, By J. M. Henry,	278
Americanizing and Christianizing the Foreigner, By Elgin S. Moyer,	280
THE JUNIOR MISSIONARY—	
The Scarecrow on the Doorstep,	282
The Story of the "Half-Bagani" in the Philippine Islands,	284
FINANCIAL REPORT,	285

EDITORIAL

The Missionary Message

"We have no message for a world in sin excepting a message of a risen, redeeming Christ. It regenerates lives, gives water to the thirsty, food to the hungry, and affords shelter, peace and satisfaction to a world lying in great need."

Thus we quote the message, as copied from the notebook of our beloved departed editor, Bro. Williams. He had copied in red these words as he journeyed through the countries of the world. It is not enough to teach the world the arts of mechanics, agriculture, the refining of minerals and the material advancement of the western continent. We have but one message, and that, "Christ saves," but we should carry with us the blessings that have come to us after long years of Christ worship and adherence to principles of Christian living. The danger of allowing these to be the paramount desire for daily achievement is real. To give to the world the material without the spiritual is like putting a loaded revolver into the hands of an insane man, or a burning torch into the hand of a child. Only ruin can be the result. The mission fields need doctors—yes, more than doctors. They must be missionaries with a knowledge of medicine. The mission doctor who allows his medical profession to supplant his missionary profession is a disappointment to his Lord as well as to the home church which sent him to proclaim the message of the risen Lord. It is so with all who represent him, regardless of what their special line may be.



The Board Meeting at Harrisonburg

We are certain that one question is on the minds of many as the news of the Board meeting at Harrisonburg goes out to the Brotherhood: Who is to be the successor to our departed Secretary, J. H. B.

Williams? This question gave the Board no small concern, as it will not be easy for any one to take up the work and carry it along at the pace that was set by Bro. Williams. After deliberate thought it seemed good to ask Bro. Charles D. Bonsack to accept the task of Acting General Secretary. The names of many able brethren were suggested, but of all these it is believed that with his love for the church, his wide experience, his large understanding of human nature, his optimistic attitude, his membership on the Board, he is as well fitted to undertake the work as any other brother who might be secured.

In a very modest way, and with a feeling of unworthiness, he begins his new task. His work will not be easy—not a road strewn with roses—but he is beloved by all who know him. By the grace of the Lord we firmly expect great strides in the work of missions under his leadership.



The Mission in Africa—When? Where?

The eyes of the volunteers, and those who are especially desirous that we open work in Africa, were turned to that needy continent as our deputation neared this part of their journey. The deputation were quite anxious to turn their weary feet homeward, but Bro. Williams was not willing, he said, to face the splendid bunch of volunteers at home without having made an honest effort to find the location for our mission in that country. After his death it was almost impossible for an adequate investigation to be made. For this reason the report brought by Bro. J. J. Yoder to the Board is not sufficient to warrant taking any definite steps for the opening of the mission. A committee, consisting of Brethren Yoder and Bonsack, was appointed to continue the study of the best location. Because no doctor, to accompany

the party, is in sight before the summer of 1923, and because the present financial situation would not permit starting the work, it is quite evident that the mission will not be opened before two years at the earliest. In the meantime much investigation and government negotiation will be necessary.



The Coördination of Church Boards

Two distinct forces play a big part in the organization of the work done in the Church of the Brethren—forces that are directly opposite each other, and yet, strange as it may seem, they may be found in the same individual. The first is spent in trying to reduce the power and authority vested in a few and to spread it among many. The other force seeks to eliminate the expense of too many church boards, and believes that a few, well qualified, studying the situation and coördinating more thoroughly the kindred interests, will bring forth the best results. That these forces are at work is evidenced by the fact that Annual Conference in recent years has been adding new boards and committees, and this year at Hershey, while adding a new committee, it also appointed a special committee to study the task of coördinating the work and placing it in the hands of fewer boards. There is logic in the reasoning of both sides. Without doubt some change is advisable and also inevitable. It is a matter of no small moment, and the church should not—neither is it likely to—act hastily. It is argued that a board whose interests are small in its scope is not able to do work except such as its members may find time to do along with their other duties. These generally are heavy enough to consume a member's time, and since he is paid for these the work of the board for which he is not paid often suffers. By placing several kindred lines in charge of one board a secretary may be employed, who will maintain the board's office, and through whom the Brotherhood may receive direct benefit at any time. The board, of course, will meet periodically and the secretary will bring matters of weighty decision to them. This method will not likely be less expensive in sum total, but certainly should cost less for the amount of work done. Too many boards

confuse the Brotherhood. They do well to get intimately acquainted with a few. It is quite essential that such an acquaintance should exist that the boards may really be servants of the church.



Thousands Starving in the Church of the Brethren

It is literally true that thousands are starving for want of soul-nourishment and exercise. I do not say they are craving spiritual food and exercise. I do not think they are. They have supplied their want for both food and exercise, but the food is not spiritual and the exercise has been anything but the work of the church. Because these thousands have not eaten this spiritual food, we are lacking in a great element—the constraining love for Christ—without which we cannot hope to win. The heaven, which the spiritual supply, is so much consumed on those who confess Christ but do not associate with him, that our resultant strength is greatly reduced. Yet it is a problem over which there is little time to shed tears, but rather to be recognized and solved. Every case requires its own particular remedy. We can do little more in these pages than to diagnose the situation in a general way, and thus call the matter to the attention of pastors and local leaders who have not seriously analyzed their problems. The church has a great obligation here.



A Williams Memorial

Shall some large project, known as "The Williams Memorial," be launched by the church? The suggestion has come from many quarters, and all feel that this would be a fitting tribute, especially since the memorial, instead of one made of marble, would in all probability be a living monument to him. Each of the mission fields naturally desires that some great work in its territory be done to his memory. India, especially, desires that their new educational institution become the Williams Memorial. Another suggestion comes that, since Bro. D. L. Miller has just entered his new life beyond, there should be a Miller-Williams Memorial, and that it should be something of general interest rather than for a certain field. One suggests the

establishment of a million-dollar fund for superannuated ministers and missionary relief. The General Mission Board considered the matter at its recent meeting, but adoption of a definite plan was deferred. It is a matter in which the whole church is tremendously interested. It might seem advisable to bring suggestions to the Annual Conference next spring, and thus let the movement be launched by the whole church assembled in its annual business meeting. This plan would seem good, since it would immediately have more publicity and perhaps be given greater impetus than if launched by any board created by Conference. On the other hand, the psychology of beginning the movement while the memory of these men is still so fresh in the minds of the members, would make it advisable to open the campaign without delay. Again, it may be argued that the church will be slow to forget the lives of these men, and hence a few months' delay would make no difference. The editor raises these questions, with the hope that as you read you will be prompted to send in your suggestions, for certainly the pulse of the church should be felt in deciding this question.



Do We Need Foreign Volunteers?

A few years ago, when the work of foreign missions was quite young, the supply of volunteers was so limited that much pleading and many S. O. S. calls were sent out in order to find sufficient workers. Much credit should be given to all who promoted this campaign of education and sacrifice, and not the least of these is the United Student Volunteer Organization. Today we have more than one hundred and twenty missionaries on foreign soil. With this force there, the territory is reasonably well cared for, and further, our finances, on the present giving basis, are largely used in bearing the expense of existing work. We must remember that all who have gone are a permanent expense. We cannot form an accurate judgment of the whole situation based on this year, for two things are still abnormal. First, the cost of mission work is still unusually high. Second, the giving power of the church is decreased because of financial

depression. Our missions are still so young that we have not approached the day when the natives can be made responsible for the self-propagation of their new religion. There can be no reduction as yet in the American mission force. We will need, then, first, a small number of volunteers to fill the ranks where workers die or become disabled for further service. Second, we will require other workers to provide a reasonable increase as the field continues to be enlarged. Third, we will need additional missionaries to begin the task in territories not yet opened. These three wants are sufficient answer to the question regarding the need for more foreign workers.

Another question is still in place: Will the present demand absorb those who are volunteers for foreign service? The writer believes the answer is negative. Many hearts beat with rapture at the thought of service abroad, but not all have the qualifications for a foreign worker. The cost of operating the India mission field last year, divided by the number of India missionaries, resulted in something near \$3,000 per worker. Because of the expert qualifications needed to accomplish the work, and the cost of operation, a board of missions is certainly justified in making very careful selection of workers.

Still another question: Where shall the other volunteers be used? We need not look far for the answer. Just over the hill, or in the next county, or at least not many miles away from each reader, is a church whose doors are not thronged with people, and the hearts of the people do not beat warm and punctually in the service of the church. In fact, the door hinges creak, not from excessive use but from disuse. Yet this church, and many like it, are counted on in supplying the wherewithal that the work abroad may continue. The decadence of the home churches at many places is alarming. All who are willing and really anxious to serve can find their place. It may not always be in the ministerial office, for there is a tremendous need for laymen of the larger type. Whatever may be the office, service for the kingdom and not for self must be the watchword.

To Educate the Masses in India

E. H. EBY

Secretary of Visualized Education on the Social Welfare Committee, Brethren's Mission

A SURVEY was recently made by a competent committee, of the present status of village education in India. The report of this commission is presented in a small volume which is today exerting a greater influence for the improvement of the village school than any other recent work. One member of this commission, K. T. Paul, a son of India, received during his tours of inspection an impression that is not mentioned in the report, but to which he has since given expression. His view of the situation has made upon the mind and heart of the writer a deep impression which he desires to pass on, in the hope that a new line of endeavor may be undertaken for the uplift of India's masses.

India has come into a new environment, nothing less than world-wide in its extent. The impact of the West upon her is relentless and manifold. Commercialism of the modern type has invaded the land. For a century streams of influence have flown into the country by means of a foreign government. Christian missions have contributed largely to the creation of this new environment. The Russo-Japanese war aroused in India a new self-consciousness, which has been growing steadily. The recent world war has wielded the last stroke which was necessary to break down barriers, and India stands today surrounded by a world environment. Politics in America and Europe affect her. She is influenced by fluctuations of exchange in New York and London. No longer can she live a life sufficient unto herself. An attitude of indifference to world conditions is a thing of the past.

Along with her material resources India is being drained of her characteristic spiritual life. By nature the mind of India is contemplative, religious, spiritual. India is in danger of losing her soul. Her only hope is in speedily making a proper adjustment to her new world environment. As in the plant and animal world, life consists in making adjustments to environment, so with India. Maladjustment means

death; intelligent correspondence with her environment means life.

There are three possible lines along which an adjustment with environment can be made: She can continue to yield herself to heartless exploitation by the commercialism of other powers. This would mean continued, grinding, ignorant poverty. She can adopt the spirit of the age and enter into competition with other powers in the world markets. This would be fatal to her spirit, whatever might happen economically. Or she can contribute her share to the world's welfare by an intelligent coöperation with the great uplifting influences within her environment. This, we trust, is the line she will take.

But intelligent coöperation is possible only to an intelligent people; a people who know not only themselves but their environment and the essential interrelations. Education, looking toward intelligent correspondence with its world environment, is the hope of India's future life. What is the educational outlook?

With the combined efforts of the government, missions and individuals, primary education is not keeping pace with the increase in population. One big leakage is found in the fact that 39 per cent of the children in primary schools relapse into illiteracy. There is no hope from this angle for a speedy adjustment. There remains but one other possibility: to educate the adults by a comprehensive system of visualized education, which will enable the masses to understand the nature of their new environment and how to adjust themselves to it. Quickly to educate 250,000,000 of India's population for an intelligent correspondence with the new world environment is a task so stupendous as fairly to astound one. Yet it is fraught with tremendous possibilities and offers an avenue of expression for the most daring spirits of the day.

There are certain conditions which make adult education possible. Though India's masses are illiterate they are not by any means ignorant. Traditions and folklore

are handed down from father to son as in other countries. Proverbs and bits of religious truth are taught to the people by the ghurus who travel about the country and read aloud their scriptures. Then the weekly bazaar and the pilgrimages are educative agencies of great influence. The traveling theatre—groups of people dramatizing life in various forms—exerts a great and lasting influence. Within the last ten years, under the patronage of the government, thousands of coöperative societies have sprung up in the villages, which are capable of creating a real community spirit. Then, if we make the village school what it ought to be, it will become a community center, exerting a great influence upon the adult population as well as upon the children. These conditions show that the very nature of the Indian mind is good soil for a system of adult education.

What agencies should be employed in such a campaign? It is not an attempt to teach reading and writing to the old folks. The idea is to bring to them in the form of visualized education the information they need to enable them to take a part in the new life that has come to them. It is not meant to replace, but to augment direct evangelism. It is presenting in visible, tangible form the spirit of Christ, which is the spirit of helpfulness in every sphere of life. We must help solve the economic problem and enable the household to live better than at present is possible. Helpful suggestions to the farmer should be brought to the village in the form of an agricultural exhibit, illustrating before their eyes how they can increase the productiveness of their soil, improve the quality of their cattle, and add to their farm income by some home industry, such as spinning, weaving, basket and mat making, poultry raising and better gardens. Along with this exhibit should go one on child welfare, giving the village people the knowledge they need of village sanitation, food preparation, cleanliness, care of children, prevention of common diseases, evils of child marriage and a dozen other useful things.

The duties of citizenship, the evils of drink, the value of education, can be shown in simple plays engaged in by the school

children. The lantern slides will serve excellently for night work. In fact, the world can be brought to the remotest village and the useful industries in far-off lands depicted before their eyes. The radiopticon makes possible a vast variety of illustration at little outlay. It is hoped that each station may soon be provided with one of these inexpensive instruments and that our friends at home will supply us with literally thousands of post-card photos of farm scenes of every description—methods of working on the farm, implements, gardening, the dairy, the workshop—anything that will acquaint these inquiring people with conditions in America and other lands. Then we shall want post-card views of industries, factories, shops, construction work; child welfare pictures of all sorts; schools and all phases of educational work, parks, playgrounds, children at play, social welfare of all kinds. You see how you can supply a vast amount of material for night work through the radiopticon. Lantern slides, also, would be most acceptable. You can send these cards in packages through the mail. For the religious side of the work, the ordinary Sunday-school picture card will be helpful and can be enlarged and thrown on the screen for night use.

Another agency we shall employ is the coöperative society. This is already working very successfully in some places, and the missionaries are enthusiastic over its possibilities, even as an evangelistic agency. It is one of the best ways to get the people to help themselves and each other. They learn methods of business, are taught how to coöperate not only in the borrowing of money, but in selling their produce and in buying what they need. It develops a very helpful community spirit. We hope soon to lay the foundation for a useful work on this line.

The agricultural and child-welfare exhibits will require time, effort and money. We will be glad to spend the time and make the effort if some one will supply the money. We believe it will come.

Everywhere people are working hard to improve the schools for the youth of India. Government is working on it, from the

A Half Day With the Bible Man

REV. J. J. MORGAN

Secretary of Southwestern Agency

ACTUAL experiences of a half day in Bible work given by the veteran colporteur, G. A. Perkins. They illustrate the average experience of a Bible colporteur in his house-to-house canvass. This half day was spent in the poor district of an Oklahoma oil town.

"First house: 'No, we don't want any Bibles.'

"Next: Same answer.

"Next: 'O mother! buy me one of them little Bibles,' cries a sturdy little boy of eight years. He becomes the proud possessor of our 38c Bible.

"This little boy beats me to the next house, and when I arrive, he is showing his Bible to a neighbor friend. Another sale.

"Next: 'Well, I guess I need one. I have not had a Bible in my house for sixteen years and I confess I have been a sinful woman. Do you think God will forgive, if I repent?'

"A large print Testament. A short prayer. A woman in tears, and, we trust, a woman saved.

"Next: No one at home, but we have difficulty in getting safely away, for an ugly dog attacks us.

"Next, and next, and next are all well supplied.

"Next house: The door is shut right in our face. We lose 'pep' here, and stop for a moment in silent prayer.

"Next: 'I am so glad to see you. I have heard of your being in town, and I have been hoping you would come to my house. I want some Bibles for my Sunday-school class. God bless you! You are doing a great work.'

"We straighten up, take a long breath, thank God, and press on.

"Next house: Nothing doing.

"Next: 'I want one of those Bibles with a family record. I am twenty-eight years old, married, and have three children. This is

the first Bible we have ever had in our home. No, we don't go to church or Sunday-school.' A short prayer—a penitent mother.

"Next: We hear footsteps, 'slow and feeble, coming to the door. 'Oh, we have plenty of Bibles, but nothing that I can read. The print is so fine.'

"'How is this?'

"'I can read that! What is it worth?'

"'The American Bible Society will sell you that Bible at the cost of manufacture, namely: \$1.50.'

"'But I have only one dollar in the house.'

"'This is mission work, you may have it for one dollar.'



"We meet a street-car conductor: 'No, I have one of those army Testaments. It is all stained with blood from a wound in France, and I wouldn't take anything for it.'

"Next house: 'Oh, we have got a Bible somewhere about the house, but I never get time to read it.'

"Well, I will tell you what you ought to do; you ought to dig up that Bible and read it. God will hold you responsible for neglecting his Word.'

"Again on our way. We hear footsteps behind us. A little girl runs up all out of breath, and says: 'Mister, have you any more of those pretty little Testaments I want so bad? No, sir, I haven't got but ten cents.'

"Well, God bless you, my child, you shall have one.'

"Next house: A woman sitting on the bed, holding a sick child. When asked if she will buy a Bible, she breaks out crying, and says they have no money and nothing to eat but flour. In the name of the American Bible Society, we give her a Bible; and, on our own account, we give her a dollar. We report her case to a local pastor.

"It is now twelve o'clock. We are growing weary and hungry, and stop at a way-side grocery for a bottle of milk and some crackers. The half day's work is done."

In the afternoon it is customary for the Bible man to sell Scriptures from a stand

(Continued on Page 281)

1,130 Advance Orders Already Received

With Williams Our Secretary

Written by J. E. Miller

The life of J. H. B. Williams is a distinct contribution to the work of the church. He lived short but much. The book has been written to conserve the Christian challenge of his life.

Neither does the book lack for an interesting style. The author has succeeded in making it of special interest to young people.

To be mailed during October.

Price \$1.00

General Mission Board

of the CHURCH *of the* BRETHREN
INCORPORATED

Elgin, Illinois

They Represent Us in India

Elsie Naomi Shickel

C. S. IKENBERRY



IN a plantation home among the mountains of Bedford County, Va., in 1891, Elsie came to gladden the home of Brother Joseph and Sister Nanty Shickel. Being the youngest of nine children she experienced both the advantages and the disadvantages of the youngest child of a

large family. At the age of two years, with her parents she moved to Roanoke City, where she spent her later childhood and girlhood periods. Faint memories of the old plantation home lingered, but the influences were largely those of city life. The splendid school system of Roanoke gave her good advantages in her school life, and here she finished her high-school education. At the age of 18 she taught her first public school. Her determined efforts, which have ever since characterized her activities, made this first school a success and led to higher aspirations.

In 1911 she finished a two years' professional course at Harrisonburg Normal and Industrial School for Women. Not being satisfied with this attainment, she decided to complete her education. Having to make her own way through college gave to her a valuable experience, which many of our young people today appreciate. In 1914 she completed the industrial course at Harrisonburg Normal. Two more years in the schoolroom as a teacher gave her a practical foundation for her college course. She took her A. B. degree at Daleville College in 1916. While pursuing her studies at Daleville she was instructor in domestic science, and continued there teaching in this department until 1917. A summer term at Bethany Bible School and

one year at Peabody completed her varied student experiences. At Peabody she took her M. A. degree, majoring in education. Her minor courses in health and psychology fitted her well for the educational work to which she aspires in India. During the past two years she has very efficiently served as director of religious education in the regional territory of Daleville College, representing the interests of the General Sunday School Board. Sister Elsie is most at home in the isolated churches, and it was in these needy places that she has touched life most helpfully.

Her experiences as the Spirit was calling her to the foreign mission field make an interesting story. At the age of eleven she joined the church. Eld. Isaac Long was the evangelist. Somehow he became her ideal, and she followed him with interest as he returned from his furlough to his India field. These impressions for a time during her teen age were seemingly lost. Elsie decided to become a music teacher. Meeting discouragements along this line she accepted a position as public-school teacher in a one-room country school. But other incidents had their bearing on her life plans. While returning from the Conference at Harrisonburg, as she admired the stately, grey limestone buildings of Harrisonburg Normal School, she decided she would pursue her education there. This she did with a full purpose of equipping herself for teaching. But one day, when a schoolgirl friend laid the mission need upon her heart, she entered into a struggle against the call. A short time later, after a missionary address in one of the city churches, one of her teachers placed her hand on her shoulder and said, "God wants you in the mission field." She could not get away from these words. Though she fought the idea, God's will prevailed, and from that time she has had her heart on the foreign field.

Sister Elsie has made her impression on the young people of our church, where she is known, that will attach them to her

work most interestingly in India. Our interest and prayers will follow her to her field of service.

Ina Marshburn Kaylor

J. P. DICKEY



INA MARSHBURN KAYLOR, the third child of Mahlon and Nancy Marshburn, was born at Estacado, Tex., Feb. 17, 1890. Six years of her childhood were spent on the prairies of the Texas Pan Handle.

In 1896 the family moved to Santa Ana, Calif., where Ina passed through the grammar school and attended high school one year.

She was a quiet, bashful country girl, feeling deeply life's responsibilities. At the close of her first year in high school she worked in the orange packing industry, making a large and much-needed contribution toward the feeding of the family of ten children. During these years her father was failing in health.

In 1909 she attended the Berean Bible School in Los Angeles. Again sickness in the home demanded that schooling be postponed, and with loving response the need in the home was once more met by her hands. In 1911 Ina, a young woman of twenty-one, strengthened by the many obligations faced and fulfilled, again entered Berean Bible School and felt and responded to the call of the mission field.

Having felt this call to service with that good common sense with which she is so richly endowed, she again determined to continue her education. Accordingly she entered La Verne College, and for seven years did faithful work in the academy and college courses, graduating from the college in the spring of 1920.

She was a birthright member of the Friends Church, her father belonging to that fraternity, but at the age of eighteen she was received by baptism into the Church of the Brethren, which was the church to which her mother belonged.

During the last year of her school work at La Verne the college associations brought her in touch with J. I. Kaylor, one of our returned missionaries, who was employing his furlough in further preparation for the work on the India field. This association, by virtue of their common aspirations for mission work, soon kindled a lasting friendship, and resulted in a life partnership, entered upon at the close of the school year, May 30, 1920. The past year has been used by both Brother and Sister Kaylor in further preparation for the task of the mission field.

May our interest, our prayers, and our treasure follow this pair of strong, honest folks, who have dedicated and trained themselves for this great work. And may their lives and their efforts in the heathen fields of India grow into a bounteous harvest of souls for the Master.



A LITTLE FASTER

Selected by Joseph D. Reish, Berthold, N. Dak.

(A poor heathen woman lay dying. Amid the gaspings and chokings of death, she said to a missionary who sat by her bedside, "Tell your people how fast we are dying, and ask if they cannot send the Gospel a little faster.")

"Oh, send the Gospel a little faster,
Go tell your people that we die;
Death will not wait, it calls us onward,
They tarry still; O Christian, why?"

A little faster? Yes, brother, sister,
We race with famine, plague, and death.
These linger not from dawn to dawning
To catch away the fleeting breath.

We pray, but are our prayers swift-flying,
Like breathless couriers to the king?
We give, but at that we might hasten
Those gifts to which we so long cling!

"A little faster, friends; we're dying,"
Comes still that signal o'er the wave.
"A little faster with your message,
If in it there is power to save."

God help us swift return the answer,
"We come! on wings of love we fly."
God help us send a little faster
The Gospel ere the heathen die.

—Clara M. Brooks.

Country Life in India

J. I. KAYLOR

IN India the population is very largely agricultural. Taken as a whole 72 per cent of the people are engaged in pasture and agriculture—these mostly in general farming—and some 3 per cent in special lines, as market gardening, forestry, and the raising of stock. Although most are engaged in this way, yet the unit is the village. Very few, if any of the people, live out over the farms as we do in the United States. They group their houses together on a suitable site, and then go out to the surrounding fields. In census reports, cities are those of more than 100,000, and only 2.2 per cent thus live in thirty cities. Towns make the next class of 5,000 or more population, and only 9.5 per cent live in 2,153 towns. The rest of the population, 88 per cent, live in 720,342 villages. The total population of India is 315,000,000; 283,000,000 of these being in villages. The average density is 175 to the square mile. So there is a great deal of food necessary to support this dense population.

It used to be that every village had its full equipment of artisans and menials, and was thus independent of other communities. It had its own tanners, carpenters, smiths, potters, weavers, oil-makers, barbers, washermen and scavengers. But with the coming of industries, Western customs, inventions, and education, many of these are being broken down.

Physical Conditions

Because of its location between the great lake areas of Asia to the north, and the great water areas of the Indian Ocean to the south, India has a peculiar climate. As to rainfall, there is a monsoon season from June to September. The rain generally comes from the southwest, and this is the most important season, for on it depend five-sixths of the population for their food crops. The rainfall varies from a very few inches to a couple of hundred, according to the elevation of the mountain ranges. Some places get 300 inches, and fifteen miles away only thirty inches. The rainfall determines largely what crops will be grown. Where heaviest, rice is grown

during the monsoon; where lighter, kaffir corn, cotton, pulse, sugar-cane, and millets, as winter crops. Many of these need irrigation; hence, many farmers draw water from wells by oxen and leather bags for their local use. At other places the government has put in great irrigation systems that supply large areas with water for the winter crops.

Practically all the country lies between the parallels of 10 degrees and 30 degrees, and so is very largely tropical. The heat has a great influence on the people. They are not very active and energetic. The tropics have never supplied a vigorous civilization.

Many of the aboriginal peoples live in the hilly districts, and this has had a decided effect on them. There are also large rivers, which are considered holy, and so have affected the religious life and courses of migration of the peoples.

Social Institutions

With all the variety of peoples, religions and languages, and the separateness of the different communities, there still is a great uniformity of Indian social life. It has pervaded all their activities, whether Jew, Parsee, Moslem, Hindu, or Christian. This uniformity has affected all. The one most conspicuous thing that does it is the caste system. Among the Hindus the joint family system, child marriages, enforced widowhood, and occupational pollution have wielded a powerful influence over social life.

Originally there were four castes: Brahmin—the priestly class. Ashatriyas or kings—the military class. Viasyas—the landholders and merchants. Sudras—the cultivators and menials.

These four have been divided and subdivided into hundreds of others. The divisions are often from the occupations they follow, as goldsmiths, potters, weavers, tanners, scavengers, fishermen, and merchants. When one is born in a caste or trade he cannot in any way change his lot or follow two trades at the same time. Caste divides society vertically; each caste

is within itself a democracy. In different localities the same castes have taken on different customs and laws for caste regulations. They have very peculiar customs that they propagate. Many concern eating and drinking, marriage, funeral, and other ceremonies. No caste man will eat food prepared, or drink water brought, by a man of lower caste, nor marry his child to lower caste.

As hard and binding as caste seems to us of the West, there are some good things seen in it. It has been the stabilizing power to their social life. Close observers say that were it not for caste the ancient civilization of the Aryans going to India would have been completely lost, and they would have degenerated to lowest barbarism. It has kept an order and symmetry. It has had a moral effect, as they have punished many crimes. They have held high the two foundations of orderly government—religion and politics. Everything in everyday life, as eating, clothing, architecture, prayers, offerings, bathing, sleeping—all are severely regulated. They do all things religiously. Their trades have been kept intact, as they have been handed down from one generation to another, yet no inventive genius has been displayed, and when any one did excel he was stopped by imprisonment by the rulers. They are to do as the fathers have done; so they have the same implements and do all their work just as preceding generations have done, and are suspicious of any one with a new mode. Caste has been so stabilizing that there has been no advancement.

It is possible to break caste. One may violate the rules of his caste and be thrown out or ostracized from all caste activities, as eating, drinking, marriage ceremonies, even to the extent of family relationships; he is scorned; and so it is a great punishment to the individual. Some of the things for which a man is cast out are very trivial to us, as eating with or marrying one out of caste, or taking a sea voyage. If out-casted there are ways to get back, as doing certain ceremonies, or paying money, or giving a feast to Brahmins, or eating the five products of the cow—any or all of these humiliating things.

There are a few signs that the system is decaying. Education, travel, influence of the West, industry and commerce, are undermining the importance of caste. There are also some social reform movements that are wielding powerful changes. The practice of burning the widow on the funeral pyre of her husband has been stopped by law. There is agitation against the prohibition of widows remarrying, and some laws have been passed to allow remarriage, especially of virgin widows; yet it is done very little, as it is considered a mark of respect to the caste forbidding it. The lot of the widow is very hard. She is scorned, avoided, given over to celibacy or prostitution and slavery. Twenty-seven per cent of India's women are widows. Twenty-eight per cent of them are under 40, as against 7 per cent in Europe, and over a third of a million under 15. Child marriage is of course responsible for this low age, as sixteen to eighteen girls per 1,000 are married under 5 years of age; 130 to 140 girls per 1,000 are married from 5 to 10 years of age; 500 girls per 1,000 are married from 10 to 15 years of age.

There are 2,500,000 wives under 10, and 9,000,000 under 15. Child marriage has a decidedly degenerating effect on society. It makes infant mortality very high, and the child mother weak, as well as her offspring if it lives. The average marriage age is slowly rising. In general, social restrictions are loosening. More are taking sea voyages and dining with other people. There is much less opposition to change, and many newspapers and magazines are advocating reform measures. Christianity, too, is having its effect all along these lines.

Agriculture

Climate and its effects on crops have been noted above. As to outlay of capital for farming, there is very little for implements, fencing and buildings. Most of the holdings are very small, the majority cultivating from one to eight acres. There is no accumulation of wealth to any extent, for famines, high interest, and extravagant marriage celebrations prohibit it. Cattle are the draft animals, but are small and weak. No horses are used for farming. Many goats and some sheep are raised.

The farmers' tools are very crude and few, the wooden plow and leveling beam being about the only ones. In some sections they have a few simple seed or hoe drills. There is no harvesting machinery. The grain is cut with hand sickles and tramped out by oxen, or flailed, and then cleaned by the wind.

The farmer knows his business in his own way fairly well, but needs improved methods. The winter crops get some cultivation. Some 260,000,000 acres are tilled for rice, wheat, kaffir corn, barley, pulses, sugar, millets, oilseeds, peanuts, cotton, jute, tea, coffee, tobacco and drugs. Some 48,000,000 acres are irrigated; 150,000,000 more could be brought under cultivation, and they are doing this very slowly. Some estimated yields of crops are: Rice, 35,000,000 tons; wheat, 10,250,000 tons; tea, 185,000 tons; cotton, 900,000 tons; cane sugar, 2,750,000 tons. Dairying is done to a certain extent, the water buffalo giving the greatest supply of milk, but this is very small compared to our yields per head. Much cattle raising is done, but no care is taken in breeding any thoroughbred stock, so it is degenerating. Government is taking some steps to improve the grade of animals. In the last ten years government has established agricultural departments, research institutes and colleges, which are doing a great good in improving methods and machinery, finding best crops, fighting pests, and getting the farmers to use new ways and means. The Indian is very slow to take up anything new, and has no mechanical or inventive genius, yet there is noticeable progress along these lines.

Travel and Communication

The ports of India are the stopping places for the world's steamers. Thus the world's tourists and mails come to India regularly. In normal times the mails come from England to India in thirteen and one-half days. In India there are 36,286 miles of railway, which carried in 1916-17 almost 500,000,000 passengers, at an average charge per passenger per mile of five-ninths of a cent. They also carried 87,000,000 tons of freight at eight-ninths of a cent per ton per mile. There are three classes for passengers, the first being about Pullman style; second, ordinary, and third, very cheap and no

accommodations. Most of the people ride the third, and that even is high if considered in proportion to the average daily wage. The amount of travel is helping to break down caste.

The postal system is pretty well organized under the direct control of the government. The railways convey the mail as far as they can, and then auto, horse tonga, and runners carry it to the inland villages. There is also a good postal savings bank, holding \$50,000,000 to the credit of the depositors. This is a great help to the people. They get 3 per cent on the deposits. A good parcel post system also serves the people. It delivers goods and collects on delivery. In connection with every post-office is a telegraph office, besides the railway telegraph. All postmasters must at least be able to read English. All telegrams are sent by English code, and all railways are operated in English. All these agencies are helping the intercourse of the people through newspapers and business. Though very few people can read, there is a great deal of business done in these lines. Upwards of 3,700 newspapers and periodicals were published in 1916-17.

Movements of Population and Health

In the last decade the population has increased 7.1 per cent. The birth rate is high, 36.27 for the last five years. The death rate, too, is high, 29.1, which includes the high infant mortality, caused by so many child mothers and lack of trained midwives. Many people die in the epidemics and famines, plague alone claiming 6,500,000 in a decade. The government is doing much to combat the epidemic diseases, as cholera, plague and smallpox, fevers and others. Pasteur institutes are established, as well as medical colleges, free dispensaries and hospitals, lunatic and leper asylums. Famine and epidemics cause migrations of the people; some change to more fertile districts, and some to the cities for work. Many go short distances for marriage. The caste people do not travel much, for fear of defilement, but the untouchables have no such scruples and they even go overseas to Ceylon and other countries. Improved machinery and railways have encouraged the growth of cities, especially the sea-ports.

Along sanitary lines there has been little progress, though work has been done in this line for fifty years. This is due to the slowness of the people and because they cling tightly to injurious customs. Their houses are poorly ventilated and crowded. They have their cattle and goats under the same roof with themselves. The village site is dirty. They get their water from open wells, and from rivers and pools where washing and bathing are done and to which stock has access. There are no drainage or sewage systems, hand carriage latrines being universal. The pilgrimages to sacred places where hundreds of thousands collect at times have caused the spread of epidemics over wide areas. It is next to impossible to enforce quarantine. Flies, fleas and rats have their good share in disease carrying. Food becomes infected very quickly. The scavenger classes eat carrion.

The government has a public health department, which is well organized. Each

district has a civil surgeon, and each county or large town its free dispensary under the charge of a substitute-assistant surgeon. Water in the wells is disinfected frequently with permanganate of potash. Midwives are in training. Mission societies are doing a lot of medical work, but the population is so large and this work so immense that there is only about one qualified doctor to 100,000 people. The government also has a veterinary department.

Morality

As to morals, the ancient Hindu writings hold up a rather high standard, but in practice it is very low. In matters of business they are in for beating the other fellow all the time. The money lender extorts enormous interest, as high as 50 per cent. The landowner oppresses his laborer and makes a slave of him. They do not have much conscience as to honesty. If caught in stealing one is not sorry for the crime but because he was caught. One English officer told me that he had been a judge for eighteen years and he was not yet able to tell when a witness was telling him the truth. Widows are prostituted. Temples have girls and women as prostitutes. Their objects of worship are immoral nude figures. Two or more wives are common, and Mohammedans especially practice polygamy. Venereal disease is prevalent.

Religion

The prevailing religion is Hinduism, followed by 217,000,000 people; Islam by 66,000,000; Buddhism and Animism by 10,000,000 each; Christianity by 4,000,000. There are also Jains, Parsees, Jews and others. The Hindus worship idols—330,000,000 gods in India to 315,000,000 people. Temples are everywhere. In architecture they vary from no building at all over a little stone or post, or a little grass roof, and no walls, to a well-built and artistic stone structure. They are located on hills, by rivers, and in the prominent places in and around the



A Typical Country Lad of India

villages. Each caste has its own temples, the low-caste not being allowed to go into the high-caste temples. The people worship at the temples very regularly, usually every day. They have a priesthood, who direct the worship at the temples. These priests and holy men are the most unsightly to see—no clothing, unkempt hair and beard and nails, and their bodies often being plastered over with ashes. There are many holy places and famous temples and rivers to which the people make long pilgrimages in search of merit and peace. There are many holy days and feast days, fairs and festivals. These gatherings are a place for the sale of their wares and merchandise. The Christians go to these places, too, to sell books and tracts, to sing and preach, and much good is thus done.

Education

Educationally India is very slow. Education has been in the hands of the priestly class and they have kept it from the lower classes. Government has taken a hand in education, and has advanced it some, but it has not reached the mass of the people as it should. Some of the native states have better systems than the English government and also compulsory education.

In India there are public educational institutions:

	Males	Stud.	Females	Stud.
Art colleges,	122	6,000	12	842
High schools,	1,584	547,000	166	25,000
Primary schools,	124,000	4,800,000	18,122	1,000,000

Percentage of males in school to male population,	5.31
Percentage of females in school to female population,	1.03
Percentage of all in school to whole population,	3.22

There are 8 universities in India.

As to religions and education the literacy is thus:

Hindus,	1 male in 10	1 female in 133
Buddhists,	2 male in 5	1 female in 18
Parsee,	4 male in 5	2 female in 3
Moslem,	1 male in 17	1 female in 245
Christian,	1 male in 4	1 female in 7
Average,	1 male in 9	1 female in 150

Any agency or society is welcome to establish schools of all kinds. So missions have done much in this line. This is one of the greatest evangelizing factors in the missionary enterprise.

Societies and Organizations

There are many of these over India for the promotion of literary, social, and scientific activities, and many of these are a direct help to the rural communities in the way of education, sanitation, agriculture, religion, and economics. There are also coöperative societies and banks organized under government supervision, to help conserve the people's money and direct it into profitable investments, and for the people to borrow at a low rate of interest. There are some 20,000 agricultural societies in India, with about 800,000 members; \$20,000,000 working capital, and a reserve fund of \$2,500,000. There are some 450 societies for productive and distributive, purchasing and sale purposes. There are also cattle insurance societies. Many industrial societies have grown up from the cotton production and distribution, and textile manufactures. The same is true with coffee, tea, indigo, jute, and paper. There is a great change with the invention and introduction of machinery to India, taking the industries from the home and village to the large plants. There is little capital in India for investments, but foreign capital is coming in.

Politics and Government

The country in the main is governed by England. There are a number of native states over India. These have their native kings and independent government. There has been a great demand lately for home rule. The English government has taken steps as fast as advisable to give them home rule, but they are not ready yet. They have had local boards and municipal boards to prepare the native to come into more self-government. Also on the legislative councils and all local officers are natives. There is a great deal of graft and bribery going on in these lines. The English government has done a great deal for India in building rail and cart roads, schools, postoffices, and controlling many activities of the people. One thing, though, she has failed to do for the general welfare of the people, and that is, in reference to the liquor traffic. She has encouraged it all the time for the revenue.

The Deacon's Week

THE communion was just over in the church at Sugar Hollow, and people were waiting for Mr. Parkes to give out the hymn, but he did not give it out; he laid his book down on the table and looked about on his church.

He was a man of simplicity and sincerity, fully in earnest to do his Lord's work, and to do it with all his might, but he did sometimes feel discouraged.

It had seemed to Mr. Parkes that nothing but the trump of Gabriel could arouse his people from their sins and make them believe on the Lord and follow his footsteps. He had mused and prayed till an idea took shape in his thoughts, and now he was to put it in practice; yet he felt peculiarly responsible and solemn as he foreboded the success of his experiment. Then there flashed across his mind these words of Scripture: "If this counsel or this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it," so with a sense of strength the minister spoke.

"My dear friends," he said, "you all know that this week is the week of prayer. I am going to ask you to make it a week of practice instead. I think we may discover some of the things of God that might not otherwise be revealed to us. Now, when I say this, I don't mean to have you go home and vaguely endeavor to walk straight in the old way; I want you to take 'topics,' as they are called, for the prayer meetings. For instance, **Monday** is prayer for the temperance week. Try all that day to be temperate in speech, in act, in indulgence of any kind that is hurtful to you. The next day is for Sunday-schools. Go and visit your scholars, such of you as are teachers, and try to feel that they have living souls to save. Wednesday is a day for fellowship meeting. Let us spend that day in cultivating our brethren here; let us go and see those who have been cold to us for some reason, heal up our breaches of friendship, confess our shortcomings one to another, and act as if, in our Master's words, 'all ye are brethren.'

"Thursday is the day to pray for family relations. Let us each try to be to our

families, on that day, in a measure, what Christ is to his family, the church. Friday the church is to be prayed for. Let us prove to ourselves and the world about us that we have not taken upon us his name lightly or in vain. Saturday is prayer day for the heathen and foreign missions. Brethren, you know and I know that there are heathen at our doors here. Let us take that day to preach the Gospel to some one who does not hear it any place else. Perhaps you will find work that you knew not of lying at your very door. And let us all on Saturday evening meet here again and choose some one brother to relate his experience of the week. You, who are willing to try this method, please rise."

Everybody arose except old Amos Tucker, who never stirred, though his wife pulled at him and whispered to him imploringly. He only shook his grizzled head and sat immovable.

"Let us sing the doxology," said Mr. Parkes; and it was sung with full fervor. The new idea had roused the church fully; it was something fixed and positive to do and all felt strong and ready to move a world.

Saturday night the church assembled again. The cheerful eagerness was gone from their faces; they looked downcast, troubled, weary—as the pastor expected.

When the pastor counted the ballots, he said, "Deacon Emmons, the lot has fallen on you."

Deacon Emmons was a short, thick-set man, with a shrewd, kindly face and grey hair, who kept the village store and had a well-earned reputation for honesty. He arose, taking off his coat.

"I'm sorry for't. I h'ain't got the best of records, Mr. Parkes, now I tell ye.

"Brethren, I'm pretty well ashamed of myself, but I ought to be, and maybe I shall profit by what I've found out these six days back. I'll tell you just as it come.

"Monday I looked about me to begin with. I'm amazing fond of coffee, and it ain't good for me. It makes me what other folks call nervous and I call low-spirited and cross.

"But, dear me! It does set a man up good on cold mornings to have a cup of hot, sweet, tasty drink, and I haven't had the grit to refuse. So I thought I'd try on that to begin with. I tell you it come hard! Seemed as though I couldn't eat my breakfast without it. More'n ever in my life before did I feel to pity a man that loves liquor. But I've stopped and I'm goin' to stay stopped.

"Well, I was readin' the Bible that mornin' while I sat waitin' for breakfast, and I came acrost that part what says that the bodies of Christians are temples of the Holy Ghost. Well, thinks I, we'd ought to take care of them if they be, and see that they're kep' clean and pleasant, like the church; and nobody can be clean and pleasant that has dyspepsy. But come to pie, I felt as though I couldn't; and, lo, ye, I didn't! I eat a piece right against my conscience; and I said then I wouldn't never sneer at a drinkin' man no more when he slipped up.

"So that day's practice giv' out, but it learn'd me a good deal more'n I knew before.

"I started out next day to look up my Bible class. I found one real sick—been abed for three weeks—and was so glad to see me that I felt fair ashamed. Seemed as though I heard the Lord for the first time a sayin', 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.' Then another man's old mother says to me before he came in from the shed, says she, 'He's been a-sayin' that if folks practiced what they preached you'd ha' come round to look him up afore now, but he reckoned you kinder looked down on mill hands. I'm awful glad you come.' Brethren, so was I. I got a poor opinion of Josiah Emmons, now I tell you, but I learned more about the Lord's wisdom than a month o' Sundays ever showed me.

"Why, I never took no sich interest in my Bible class as I do today—and I believe they'll come more reg'lar now, too.

"Now came fellowship day. I thought that would be all plain sailin', so I went around seein' folks that was neighbors, and 'twas easy; but when I come home at noon spell, Philury says, says she, 'Squar Tucker's black bull is into the orchard

a-tearin' around and he's knocked two lengths o' fence down flat!'

"Now, that black bull has been a-breakin' into my lots ever since we got into the aftermath. So you'd better believe I didn't have much feller-feelin' for Amos Tucker. I jest put over to his house and spoke up pretty free to him, when he looked up and says, says he, 'Fellowship meetin' day, ain't it, Deacon?' I'd rather he'd ha' slapped my face. I see pretty distinct what sort of life I'd been livin' all the years I'd been a professor when I couldn't hold on to my tongue and temper one day!'

"Brethren," interrupted a slow, harsh voice, somewhat broken with emotion, "I'll tell the rest of it. Josiah Emmons came around like a man and a Christian right there. He asked me to forgive him and not to think 'twas the fault of his religion, because 'twas his'n and nothin' else. I think more of him today than I ever done before. I was the one that said I wouldn't practice with the rest of ye. But I mean to begin now and 'twas seein' one honest Christian man fetched me round to it."

"Go on, Brother Emmons," said the minister.

"Well, next day I got up to make the fire and my boy Joe had forgot the kindlings. I'd opened my mouth to give him Jesse, when it come over me sudden that this was the day for prayer for family relations. I thought I wouldn't say nothin'. I jest fetched in the kindlin' myself and when the fire burnt up good I called my wife.

"'Dear me!' says she, 'I've got such a headache, 'Liah, but I'll come in a minnit.'

"'Philury,' I says, 'you lay abed. I expect Emmy and me can get the vittles today.' I declare, she turned over and give me such a look, it struck right in. There was my wife, who had worked and waited on me twenty odd years, 'most scart because I was kind of feelin' to her. I went out an' fetched in a pail o' water that she allas drewed herself, and then I milked the cow. When I came in Philury was up a-fryin' the potatoes, and the tears a-shinin' on her white face. I felt a little meaner than I did the day before. But twa'n't nothin' to my condition when I was goin' toward night, down the cellar steps so's

the children could have a roast, an' I heered Joe, up in the kitchen, say to Emmy, 'I do believe, Em, pa's goin' to die, he's so everlastin' pleasant and good natured and can't but think he's struck with death.'

"I tell ye, brethren, I set right down on the cellar steps and cried. Why, there was my own children never seen me act real fatherly in all their lives. I'd growled and scolded and prayed at 'em, you know, but I'd never thought they'd got right and reason to expect I'd do my part a' well as they ther'in. Seemed as if I was findin' out more about Josiah Emmons than was real agreeable.

"Come around Friday I got back to the store. I begin to think 'twas gettin' easy to practice, when in come Judge Herrick's wife after some curtin calico. I had a han'som piece all done off with roses and things, but there was a fault in the weavin'. She didn't notice it, but was pleased with the figures on 't and said she'd take the whole piece. Well, just as I was wrappin' of it up what Mr. Parkes here said about tryin' to act just as the Lord would in our place, come acrost me. Why, it made me all of a tremble. There was I, a doorkeeper in the tents of my Lord, as David says, really cheatin'. 'Miss Herrick,' says I, 'I don't believe you've looked real close at this goods. 'Tain't thorough wove,' says I. So she didn't take it. I kep' a trippin' of myself up all day long just in the ordinary business, and I was a peg lower down when night came then I was a Thursday. I'd ruther as far as work is concerned lay a mile of four-foot stone wall than undertake to do a man's livin' Christian duty for twelve workin' hours, and the heft of that is because I ain't used to it, and I ought to be.

"So this morning came around and I felt a mite more cherk. 'Twas missionary mornin', and seemed 'twas a sight easier to preach than to practice. I thought I'd begin to old Mis' Vedder's. So I put a Testament in my pocket and knocked to her door. Says I, 'Good mornin', ma'am,' and then I stopped. Words seemed to hang, somehow. I hemmed and swallowed a little and finally I said, says I, 'We don't

see you to meetin' very frequent, Mis' Vedder.'

"'No, you don't,' she says, quick as a wink, 'I stay to home and mind my business.'

"'Well, we should like to have you come along with us and do you good,' I said, sort of conciliatin'.

"'Look a here, deacon,' she snapped, 'I've lived alongside of you fifteen year, and you knowed I never went to meetin's. We ain't a pious lot and you knowed it. We're poorer'n death and uglier'n sin. Jim he drinks and swears, and Malving don't no her letters and she knows a heap she hadn't ought to besides. Now, what are you comin' here today and talkin' so glib about meetin' for I'd like to know? Now get out of this!' and I left. Then I went to another place just like that and sure enough there was ten children in rags, the hull of 'em, and the man half drunk. He giv' it to me, too, and I don't blame him. I'd never lifted a hand nor served him before in all these years. I couldn't face another soul today, brethren. I came home and here I be. I've been serched through and through and found wanting. God be merciful to me a sinner."

He dropped into his seat and bowed his head, and many another was bowed too. It was plain that the deacon's experience was not the only one among the brethren. Mr. Parkes arose and prayed as he had never prayed before. The week of practice had fired his heart, too. And it began a memorable year for the church in Sugar Hollow, when they heard their Lord saying to Israel of old, "Go forward," and they obeyed his voice.



It is as presumptuous to think that you can do nothing as to think you can do everything.—Phillip Brooks.



An old Greek father used to say, "There is a street in hell kept paved with the skulls of lazy ministers.."—C. M. Poteat.



Books are the open avenues down which great ideas and inspirations move to the abbey of man's soul.—Harry Emerson Fosdick.

A Land Without a Missionary

JOHN R. SNYDER

THAT there should be a land without a single missionary, two million people who have never heard of Christ, seems impossible in this enlightened day. But such is the case. South of China lies a peninsula known as Indo-China. A number of small countries make up this peninsula, among which is Cambodia, the subject of our thought. It is about as large as Missouri and about twelve degrees north of the equator. The land is very rich and produces large crops of rice, coffee, tea, rubber and cotton. One of the largest rivers of all Asia runs through the country. It is navigable for almost 400 miles and ocean steamers can go up the river to the capital of the country, Pnom-Penh.

It seems strange that such a country should not know of Christ. It is not off the beaten path of travel, yet for some reason

no Protestant missionary has ever come to these people with the message of the Gospel. The Roman Catholics have a few weak stations in the province, but have never accomplished much. There are no barriers not found in any heathen land to be broken down. The people are Buddhists, and seem to have descended from the native races of India rather than China. The Gospel of Luke is the only portion of the Bible that has ever been translated into their language. They are not antagonistic to Christianity, but would respond to its teachings as readily as any other heathen nation, say travelers who have been there. At least one member of every family takes training to become a priest.

What church will be the first to claim Cambodia for the Lord Jesus Christ?
Bellefontaine, Ohio.

Results of Twenty-Seven Months of Systematic Christian Giving

According to the Ideal of the Apostle Paul;
in 2 Cor. 9:7

A careful inventory of our financial holdings showed a balance of \$64.83 in our favor on the first day of October, 1918. We pledged to give, for a period of twelve months, ten cents out of each dollar received from the income of all our personal sales and cash labor, to the Relief and Reconstruction Committee of the Church of the Brethren, and at the expiration of the twelve months, on the first day of October, 1919, we renewed our pledge on the same basis with the General Mission Board of the Church of the Brethren.

Another careful inventory, taken on the first day of January, 1921, showed that the total income from our personal sales, and cash received for labor, amounted to \$7,550.79, our dear Lord's tenth being \$755.07, leaving us a balance of \$6,795.72.

We thought perhaps the figuring might be some benefit to the board, as we recall to mind having read in some of our religious journals, her expressed desire to hear from some of our tithers along the line of systematic giving.

Does God figure in it? We like the system fine. Give the dear Lord a chance to verify his promise according to his Word, and see what difference, if any, he will make between a gentile Christian (2 Cor. 9: 6-15) and a Jew (Mal. 3: 10-12).

We feel grateful to our Heavenly Father for all his attendant blessings, and for his beloved, patient, waiting General Mission Board, through which we can communicate his bounty to his needy fields.

Lovingly,

J. W. and Elva May Hevener.

THE CALF PATH

Sam Walter Foss

One day through the primeval wood,
A calf walked home as good calves should,
But made a trail all bent askew,
A crooked trail, as all calves do.

Since then three hundred years have fled,
And I infer the calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;

And then a wise bellwether sheep
Pursued the trail o'er vale and steep,

And drew the flock behind him too,
As good bellwethers always do.

And from that day, o'er hill and glade,
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about,

And uttered words of righteous wrath,
Because 'twas such a crooked path;

But still they followed—do not laugh—
The first migrations of that calf,

And through this winding wood-way stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned and turned again;

This crooked lane became a road,
Where many a poor horse with his load

Toiled on beneath the burning sun,
And traveled some three miles for one.

And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet,
The road became a village street;

And this before men were aware,
A city's crowded thoroughfare.

And soon the central street was this
Of a renowned metropolis;

And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed this zigzag calf about,

And o'er his crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf near three centuries dead.

They followed still his crooked way,
And lost one hundred years a day;

For thus such reverence is lent
To well-established precedent.

A moral lesson this might teach
Were I ordained and called to preach;

For men are prone to go it blind
Along the calf-paths of the mind,

And work away from sun to sun
To do what other men have done.

They follow in the beaten track,
And out and in, and forth and back,

And still their devious course pursue,
To keep the path that others do.

They keep the path a sacred groove,
Along which all their lives they move.

But how the wise old wood-gods laugh,
Who saw the first primeval calf.

Ah, many things this tale might teach—
But I am not ordained to preach.



THE MISSIONARY'S FAREWELL

Rev. S. F. Smith

Author of "America"

Yes, my native land, I love thee:
All thy scenes, I love them well;
Friends, connections, happy country,
Can I bid you all farewell?

Can I leave you,
Far in heathen lands to dwell?

Home, thy joys are passing lovely,
Joys no stranger heart can tell;
Happy home, indeed I love thee,
Can I, can I say, "Farewell"?

Can I leave thee,
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days, and Sabbath bell,
Richest, brightest, sweetest treasure,
Can I say a last farewell?

Can I leave you,
Far in heathen lands to dwell?

Yes, I hasten from you gladly—
From the scenes I loved so well;
Far away, ye billows, bear me,
Lovely, native land, farewell;

Pleased I leave thee,
Far in heathen lands to dwell.

In the deserts let me labor;
On the mountains let me tell
How he died—the blessed Savior—
To redeem a world from hell;

Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my canvas swell;
Heaves my heart with warm emotion,
While I go far hence to dwell.

Glad, I bid thee,
Native land, farewell! farewell!

(A portion of the above hymn was sung by Mrs. Marcus Whitman in a meeting as she was leaving for work, with her husband, among the Northwest Indians. With her husband, their two adopted children, and others, she was murdered by the Indians Nov. 29, 1847.)

A Church That Lost Her Opportunity

I. S. LONG

Missionary to India (On Furlough)

IT is a church in India, now numbering over a half million members. They call themselves "St. Thomas Christians," their tradition being that the Apostle Thomas carried the Gospel thither, and that his martyred body is buried on St. Thomas' Mount, near Madras. We also read that Pantaenus, the famous head of the Catechetical School of Alexandria, hearing from Egyptian sailors that there were Christians in India, himself went out there as a missionary in the year 180 A. D. At the Council of Nice, A. D. 325, one of the assembled bishops was "Johannes, Metropolitan of Persia and the Great India." By the eighth century these Christians of Malabar on the southwest coast had become so numerous and so influential that they acquired from the rulers of the land a certain political status, including the right of self-government, in token of which they received two copper-plate charters dated 774 and 824 A. D.

It will easily be seen that here was a church with a great opportunity. She was an indigenous church, and knew the language and customs of that great empire. Had she been zealous for her Lord's glory, who says that the history of India might not be as different from what it is today, as is the history of Europe today different from what it would have been had the Apostle Paul shut his ears to the Macedonian call? We were informed, as we visited this community, that they have preserved apostolic liturgy and ceremonies. They boast of this—the form. But as one considers their numbers—about 710,000 in 1911—he can easily see how a few members in the year 100 A. D. by natural growth might by this time have increased to the present membership. Clearly up until the year 1800 A. D. there was little missionary activity and spiritual vigor.

Here is a church that lived in comparative obscurity—slept, we may say—for over a thousand years. It is true of churches as of individuals, that "he that saveth

his life shall lose it, and he that loseth his life shall find it." It is refreshing to know that, largely due to the efforts of the Church of England missionaries a century ago, these Syrian Christians are today a reformed, educated, aggressive and missionary people. They now send out missionaries to other fields at their own expense, and in the last century they have won by their own native zeal about 100,000 converts from the low and out-caste tribes. This is fine, just as it ought to have been during all the centuries.

This Syrian church is divided into three branches, called the Jacobite Syrians, the Reformed or Mar Thoma Syrians and the Romo-Syrians, those who accept the supremacy of the pope. The former two churches are presided over by Indian bishops, and are fast approaching—the Reformed especially—other Protestant evangelical churches in methods of work, in zeal and even in form of worship.

It is said to be thrilling to observe them as they partake of the holy eucharist. They stand reverent and devout throughout the entire service of three hours and over. The ritual is impressive and inspiring, even though the language be unintelligible to you. "The chanting is weird and passionate; but the gradual crescendo of the music carries one along until it reaches the triumphant climax in a tumultuous diapason of voice and cymbal and great church bell."

Yearly, also, for several days they assemble in great mass meetings, when from twenty to thirty thousand gather for the deepening of the spiritual life. At this time they dwell in tents and arbors. At their last gathering one of the most effective of the Methodist missionaries of India preached for them. Some of us know him, and he is a fine spirit. Think what this sort of conference must mean to these awakened Syrian Christians! Here is a subject for intelligent prayer.

In the Travancore State, where they live,

A PAUSE IN THE PRAYER

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "f I should die 'fore I wake—"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," said the small boy scrambling to his feet and hurrying downstairs. He was soon back again, and, dropping down in his place, took up his petition where he had left off. When he was safely tucked in bed, grandmother questioned with loving rebuke concerning his interrupted prayer.

"But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie, and stood all his wooden soldiers on their heads just to see how he'd tear around in the mornin'. 'f I should die 'fore I wake,' why—I don't want him to find 'em that way; so I had to go down an' put 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commented grandma with a tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."



BOOK REVIEW

"The Home With the Open Door"

Merlin G. Miller

AT last a book which gives the missionary wife her just dues! "The Home with the Open Door" is a little book devoted to the proposition that the missionary home is as important an agency in mission work as the hospital or the school, and that the missionary wife and mother has a calling just as sanctified and noble as that of her husband.

The author, Mary Schaufler Platt, is uniquely fitted for her task, for she was born and reared in a missionary home, her parents and grandparents were missionaries before her, and she is a missionary wife. From this vantage ground of intimate experience she analyzes the compelling necessity in non-Christian lands

for a visual presentation of love and co-operation in the home, and the woful need for an example of healthful and moral methods in the rearing of children. Then, in almost outline form, she sketches the kind of training which a young woman should give herself for this noble task of being the creator of a new type of home-life. The book concludes with a presentation of the tasks of creating a home on the mission field and the privileges of using that home as a Christianizing agency in a Christless land.

This little book is inspiring, but it is more—it is a textbook which should be read and reread by every young woman who expects to do mission work as a wife. It would not be amiss, either, for the prospective husband to study it, since it will enable him to value rightly the work before the girl whom he adores. In the words of the author, hers it is to give "the revelation of what a real home may be. . . . Through the open door of her home they enter and catch a vision. Through the same door she goes to take comfort and help and inspiration to needy homes about her."

Kingsley, Iowa.



If you should some day hear some "bone-head" slamming the Christian church, just tell him the good old Samaritan story. The Christian church has been the Good Samaritan all down the centuries, and all the world has been its neighbor. The Christian church has never once looked and passed along on the other side. There never was as much as a mustard plaster in heathendom until Christianity came and looked and loved. Those little curly-headed and white-frosted sweethearts in the primary department would have been so many sad calamities in heathendom before Christianity came and loved. It is Christianity that is loving the whole world neighborhood into kindness and God-likeness. Christianity will make the whole world heavenly—if the world will let it.—Wm. H. Ridgway.



Have you ordered your copy of "With Williams Our Secretary" ? General Mission Board, Elgin, Illinois.

□	Home Fields	□
M. R. Zigler	- - - -	Home Mission Secretary

Providing for the Social and Spiritual Activity of Our Young People in City Churches

J. M. HENRY

THE movement to the cities did not pass without affecting our own members of the Church of the Brethren. This tendency to urban life, and the large additions of young people in recent years to our church membership, have contributed some complex problems in our city churches.

One of the outstanding problems has been—and continues to be—the proper care for the social life of our young people. That is to say—how can we secure and keep their interest in church activities amid the strong social influences of the city outside of the church? If the young people are not drawn to the church, they will be attracted to some social groups elsewhere.

It is assumed to begin with that no attraction is considered that does not develop and cultivate a fine ethical and spiritual life. In this article no claim is laid to any social theory of high-sounding terms and fancies, but only such consideration as seems practicable and in successful operation. This study is intended to be suggestive rather than an exhaustive discussion, and therefore only a few ways are enumerated, whereby the writer observes that the church can become helpful in providing social values of life for the young people. These social values of life, it seems to me, should certainly include:

1. The Home.

No place is more vital to the life of the child than the home. That institution should reflect the inner spiritual life of the church. In order to accomplish this end, the church must cre-

ate a membership that can conserve and promote the truest spiritual heritage of the race. In particular, every Christian parent should gather the family into an eager social group about the fireside, and read the Bible, teach its precepts, and talk about the virtues of the church—seldom its failures—until the child is imbued with truth, and nothing but the truth. Every child should be taught our church history, its doctrines, and forms of government, with as much care and zeal as the public school teaches secular history. That means, of course, that all parents must know the true history, doctrine and policy of the church, lest they teach an incorrect account. The home should become the first social center of the child's true conception of the church. If the home is not such a social factor, it sequentially follows that the child is deprived of its first social and spiritual heritage.

2. The Sunday-school Class Social.

Every Sunday-school class should be organized, with officers and committees. Two committees of importance are the social and program, whose duty it is to provide for the class social, to be held regularly each month during the winter at the home of some member of the class. It has been my privilege to attend many of these class socials in our congregation, and I am profoundly delighted to observe the lofty ethical and cultural character of these programs. Their social mingling has a cultural dignity, lacking the trashy and trivial. These programs consist of songs, instrumental music, essays, readings, recitations, addresses and contests.

These class socials stimulate class spirit and interest in Sunday-school work, promote class acquaintanceship, and create friendship of the nobler type, often resulting in matrimonial ties, yet that is an aftermath rather than purpose of the class socials. These social gatherings of the young have proved so helpful to our membership that even the adult men and women classes have one or two socials each winter. It is interesting to hear their songs and church experiences of forty years ago.

3. Music Training and Practice.

Most all churches have young people who show talent in music. They take great delight in preparing special music, such as solos, duets, quartets and choruses for Sunday-school, Christian Workers' and preaching services. This training and practice should be at the church, thereby creating a love on their part for the work of the church.

These practices can be held weekly or oftener, and so absorb the interest of the young folks that it will take their thought and desire away from theatre going and moving picture resorts, and center it upon the work of the church. My observation has convinced me that the safest way to develop the simple life in our young people and win their assent in obedience to church doctrine or discipline, is to direct their activity in their social and spiritual life and not drive them to obey a mandate.

4. The Vacation Church School.

These schools are proving valuable assets to our church life by grouping the children in social contact under trained church leadership, aside from the teaching of the Bible. This social contact is directed, so as to focus interest of the child on the church. With this foundation of child interest in church activity, it becomes an easier matter to direct their lives in the later storm-stress periods of life.

5. Junior and Intermediate League.

The Junior League is the child's training school for church leadership. These boys and girls meet under a trained director each Sabbath evening about 5 o'clock, and

render an hour program, consisting of songs, Scripture verses, talks, etc., and prayer. These boys and girls, from ten to fourteen years old, pray! Certainly, and with a simplicity and fervor that inspires. They have their chorister and pianist. Our Junior League song leader is a boy twelve years old, who stands before his audience and directs the song. A leader for each Sunday evening program reads the program as made out, and calls upon the ones on the program. Our plan is to have the Intermediates conduct their program at the same hour as the Christian Workers in the Adult Department and arrange a program which will best suit their age and ability. By this means the Junior and Intermediates are in church, receiving biblical instruction and training, and socially grouped under church influence on Sunday evening, instead of being in play or social groups on the streets, where much evil is to be found.

Another special value of these Junior and Intermediate League meetings is to be found in the fact it brings the children to the Sunday night preaching services.

6. Supervised Recreation and Play.

One of the greatest needs of every city church is a large and commodious playground, where the members' children can gather for daily exercise and play under the influence of a trained supervisor. Especially is this true when children are out of public schools. They should have a daily program of play under a spiritually-trained leader who will imbue and instruct these young people with high ideals of social purity and clean physical living. These purity values are lamentably neglected today in the home and public schools.

This supervised recreation will satisfy the child instinct of play, and at the same time keep the children off the street and public grounds, where the influence often is vile and corrupt. Many city churches of other persuasions have regular salaried supervisors for recreation and play, and they have found it beneficial in purifying the social life of the young people.

The foregoing constitute a few of the ways, it seems to me, whereby the church

can become instrumental in directing the social life of the young and assist, in a large measure, in saving the young members to the church. It is socially unsound in principle to expect our young folks to be good and remain pure, just because we

profess and preach a pure Gospel, and then leave them no place of activity where they can work out their social and spiritual precepts. The solution of the problem will be aided by a sympathetic ministry for the social life of our young members.

Americanizing and Christianizing the Foreigner

EIGIN S. MOYER

A PART of the unfinished task of the church today is that of helping and winning the foreigners who are within our gates. And a tremendous and difficult task it is. Various church workers and Christian leaders may differ as to how much it is the church's task and responsibility to Americanize these immigrants. But who of us for a moment would be willing to shift responsibility or to shun duty, and say that it is not our business to Christianize these people who come to us? And am I in error when I say that Americanizing the foreigners includes Christianizing them? Will not true Christianity make them good Americans? I believe that Christianity enters in far more than many Americanizers are willing to admit. So I wonder if a large part—and in fact the most important part—of the burden of Americanizing these alien friends does not belong to our own institution, the church. Let us look at the problem squarely and see if we are doing what we can to help solve it.

Now, who are the foreigners or immigrants in our country? Since the terms are so loosely employed, and for the purpose of finding and fixing our responsibility, we shall include in this group the naturalized citizens, the aliens, and the younger generation of children of the foreign-born. All of these people together present the problem, and to all of them we are responsible.

Why is this such a huge problem? Is it greater in the United States than it is in other countries, or more formidable here today than it was a century ago? It is great because it threatens the best interests and welfare of America. It is larger in America than elsewhere because we have a tide of immigration and a

heterogeneity of population as no other country has. The problem is greater today than it was a century ago because of the difference in type of immigrants.

Our national standards and ideals have been built largely upon the civilization of immigrants from Northern and Western Europe. The tide of immigration today comes largely from Central, Southern and Eastern Europe, from Mexico and from the Orient, where obtain different civilizations, and where standards and ideals are different from ours. To get these people to adjust themselves to our standards, or for us to receive their contribution into our civilization, is no small and easy task. Here is where the problem becomes tremendous.

These people bring to us different political, social, economic and religious ideals. If they are to become a part of America, and are to make a contribution to our country and to our civilization, they must catch the spirit of America.

But what is the spirit of America? The term may admit of various interpretations. But to Christian Americans the highest and most meaningful conception of "the spirit of America," must include the Christian spirit. Christians are good Americans, partly because Christian ideals and standards make people good citizens, and we want our immigrant friends to catch the same Christian spirit.

We know that not all Americans are Christians or have the Christian spirit. But America claims to be a Christian country, and is founded upon Christian principles. So I think we do not go one step astray by saying that the church's greatest duty to these people is to give them the true Christ spirit. And then

they will become the best of American citizens.

Many of the people reaching our shores have come from poverty-stricken lands, or from under political or religious tyranny. When they arrive in America, they are like birds out of a cage. They know not what to do, and unless they are reached and cared for by the church, the condition of many will become worse than it was when they came. Liberty turns into license. Many become outlaws or criminals and are a menace to our country.

And, then, many people come, thinking they are securing a home in free America, but find America not to be the free nation they thought it to be. The American people do not seem to welcome them. When they move into a section, the Americans depart. No one calls to see them. If they do become bold enough to venture into an American church, they cannot understand what is said, and the people do not take an interest in them, but often rather shun them. Sometimes they are ridiculed or called despicable names. Can we blame them for being disappointed or even becoming embittered, or for segregating themselves for social reasons and self-protection?

Now, why this condition? Is it because these people desire such treatment? Is it because they are not worthy of what we Americans enjoy? Is it because we have no responsibility toward them? Or is it because the church people of our free Christian America are indifferent to their responsibility and turn the cold shoulder to these people?

If the church were willing to do so, she could reverse this whole situation. It is in the power of the church to save many of these immigrants for herself and for Christ, and at the same time lead them to be good, desirable and valuable citizens of the nation. It is one of the greatest calls of the church today. It is both foreign and home mission work. The church has been justifying herself by going to other lands and winning a few people to the Kingdom of God. Will God justify us in our missionary propaganda when we refuse to save the thousands, even the millions, who are coming to our very doors? Here

they are. Some of them return to their homelands as far from God as they were when they came. Oftentimes they see our hypocrisy and indifference, and go back with an aversion and condemnation for our Christianity. Many of them stay here, even to the second and third generations, living and dying without ever being pointed to the living Christ.

But the immigrant must be reached somehow. He must be Americanized. His condition must be bettered. So the social settlement, the schools, the American Legion, industrial organizations and a host of other institutions have been, and are, increasingly working out methods and programs for Americanizing these alien peoples. Why should not the church take the leading role in this great work? There is a part that no other institution can do, and if the church does not do her duty, what about these people? What will be their value to America? What will America be if she cannot in reality be a Christian America? What about the eternal welfare of these people themselves? Are they worth considering for America's sake, for their own sakes and for the kingdom's sake?

Has our own church done her duty, and is she doing her duty today? Is she arranging her program with the aim of helping save these millions to the church, thus making them citizens of the eternal kingdom? If she is, she will at the same time be helping to transform many aliens into good, law-abiding citizens of America, and will be doing a great service to the nation and to God.

3435 Van Buren St., Chicago.



A HALF DAY WITH THE BIBLE MAN

(Continued from Page 263)

downtown where the crowd is thickest. This not only gives his tired feet and legs a rest, but it gives him a remarkable opportunity to reach all classes of men, women, and children. The very presence of the Bibles on the street causes men to stop and think. Many scoff at God and scorn his Word; but the sales are good, for the Bible outsells any book on the market, and the Bible has a far-reaching influence on a busy downtown corner.



THE JUNIOR MISSIONARY

The Scarecrow on the Doorstep

PETROS MARTIROSIAN refuses to go home!"

The matron of the hospital made this announcement and asked me what I was going to do about it. "He has been in the hospital for two months, the doctor says he is cured and we need the bed for another patient. I have given him clothes—the best we had—but he has been sitting in the yard all day and refuses to move."

I remembered Petros, who had come to us with a bad case of frozen feet. He had told me something about his home and family and had been impatient to get back to his village. I went out to have a talk with him and see what was the matter.

Was this Petros? This grotesque and pathetic figure crouching at the hospital door? A lilac sunbonnet drooped over his gloomy eyes, a faded pink pyjama coat covered the upper part of his anatomy and below came a black velvet skirt of the hobble variety. The fashionable length of this garment exposed his very bony and hairy ankles. On one foot he wore an old overshoe tied with a piece of string, on the other an old army boot.

Poor old scarecrow! It was all I could do to keep from laughing—or crying. Petros leaned forward and kissed the hem of my apron. "Oriort-jan" (beloved Miss), he said, "I beg you not to send me home in these clothes. They are beautiful—certainly there are none like them in my village. The women will take them and I will be naked! The matron told me I could make the skirt into trousers, but there are no needles, no thread, no buttons in the whole of Kars district. What can I do?" Tears

welled from his eyes and straggled down over his grey beard.

"Are there no men's clothes in the store-room?" I asked the matron.

"None," she answered. "They were all given away weeks ago. I gave him the best I had, and he is an unreasonable old man!"

Petros agreed that the clothes were very fine. But he knew the women, he asserted. The moment he got home they would take his skirt and give him a flour sack.

There was only one thing to do. With the aid of a pair of scissors and a sewing machine, I transformed the black velvet



"I have given him clothes, but he refuses to move," said the matron

skirt into something resembling trousers. Petros, draped in a blanket, superintended operations, while he showered blessings upon me.

That was a very old skirt. I suppose long since Petros has taken to a flour sack.—Miss Elizabeth Anderson.



SEEING THINGS

Don't you often see things in the clouds? —a running dog, perhaps, or a three-headed giant? If you were a Siamese, you would not only see them, but you would probably believe they were actually there. That makes the difference between imagination and superstition. Of course, a man who believes in such fancies is slow to learn the scientific reasons for things as they are. He is afraid, and one who is afraid can render little service to the world! His fear makes him cruel, too. Superstition is one of the worst evils that the missionary is trying to drive out of Siam. He is striving to show the Siamese people the true way, Christ's way, to wisdom and happiness.



"Give to the needy shelter and bread, Giving is living," the angel said.
"And must I be giving again and again?" My selfish, peevish question rang.
"No," said the angel piercing me through, "Just give till the Master stops giving to you."

—Santa Cruz, Calif., Sentinel.



THE INDIAN'S TWENTY-THIRD PSALM

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm, which can easily be interpreted by the sign language:

The Great Father above is a Shepherd Chief. I am his, and with him I want not.

He throws out to me a rope, and the name of the rope is Love, and he draws me, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hands upon my head, and all the "tired" is gone. My cup he fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.—Missions.



HELP EVERYONE CAN RENDER

Bible picture rolls, which are used in every Sunday-school in the homeland, are being called for from hundreds of missionaries on the foreign fields. These requests come to the **Surplus Material Department of the World's Sunday-school Association, 216 Metropolitan Tower, New York.** These same missionaries need the small Bible lesson picture cards, and each missionary could use hundreds of these cards every week. The supply never equals the demand, and yet there are tens of thousands of just such cards which are thrown away here at home. Other good pictures also are wanted. This Surplus Material Department has sent the names of missionaries to over thirty-seven thousand enquirers. In writing for a card of introduction to a missionary the name of the denomination should be indicated. Packages should be sent directly to the foreign mission station and not to the World's Association in New York.



This is a good time to begin a class in Junior Mission Study.

The Story of the "Half-Bagani" in the Philippine Islands

A True Incident

A "Half-Bagani" is a Filipino who has killed several men. His regulation costume is a red jacket, white embroidered trousers, and an embroidered handkerchief for a head dress. When he has killed his ten men, he will become a full Bagani and be entitled to a jacket and trousers both of red.

A MISSIONARY who taught in a boys' school in the Philippine Islands, had one pupil, Apin, who was very bright and winning.

Black smallpox, or "The Devil's Breath," broke out and the missionary had to visit the sick day and night.

One very dark night he had to cross a lonely stretch of country. When he had nearly reached the end of this unusually lonely place, he heard a slight crackling of underbrush, and before he could think, a native rushed out, dressed in the regulation Half-Bagani costume.

It was Apin, his own pupil, grinning and showing his "blackened" teeth. He meant to kill the missionary, his teacher! but the missionary had practiced jiu jitsu at college and he was quick. Before Apin could strike, he was lying flat on the ground with a big bruise on his forehead. The missionary, glad to end this unpleasant affair, rapidly went on his way.

Next day he was called to the bedside

of Apin, the Half-Bagani, who had been struck down with "The Devil's Breath." Of course the missionary gave him every care and kindness. He was so ill that the missionary didn't dare leave the house during his delirium, but stayed up all night with him.

When Apin came to himself, he saw the missionary bending over him, and when at last he got well, he was ashamed and followed the missionary back to the village. They passed through the same lonely forest, where he had attacked him before his illness, and Apin watched the missionary very closely; but the missionary did not show any fear or once look around to see if the Half-Bagani intended to attack him again.

Apin's admiration was unbounded for the missionary's courage and faith, and after that day he constantly followed the missionary and was untiring in his efforts to help him in all his work.

One very hot day, the missionary found Apin sitting over a blazing fire in the forest. "Why are you doing this?" he asked. Apin pointed to a bundle of clothing. "I am burning up my Half-Bagani suit," he said.—Cora Banks Pierce, Missionary.



FINANCIAL REPORT

Corrections: 11. See December 1920 Visitor—Under China Boys' School, Colorado, contribution of G. E. Studebaker, \$100 has been refunded into an annuity. 12. See April 1921 Visitor—Under China Mission, Colorado, contribution of G. E. Studebaker \$400 has been refunded into an annuity.

During the month of August, the Board sent out 1,301 tracts.

The following contributions to the Board's funds were received during August:

WORLD-WIDE

California—\$10.00	
So. Dist., Cong.: A Brother and Sister (Pomona),	10 00
Colorado—\$35.00	
N. E. Dist., Cong.: Denver,	30 00
S. E. Dist., Indv.: Mary E. Haney,	5 00
Idaho—\$3.05	
Cong.: Clearwater,	3 05
Illinois—50c	
N. Dist., Cong.: Rev. O. D. Buck (M. N.) (Franklin Grove),	50
Indiana—\$734.14	
Mid. Dist., Cong.: Spring Creek, \$3; Loon Creek, \$13.84; W. Eel River, \$38.54; Eel River, \$60; Children's Exercises (Landess), \$5.69; S. S.: Burnettsville, \$59.67; Indv.: Catharine Hostetler, \$2; Daniel O. Winger, 15c,	182 89
No. Dist., Cong.: Union, \$26.33; Shipshewana, \$65; Elkhart Valley, \$35.54; Harvest Meeting Collection, Elkhart Valley, \$23.88; Mrs. Eliza A. Borough (First So. Bend), \$350; Indv.: Leroy Fisher (M. N.), 50c, ..	501 25
So. Dist., Indv.: Austin Himes,	50 00
Iowa—\$31.35	
Mid. Dist., Cong.: Coon River, \$13.45; Indv.: H. L. Royer, 50c,	13 95
So. Dist., S. S.: Salem,	17 40
Kansas—\$27.07	
S. E. Dist., Cong.: Fredonia,	15 00
S. W. Dist., Cong.: Prairie View,	12 07
Maryland—\$20.10	
E. Dist., Cong.: Levi K. Ziegler (M. N.), (Denton), 50c; James C. Clark (Middletown Valley), \$5; Westminster (Meadow Branch), \$9.60; Carroll Royer (Meadow Branch), \$2.50; Chas. W. Grossnickle (Middleton Valley), \$1.50,	19 10
W. Dist., Indv.: Clarence E. Coleman, ..	1 00
Michigan—\$24.24	
Cong.: Elsie, \$18.24; Indv.: Milton Register, \$3; Emily G. Wenzel, \$3,	24 24
Missouri—\$3.00	
No. Dist., Cong.: Ruth A. Pulse (Pleasant View),	2 00
S. W. Dist., Indv.: Myrtle Sammons, ..	1 00
North Dakota—50c	
Cong.: Rev. J. M. Myers (M. N.) (Cando), ..	50
Oklahoma—\$10.00	
Indv.: Sarah Latimer,	10 00
Ohio—\$51.13	
N. E. Dist., Cong.: Canton Center, \$25.12; Indv.: Mrs. Clayton E. Lehman, \$4,	29 12
N. W. Dist., Cong.: No. 54298 (Pleasant View), \$1.01; D. P. Miller (M. N.) (Blanchard), 50c,	1 51
So. Dist., S. S.: Wheatville, Upper Twin Cong., \$20; Indv.: Eld. C. L. Flory (M. N.), 50c,	20 50
Pennsylvania—\$42.36	
So. Dist., Indv.: Blanche Griest, \$2; Grace Dimer, \$2,	4 00
W. Dist., Cong.: Maple Spring, \$28.36; Aid Society: Scalp Level, \$10,	38 36
Tennessee—\$5.00	
Indv.: Mrs. T. A. Mooney,	5 00

Virginia—\$25.07	
E. Dist., Cong.: Nokesville,	11 32
No. Dist., Cong.: S. I. Bowman (M. N.) (Smiths Creek), 50c; S. S.: Luray (Mt. Zion), \$3.75; Stony Creek (Flat Rock), \$3	7 25
Sec. Dist., Cong.: Montebello (Mt. Vernon),	6 00
So. Dist., Indv.: Eld. L. A. Bowman (M. N.),	50
Washington—\$40.00	
Cong.: Mrs. S. O. Hatfield (Wenatchee City), \$25; Sherman Stooky and Wife (Olympia), \$12; Indv.: A Sister, \$3,	40 00
West Virginia—\$55.63	
Sec. Dist., Cong.: A Brother at Simpson (Bethany),	50 63
First Dist., Cong.: Maggie Wecker (Beaver Run),	5 00
Wisconsin—\$100.00	
Cong.: J. M. Fruit (Ash Ridge),	100 00
Total for the month,	\$ 1,218 14
Total previously reported,	11,045 48
Total for the year,	\$12,263 62

STUDENT FELLOWSHIP FUND—1921

California—\$43.00	
So. Dist., Volunteer Mission Band of La Verne College,	43 00
Indiana—\$15.00	
Mid. Dist., Cong.: Harvey L. Wolfe (Upper Deer Creek),	10 00
So. Dist., Cong.: Floyd R. Wagoner (Rossville),	5 00
Pennsylvania—\$198.50	
E. Dist., Students and Faculty of Elizabethtown College,	198 50
Virginia—\$17.00	
E. Dist., Students and Faculty of Hebron Seminary,	17 00
Total for the month,	\$ 273 50
Total previously reported,	2,234 74
Total for the year,	\$ 2,508 24

AID SOCIETY FOREIGN MISSION FUND

Illinois—\$55.00	
No. Dist., Aid Societies: Cherry Grove, \$15; Lanark, \$40,	55 00
Indiana—\$118.00	
So. Dist. Aid Societies,	118 00
Iowa—\$23.65	
Mid. Dist., Aid Society: Muscatine,	9 65
No. Dist., Aid Society: Curlew,	4 00
So. Dist., Aid Society: Council Bluffs,	10 00
Kansas—\$21.80	
N. E. Kans. Aid Societies,	10 00
N. W. Dist., Cong.: Burr Oak,	11 80
Michigan—\$30.25	
Aid Societies: Sunfield, \$10; Woodland Village, \$12; Zion, \$8.25,	30 25
Ohio—\$25.00	
So. Dist., Aid Societies: Greenville, \$10; Salem, \$15,	25 00
Pennsylvania—\$15.00	
Mid. Dist., Aid Society: Everett,	15 00
Virginia—\$50.00	
No. Dist., Aid Society: Linville Creek, ..	50 00
Total for the month,	\$ 338 70
Total previously reported,	6,598 97
Total for the year,	\$ 6,937 67

SWEDEN MISSION

California—\$5.00	
So. Dist., Indv.: Mrs. Alice Vaniman,	5 00
Total for the month,	\$ 5 00
Total previously reported,	24 00
Total for the year,	\$ 29 00

SWEDEN CHURCHHOUSE

Illinois—\$4.55	
So. Dist., Cong.: Kaskaskia,	4 55
Total for the month,	\$ 4 55
Total previously reported,	10 00
Total for the year,	\$ 14 55

HOME MISSIONS

Florida—\$5.00	
Indv.: Rev. J. E. Young,	5 00
Indiana—\$4.00	
Mid. Dist., Indv.: G. W. Fasnaugh,	4 00
Total for the month,	\$ 9 00
Total previously reported,	64 53
Total for the year,	\$ 73 53

INDIA MISSION

Colorado—\$11.07	
S. E. Dist., Cong.: McClave,	11 07
Illinois—\$12.20	
So. Dist., Cong.: Springfield, \$2.50; Virden, \$9.70,	12 20
Missouri—\$48.23	
Mid. Dist., Cong.: Happy Hill, \$15.51; Mineral Creek, \$20; Clear Fork, \$1.72; Prairie View, \$11,	48 23
North Dakota—\$9.60	
Cong.: Pleasant Valley, \$2.05; Ellison, \$5.55; Brumbaugh, \$2,	9 60
Ohio—\$88.39	
N. E. Dist., Cong.: Jonathan Creek,	17 38
N. W. Dist., District Ministerial and S. Meeting,	31 17
So. Dist., Cong.: West Charleston, \$18.62; Ft. McKinley, \$21.22,	39 84
Oklahoma—\$49.65	
Cong.: Antelope Valley, \$6.65; Ames, \$5; Oklahoma City, \$2.76; Guthrie, \$7.98; Big Creek, \$5.77; Bartlesville, \$6.90; Monitor, \$14.59,	49 65
Total for the month,	\$ 219 14
Total previously reported,	1,783 63
Total for the year,	\$ 2,002 77

INDIA NATIVE WORKER

Alabama—\$17.92	
Cong.: Fruitdale, Citronelle, Mobile and Brewton,	17 92
Maryland—\$5.00	
E. Dist., S. S.: Edgewood,	5 00
Total for the month,	\$ 22 92
Total previously reported,	973 68
Total for the year,	\$ 996 60

INDIA BOARDING SCHOOL

Colorado—\$60.00	
N. E. Dist., S. S.: Sterling,	60 00
Indiana—\$40.00	
No. Dist., Aid Society, \$20; Walnut Sisters' Aid, \$20,	40 00
Maryland—\$21.31	
E. Dist., S. S.: Primary and Junior Dept., Blue Ridge College, Pipe Creek Cong., \$17.50; Vacation Bible School, Sams Creek Cong., \$3.81,	21 31
Ohio—\$32.00	
N. W. Dist., Cong.: Bellefontaine,	17 50
So. Dist., S. S.: Class No. 7, Pitsburg, ...	14 50

Pennsylvania—\$42.50

Mid. Dist., Cong.: Young Men's Bible Class,	17 50
W. Dist., Aid Society: Scalp Level,	25 00

Virginia—\$15.00

No. Dist., S. S.: Valley Pike, Woodstock Cong.,	15 00
Total for the month,	\$ 210 81
Total previously reported,	1,264 54
Total for the year,	\$ 1,475 35

INDIA SHARE PLAN

Illinois—\$50.00	
So. Dist., S. S.: Young Ladies' Class, La Place, Okaw Cong.,	50 00
Indiana—\$62.50	
Mid. Dist., S. S.: Willing Workers' Class, Loon Creek,	25 00
No. Dist., S. S.: First South Bend, \$25; Center Bee's Class, Center, \$12.50,	37 50
Kansas—\$12.50	
S. W. Dist., S. S.: "Servants of the Master" Class, Larned,	12 50
Nebraska—\$18.50	
S. S.: Alvo,	18 50
Oregon—\$14.00	
S. S.: Newberg,	14 00
Pennsylvania—\$175.00	
E. Dist., Cong.: Hatfield,	50 00
S. E. Dist., Cong.: Wm. P. Klein and Wife (Coventry),	50 00
S. Dist., S. S.: Freespring,	50 00
W. Dist., S. S.: Willing Workers' Bible Class, Pike, Brothersvalley Cong.,	25 00
Texas—\$12.50	
S. S.: Manvel,	12 50
Total for the month,	\$ 345 00
Total previously reported,	2,959 11
Total for the year,	\$ 3,304 11

ROSA KAYLOR MEMORIAL

Iowa—\$8.87	
So. Dist., Cong.: Mt. Etna,	8 87
Pennsylvania—\$2.00	
Mid. Dist., Miss G. W. Kephart (First Altoona),	2 00
Total for the month,	\$ 10 87
Total previously reported,	755 00
Total for the year,	\$ 765 87

PALGHAR HOSPITAL

Ohio—\$25.00	
N. W. Dist., Cong.: Lick Creek,	25 00
Total for the month,	\$ 25 00
Total previously reported,	26 00
Total for the year,	\$ 51 00

INDIA WIDOWS' HOME

California—\$5.00	
So. Dist., Aid Society: Long Beach,	5 00
Maryland—\$1.00	
W. Dist., Indv.: Clarence E. Coleman, ..	1 00
Total for the month,	\$ 6 00
Total previously reported,	11 00
Total for the year,	\$ 17 00

CHINA MISSION

California—\$4.57	
No. Dist., C. W. S.: Golden Gate,	4 57
Illinois—\$5.45	
No. Dist., S. S.: Beginners' Class, Chicago, ..	5 45
Kansas—\$13.86	
S. E. Dist., Cong.: Grenola, \$4.98; Fredonia, \$8.88,	13 86
Missouri—\$2.25	
No. Dist., Indv.: Katie A. Lohman,	2 25

Ohio—\$2.20	
So. Dist., Indv.: Jesse L. Albert,	2 20
Virginia—\$7.65	
E. Dist., Indv.: Mrs. J. W. Moyer,	2 00
So. Dist., S. S.: Antioch Vacation Bible School,	5 65
Washington—\$5.50	
S. S.: Primary Dept., Wentachee,	5 50
Total for the month,	\$ 41 48
Total previously reported,	2,692 76
	<hr/>
Correction No. 12,	2,734 24
	400 00
Total for the year,	\$ 2,334 24

CHINA NATIVE WORKER

Indiana—\$75.00	
Mid. Dist., Cong.: M. A. Barnhart,	75 00
Iowa—\$80.00	
No. Dist., S. S.: Loyal Workers' Class, Ivester, Grundy Co. Cong.,	80 00
Kansas—\$75.00	
N. E. Dist., S. S.: "Servants of the Master" Class, Morrill,	75 00
Pennsylvania—\$75.00	
S. E. Dist., Cong.: Harold High (Coven-try),	75 00
Total for the month,	\$ 305 00
Total previously reported,	425 39
Total for the year,	\$ 730 39

CHINA BOYS' SCHOOL

Illinois—\$16.52	
No. Dist., S. S.: Douglas Park Vacation Bible School,	6 75
S. Dist., S. S.: Astoria Vacation Bible School, \$3.01; Woodland Vacation Bible School, \$6.76,	9 77
Kansas—\$1.00	
N. E. Dist., S. S.: True Blue Class, Ramona,	1 00
Maryland—\$2.10	
E. Dist., S. S.: Vacation Bible School, Thurmont, Monocacy Cong.,	2 10
Total for the month,	\$ 19 62
Total previously reported,	334 54
	<hr/>
Correction No. 11,	354 16
	100 00
Total for the year,	\$ 254 16

CHINA GIRLS' SCHOOL

Illinois—\$16.51	
No. Dist., S. S.: Douglas Park Vacation Bible School,	6 75
So. Dist., S. S.: Astoria Vacation Bible School, \$3.01; Woodland Vacation Bible School, \$6.75,	9 76
Indiana—\$13.80	
No. Dist., Cong.: Blissville Harvest Meet-ing Collection,	13 80
Kansas—\$1.00	
N. E. Dist., S. S.: True Blue Class, Ra-mona,	1 00
Maryland—\$2.11	
E. Dist., S. S.: Vacation Bible School, Thurmont, Monocacy,	2 11
Total for the month,	\$ 33 42
Total previously reported,	141 68
Total for the year,	\$ 175 10

CHINA SHARE PLAN

Indiana—\$18.75	
No. Dist., S. S.: Elite Class, Nappanee,	18 75
Kansas—\$15.00	
S. E. Dist., S. S.: Willing Workers' Class, Independence,	15 00

North Dakota—\$6.25	
S. S.: Banner Class, Surrey,	6 25
Total for the month,	\$ 40 00
Total previously reported,	849 42
Total for the year,	\$ 889 42

PING TING HOSPITAL

Pennsylvania—\$25.00	
W. Dist., Aid Society: Scalp Level, ..	25 00
Total for the month,	\$ 25 00
Total previously reported,	69 48
Total for the year,	\$ 94 48

CHINA FAMINE

California—\$4.05	
No. Dist., S. S.: Waterford,	4 05
Indiana—\$12.50	
No. Dist., S. S.: Class No 10, Elkhart City,	12 50
Kansas—\$25.00	
N. E. Dist., S. S.: Ramona,	25 00
Maryland—\$3.00	
E. Dist., Indv.: "A Sympathizer,"	3 00
Pennsylvania—\$5.00	
So. Dist., Cong.: Mrs. S. B. Roop (An-tietam),	5 00
Virginia—\$84.66	
No. Dist., Cong.: Cooks Creek,	69 61
Sec. Dist., Cong.: Elk Run,	11 05
So. Dist., Cong.: Topeka,	4 00
Total for the month,	\$ 134 21
Total previously reported,	6,035 36
Total for the year,	\$ 6,169 57

ARMENIAN RELIEF

Pennsylvania—\$11.27	
W. Dist., S. S.: Plum Creek,	11 27
Washington—\$19.71	
S. S.: Forest Center,	19 71
Total for the month,	\$ 30 98
Total previously reported,	160 25
Total for the year,	\$ 191 23

NEAR EAST RELIEF

Indiana—\$10.00	
Mid. Dist., S. S.: Union Class, Pipe Creek,	10 00
Pennsylvania—\$5.00	
E. Dist., S. S.: Anchor Class, Spring Creek,	5 00
Total for the month,	\$ 15 00
Total previously reported,	50 00
Total for the year,	\$ 65 00

EUROPEAN RELIEF

Ohio—\$11.40	
So. Dist., S. S.: Greenville,	11 40
Total for the month,	\$ 11 40
Total previously reported,	0 00
Total for the year,	11 40

RUSSIAN RELIEF

Pennsylvania—\$147.50	
E. Dist., Cong.: Eld. J. G. Reber (Maiden Creek),	47 50
So. Dist., Cong.: Isaac S. Miller and Wife (Upper Conewago),	100 00
Total for the month,	\$ 147 50
Total previously reported,	0 00
Total for the year,	\$ 147 50

SWEDEN RELIEF

Pennsylvania—\$50.00	
E. Dist., Aid Society: Annville Sisters, ..	50 00
Total for the month,	\$ 50 00
Total previously reported,	0 00
Total for the year,	\$ 50 00

AFRICA MISSION

Indiana—\$25.00	
Mid. Dist., Cong.: M. A. Barnhart, (Delphi),	25 00
Pennsylvania—\$4.00	
S. E. Dist., S. S.: Primary and Intermediate Classes of Vacation Bible School,	4 00
Total for the month,	\$ 29 00
Total previously reported,	78 00
Total for the year,	\$ 107 00

A CHURCH THAT LOST HER OPPORTUNITY

(Continued from Page 276)

they form one-fourth of the population. They dress clean and neat, occupy more comfortable houses, and are in better circumstances than the Hindus about them. Due, perhaps, to the influence of the Roman Catholics, who since the year 1500, often by force, exercised considerable sway over them, the interior of their churchhouses has much the appearance of cathedrals.

Christian Travancore fires the imagination, for these Syrians are catching the missionary spirit. They are the natural nucleus, the natural leaders, also, of the India church. Let us praise God that this church is now awaking, and let us try to fancy the rivers of blessing that will flow

from this people, once they catch fire for the Master.



TO EDUCATE THE MASSES IN INDIA

(Continued from Page 261)

university down to the village school. Missions and missionaries are busy at it. Individual fortunes are being spent to build up schools for the boys and girls. This is right, and there is still not enough being done, for upon the education of the youth depends the future, as we all know. But here is a field as yet untouched by any systematic effort or with a definite aim. Yet for India's immediate need it is the only hope. It will require decades of the most strenuous work to get the primary schools up to where they can cope with the situation at all satisfactorily. With all the schools, 95 per cent of the people are without an opportunity for the sort of education that will help them to adapt themselves to their new world environment.

We must create in the lives of the masses a sense of real discontent with their present condition before they will try to get anything better. To create this discontent, and then to supply the needed information in order to rise to a higher life—this is the aim of visualized education for the masses.

Your sympathy, prayers and coöperation are solicited for a successful prosecution of this gigantic but most important task.

Bulsar, India.

What Are Your Mission Study Plans?

During this season our people turn with peculiar interest to Mission Study work. We have a number of splendid text books from which choice may be made. Write for a free copy of

The Mission Study Prospectus

This includes several Home Mission books that have just recently been added to the list.

General Mission Board
of the CHURCH of the BRETHREN
Elgin, Illinois

GENERAL MISSION BOARD

ITS MEMBERSHIP

H. C. EARLY, Penn Laird, Va.
 OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, Elgin, Ill.
 J. J. YODER, McPherson, Kansas.
 A. P. BLOUGH, Waterloo, Iowa.

ITS ORGANIZATION

H. C. EARLY, President.
 OTHO WINGER, Vice-President.
 CHARLES D. BONSACK, Acting General Secretary.

H SPENSER MINNICH, Missionary Educational Secretary, Editor Missionary Visitor.
 M R ZIGLER, Home Mission Secretary.
 CLYDE M. CULP, Treasurer.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Hordum
 Glasmire, W. E.
 Glasmire, Leah S.

Bedsted St., Thy, Denmark
 *Esbensen, Niels
 *Esbensen, Christine

SWEDEN

Früsgatan No. 1.
 Malmö, Sweden
 Graybill, J. F.
 Graybill, Alice M.
 Buckingham, Ida.

CHINA

Ping Ting Hsien,
 Shansi, China
 Bowman, Samuel B.
 Bowman, Pearl S.
 Blough, Anna V.
 Bright, J. Homer
 Bright, Minnie F.
 Crumpacker, F. H.
 Crumpacker, Anna M.
 Flory, Edna R.
 Horning, Emma
 Metzger, Minerva
 Oberholtzer, I. E.
 Oberholtzer, Elizabeth W.
 Rider, Bessie M.
 Shock, Laura J.
 Sollenberger, O. C.
 Sollenberger, Hazel Cop-
 pock
 Vaniman, Ernest D.
 Vaniman, Susie C.
 Wampler, Dr. Fred J.
 Wampler, Rebecca C.
 Ullom, Lulu

North China
Language School,
Pekin, China
 Blickenstaff, Miles
 Blickenstaff, Erma
 Coffman, Dr. Carl
 Coffman, Ferne H.
 Miller, Valley
 Smith, W. Harlan
 Smith, Frances Sheller

Liao Chou, Shansi, China
 Cline, Mary E.
 Cripe, Winnie E.
 Horning, Dr. D. L.
 Horning, Martha Daggett
 Hutchison, Anna
 Pollock, Myrtle
 Seese, Norman A.
 Seese, Anna
 Senger, Nettie M.
 Wampler, Ernest M.
 Wampler, Vida M.

Shou Yang, Shansi, Chin.
 Clapper, V. Grace
 Flory, Byron M.
 Flory, Nora
 Heisey, Walter J.
 Heisey, Sue R.
 Myers, Minor M.
 Myers, Sara Z.
 Schaeffer, Mary

On Fun, Shan Tai, Sunning,
Canton, China
 *Gwong, Moy

On Furlough

Brubaker, Dr. O. G.,
 North Manchester, Ind.
 Brubaker, Cora M.,
 North Manchester, Ind.
 Flory, Raymond C., Mc-
 Pherson, Kans.
 Flory, Lizzie N., McPher-
 son, Kans.

INDIA

Ahwa, Dangs Forest,
via Bilimora, India
 Ebey, Adam
 Ebey, Alice K.

Anklesvar, Broach Dist.,
India

Grisso, Lillian
 Lichty, D. J.
 Miller, Eliza B.
 Miller, A. S. B.
 Miller, Jennie B.
 Summer, Benjamin F.
 Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
 Blickenstaff, Mary B.
 Eby, E. H.
 Eby, Emma H.
 Hoffert, A. T.
 Kintner, Elizabeth
 Mohler, Jennie
 Nickey, Dr. Barbara M.
 Ross, A. W.
 Ross, Flora N.
 Shumaker, Ida C.

Prospect Point, Landour
Mussoorie, United Provin-
ces, India

Holsopple, O. A.
 Holsopple, Kathren R.

Dahanu, Thana Dist., India

Alley, Howard L.
 Alley, Hattie Z.
 Bickenstaff, Verna M.
 Butterbaugh, Andrew G.

Butterbaugh, Bertha L.
 Ebbert, Ella
 Shull, Chalmer G.
 Shull, Mary S.

Jalalpor, Surat Dist., India

Forney, D. L.
 Forney, Anna M.
 Replogle, Sara G.

vada, Thana Dist., India

Brown, Nettie P.
 Brumbaugh, Anna B.
 Hollenberg, Fred M.
 Hollenberg, Nora R.
 Kaylor, John I.
 Kaylor, Ina Marshburn

Palghar, Thana Dist., India

Garner, H. P.
 Garner, Kathryn B.

Post: Umalla, via
Anklesvar, India

Himmelsbaugh, Ida
 Miller, Sadie J.

Vyara, via Surat, India

Blough, J. M.
 Blough, Anna Z.
 Mow, Anetta
 Wagoner, J. Elmer
 Wagoner, Ellen H.
 Widdowson, Olive

On Furlough

Arnold, S. Ira, Yale, Ia.
 Arnold, Elizabeth, Yale,
 Ia.
 Cottrell, Dr. A. R., 3435
 Van Buren St., Chicago
 Cottrell, Dr. Laura M., 3435
 Van Buren St., Chicago
 Eby, Anna M., Trotwood,
 Ohio
 Long, I. S., Bridgewater,
 Va.
 Long, Effie V., Bridgewa-
 ter, Va.
 Pittenger, J. M., Pleasant
 Hill, Ohio
 Pittenger, Florence B.,
 Pleasant Hill, Ohio
 Powell, Josephine, Aurora,
 Mo.
 Royer, B. Mary, Eliza-
 bethtown, Pa.
 Stover, W. B., Mt. Morris,
 Ill.
 Stover, Mary E., Mt. Mor-
 ris, Ill.
 Swartz, Goldie E., Ash-
 land, Ohio

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

Native workers trained in America

the State's Will

probably would not be *your will* in the event of your death intestate—without having left a will.

DO YOU KNOW that the course of procedure in the administration of your estate—should you die without having left a will—as prescribed by the supreme law of your own State, is as fixed and arbitrary as for the indictment, trial and conviction of a criminal?

EVEN THOUGH these laws should make disposition of your property in a manner unsuited to your individual case, nevertheless, the law must take its course—*unless you make a will.*

BY WILL you make a law of your own. You thus conserve for the highest interests the property you have accumulated perhaps after years of thrift and industry. *Without a will* you take chances as to the ultimate good your property will do—it may do more harm than good.

MAKE YOUR WILL TODAY

Only your will can make it possible that any or all of your estate go for the great mission cause of the church. To accomplish this, either or both of the following forms may be used:

Proper Form of Legacy—Willing Money

I also give and bequeath to the **General Mission Board of the Church of the Brethren** Dollars, for the purpose of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to said Board, taking their receipt therefor, within months after my decease.

Proper Form of Devise of Real Estate

I also give, bequeath and devise to the **General Mission Board of the Church of the Brethren** one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Board, their successors and assigns forever, for the purpose specified in their charter.

For Further Information Write

General Mission Board
Of the CHURCH of the BRETHREN
INCORPORATED

Elgin, Illinois

43351 HERSHEY, JOHN G
JAN 3435 W VANBUREN ST.
1924 CHICAGO, ILL

Home Mission Number

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIII

November, 1921

NO. 11



The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHERN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for November, 1921

EDITORIAL, 290-293

CONTRIBUTED ARTICLES—

\$100,000 Emergency Fund for Missions, By General Mission Board,	289
District Mission Board of Southern Pennsylvania, By M. A. Jacobs, Secretary,	291
One Hundred Thousand Dollars for Missions, By the Editor....	292
The Hollywood Church, By I. A. Miller,	293
Charles D. Bonsack, Our Acting General Secretary, By H. Spenser Minnich,	294
Put On Thy Strength, By C. D. Bonsack,	295
Our Program, By M. Clyde Horst,	296
Weak Churches, By Edgar Rothrock,	297
The Field of the Rural Church, By E. E. Eshelman,	299
Woman's Task in Home Missions, By Mrs. S. L. Whisler,	302
Our Work Among the Chinese in America, By Elgin S. Moyer	303
Whom Did You Ever Ask to Accept Christ? By A. B. Miller,...	306
Student Pastorates, By C. H. Gnagy,	308
Mission Work With the Mexicans at Garden City, By H. D. Michael,	310
The Mission at Springfield, Ill., By Mrs. J. C. Shull,	314
India Notes for July and August, By Hattie Z. Alley,	315

THE JUNIOR MISSIONARY—

First Boys' Camp in the Church of the Brethren, Held Near Plymouth, Ind., By Ira D. Scrogum,	316
--	-----

FINANCIAL REPORT, 318



\$100,000 Emergency Fund for Missions

OUR THANKSGIVING APPEAL

At the recent joint meeting of all the boards and committees of the church, it was unanimously agreed that the General Mission Board should call for an emergency fund for the coming Thanksgiving. This was agreed upon when it seemed evident that there would be a deficit of \$150,000, by the time of the next Conference, in the actual needs for our mission work. While this deficit may be reduced by the amount of the China Famine Fund on hand, as suggested in other notices, yet there will be needed \$90,000 or \$100,000 in addition to all pledges and supports now in sight to that time.

In estimating this deficit let us remember that the number of outgoing missionaries this year was reduced to a minimum. Also, building programs are curtailed, and crowded schools must wait for more room. Needed support in the homeland has been withheld for churchhouses that ought to be built and from District Boards that should have had it. Funds in sight and pledged will take care of the work until Dec. 31, if all are paid. Since it requires about \$15,000 per month in India and \$10,000 in China, it can easily be seen that, while China can be provided for in the use of the famine fund until June 1, India alone will require \$75,000 until that time, with a reduced program. This, with the needs required to publish the Visitor, care for the work in Europe and at home that MUST be done, will demand about \$100,000. This need must be met or we must begin to plan further retrenchments, which will embarrass our whole missionary effort.

The work of the other boards and committees is just as important as missions in the program of the church. The colleges, vacation church schools, homes for aged and orphans, and other activities need money and are suffering from the financial depression and uncertainty, but since this need was so immediately urgent it was given right of way by the boards.

Let every individual, class or congregation make a Thanksgiving contribution to this fund, whether a quota has been met otherwise or not, for it will require the help of all to meet the need, with some sacrifice, if necessary, that our work shall not go back and that our faith fail not, in behalf of those for whom Christ DIED!

Special remittance blanks will be provided for this fund, or use the one on page 320. Send all money to Brethren General Mission Board, Elgin, Ill., mentioning that it is for the Emergency Fund.

GENERAL MISSION BOARD

EDITORIAL

The editor is indebted to our Home Mission Secretary, M. R. Zigler, for most of the splendid material in this special Home Mission issue of the Visitor.



Increasing Interest

Through correspondence, conversation and contact with District Mission Board members we are confident that there is a general, permanent and conservative awakening to the great need of presenting Christ and his program to the masses in America who have not received him. Our program of Home Missions has never been outlined and developed from a national point of view. It has been "Districtized" and not "nationalized." Thus, it bears a local spirit rather than a great vision of the need of the nation. This system of necessity led to more or less selfishness. Each District developed a District loyalty without considering that the District owed something to the other Districts of the Brotherhood. Individuals in the Districts, when they had given to the local District Mission Board, thought that this was sufficient for Home Missions. The needs of Home Missions, outside of local District work, seldom received attention. By this plan the weaker Districts did not receive the encouragement and financial assistance they should have received from the stronger and richer Districts. This spirit is changing. Folks are asking how they can help to put on a more aggressive program here in America. Laymen are saying, "Make out your program, and we are behind you with our means." Young people are saying, "We are ready to work when you have a place for us." Our older brethren, that have already served long for the Master, say, "Be sure you're right, then go ahead and we will give the best that remains in us to accomplish it." May the church be in prayer and special intercession during this month of November, that Christ may be exalted in America and that our church shall not fail to sacrifice in this accomplishment.

Your November Program

The Forward Movement has designated this month as Home Mission month. Have you made out your program? No two churches will do it alike. Local conditions will have to determine your program. But by some means during this month every member that attends church ought to hear something about Home Missions. There ought to be something said to the children to interest them. Older people should be challenged to the great task of "Saving America." Young folks ought to be encouraged to consider the home field as a life investment, either as Home Mission workers or ministers to fill pulpits of already-organized churches. To be slack in this may mean tremendous loss to the church. Success depends absolutely upon the activity of the local leadership. Without the coöperation of the leadership in the local church there is no contact between the general program of the church and its constituents. Largely the responsibility rests on the shoulders of the elders, ministers and pastors. If it fails at this point there is little hope of a large awakening to the great call of America.



Some Suggestions

There are many ways to emphasize Home Mission work:

1. Secure some minister outside of local congregations to deliver a special sermon on Home Missions. Perhaps two pastors or ministers could exchange pulpits from adjoining congregations.
2. If impossible, or not desirable, to engage some one from another congregation, the local ministry should serve.
3. A special program might be arranged for the preaching hour, with emphasis on Home Missions, rather than having an address.
4. A five-minute speech before or after the Sunday-school lesson would be very helpful.
5. Thanksgiving Day would give a fine opportunity to have a special program in interest of Home Missions. Perhaps on

such an occasion both home and foreign missions could be emphasized.

6. Sources of information:

Interchurch World Survey (American volume).

Religion and Social Service Section, Literary Digest.

Christian Herald.

Missionary Visitor (especially November issue, 1920).

Every local church has in it talent and wisdom sufficient to work out its own program for emphasizing home work, if these God-given powers are not hidden away or prevented. The above is offered for suggestion and help.



Your District Mission Work

When you think of the general work of the Home Mission field which is cared for by the General Mission Board, don't forget the District Mission Board and the work assigned to it. It, too, has large, perplexing problems and limited funds to carry on its work. The District Board has to ask men and women to sacrifice for the cause in order to extend the church in the

District. The District Boards are doing fine work over the Brotherhood. They need our prayers, sympathy and united support. So, during the month of November, the work of the District ought to find some place of recognition.



As We Pray This Month, Remember—

1. Those upon whom the responsibility rests for the development of our national program, that Christ's name may be exalted.

2. The District Mission Boards of the various Districts as they labor in their several fields.

3. That great number of sacrificing Home Mission workers throughout our Brotherhood.

4. Especially the wives of the Home Mission workers, who are willing to sacrifice for the Master's sake.

5. In exceeding earnestness, the great mass of unsaved people in America.

6. The workers over the seas, interceding that the church shall grow here, that their work there shall not diminish but shall grow and expand in the largest way.

District Mission Board of Southern Pennsylvania

OUR Mission Board was incorporated in 1900, having been working a number of years previously. Eld. Jos. A. Long, our present president, has held this position on the board since a few years before its incorporation.

For a number of years we had a difficult problem in raising funds to carry on our work, but recently we have been more successful. Each year, at our District Meeting, we have a missionary sermon and lift an offering for District Mission work; this is made up largely by offerings taken in the various congregations and sent with their delegates to this meeting. Our contribution at the last meeting amounted to \$1,522.06. We have received, in the last few years, several substantial endowments from persons in the District who are much interested in home mission work.

Our District covers an area of about 3,959 square miles. In this territory are 315,765 souls, according to the 1910 census. Much of this territory is yet unoccupied by us, and will be until we can secure more workers, which is our greatest need at present.

We recently completed arrangements for placing a District Mission Secretary in the field. We engaged Bro. Trostle Dick for this position and he began his work with us July 1, 1921. We are hoping he will be able to arouse a greater missionary sentiment in our District, and enable a number of our young brethren and sisters to see the need of more workers, so they will prepare to give their services to the work of the church.

M. A. Jacobs, Secretary.

One Hundred Thousand Dollars for Missions

Why We Should Pay It

The Editor

The Stewardship of a Church

An organization without a worthy purpose has no right to exist. A church, of all organizations, should have a purpose that is in tune with God's will and which should be fully understood by all its members. The purpose of the Christian church is the extension of God's kingdom. If its membership consists of folks who understand their relation as stewards, they will be bringing into the church regularly the fruits of their stewardship. The church will be magnified and the kingdom extended. The fruit consists not only of money but of Christian service in all its departments. But, since so many of us feel that we can make money easier than to do other work, certainly we should bring our fruit into the storehouse, that we may do our share in the great family of God, and not only to do our share, but that others who will represent us in distinctive Christian vocations may not be detained for the car fare, the roof to shelter them and the money to distribute his Word.

The Imperative Need for \$100,000

Years ago, before we had missions abroad, the general needs of the church were few. The distribution of literature and the assistance given weak churches in building new meetinghouses were the chief items of expense. Today the program of the church calls for large funds. There are many reasons for this. First, our splendid force of workers abroad requires much money, that they may stay on the job and accomplish the task for which they were sent. Second, the purchasing power of the dollar has diminished greatly in comparison with twenty years ago. Third, the present world civilization demands a larger expenditure of money to sustain life than in past decades. We cannot take space here to recite the events leading from the good (?) old days up to the present time. We want to know what is needed, that we may carry out the Lord's program of kingdom extension.

The Stewardship of Individuals

The **resources of God** are promised only to those who undertake the **program of God**. The spiritual dynamics to work and win are given us in proportion as we are able to receive them. To use this spiritual force, a proper understanding of our relation to God and his kingdom is necessary. When a man accepts Christ he acknowledges him as Creator and Sovereign. He receives the Bible as the Word of God, and in so doing records his belief in God's ownership. Turning to this Guide Book we find the following statements concerning God's ownership. Gen. 1: 1: "In the beginning God **created** the heavens and the earth"; Psa. 21: 1: "The earth is the Lord's and the fulness thereof"; Psa. 50: 10, 11: "For every beast is mine and the cattle upon a thousand hills"; Hag. 2: 8: "The silver is mine, and the gold is mine, saith the Lord of hosts"; 1 Cor. 6: 19-20: "Ye are not your own. . . . Ye are bought with a price." If, as we profess, we believe that the Word of God is the only rule to direct us in glorifying and enjoying God, the conclusion is inescapable that the heaven and the earth, including the souls and bodies of men, belong to God by creation and possession from the beginning, and by redemption because of the vicarious suffering of our Lord.

The foregoing reasoning is logical and scriptural, and they who have never seriously considered the matter of God's ownership and man's stewardship will find new richness in the Christian faith by fully accepting their relation as stewards to the Lord.

A good sister in Indiana, who is a widow, called her children about her one New Year's Day, and together they decided to dedicate one-tenth of all their income to the Lord's work. She says they accepted the promise of the Lord that he would open the windows of heaven to them, and now she declares that, after a fair trial, she knows that his promise has proved true. They are very happy to be stewards.

Four hundred thousand dollars is the sum, as estimated by the General Mission Board last spring, needed to carry on the general mission work of the church from March 1, 1921, to February 28, 1922. In these times of fluctuating prices it is not always possible to ascertain exactly the prospective need. Thus far \$200,000 has become available for work. Present unpaid pledges amount to \$50,000. If these are paid in full we will still be short the entire amount by \$150,000. After serious consideration on the part of the board it has been decided to ask for \$100,000 as an emergency Thanksgiving offering, believing this amount will permit the cause to progress without any serious loss.

Actually Paying It

If we believe in stewardship, and see the need, then all else necessary is to have a definite plan. One hundred thousand members in the church are asked to meet the emergency and pay \$100,000. Without much calculation it is plainly seen that

one dollar per member will save the day. We do not like to mention it, but when it comes to paying, we cannot find quite 100,000 members, and some of us must pay the extra share. We should not complain, for the more we give the greater the blessing. On page 320 of this issue is a remittance blank. Use this in sending your offering. We shall be glad to have each congregation bring the emergency to the attention of its body and send the offering through its church treasurer. It is proper for those who find it more convenient, to forward their offering direct to the General Mission Board. In doing this use the blank on the last page, and proper credit will be given your congregation. It is the Lord's work. Let's pay it.

As I close this article a letter comes from a District Mission Board, stating that unless the General Board can help they will be compelled to close their work in one of the largest western cities. This must not be done. The board can and will help if funds are available.

The Hollywood Church

I. A. MILLER

Elder in Eastern District of Virginia

THE first sermon preached in Stafford County, Va., by ministers of the Church of the Brethren was delivered about eight years ago in a small schoolhouse. Previous to that time a Sunday-school had been organized and was being conducted by several resident members. The services were held in the schoolhouse, in a tent, or in private homes until the church was built. At that time it was a mission point of the Nokesville church, in Prince William County, forty miles away.

In the fall of 1914 the first applicants were baptized. The work seemed to grow very slowly, but at present there are forty-two members. Some of those who once opposed it most bitterly are now its staunchest supporters.

Just what the work has amounted to in the uplift of the men and women of the community can best be expressed by the following statement from ex-Mayor Rowe:

"I know of no religious movement which has accomplished more for the community or the individual than the establishment of the little Church of the Brethren in our neighboring county of Stafford. The sincere, unassuming manner of Bro. I. A. Miller and his consecrated coworkers has so impressed the people that they now realize that the movement is no longer a temporary effort, but that it has come to stay.

"My observation has been that it is the most merited and needed religious work which has come into our section for a long time, in so developing and changing the individuals and whole families who were formerly indifferent to religious matters that they are now becoming local leaders.

"I can safely say that the work meets with the approval of the people of all denominations."

Charles D. Bonsack

Our Acting General Secretary

H. SPENSER MINNICH

THIS optimistic, fine spirited man of God and servant of the church has been chosen as Acting General Secretary of the General Mission Board to take up the larger part of the work laid down by J. H. B. Williams whose earthly labors were closed as he journeyed in Africa. Brother Bonsack, a native son of Maryland, born 1870 to David D. and Catherine Roop Bonsack, is a man of large experience and long service in the church. He commenced his service for the church as a farmer preacher but in 1906 he accepted the pastorate of the Washington, D. C., church. After three years of successful service, during which the church grew in numbers and spirit, he moved to Blue Ridge College that his children might have greater educational advantages. He has given much of his life for the college and its success.

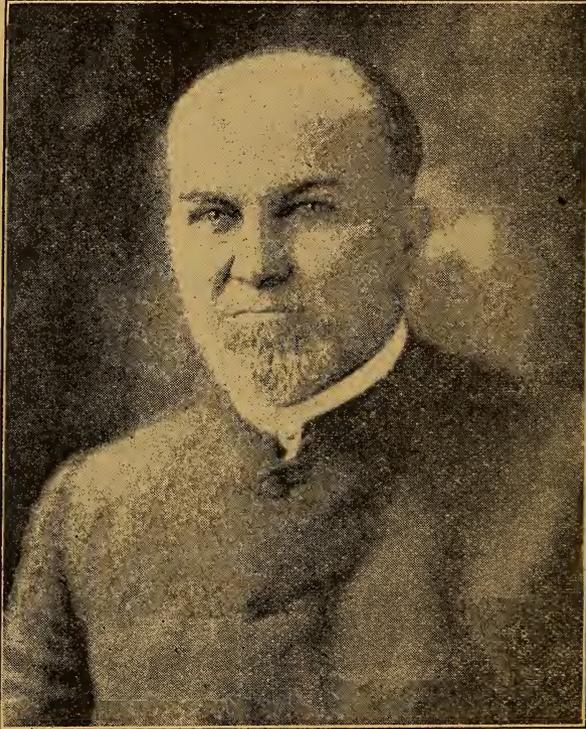
He was elected a member of the General Mission Board in 1906. His service here was of such value that he continues to be a member of the Board. In January, 1920, the General Boards of the church met in joint session, among other things to elect a director to head up the Forward Move-

ment of the church. It seemed that all men capable for this task were already employed and none available. After a very devout season of prayer the Boards felt it the Lord's will to elect Brother Bon-

sack, calling him from his work at Blue Ridge, Md. The call was so unexpected that it was with great study and deliberation that he could feel it best to accept. All readers of our church literature know how well he has served in that capacity up to the present time.

In the September, 1921, meeting of the General Mission Board it was necessary to elect a successor to J. H. B. Williams. Again when a man of large experience and one who has the confidence

of all the church was so much needed it seemed best to call Brother Bonsack. He accepts the task humbly, feeling that certainly another should be found who could do better. He resigned his Directorship of the Forward Movement and has now assumed his new duties and desires your prayers for a fruitful era in the work. The other secretaries in the office accept his leadership gladly and believe that it is the Lord's call.



Charles D. Bonsack.

Put On Thy Strength

C. D. Bonsack

Acting General Secretary

IT is time that we emphasize Home Missions. Not that we should turn from the awful needs of heathen lands, but in order to meet them. An individual who does not radiate some light of Jesus at home could not be expected to be a successful foreign missionary and ought not to be sent to the field. Likewise, a church, in order to be a consuming power for redemption among heathen people, must be an outstanding power for Christ and his power to save in the homeland.

Perhaps there never was a time like the present, when America was so constantly looked to as the pilot to lead the nations out of the restless uncertainty into which they have come through selfishness and Christless materialism. Their governments are unstable. The people of the earth are restless and desperate. They feel America has something they want. But certainly all that America has that can help these hungry ones is the heritage of the faith of her fathers. To this we need a new awakening. The name and FACT of God must be reestablished in our lives. Our national leaders must have their consciences awakened to the truth that political strategy is impotent apart from the power of Christian faith. There must be a new sense of God and his claims in our national life.

There is no agency under heaven whereby we may expect this thing to be done, except by the Church of the Living God. It is the pillar and ground of the truth. It is the body of Christ and therefore the light of the world. It should see that the Gospel in all its power is preached from every pulpit. Our faith in the Bible and its redeeming Lord must be unquestioned in every chamber of the soul. Our lives must be dedicated for faithful witnesses, in public and private appeal, to all that walk not with the Lord. Our prosperity should lead us to gratitude and turn our hearts and hands to a larger service for Christ in every land.

The Church of the Brethren, with her ideals of faith and obedience to the Word of God; her teaching that religion is a thing for practice in our everyday life; her fine spirit of brotherliness, as expressed in our collective life, which must be the spirit of any enduring government; her practical example of love to her enemies, help to the weak and equality to all; the fine courage of faith that has marked the story of our fathers in all that is good in our national life—these and other graces into which the Lord has been pleased to lead us in the days of the past ought to make us foremost in leading men and women everywhere to the Cross of Christ for hope and power, thus bringing into our nation the leavening faith in our Lord that she may not err in the opportunities that lie at her door. O Church of God, awaken to this hour of opportunity and need! Gird thyself for such a missionary and evangelistic effort as is worthy of thy name and cause!

Our Program

M. CLYDE HORST

President of District Mission Board, Western Pennsylvania, and Chairman of Our Home Mission Advisory Council

THE purpose of the Home Missionary Department is fourfold; First, it is organized for an adequate study of the home field; second, it endeavors to publish its findings effectively; third, an



M. Clyde Horst

effort is being made to standardize the District program; fourth, it cares for the needs of unworked and unclaimed territory.

The first task, logically, is to make an adequate survey of the field in our own country. This is being done in an admirable manner by our Home Mission Secretary. He has not only investigated unclaimed fields, and the needs of special groups, but has also tabulated valuable data concerning the activities, policies and methods of the several District Boards. The result, so far, is a revelation, and there is more to follow.

The second step is to endeavor to see to it that the Brotherhood does not pass by on the other side, but rather that there is

action in harmony with the eloquence of the facts. With this in view the Home Department of the Missionary Visitor has been created and the November issue is entirely devoted to it. For this purpose, our secretary visits the various sections of the Brotherhood, so as to present the cause of home missions to as many as possible. And finally, it is determined to call a meeting of representatives of all District Boards some time during the coming year, for a more thorough consideration of the problem than is possible in the usual conference of District Boards at the Annual Meeting.

One result of such a conference ought to be the adoption of a suggestive program for a District Board, for the guidance of those who may need it. The following outline may indicate something of what we have in mind: 1. Make an adequate survey of all the territory of the District. 2. Develop the established missions into self-supporting churches as soon as possible. 3. Establish new missions where really needed as soon as it can be done. 4. Come to the rescue of dying churches that ought to be saved. 5. Promote a general efficiency campaign in the established churches to keep them from dying. 6. Promote the evangelization of special groups, such as freedmen and immigrants. 7. Coöperate with the other District Boards, and the General Board in caring adequately for the great unworked and unclaimed fields in the regions beyond.

For the territory that might be called "no man's land," the Home Missionary Department must be chiefly responsible. All District Boards ought to coöperate in furnishing funds and workers, but the management, of course, belongs to the General Board, through the Home Department. Only in this way can we make a proper advance into the Great South, Southwest, and other vast stretches of inadequately evangelized

territory. This phase of our work ought to grow until we have as many workers under the supervision of the Home Department as we now have on the foreign fields. What an advance could be made if it were possible for the Home Department to use some of our strongest evangelists for the opening up of new territory, and if some of our most capable pastors were available for the shepherding of infant churches on the frontier! This only faintly suggests what might be accomplished, in the future, through this department.

It should be made clear, however, that the creation of the Home Department, and the effort toward national coördination, is not intended to discourage District, con-

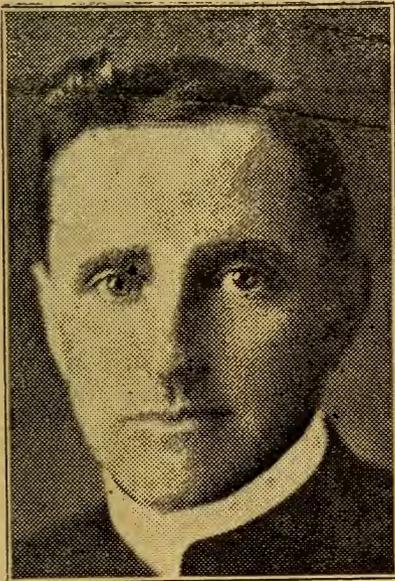
gregational and even individual initiative in home mission work. Some of the most effective work of the past was done independently of the initiative or supervision of any board, and we should hope for the duplication of such successes in the future. Centralization of power, and organization to the point of diminishing returns, are to be avoided. But it is hoped that something may be accomplished through these efforts that will stimulate the entire Brotherhood to contend earnestly for the faith once for all delivered, and, in the old time power, to go everywhere in America, as well as in the rest of the world, preaching the Word.

Huntingdon, Pa.

Weak Churches

EDGAR ROTHROCK

Secretary of District Mission Board, Nebraska and Northeastern Colorado
and Member of Home Mission Advisory Council



Edgar Rothrock

NEARLY all of the Brethren congregations established a generation ago were started by immigration. One or more families moved into a new community and formed a small nucleus which

was later changed into a congregation. Many of these survived only a short time, meeting either in private homes or in schoolhouses. Adverse conditions, incident to a new country, often disheartened these charter members, and hearing from some of their friends who had settled elsewhere they decided to move thither. Others of these plantings survived, to see a church-house erected and a growing congregation gathered about efficient leaders. Then, unexpectedly, the moving spirit caused the leaders to locate elsewhere, and a few members were left without a shepherd. In some of the Districts in the Middle West either of these classes of churches outnumbered the ones which developed into strong, self-supporting congregations. The comparatively large number of dead, dying and weak organizations are like millstones about the necks of many Districts today.

Some of these should never have been started. Others served their purpose during a transition period in the development of the country, and we can say, "Rest from your labors." Another class—and these are the ones in which we are par-

ticularly interested—were located in a field that needed the church, and with the right kind of a program and leadership would have had a large, grateful membership. The opportunity is still there, and much seed has been sown which will yet, under the right conditions, spring up and yield a bountiful harvest. Here, Elder A—— has lived for fifty years, raised his family, made a small fortune, conducted services year in and year out, preached funerals, married two or three generations of lovers, and is a trusted friend and counselor to many households. He has served his generation with credit and the Master will soon bid him, "Well done, good and faithful servant, enter into the joy of thy Lord." But the old program doesn't meet present-day needs. The rural delivery of the mail, the telephone, the automobile have revolutionized the life and thought of the country people. If the fruits of this consecrated man's life are to be conserved, this community must have a wide-awake pastor who knows how to meet present-day needs. Very often the initiative in providing an adequate program for this class of churches must come from one of the District Boards, which, in coöperation with the local church, will see that the work is properly done.

A contributing factor to the weakness of other congregations is the poor location of the meetinghouse. If it be at the edge of town, or two or three miles from town, it makes the work unnecessarily difficult. Others are hindered by having churchhouses of the old type that do not meet the needs of the modern Sunday-school. These served well in their day, and were built and maintained by our fathers, who made a real sacrifice. Why should not the present generation plan and erect a new church, centrally located, that will meet present-day needs? Most of the older members will be hearty supporters in a move of this kind. Here and there run-down churches have been transformed by a building program. Is it consistent to remodel our homes, to ride in automobiles, and to leave the house of worship neglected? The tabernacle and temple, built under the direction of God himself, were the best and finest in Israel. Anyhow, it is a serious question whether it is worth

while to invest much money in trying to build up a church that does not have a neat, comfortable house of worship.

Another contributing factor in making some congregations weak is that some of the most faithful members are more interested in maintaining the purity of the church than in saving sinners. Some almost forget that they belong to the church, and come to feel that the church belongs to them. Others, who see the situation, rather than hurt good old Brother and Sister So-and-So, let matters drift along in the old way, while the children and many others are lost to the cause. This is a difficult situation and calls for much grace and wisdom. Tactfully, not a few of our churches are being led out of this condition by leaders who fear God and are willing to devote themselves whole-heartedly to his service.

The weak church presents the most pressing problem before the church today. With our present-day conditions, congregations of fewer than a hundred members must lay well-defined plans and faithfully carry them to completion, to place their churches on a self-supporting basis, able to support a pastor, or expect to see their congregation gradually grow weaker. Demonstration parishes under the direction of District Boards, or perhaps under the General Board, should be established in different parts of the Brotherhood. Having selected a needy field, possibly where we already have a churchhouse and a small membership, the board will coöperate with the community to be served in securing a prepared worker, locate him in the field and back him up on a five-year program. These will help to discover the solution of converting weak churches into strong, self-supporting congregations, able to maintain themselves and to help others.

A closer coöperation with the churches of the District and the General Brotherhood, in District and general church activities, would do much to strengthen many congregations. The neglect to have revival meetings, social gatherings, Ladies' Aid societies, Sunday-school picnics, etc., contributes to the lethargy. A study of the programs of growing congregations,

(Continued on Page 313)

The Field of the Rural Church

E. E. ESHELMAN

Member of District Mission Board, Northwestern Ohio, and Newly Elected
Member of the Home Mission Advisory Council

CONDITIONS in the world today are a challenge to the church of Jesus Christ. The social and industrial unrest, the moral sag, the indifference to things spiritual can be met and overcome only by a revival of the religious spirit.



E. E. Eshelman

For "religion," says Roger Babson, "is not only the vital force which protects our communities, but it is the vital force which makes our communities." This is the task of the church. She has no other mission. If she fails in this; if her testimony ceases to ring true for her Lord; if she becomes lukewarm and unresponsive to the leadership of the Divine Spirit, and no longer draws men to God; if she spends her time in ethical culture, the emphasis of the second to the neglect of the first great commandment, she has missed her mark. She is lost and the world is lost with her.

Now it is the business of the rural church to bring this burning, vitalizing message of the Redeemer to 50 per cent of the people of America. Has she done it? Is she doing it? Is she making an honest

effort to do it? Has the Church of the Brethren of your community tapped every available resource for the uplifting of its neighborhood, making it easier for boys and girls to "go right" and harder for them to "go wrong"?

In its work the rural church will be interested in all the activities of its people. Life is a unit. We cannot separate the spiritual or social from the economic or civic interests of life and deal with the one to the neglect of the others. All of the varied interests of our lives overlap and influence one another, and the church in its work will take into account every factor and force that directly or indirectly affects any of these activities. We cannot influence one without sending a wave of influence through all.

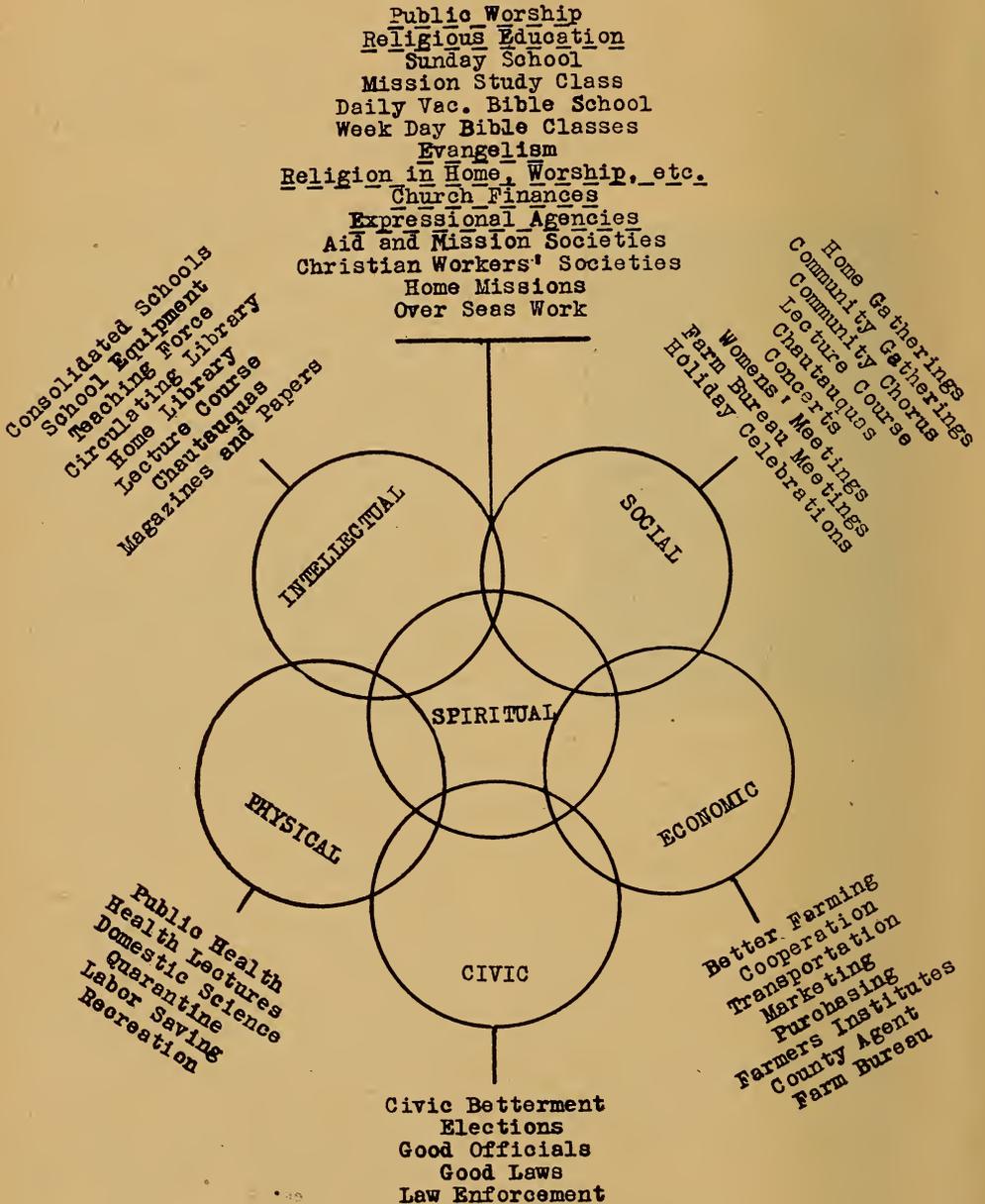
The proposition, then, upon which this article is based is that **the spiritual, intellectual, social, economic, civic and physical activities of life are vitally and inseparably related, and it is the business of the Christian people of the community to direct these, infusing into each the religious motive and claiming all of them for Jesus Christ.** When this is not done the church fails. It is first neglected and set aside by the community. The attendance falls off. The members move away. It lives a struggling life for a few years, then closes its doors. In this way dozens of our rural churches have died. The reason is that they did not get and keep a hold on the community. They forgot the unity of life.

Let us, therefore, think of each of these six activities separately and try to discover their interrelations.

I. **THE SPIRITUAL INTERESTS.** We all believe that the things of the spirit life are the things of greatest importance. The first business of the church is to care for the spiritual interests of the community, to get men right with God. In doing this there are six lines of work that we wish to consider as phases of the church's work.

1. **Public Worship**, or regular attendance upon the services of the church, both Sunday and week day. A safe index of one's spiritual life is attendance upon these oc-

casions, provided, of course, it is physically possible to be present. There are five important reasons why one should be regular at church service. These are, first, giving



The Spiritual, Intellectual, Social, Economic, Civic and Physical activities of life are vitally and inseparably related and it is the business of the Christian people of the community to direct these, infusing each with the religious motive and claiming all for Jesus Christ.

that worship and reverence to God which we ought, and recognition of the Lord's Day; second, our own spiritual well-being, that we might grow in grace; third, the influence of habit and example of church-going upon our children; fourth, the influence of our attendance and non-attendance upon the community at large; fifth, the influence of our attendance and non-attendance upon the work, honor, and other members of the church.

2. Religious Education. The forces for religious education should be organized to do the best work possible. There should be, first, a well organized and graded Sunday-school, with good equipment, classrooms, library, organized classes, graded lessons, training class, workers' conferences, local Sunday-school conventions, an active effort on the part of all to reach those in the community who are not in any Sunday-school, observance of special day, outings, etc.; second, mission study classes, to present the world need of the Gospel and thus enlarge our people's vision; third, a Daily Vacation Bible School; fourth, week-day Bible classes.

3. Evangelism. An active year-round campaign of personal work should be carried on. Decision day should be observed in Sunday-school. An annual revival should be held and a week of prayer and evangelistic effort observed at Easter.

4. Home Religion. The family altar, home Bible study, and children's story hour should be strongly urged and taught.

5. Church Finances. Proportionate, individual, regular giving should be taught; local expense budget made up; missionary and benevolence budget used; weekly offering lifted; and giving recognized as a vital part of worship and an adequate recognition of God as the Father-Owner.

6. Expressional Activities. These should include the Women's Aid and Missionary Societies, Dorcas Circles, etc., the different departments of the Christian Workers' Society, practical service for community welfare, support of home missions, District and general and overseas work.

These are the main lines of religious activity of the local church, and she should set about them in a businesslike way, determined to set spiritual interests first and

the end to which all others should contribute.

II. INTELLECTUAL INTERESTS. In addition to the soul, each of us has a mind which should be developed and trained for the greatest possible usefulness in life. Hence, the church is keenly interested in the intellectual status of the community. The state cannot go farther with its educational program than public sentiment will allow. The church should influence this for the highest standards of education. Thus movements for consolidation, better equipment, buildings, curriculum, teaching force, can be headed and encouraged by the church. Likewise the educational value of circulating and home libraries, papers, magazines, lecture course, and Chautauquas can be stressed by different organizations of the church.

III. PHYSICAL INTERESTS. In addition to our souls and minds we have bodies that are to be cared for. Our body has a very strong influence over our minds and souls. It is not impossible to be good and be sick at the same time, but it is impossible to be sick and do the good we would like to do. If you are in a community where there is a high death and sickness rate it is somebody's business to get interested, to do a bit of investigating and reporting, put on foot a series of health lectures, and a campaign for better living conditions. A country church can not live and grow strong on sick folks. Folks would feel better and have more money to give to the church if a few simple lessons on health in the home were given. Sunshine, ventilation, cooking, and flies have more influence in the salvation of a community than many a sermon from the pulpit. Many a man has a hay-loader, a manure-spreader, corn-binder, who allows—and compels by his neglect—his wife to carry the water from the spring or yard well, do the washing on a washboard, and use a coal fire in August for cooking and ironing, when a bit of thought, time, and money could get a gas-plate or oil-stove. The health nurse has as important a place in the country as in the city. In all of these matters the health boards of our States and counties are doing fine work, but where

(Continued on Page 312)

Woman's Task in Home Missions

MRS. S. L. WHISLER

Member of Christian Workers' Board and Secretary of Sisters' Aid Society



Mrs. G. L. Studebaker



Mrs. M. C. Swigart



Mrs. S. L. Whisler

Committee of Women Studying Home Missions for Women

AMERICA needs Jesus. Only as Jesus enters the home will he really be in the hearts of our citizens. Mother is our homemaker; therefore, the privilege of bringing Jesus to America rests largely with the women of our land.

The unselfish woman will not be satisfied to know that Jesus is enthroned in her home, but she will seek to bring him to her community, her neighbors and her friends. Then her vision enlarges. She sees the motherless and aged in her District who need the loving care of woman-kind.

Later breaks upon her the wonderful need of America. Of the 105,000,000 people who live under the protecting folds of "Old Glory," 60,000,000 attend no religious service of any description. Of these, 53,400,000 over ten years of age are outside of any church. Scattered over our western lands are the remnants of a once brave nation, the Indian, 300,000 of whom look to America for the Christ. How many times more dollars are spent for Navajo Indian blankets than for Christian missions! The black men of the Southland, 11,000,000 strong, reach out shackled hands, and ask to be unbound from their chains of ignorance, superstition, and mob violence. They need the Christ who alone

can make them free. On our borderland, and within, stands the brown Mexican, eager to know of the Christ who brings such peace and joy to Christian American citizens.

Let us take a horseback ride through our mountain districts of the East, and note the needs there. For miles and miles we can ride and see no sign of school or church. Little mountain homes are dotted here and there. Faces peering from the doors and windows show the hungry thirst these noble mountaineers have for the knowledge of the plains. Occasionally we reach some garden spot where homes, fields and faces are transformed. Ride a little farther and we will find the solution. Some one has brought the Christ to these people, for here is a school and church center. A quaint little hospital meets many physical needs. The mountaineers need Jesus.

Then there are the lumberjacks of our north countries—isolated, hard-working men who seldom hear a sermon. They long for some of the social and spiritual advantages that come from a church center in their midst and a true-hearted man and woman to help them over their obstacles.

Down in the city dwell thousands of working girls, whose wage is a mere pit-

tance. They look in vain for a home for girls where they can board within their means, and be mothered by some good woman. Many a girl would be saved for a life of purity and for Christ, were special provision made for her physical needs in the city.

As we stand in the seaports of our beautiful country we see streams of foreigners coming from every direction. America, as no other country, is in touch with all the other countries of the world, because of the millions coming to our shores from every land under the sun. Will she Christianize them? Many of our foreign students are not finding the Christ in the universities of America. One girl from a foreign land said, "Are there two kinds of Christians, those who live in America, and those who come to our country to tell us of Jesus?" America needs Jesus, that she may be a power at home and be strong enough to throw the life-line to her foreign neighbors.

Woman's natural home interests have brought about many changes in our country.

The deaconess of other churches, and the city missionary of our own, have touched thousands of homes in our cities. They have led the little ones to the Sunday-school, watched by the bedside of the sick one, provided clothing for the needy, mothered the discouraged working girl, won fathers, mothers, boys and girls for Jesus. As the women of our churches stand by these noble workers and supply their needs, the possibilities of our city missionaries will be increased manifold.

Our own church has women, unknown to many, who have built up school and church centers among the hungering mountaineers. What possibilities for service are open to the Aid Societies of our own church to promote this work that is already well begun, and provide industrial schools, hospitals and other equipment for our mountaineer brothers and sisters!

Our women should join hands with our General Mission Board and become a great missionary society to help them in the task of bringing Jesus to America.

Milledgeville, Ill.

Our Work Among the Chinese in America

ELGIN S. MOYER

Professor of Missions, Bethany Bible School



Elgin S. Moyer

have Chinese residents. San Francisco, Seattle, Chicago, Philadelphia, New York, and other cities have their "Chinatown." Most of these people are laundrymen, waiters or proprietors in chop suey restaurants, merchants, husksters or ranchmen. About

THERE are, perhaps, seventy or eighty thousand Chinese in the United States, the majority of whom are on the Pacific coast, and about twenty thousand more in the Hawaiian Islands. Every large city of the United States, and many small cities and towns,

twenty-four hundred of them are students.

The majority of these people live in a semioriental and semioccidental fashion. The students usually live much as do the Americans. Some of them, having resided with and liked the Americans for several years, have become largely Americanized. But the men who work in the laundries retain more of their Chinese customs and ways of living. Their degree of acceptance of American methods and ways depends largely on how much they associate with American people. It is fortunate that the majority of the Chinese people do retain their native customs while in America, for they are here only temporarily. If they should become thoroughly Americanized while here, it would be difficult for them to readapt themselves to conditions when they return to their homeland. And return they will. Many of the wives and families are still in China, and always will

be. Only about seven per cent of the Chinese in America are women, and many of them were born here or came here to become students.

Only a comparatively few of the Chinese people in the United States were born in this country. Such as were, enjoy the rights and privileges of other citizens. But the rest are considered as friendly aliens in our country.

The student class come from all parts of China; but practically all of the laboring and merchant classes are from South China. So it is among the Cantonese that all our Chinese mission work in America is conducted.

These people, coming to our shores, present to us a great opportunity to befriend them—strangers in a strange land. And they have been responsive to the efforts put forth to help them and to teach them. The language, the ideals and the customs of their country differ widely from those of our country. While they are with us they desire to be one of us. They wish to know our language, that they may associate with us somewhat, and especially that they may be enabled to carry on their business with the American people. They are embarrassed when they do not know how to act in the presence of Americans. Many of their customs and rules of etiquette are just the opposite of ours. So to teach them and to befriend them is a real kindness.

It is the policy of our missions to teach them the English language, to acquaint them with our customs, and to stand ready to befriend them in time of need or perplexity. But back of all this interest we have a motive that they do not always at first see. We see souls here that have not yet learned of Jesus Christ. We see people who need him just as much as we do. We see prospects for the kingdom of God. We see possibilities of native missionaries to needy China. So some of our missions for a decade or more have been giving real assistance to these sons of China, and have been leading scores of them to know something of the blessings and realities of the Christian religion.

Bro. M. M. Eshelman has told us that the first Chinese Sunday-school in the

Church of the Brethren was organized in 1891 in Southern California, under the leadership of Brother and Sister Geo. L. McDonald. The work did some good in stirring up a little missionary spirit, and in leading other people to see that our church was interested in the salvation of foreign peoples. But for some reason the work soon ceased and a great opportunity was lost.

Probably the next effort made by our church was that in Chicago under the auspices of Bethany Bible School, in February, 1908. Prior to that time some of the students had been teaching in other missions in the city, but since 1908 Bethany has been conducting a Chinese Sunday-school.

The first convert was Moy Wing, who was baptized in September, 1908. The next two were Moy Gwong and Moy Way, baptized in 1910. Since that time from one to eleven have been baptized every year. Up to the present time sixty, one of whom was a lady, have received this rite. Of this number, fewer than one-half are in Chicago at present. The rest are in various parts of the United States, Canada and China. But the work goes on. At present there is an average attendance of about thirty-five pupils.

The majority of the teachers in the Sunday-school are students in Bethany Bible School. Bethany requires her students to do some kind of practical work; and a goodly number of them teach in the Chinese Sunday-school. The teachers have given much time and effort to teach and to Christianize these men, and the efforts have not been in vain. Some of the brethren have grown most encouragingly. The pupils of the two special Bible classes during the past year have shown splendid advancement in the Christian life. The brethren have a Christian Workers' organization, and are interested in the work of the kingdom. To have one of their number back home spreading the truth encourages and inspires them to greater activity.

But only a small part of Chicago's four thousand Chinese have thus been reached, yet a few of these lives have been made richer and happier than they would have been had it not been for our mission in the city.

The work in Los Angeles was started about 1912. Since that time some fifty have been baptized, two of whom were girls. For a while the prospects for the work were bright and encouraging. But through lack of funds and a positive and vital interest, the work has been neglected, and some of the Chinese Christians have gone astray. Some fine young men have been taken into the church, and should by all means be saved for the cause. There still are about a dozen of our members in the city. There are in Los Angeles thousands of Chinese men, women and children who ought to be reached by the Church of the Brethren. It is another grand opportunity to be a big brother to these strangers from across the waters, and to point them to the Master. Sister Margaret Early, who is giving her time to keep this work together, pleads for some one to take this work upon his heart sufficiently to give his life for the cause, and also for the church to respond with the necessary funds to keep the work going. With sufficient help it would be possible to have a large and strong Sunday-school instead of a weak, struggling one. The Mission Board of Southern California had the work in charge and for a while provided workers. Sister Early says, "It was very pathetic to see how a few of the boys tried to hold the work together after the board let it go." What an opportunity for foreign missionary service at home, or, in other words, to prepare more home missionaries for the homeland of these alien people!

In 1914 Bro. A. C. Root started work in Seattle. The District Mission Board later took up the work and placed Bro. G. W. Hilton there. During his year there four of the Chinese men were baptized. For a while the prospects were very good, there being a day-school with an enrollment of forty and a Sunday-school with an enrollment of twenty-five or thirty. The work then passed into the hands of several individuals for short periods of time, and about five years after the starting it was discontinued. One of the members died and the other three are scattered.

Jan. 1, 1915, work was begun by Eld. L. D. Bosserman at Riverside, Calif. In 1921 of that year three bright and prom-

ising young men were baptized. Since that time quite a number of others have been added to the church. But the writer has been unable to learn the present status of the mission at Riverside.

At South Bend, Ind., several years ago a Chinese mission was opened. Of four men who were baptized, one has since died and the other three have gone elsewhere. Owing to the war and the influenza epidemic the work was broken up in 1918-1919. As to whether it has been resumed the writer has not been informed.

In 1915 a Sunday-school was organized at Elkhart, Ind., by a former teacher of the Chicago Sunday-school. One man was baptized and another received by letter. But the school there did not continue very long. It never was large, there being fewer than a dozen Chinese in the city.

In 1917 the Brethren started a Sunday-school in Detroit. They had the assistance of several Chinese brethren who had come to the city from some of our other Sunday-schools. Since the opening of this school, eight have been baptized. There is at present an average attendance of about fifteen.

During the summer of 1918, at Bluefield, W. Va., a small Sunday-school was conducted by one of the former teachers of the Chinese Sunday-school in Chicago. But in the fall work was dropped and was not resumed, except to look after the spiritual welfare of a Chinese brother who had moved there. Since that time he has returned to China.

A little work has been done among the Chinese at Reedley, Calif., and in Elgin, Ill. But there were no permanent results, and the writer knows nothing as to the details of the work at either place.

Thus there are opportunities for laboring among the Chinese people all over the United States. But we are doing so little. During the last thirteen years of effort, about one hundred and thirty-five Chinese men and women in the United States have been baptized. A few of them have died physically, and some of them have died spiritually. Some, through lack of encouragement and pastoral care, have grown

(Continued on Page 313)

Whom Did You Ever Ask to Accept Christ?

A. B. MILLER

Pastor of the Bridgewater College Church of the Brethren

HOW long have you lived where you now live? Are you acquainted with your neighbors? How many of them are not even professing Christians? Whom of these have you invited to accept Jesus Christ as their Savior? How many of them have you approached concerning the greatest of questions—the salvation of the soul—during the past year?



A. B. Miller

These questions are personal, but they are exceedingly vital. The personal element is the supreme one, humanly speaking, in evangelism. Even if an evangelist is called in to lead, there can be no great success unless the individual Christians of the community respond to his message and are willing to be led in personal service—"individual work" among "individuals." So, after all, this is your task and mine, and we cannot dodge it. We do not want to dodge it.

First of all, this is the way God intended men should be won to Jesus Christ—by soul winning on the part of individual Christians. Mr. S. D. Gordon has stated it forcefully under the title, "His Plan," as follows:

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much," with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet but strangely full of deepest feeling. "And do they all know about it?" "Oh, no;

only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling and the thralling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see the difficulties in the working of the plan, "Yes—but—suppose Peter fails. Suppose after a while John simply **does not** tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get **so busy about things**—some of them proper enough, some of them may not be so proper—that they **do not tell others, what then?**" And his eyes were big with the intenseness of his thought, for he is thinking of the **suffering**, and he is thinking, too, of the difference to the man who hasn't been told—"What then?"

And back comes that quiet, wondrous voice of Jesus: "**Gabriel, I haven't made any other plans—I'm counting on them.**"

Jesus has commanded every one of his disciples to win souls. He says, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth" (Acts 1:8). The practice of the early Christians removes every shadow of doubt as to whom Jesus meant above, for "They therefore that were scattered abroad went about **preaching the word**" (Acts 8:4). It is clear from the context that these were not the apostles (Acts 8:1). You will notice that they not only witnessed by their lives but they also preached—witnessed by their spoken message. No man or woman can maintain intimacy and power who disobeys that command, for Jesus says, "Ye are my friends, if ye do the things which I command you" (John 15:14).

Secondly, since it is God's plan, the individual can learn to do it successfully. How? That is the question.

Dr. R. A. Torrey relates the following experience with Mr. D. L. Moody: "When Mr. Moody first came to New Haven we thought we would go out and hear this strange, uneducated man. We thought we would patronize Mr. Moody a little bit.

As we heard that untutored man, we thought, 'He may be uneducated, but he knows some things we don't.' Some of us had sense enough to go to him and say, 'Mr. Moody, we wish you would tell us how to do it.' And he told us to come around early the next night and he would tell us, and we theologues went up to the meeting, and he said a few words to us, gave us a few texts of Scripture, and then said, 'You go at it.'

That simple statement, put into a sentence of four words, contains the secret of success in personal evangelism for you. Its neglect has meant tremendous loss to the cause of Jesus Christ.

There is no scriptural authority for delaying obedience to the command to witness for him. He gave no detailed instructions, nor did he even intimate that prolonged preparation and growth were essential before beginning. On the contrary we have examples of the early Christians becoming soul winners at once. Andrew and Philip and the Samaritan woman were in the swaddling clothes of the new life when they began, and they witnessed so effectively that souls were won right on the spot (John 1: 40-42, 45-46; and John 4: 28-30, 39). It is certainly true that some people are more efficient soul winners than others and that all may grow in skill, but the way to learn is by doing it and the time to begin is now.

There are certain fundamental principles involved, however, that should be constantly held in mind. First of all, there must be genuine concern and love for the soul of the one solicited. Secondly, there must be earnestness. Thirdly, there must be faith in the ability of God to use us, under the leadership of the Spirit, for bringing the message effectually to bear upon the soul. Fourthly, there must be prayerful communication with the Father. Fifthly, there must be a yieldedness on our part to his indwelling and energizing Spirit—a life in which known sin is confessed, never harbored or persisted in. Finally, but chiefest of all, there should be a knowledge of God's Word, that the eternal truth may cut its path into the soul. Be able to answer men's excuses with the Word.

There are certain other practical aids to soul winning, especially applicable to leaders in a campaign—whether special evangelists, or pastors, or teachers. These have been tested by experience. First, prepare your own life by prayer, meditation, surrender and an obedient walk. Secondly, prepare the church in the same manner. We need not expect souls to be won unless the church gets in the right attitude and proves that attitude by her walk. Thirdly, commend Christian men for their efforts in every possible way, just as you do the child learning to walk. I confess that I am weak, perhaps too weak, in condemning. I believe, and endeavor to practice, **commending**. Fourthly, make a survey of the community in order to learn who are not Christians; take nothing for granted; be thorough and accurate, omitting no one; see that they are invited to Sunday-school, regular services, the revival, and keep at it persistently, month in and month out. But if you are to succeed in having the congregation or your group do this thing you must lead off yourself.

All these things need to be kept in mind, but there is where most of them stay—"kept"—they are never coined into action. Consequently there is a dearth of soul winners. We ought to begin right now to obey that injunction. Then we will find power from the Father coming into our lives to grow us into successful "fishers of men." If you want a revival in your community, wherein souls are won to Christ, begin yourself to win men and invite others of your brethren to follow your example. Wait for no human agencies and plans and developments. Jesus Christ has commanded you to be a soul winner this very day.

Bridgewater, Va.

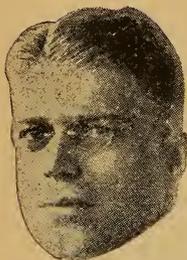
With Williams Our Secretary

Three-fourths of the first edition sold. An early order will bring your copy promptly.

Student Pastorates

C. H. GNAGY

During Summer, Student Pastor, Broadwater, Mo., Now Student in Chicago



C. H. Gnagy

THE plan of sending a student pastor to church that has no pastor, and having him spend the summer there is a comparatively new thing in our church. Some of the schools have sent men out for a short time during vacation, and some young men who were preparing to go into pastoral work have quit school for a year or two and taken a pastorate in order to earn enough money to finish school. But as a general thing the student goes to the farm to work, or else he sells books or aluminum ware, or something else, in order to earn money enough to continue his school work. This year, however, the General Mission Board decided to try the plan of sending a student into a church that had no pastor, to let him do the best work that he could for the advancement of God's cause and kingdom.

From my experience in a pastorate like this, I believe that it can be made a success. The thing that is needed is men who are able and willing to work, and some cooperation on the part of churches that have no pastor and feel the need of one. It is very true that the time spent is far too short to accomplish wonders, but much good can be done in three months' time.

To the student who has leisure to spend in work other than school, this plan has many advantages. When one starts out in an effort like this he has the feeling that he is doing something worth-while. The feeling of service comes close to the heart of every Christian student, and in this work one can be of real service. Most of the work can be done in the country, where the student can live out of doors and build up a reserve strength for a hard year in school after the summer is over.

But a still greater benefit is to be derived by the student being brought into

touch with conditions just as they exist in the outlying districts of our church. These small, struggling churches present a problem different from that of the church where the average student has lived and labored. New conditions demand new methods and new plans, and the best thing that can happen to the student pastor is to help solve some of these problems. The student that cannot make the adjustments that are needed to be of service in a church in this country, surely will not be able to do it on the foreign field, where much greater adjustments must be made. For, after all, the main requisite for a successful student pastor is just COMMON SENSE and lots of it. Of course, the man must be able to be one of the folks in the community where he goes, and he must have a real grip on the power that God gives to those who need it and ask for it. After the student has met the new problems in the summer he can go back to school and gain some help that will be practical. The student pastorate is to the young preacher what the clinic is to the medical student.

The greatest advantage to the student, however, is the fact that he finds himself and can see his weakness, and many times this can be remedied before he goes out as a real, full-time pastor or a missionary on the foreign field. The student who demonstrates his ability for work at home will have a much better chance to get to the foreign field than the young man who has never done anything by which the Mission Board can judge his ability under fire.

However, the good thing about this plan is that the benefit is not all one-sided, for the church that has been without a pastor for some time can have services and be built up. In many cases, where a pastor is in a church for the summer, the people become accustomed to the good things that he has for them, and they decide that they want a pastor all the time. The result is that one is secured. We have many empty churches, and the people are idle, because

they lack a leader to help them. Many young people are not coming into the church, because they say that the church doesn't have anything to offer; and there are young people in the churches where there is no regular service, who think that young people don't belong to the Church of the Brethren, and that the church is just for old folks, because they don't know any young people that belong to the church. But if a student pastor goes into the community and makes friends with the young, they soon learn that the Christian life is not alone for old folks.

This plan will bind the churches and the Mission Board in a closer union. Many churches that are off the beaten paths of travel have never seen or heard a foreign missionary. Many of the people in these churches have never met any of the members of the Mission Board or any of the leaders of the church at large. Is it to be wondered that these people do not do as much as we might expect for the work of the church, either at home or abroad? Many of the members in these out-of-the-way churches do not read the church papers, and unless some one tells them about the needs of the field they do not know and cannot be blamed for not giving more money. If some of the future missionaries are sent out this way it will introduce more of the personal element into our missionary work, by more of the people being personal friends of the workers on the field.

It seems to me that the time is ripe for the church to push out and occupy the home field. And I also feel that the summer student pastorate offers a worthwhile way of helping to take this country for Christ. Unless we build up the church at home we will soon reach our limit of

expansion on the foreign field, and then things will be at a standstill. With the army of consecrated young people in our church we should move out next year and use some of them in Christian service, instead of letting them go into the commercial world. While they might do some good there, it is not as much as they could do if they had the chance to work for the church.

While we are working to save the people of other lands let us not forget the churches in the homeland that need help. And may we who are laying plans for helping to save the world for Christ be made willing to help first in the homeland.

Chicago, Ill.

Essex, Mo., Sept. 20, 1921.

General Mission Board, Elgin, Ill.:

Am writing in regard to Bro. Gnagy's three months with us. We certainly have enjoyed his short stay, and feel he is a strong man in the church work. We don't think there could have been a better man for the work here, and he sure has been much appreciated. Two united with the church at the close of the meeting and others are near. We are all much strengthened, and are praying that the time may come when we can have a minister here with us.

We wish to extend our thanks to the Mission Board for Bro. Gnagy's time, which we feel has been well spent. May the Lord bless him in his work.

Yours truly,

Roy Swinger and Wife.

Essex, Mo., R. 1, Sept. 21, 1921.

General Mission Board, Elgin, Ill.:

In regard to Bro. C. H. Gnagy, being with us during his three months' vacation, we, the members of Broadwater church, write you a letter of appreciation for the good work.

Bro. Gnagy labored faithfully and our church was strengthened so much. We thank you so much for sending him in our midst.

Best regards,

Mrs. Ona and Ellen Edwards.

Essex, Mo., Sept. 21, 1921.

General Mission Board, Elgin, Ill.:

We, as members of Broadwater church, send a letter of appreciation for the General Mission Board sending Bro. C. H. Gnagy to our midst during his three months' vacation.

He was a laboring and faithful man and has built us up so much.

Best regards,

Mr. and Mrs. L. H. Swinger.

NOTICE

There is remaining in the treasury of the General Mission Board, in the China Famine Fund, something over \$50,000. Since famine work must include the helpful reconstruction, following the immediate need for food, and be followed by the Gospel for reclaiming the life for God, we believe that our churches and people intend that this money shall be used in the further work of missions in China, and that this was in the mind of those who gave it so liberally. Believing this, we shall so use it, unless churches or individuals giving it request that it remain in the Famine Fund, which requests will be recognized upon their receipt at the office. General Mission Board.
Elgin, Ill.

Mission Work With the Mexicans at Garden City

H. D. MICHAEL

Student McPherson College and Pastor of the Hutchinson Church

THE Mexican people in the United States are thought by some to be treacherous, untrustworthy and indolent. Even if the charge were true, there might be some reason for it, when the sole purpose back of inducing them to come here seems to be to get all the work out of them that the employers can secure for the money, and in turn sell them goods at a price that robs them of their meager earnings. It was these facts which made the writer anxious to help them in some way when, in 1918, he with his family moved to Garden City to take charge of the church as pastor.

have been welcomed by many of the individuals in these churches.

In that city were six Protestant churches, and though there had been some talk of mission work with the Mexicans, nothing had been done. Our work with the Chinese, Jews and Bohemians while in Bethany Bible School in Chicago, together with our desire to go into foreign mission work, made us desire very much to see something done for these neglected people.

Plans were being made to open such work, when the "flu" epidemic came, causing us to turn our attention to the care of the sick and dying. In the spring



Mexicans and Teachers in Mexican Mission Sunday-school, Garden City, Kansas

In that city and vicinity were nearly 200 Mexicans, and in the many years they had been there at work in the sugar-beet fields, a lone hour's service was all that had been specially arranged for them. That was a mass by the Catholic church. And they were not sufficiently able to use or understand English to feel at home in the regular Protestant church services or Sunday-schools. It is doubtful if they would

of 1919 we were again making a survey toward establishing such work, when we found that in our own church the teaching force was inadequate to care for such a mission. At that time others, of the Methodists, Baptists, Presbyterians, and Congregationalists, were found interested in the same line. A meeting of representatives from all of the mission circles and Sunday-schools, as well as our own, was

called and the work was definitely planned.

When it was found that the writer could converse with them somewhat in their own language, he was chosen to superintend the mission Sunday-school, at four o'clock on Sunday afternoons, and to care for the home visitation work.

By August 24, 1919, the initial meeting was held, with an attendance of forty-seven Mexicans. These meetings for some time were held in an old school-building that was offered us by the city school board.

The work soon settled down to a good basis, with an average attendance of about twenty-four for the following year. Soon after its opening a need was found for a night school, in which many of the men studied English, that they, too, might understand the teaching of the Sunday-school lessons. A number of the men came very regularly to the night school three nights of the week for an hour lesson.

The school board soon recognized the value of the work and gave a place in one of the regular school-buildings for it, with free light and heat when needed. To the same ward school we also moved our Sunday-school mission.

This night school work in English, which was planned as a means of a point of contact, as well as a preparation for their Bible study, is now being supervised by the city school board.

The opening service of the mission was always much enjoyed, by the Mexican children especially. The singing they appreciated, for they are musically talented. And the memorizing of verses and repeating them in roll call or in a contesting way, gave them much pleasure. They have at different times repeated ten verses in sixty-three seconds in response to a request for texts from different ones. Then, too, in the rendering of programs they were always ready and efficient. At one time, through concerted effort, there were as high as eighty-five present at a Christmas program. Upon special occasions some of the Mexican children would give a selection at our home churches, arousing a greater sympathy for their need in the hearts of more of our American citizens.

An amusing thing occurred when we were planning a program for Easter. A boy came, asking that his song be given room on the list. Mrs. Michael, who had charge of that part, asked him to give her an idea what the song was like, and he at once sang it in good style. "We'll kill the kaiser on Easter Day, Easter Day, Easter Day," etc. Needless to say we did not have room left for it on the program. But with good courage he took another part and did very well with it.

One remarkable thing was the rapidity with which many of the Mexicans learned, and the interest they took in the verses, songs and all. I will notice one special case. A man of 45 years came into my class. He had never been inside a school-room, nor had he had even a mite of teaching. He had picked up perhaps a dozen words of English, but did not know one word or letter from another, either in the Spanish or English. In five months' time, with the four one-hour lessons per week, he had learned to read, write and do some arithmetic. He had in that time read the Kansas State Primer through, could write as well as the average fourth-grade pupil, and could talk intelligibly in English on ordinary matters. Then, too, his contact with the Christian influence was making another change, when he had to move farther away.

Over two years have elapsed since the organization of the work, and it is still progressing nicely. Twice while we were there the government naturalization agent favored us with a visit and spoke in no small terms of praise concerning the work. It is more and more being recognized as a large factor in the Christian Americanization of the Mexicans of that city.

TO THINK ABOUT

I believe in churches, colleges, and houses of mercy, and support them all; but my hope is in a citizenship born of Christian faith and practice.—Bishop Newman.

The fate of the country does not depend on what kind of paper you drop into the ballot-box once a year, but on what kind of a man you drop from your chamber into the street every morning.—Thoreau.

Rural Churches

(Continued from Page 301)

there is need, the church should take the lead in meeting that need.

IV. SOCIAL INTERESTS. No man lives to himself. We are all a part of the social organism which vitally affects our characters and conduct. We cannot and may not disregard social relationships if we would do so. Hence the church should be interested in the social life of the community. How a boy spends his time when away from work or school has a very decided effect upon his life. In social affairs today everybody is a law unto himself. The only organized recreation is the commercialized amusements of cities and towns. So it happens that in the country the social standards are surprisingly low. In fact, this is always the case where the Christian people of the neighborhood have not taken the matter in hand and set the standard. The church, therefore, should encourage good, clean, home social gatherings of both old and young; community gatherings, such as Fourth of July celebrations and community days, community sings, choruses, concerts, lectures, Chautauquas, Farm Bureau meetings, women's organizations, etc. In doing this social welfare work much use can be made of the telephone, automobile and inter-urban lines, and much will depend upon good roads. If the church does not make itself the social center of the community, or take the lead in social activities, folks will go to the village theater, store, pool room or street for social fellowship. "The hope of the future," says Paul Vogt, "in building a sound rural civilization depends upon the efficiency with which the rural church performs its service. Whether the church carries on its work through subordinate organizations of its own, or whether it works through other organizations in the community, to it belongs the essential function of moulding the social relationships on right lines."

V. ECONOMIC INTERESTS. A fifth interest of vital concern to all of us is economic affairs, or the business of making a living. No country church can prosper unless its members and friends are

making a living, laying something by as a savings account, and having a surplus from which to give for church and benevolent purposes. The church, then, will be alive to any movement that makes for better farming, coöperation, or transportation. Our State University extension departments are prepared to send to any section experts to present to folks at Farmers' Institutes or other gatherings the best methods of farm management, stock raising, poultry culling, seed selecting, fruit growing, etc. The county agent will also aid in this if called upon. The Farm Bureau promises much in these and in co-operative enterprises, as purchasing, shipping, marketing, etc. The economic value of good roads has not been as carefully considered heretofore as its importance demands. The waste of hauling produce or stock over mud roads to the shipping point is terrific and in some places prohibitive. When we come to see that the very existence of the rural church depends upon the economic success of the community, every church will appoint an economic welfare committee or request one of its adult classes to act as such.

VI. CIVIC INTERESTS. In a republic such as ours the stability and security of our government depends upon the recognition of his civic responsibility by each citizen. The necessity of electing good men to all offices if we would have good laws is recognized by all. If our laws are to be enforced, we must keep our legislatures and executive offices filled with men in sympathy with good government. At present the success of national prohibition hangs in the balances because of the failure to enforce the Eighteenth Amendment through the Volstead law. This failure is due to corrupt officials. The place of greatest importance in our election system is the primary. Therefore the church will encourage and assist every agency for civic betterment, and if there is no other organization in the community, will lead herself in the creation of a Civic Betterment Association.

Thus the field of the rural church is rural life, with all its varied interests. To none of these may she be indifferent. To all she should stand ready and willing to lend

the weight of her leadership and influence, her sympathy and support. She may not neglect any vital concern of her people without failing to that extent in her duty. Not that it is the duty of the church to perform the function of a board of health or a political party, a farm bureau or a social club—but it is her duty to throw about all of these that Christian influence that will elevate life from the sordid plane of material gain to the life of real and true worth which is gained only through the recognition of the supremacy of the Spirit and spiritual forces.

Chinese in America

(Continued from Page 305)

indifferent. But others are strong, faithful Christians and members of the Church of the Brethren. Wherein they have stumbled and fallen, let us ask ourselves the question, Whose fault was it? They have so recently come out of heathenism and are so young in the Christian life. They do not have the Christian heritage that we do. When we consider their training, their ancestry, their present environment, and what little we have done for them, we must say that they have done nobly. Our feeble efforts have been worth while. Of those who have gone out from the missions, and with whom we have lost connection, undoubtedly some are holding their connection with their Savior. What their Christian confessions and lives have meant or will mean to themselves and to their fellow-men, or to the church of America, or of China, we will have no way of telling on this side of eternity.

While we are thinking of the work that has been done, and of the lives that have been bettered through our few missions, let us look about us and see what still can be done. Are there Chinese laundries or restaurants in your town? If so, why not start a little Chinese Sunday-school? Why not help at least one or two of these brothers from across the sea? Do something for them. Do the best you can. God will be pleased, souls may be saved, and a rich experience will be yours. Have a hand in the building of a great nation that

is being built, and help build it for Christ. These men are going back home. O brethren and sisters, let's send them back as Christians, to help make a Christian nation.

3435 Van Buren St., Chicago.

Weak Churches

(Continued from Page 298)

and the adaptation of these to the peculiar conditions of your own community might lead to the right solution of the problem. Every member who loves the cause so dear to our hearts is interested in seeing the strong congregations become stronger, and the weak ones transformed into churches that are a real power for righteousness in their respective fields. To bring this to pass the best thought and efforts of the whole church should be directed.

Holmesville, Nebr.

Boys' Camp

(Continued from Page 317)

vious experience with Boys' Camps, it was a splendid success. They spared no pains or effort to make the camp the best possible physically, mentally, and spiritually. The spirit of the camp, especially for the last week, was ideal. The cooks worked hard to supply the physical necessities and comforts of life. The group leaders and teachers put their best in their lessons and associations with the boys. Though they were very busy with the affairs of the camp, they lost no time or opportunity for personal work with the boys. They did not hesitate to stay up into the dark watches of the night if the spiritual interests of the boys could be furthered thereby.

An important part of the work was the workers' meeting held each night after the boys had gone to bed. They discussed the problems of the camp and of the boys, and spent some time in prayer, which was the great power predominating in the camp, making it the success that it was.

Back of the camp and the workers is a large class of those who made the camp

possible. I feel confident that if the churches and individuals who gave money and provisions, the one who donated the use of the camp, and those who granted reduced railroad rates and prices on supplies, could know fully of the camp life and its influence on the boys, they would feel doubly repaid for their part in the work. May God bless the boys, and the workers, and all who helped to make the camp possible and a success.

Chicago.



THE MISSION AT SPRINGFIELD ILLINOIS

FOR some time it had been the desire of the Mission Board of Southern Illinois to open up work in Springfield, the capital city. Sept. 1, 1920, a tent was raised in the new south section of the city, and Bro. J. C. Shull and wife, of North Manchester, Ind., Mrs. Etta B. Haynes, of Virden, and Miss Fannie Bucher, of Astoria, were secured to hold a series of gospel meetings. At the end of ten days Bro. W. T. Heckman, of Cerro Gordo, a member of the Mission Board, came to take charge of the meeting upon the departure of Bro. Shull.

From the very first service until the close of the four weeks much interest was manifested. Mrs. Haynes was secured as a permanent worker, and a dwelling house was rented for the home of the new mission. Bro. Heckman, assisted by others, filled the Sunday appointments. A Sunday-school was at once organized, as well as a Ladies' Aid Society, and the work soon grew to such proportions that it became necessary to secure a mission helper to assist Mrs. Haynes. Miss Lora Wagner, of Virden, came to give this much-needed help for a few months.

In February the house used for the services was sold, and being unable to rent other suitable quarters, the Mission Board purchased the present home of the mission, which is to be permanently used for the parsonage.

About this time Bro. J. C. Shull, who was attending Bethany Bible School, alternated with Bro. Heckman in the Sunday

appointments, expecting to locate as pastor at the close of school in June.

From the beginning the Sunday-school has been very encouraging. During the first quarter of the year thirty-two New Testaments were given to the children for perfect attendance. The average attendance the second quarter was fifty-five, with an average offering of \$4.28. A successful Vacation Bible School was conducted in July, the mission workers being assisted by Miss Anna Miller, of Chicago.

The ladies of the community have entered with much enthusiasm into the work of the Aid Society, and as a result, over three hundred dollars has been raised by them in the nine months of their organization. They have made several improvements on the mission home and are giving substantial help toward the new church.

Once each month the mothers and daughters meet for an afternoon of helpful discussion of home and moral problems. These programs are an inspiration in lifting the community ideals.

The Mission Board is contemplating starting the new church building in the near future. For this we are very eager, since our present quarters have been taxed almost to the limit from the beginning, and any great increase in numbers would be impossible.

The Lord is blessing the work abundantly in every way. Seven have been baptized recently and one has been reclaimed. The outlook for other definite results is most promising.

Mrs. J. C. Shull,
2158 South Eleventh St., Springfield, Ill.,
Sept. 27.

**Did You
See the Appeal
On First Page**

INDIA NOTES FOR JULY AND AUGUST

Hattie Z. Alley

July 8 was an eventful day at Jalalpor. On that day the church held a farewell service for Sister Shumaker, who was leaving for her new home at Bulsar. The Forneys were welcomed back after their rest and study at the "Hills." Sister Replogle received the sad news of her father's death.

Lois Ebey becoming ill at Landour, her father went to see her, and after a few days brought her home. She is much improved since her arrival.

July 21, Brother and Sister Wagoner and Bro. Miller and family arrived at Landour for a few months' rest and study.

Sister Brown received word that she had passed her first language examination.

Aug. 16 Bro. Ross and family started for Landour for a few weeks' rest, which they were unable to take earlier in the year because of pressing duties in the work on the Plains.

Aug. 21 Sister Widdowson returned from her furlough. She was accompanied by Sister Emma Horning, who will spend until the middle of September visiting our India mission. It is a great pleasure to have these sisters with us. They were met in Bombay by Bro. Lichty and Sisters Ebbert, Blickenstaff and Eliza Miller. Sister Widdowson is located at Vyara. The 250 girls and boys of the Vyara boarding schools gave her a genuine welcome.

Our Vyara brethren and sisters praise the Lord for direct answer to prayer on behalf of their girls' boarding school. More than one hundred girls are now enrolled.

Sister Grisso was relieved of her duties for a week or ten days for rest. She spent the time visiting several of our mission stations.

Sister Mow has been having malaria again, and has spent some time with Dr. Nickey at Bulsar.

Brother and Sister Garner and Sister Ebbert heard that they had passed their second language examination.

FINANCIAL REPORT

(Continued from Page 319)

Total for the month,	\$ 63 85
Total previously reported,	889 42
<hr/>	
Total for the year,	\$ 953 27

LIAO CHOU HOSPITAL

Cuba—\$159.46

Memorial to Omaja, Cuba, church,	159 46
<hr/>	
Total for the month,	\$ 159 46
Total previously reported,	15 50
<hr/>	
Total for the year,	\$ 174 96

CHINA FAMINE

Ohio—\$2.00

So. Dist., Cong.: Anna Lesh (Stonelick),	2 00
--	------

Washington—\$8.00

C. W. S.: Wenatchee,	8 00
<hr/>	
Total for the month,	\$ 10 00
Total previously reported,	6,189 57
<hr/>	
Total for the year,	\$ 6,179 57

NEAR EAST RELIEF

Indiana—\$30.00

No. Dist., Cong.: Cedar Lake,	30 00
-------------------------------------	-------

Pennsylvania—\$100.20

E. Dist., S. S.: Midway, \$60; Akron, \$15; Anchor Class, Spring Creek, \$5; Hopeful Class, Spring Creek, \$10,	90 00
Mid. Dist., Cong.: Bannerville (Dry Valley),	10 20
<hr/>	
Total for the month,	\$ 130 20
Total previously reported,	65 00
<hr/>	
Total for the year,	\$ 195 20

ARMENIAN RELIEF

Indiana—\$30.00

Mid. Dist., S. S.: Mexico,	15 00
No. Dist., S. S.: Pine Creek,	15 00

Virginia—\$6.41

No. Dist., S. S.: "Sunbeams" Linville Creek,	6 41
<hr/>	
Total for the month,	\$ 36 41
Total previously reported,	191 23
<hr/>	
Total for the year,	\$ 227 64

RUSSIAN RELIEF

Virginia—\$6.42

No. Dist., S. S.: "Sunbeams" Linville Creek,	6 42
<hr/>	
Total for the month,	\$ 6 42
Total previously reported,	147 50
<hr/>	
Total for the year,	\$ 153 92

STUDENT LOAN FUND

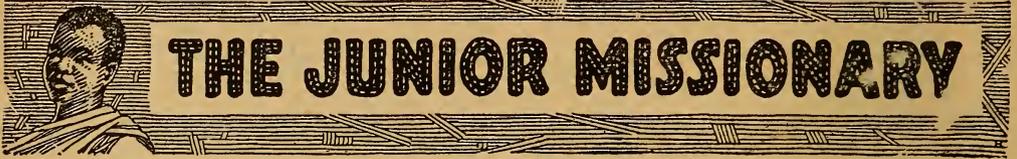
Indiana—\$150.00

Mid. Dist., S. S.: Spring Creek (for Trude Irvin),	150 00
<hr/>	
Total for the month,	\$ 150 00
Total previously reported,	152 00
<hr/>	
Total for the year,	\$ 302 00

AFRICA MISSION

Wisconsin—\$5.00

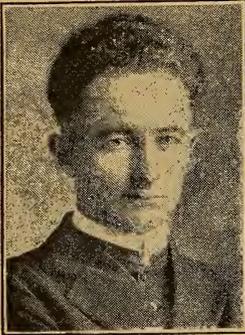
Cong.: Marie Taylor (Rice Lake),	5 00
<hr/>	
Total for the month,	\$ 5 00
Total previously reported,	107 00
<hr/>	
Total for the year,	\$ 112 00



THE JUNIOR MISSIONARY

First Boys' Camp in the Church of the Brethren Held Near Plymouth, Indiana

IRA D. SCROGUM



Perry L. Rohrer

the work with the boys from our missions and Sunday-school in Chicago. We gave the churches the chance to help in this great work. Our prayers were answered, the churches were blessed and I am sure glory has come to the Father because of this first Boys' Camp in the Brethren Church.—J. O. C., P. L. R.)

WITH great anticipation the boys awaited the opening day of the camp. It was a lively bunch—about seventy of them, between the ages of seven and sixteen. August 22 found them at the Happy Haven Camp, near Plymouth, Indiana. Coming to the camp shortly after the boys arrived, the writer found them enjoying greatly the out-of-door life—quite a contrast to the lives these boys were accustomed to in Chicago. They were making themselves at home, getting acquainted with their new surroundings, playing and running about the place, and naturally making not a little noise. It was indeed a great privilege to observe the camp life and study boy life and problems, not being in any way connected with or responsible for the work.

The boys thoroughly enjoyed their three meals a day. Undoubtedly some of them had never had enough to eat before, but

(The boys and girls of today will mean either the hope or the menace of tomorrow. This was the burden of our hearts as we went into more than thirty of our churches telling of the boys' work in the city of Chicago.

The Chicago Boys' Club has for a number of years been conducting a Boys' Camp at Winona Lake, Indiana. Here they give them a clean and wholesome vacation during the summer months. Something similar to this has been our hope and prayer in

here everyone had all he cared for. A few minutes before mealtime, at the ringing of a bell, the hungry group formed in line awaiting the signal to march in. Each boy saluted the flag as he entered and went quietly to his regular place, awaiting the returning of thanks, though their appetites often came near getting the best of them. They needed no stimulants, but readily devoured what the waiters brought to them. It was not a very pleasing demonstration of table manners, but it did one good to notice how heartily they ate, very orderly considering their previous training and manner of life.

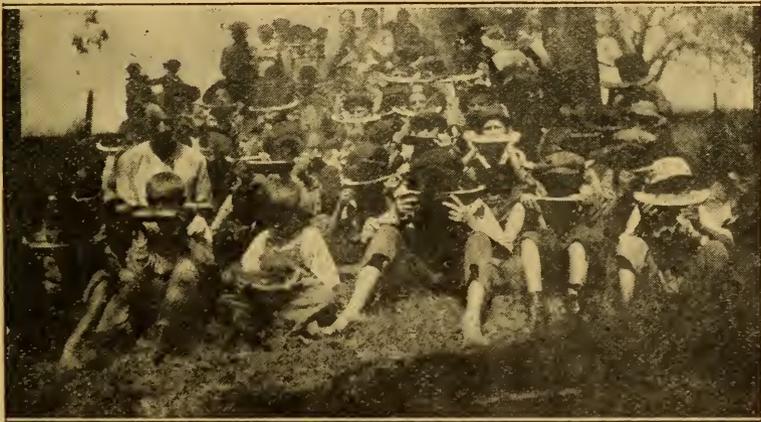
The boys rose each morning at six o'clock and were given the privilege of a plunge in the lake if they so desired. Following this early morning recreation the boys met in small groups, each group having its particular leader, and assembled at some convenient place on the neighboring hillsides, for the "Morning Watch." A spiritual atmosphere pervaded these meetings. Lessons were often drawn directly from their surroundings, affording a good point of contact with the boys, and giving them a greater appreciation of nature and a broader conception of God. The boys seemed to enjoy these periods of devotion very much and the workers were pleased to see how the boys entered into their spirit.

The forenoons were given over to classes and instruction. Small groups (as for the Morning Watch) met at suitable places in God's great out-of-doors, and enjoyed a lesson on missions, doctrine, or Christian living and character. These lessons were often in story form and impressed the boys very deeply. There was also an assembly

each day in which the boys all met together, where the workers often gave them heart-to-heart talks on important subjects.

The afternoons were almost entirely given over to recreation. The beautiful little lake gave ample opportunity for boating and swimming, which the boys enjoyed immensely. Athletic events—races, jumping, swimming races, sack races, etc.—were heartily entered into. Watermelon feeds and a wiener roast gave additional recreation and variety to camp life. A basket dinner, muskmelons and ice cream brought in by the Union Church on Sunday were greatly enjoyed and appreciated by all.

bered by both the boys and the workers. The forenoon was passed in the usual way. After dinner the boys met in the parlor for the service preparatory to baptism, for which fourteen were ready. Adjourning to the lake these fourteen boys—as fine a group as one can find anywhere—were born into the kingdom of God. It was the most impressive baptismal service I have been privileged to witness. The boys were thoroughly ready for the rite and the spirit pervading the last days of the camp left a hallowed influence on all. The evening service was given over to testimonies by the boys and workers. The boys were



Watermelon Feed at the Camp

The evenings were spent in meetings of varied nature. Sometimes they met and sang inspiring gospel songs, followed by an interesting story by one of the workers. They entered heartily into the singing and gave close attention to the stories or talks. One evening they enjoyed an illustrated lecture on "Immigrants," giving them a greater inspiration to be manly, and a greater love and respect for America. Another evening they listened to a talk by Captain Wiard, who pointed out many things boys should know and told them why boys go wrong. But the best of all were the camp fire meetings held on the hillside. Impressive stories and lessons were brought to the boys, and all were pleased to see several stand each evening, confessing Jesus as their Savior and desiring admission into the church.

The last day was one long to be remem-

bered by both the boys and the workers. The forenoon was passed in the usual way. After dinner the boys met in the parlor for the service preparatory to baptism, for which fourteen were ready. Adjourning to the lake these fourteen boys—as fine a group as one can find anywhere—were born into the kingdom of God. It was the most impressive baptismal service I have been privileged to witness. The boys were thoroughly ready for the rite and the spirit pervading the last days of the camp left a hallowed influence on all. The evening service was given over to testimonies by the boys and workers. The boys were



J. Orville Click

wished they could stay longer, and expressed a desire to have another camp next year. Most of the workers expressed themselves to the writer as hoping that they might enjoy working in another Boys' Camp.

The twelve days of the camp were very pleasantly and profitably spent. Although none of the workers had any pre-



FINANCIAL REPORT

During the month of September, the Board sent out 8,078 tracts.

The following contributions to the Board's funds were received during September:

WORLD-WIDE

California—\$60.00	
S. Dist., Cong.: Pasadena, \$50; V. Garber Cole (La Verne), \$10,	60 00
Colorado—\$6.00	
N. E. Dist., Cong.: Denver,	6 00
Idaho—\$100.00	
S. S.: Nampa,	100 00
Indiana—\$173.48	
Mid. Dist., Cong.: Eel River, \$30.60; S. S.: Pleasant Grove, Prairie Creek Cong.: \$9.20,	39 80
No. Dist., Con.: Camp Creek, \$30.34; Harvest Meeting Offering, North Liberty, \$22.22; Wawaka, \$18; Yellow Creek, \$15.86; S. S.: Convention at Nappanee, composed of Bremen, Nappanee, Camp Creek and Yellow River, \$13.53,	99 95
So. Dist., Cong.: Kokomo, \$25.23; S. S.: Fountain, \$8.50,	33 73
Kansas—\$45.08	
N. E. Dist., S. S.: Loyal Workers, Navarre, \$14.08; Cong.: Overbrook, \$25; Indv.: A. J. Ellenberger (M. N.), 50c,	39 58
N. W. Dist., Cong.: Geo. W. Burger (M. N.) (Burr Oak),	50
S. W. Dist., Cong.: R. C. Flory (McPherson),	5 00
Louisiana—\$2.50	
Indv.: John S. Metzger,	2 50
Maryland—\$1.00	
W. Dist., Indv.: Clarence E. Coleman, ...	1 00
Michigan—\$2.00	
Indv.: Mrs. Amanda Wertenberger,	2 00
Minnesota—\$67.17	
Cong.: Lewiston, \$8.25; Monticello, \$5.31; Nemadji, \$31.50; Root River, \$9.67; Winona, \$12.44,	67 17
Missouri—\$9.01	
Mid. Dist., S. S.: Birthday Offerings, Hap- py Hill,	3 67
No. Dist., S. S.: Knights of Honor Class, Wakenda,	5 34
New Mexico—\$10.00	
Indv.: J. L. Forehand,	10 00
Ohio—\$23.88	
N. E. Dist., Cong.: (Baltic) Mrs. N. A. Schrock,	20 00
So. Dist., Cong.: Sidney, \$3.38; Eld. J. C. Flora (M. N.) (W. Charleston), 50c,	3 88
Oklahoma—50c	
Cong.: Eld. Earl R. Myers (M. N.) (Big Creek),	50
Pennsylvania—\$106.62	
E. Dist., Cong.: Mechanic Grove, \$5; W. Greentree, \$10; S. S.: Ridgely, \$15.13,	30 13
Mid. Dist., Cong.: W. S. Long (M. N.) (First Altoona), 50c; Indv.: Hannah Puder- baugh, \$5,	5 50
So. Dist., Cong.: Lost Creek, \$58.99; S. S.: New Freedom (Codorus Cong.), \$3; Shrewsbury, Codorus Cong., \$3,	\$64 99
S. E. Dist., Cong.: "A Sister" (Green- tree),	3 00
W. Dist., Cong.: E. M. Detwiler (M. N.) (Johnstown), \$2; Eld. D. P. Hoover (M. N.) (Moxham), 50c; Eld. C. Walter Warst- ler (M. N.) (Pittsburgh), 50c,	3 00

Sweden—\$173.09	
Cong.: Sweden Mission,	173 09
Tennessee—\$15.00	
Indv.: Mrs. Maggie Satterfield (de- ceased),	15 00
Virginia—\$10.00	
So. Dist., Mrs. Pauline Nolley (Chris- tiansburg),	10 00
Washington—50c	
Cong.: Eld. B. J. Fike (M. N.) (Outlook),	50
West Virginia—\$16.69	
First Dist., Cong.: New Creek,	16 69
Wisconsin—\$7.00	
Cong.: Worden, \$5; Marie Taylor (Rice Lake), \$2,	7 00
Total for the month,	\$ 829 52
Total previously reported,	12,263 62
Total for the year,	\$13,093 14

STUDENT FELLOWSHIP FUND—1921

Ohio—\$105.00	
N. E. Dist., Cong.: I. W. Moomaw (Can- ton Center), \$50; I. W. Moomaw (Jonathan Creek), \$30; A. D. Helser (Jonathan Creek) \$25,	105 00
Pennsylvania—\$241.00	
E. Dist., Students and Faculty of Eliza- bethtown College,	241 00
Virginia—\$27.00	
E. Dist., Students and Faculty of Hebron Seminary,	27 00
Total for the month,	\$ 373 00
Total previously reported,	2,508 24
Total for the year,	\$ 2,881 24

AID SOCIETY FOREIGN MISSION FUND

Illinois—\$42.00	
No. Dist., Aid Societies: Naperville (Bethel), \$15; Pine Creek, \$10; Sterling, \$15; Freeport, \$2,	42 00
Kansas—\$22.00	
N. W. Dist., Aid Society: N. Solomon, ...	17 00
S. E. Dist., Dorcas Aid Society and Help- ing Hand Society of Parsons Cong.,	5 00
Nebraska—\$11.00	
Aid Society: Omaha,	11 00
Pennsylvania—\$25.00	
Mid. Dist., Aid Society: Roaring Spring,	25 00
Total for the month,	\$ 100 00
Total previously reported,	6,937 67
Total for the year,	\$ 7,037 67

HOME MISSIONS

Indiana—\$3.50	
Mid. Dist., Cong.: "A Brother" (Roann)	3 50
Iowa—\$13.00	
So. Dist., Indv.: L. E. & E. E. Buzzard,	13 00
Oregon—\$1.00	
Indv.: Edward R. Wimer,	1 00
Total for the month,	\$ 17 50
Total previously reported,	73 53
Total for the year,	\$ 91 03

INDIA MISSION

California—\$6.00	
No. Dist., C. W. S.: Figarden,	6 00
Ohio—\$92.37	
N. E. Dist., Cong.: W. Nimishillen, \$13.22;	

Akron, \$25; Reading, \$8; Springfield Center, \$21.15; Mrs. B. F. Swartz (Ashland), \$25,	92 37
Oregon—\$1.00	
Indv.: Edward R. Wimer,	1 00
Pennsylvania—\$39.82	
E. Dist., Cong.: Lancaster,	39 82
Washington—\$25.00	
Indv.: S. Bock,	25 00
Total for the month,	\$ 164 19
Total previously reported,	2,002 77
Total for the year,	\$ 2,166 96*

INDIA NATIVE WORKER

Florida—\$5.00	
Indv.: Eld. J. E. Young,	5 00
Maryland—\$5.00	
E. Dist., S. S.: Edgewood,	5 00
Ohio—\$15.00	
S. Dist., S. S.: Greenville,	15 00
Pennsylvania—\$77.50	
E. Dist., C. W. S.: Spring Creek,	37 50
So. Dist., S. S.: Huntsdale (Upper Cumberland),	40 00
Total for the month,	\$ 102 50
Total previously reported,	996 60
Total for the year,	\$ 1,099 10

INDIA BOARDING-SCHOOL

Kansas—\$17.50	
N. E. Dist., S. S.: Primary Dept., Morrill,	17 50
Minnesota—\$6.00	
S. S.: Vacation Bible School, Nemadji, ..	6 00
Pennsylvania—\$135.38	
E. Dist., S. S.: Palmyra Vacation Bible School, \$27.13; Hanoverdale, Big Swatara Cong., \$72; "Other Folks Class" Hatfield, \$8.75; Aid Society: West Greentree Sisters, \$17.50,	125 38
S. E. Dist., S. S.: Primary Dept., Calvary Mission, Philadelphia,	10 00
Sweden—\$15.83	
S. S.: Malmö, \$4.54; Malmö Junior Workers, \$11.29,	15 83
Virginia—\$25.00	
Sec. Dist., Aid Society: Pleasant Valley, ..	25 00
Total for the month,	\$ 199 71
Total previously reported,	1,475 35
Total for the year,	\$ 1,675 06

INDIA SHARE PLAN

Illinois—\$25.00	
So. Dist., Indv.: Elmer M. Hersh and Wife,	25 00
Indiana—\$50.00	
S. Dist., S. S.: Intermediate Class, Union Grove,	50 00
Kansas—\$15.00	
N. E. Dist., S. S.: Junior Dept., Morrill, ..	15 00
Michigan—\$12.50	
S. S.: Sunfield,	12 50
Nebraska—\$14.10	
C. W. S.: Alvo,	14 10
North Dakota—\$12.50	
S. S.: Beacon Lights, Minot,	12 50
Ohio—\$75.00	
N. W. Dist., S. S.: Deshler,	25 00
So. Dist., Indv.: N. D. Groff,	50 00
Pennsylvania—\$6.25	
So. Dist., S. S.: Sunbeam Class, Carlisle, ..	6 25
Virginia—\$12.50	
Sec. Dist., Aid Society: Oak Grove Sisters, Lebanon Cong.,	12 50
Wisconsin—\$6.25	
Cong.: Marie Taylor (Rice Lake),	6 25
Total for the month,	\$ 229 10

Total previously reported,	3,304 11
Total for the year,	\$ 3,533 21

INDIA WIDOWS' HOME

Illinois—\$3.00	
So. Dist., Indv.: Mary E. Ralston,	3 00
Total for the month,	\$ 3 00
Total previously reported,	17 00
Total for the year,	\$ 20 00

CHINA MISSION

Indiana—\$15.00	
No. Dist., Cong.: David Metzler (Napanee),	15 00
Kansas—\$63.96	
S. E. Dist., Cong.: Hollow, \$6.51; Scott Valley, \$3.65; Chanute, \$6.05; Parsons, \$4.55; Verdigris, \$5.81,	26 57
S. W. Dist., Cong.: Salem, \$30.59; S. S.: Vacation Bible School, W. Wichita, \$6.80, ..	37 39
Ohio—\$5.25	
So. Dist., S. S.: Class No. 3, Greenville, ..	5 25
Oregon—\$1.00	
Indv.: Edward R. Wimer,	1 00
Pennsylvania—\$2.00	
Mid. Dist., Cong.: Anna J. Stoner (Williamsburg),	2 00
Virginia—\$3.00	
S. Dist., S. S.: Vacation Bible School, Topeco,	3 00
Washington—\$25.00	
Indv.: S. Bock,	25 00
Total for the month,	\$ 115 21
Total previously reported,	2,334 24
Total for the year,	\$ 2,449 45

CHINA NATIVE WORKER

Kansas—\$75.00	
N. W. Dist., S. S.: Gospel Workers' Class, Quinter,	75 00
Oregon—\$7.60	
Cong.: J. A. Waters (Portland),	7 60
Sweden—\$67.71	
C. W. S.: Malmö,	67 71
Total for the month,	\$ 150 31
Total previously reported,	730 39
Total for the year,	\$ 880 70

CHINA BOYS' SCHOOL

Oregon—\$2.50	
S. S.: Myrtle Point,	2 50
Total for the month,	\$ 2 50
Total previously reported,	254 16
Total for the year,	\$ 256 66*

CHINA GIRLS' SCHOOL

Oregon—\$2.50	
S. S.: Myrtle Point,	2 50
Virginia—\$6.27	
S. S.: Vacation Bible School, Fairfax,	6 27
Total for the month,	\$ 8 77
Total previously reported,	175 10
Total for the year,	\$ 183 87

CHINA SHARE PLAN

Iowa—\$6.25	
No. Dist., S. S.: Primary Dept., Greene, ..	6 25
Kansas—\$7.60	
N. E. Dist., Cong.: F. E. Poister and Wife (Morrill),	7 60
Ohio—\$50.00	
So. Dist., Aid Society: Lower Miami,	50 00

SPECIAL BLANK FOR SENDING MONEY FOR THE EMERGENCY FUND

Brethren's General Mission Board,
Elgin, Ill.

Dear Brethren:

Enclosed find Dollars
to be applied to the \$100,000 EMERGENCY FUND for missions,
which please place to the credit of

..... Individual
..... Sunday-School Class
..... Christian Workers'
..... Aid Society
..... Sunday-School
..... Congregation
in State District
Name of sender
Street Address or R. F. D.
Postoffice State

Date	Amount Enclosed
.....192.....	\$.

Please do not write in this space

A Few Points to Remember

Make all orders payable to Brethren's General Mission Board.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Be sure and state what congregation and District should have credit for this.

Full name and address should be given to insure a prompt return of receipt.

"Visitor" subscriptions should be on separate sheet. FREE to each donor of \$2.00 or more.

GENERAL MISSION BOARD

ITS MEMBERSHIP

H. C. EARLY, Penn Laird, Va.
OTHO WINGER, North Manchester, Ind.

CHAS. D. BONSACK, Elgin, Ill.
J. J. YODER, McPherson, Kansas.
A. P. BLOUGH, Waterloo, Iowa

ITS ORGANIZATION

H. C. EARLY, President.
OTHO WINGER, Vice-President.
CHARLES D. BONSACK, Acting General Secretary.

H. SPENSER MINNICH, Missionary Educational Secretary, Editor Missionary Visitor.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Treasurer.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Hordum
Glasmire, W. E.
Glasmire, Leah S.
Bedsted St., Thy, Denmark
*Esbensen, Niels
*Esbensen, Christine

SWEDEN

Früsgatan No. 1, Malmö, Sweden
Graybill, J. F.
Graybill, Alice M.
Buckingham, Ida

CHINA

Ping Ting Hsien, Shansi, China

Bowman, Samuel B.
Bowman, Pearl S.
Blough, Anna V.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Horning, Emma
Metzger, Minerva
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Coppock
Vaniman, Ernest D.
Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.
Ullom, Lulu

North China Language School, Peking, China

Blickenstaff, Miles
Blickenstaff, Erma
Coffman, Dr. Carl
Coffman, Ferne H.
Miller, Valley
Smith, W. Harlan
Smith, Frances Sheller

Liao Chou, Shansi, China

Cline, Mary E.
Cripe, Winnie E.
Horning, Dr. D. L.
Horning, Martha Daggett
Hutchison, Anna
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida A.

Shou Yang, Shansi, China

Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Myers, Minor M.
Myers, Sara Z.
Schaeffer, Mary

On Fun, Shan Tai, Sunning Canton, China

*Gwong, Moy

On Furlough

Flory, Raymond C., McPherson, Kans.
Flory, Lizzie N., McPherson, Kans.

Detained beyond furlough period

Brubaker, Dr. O. G.
North Manchester, Ind.
Brubaker, Cora M.,
North Manchester, Ind.

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India

Grisso, Lillian
Lichty, D. J.
Miller, Eliza B.
Miller, A. S. B.
Miller, Jennie B.
Summer, Benjamin F.
Zigler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kintner, Elizabeth
Mohler, Jennie
Nickey, Dr. Barbara M.
Ross, A. W.
Ross, Flora N.
Royer, B. Mary
Shumaker, Ida

Prospect Point, Landour Mussoorie, United Provinces, India

Holsopple, O. A.
Holsopple, Kathren R.

Dahanu, Thana Dist., India

Alley, Howard L.
Alley, Hattie Z.
Blickenstaff, Verna M.

Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella
Shull, Chalmer G.
Shull, Mary S.

Jalalpor, Surat Dist., India

Forney, D. L.
Forney, Anna M.
Replogle, Sara G.

Vada, Thana Dist., India

Brown, Nettie P.
Brumbaugh, Anna B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Kaylor, John I.
Kaylor, Ina Marshburn

Palghar, Thana Dist., India

Garner, H. P.
Garner, Kathryn B.

Post: Umalla, via

Anklesvar, India

Himmelsbaugh, Ida
Miller, Sadie J.

Vyara, via Surat, India

Blough, J. M.
Blough, Anna Z.
Mow, Anetta
Wagoner, J. Elmer
Wagoner, Ellen H.
Widdowson, Olive

On Furlough

Arnold, S. Ira, Ludlowville, N. Y.
Arnold, Elizabeth, Ludlowville, N. Y.
Long, I. S., Bridgewater, Va.
Long, Effie V., Bridgewater, Va.
Powell, Josephine, Aurora, Mo.

Detained beyond furlough period

Cottrell, Dr. A. R., 3435 Van Buren St., Chicago
Cottrell, Dr. Laura M., 3435 Van Buren St., Chicago
Eby, Anna M., Trotwood, Ohio
Pittenger, J. M., Pleasant Hill, Ohio
Pittenger, Florence B., Pleasant Hill, Ohio
Stover, W. B., Mt. Morris, Ill.
Stover, Mary E., Mt. Morris, Ill.
Swartz, Goldie E., Ashland, Ohio

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

* Native workers trained in America.

**DID
YOU
READ
IT
ON PAGE 289?**

Ready to Mail

With Williams Our Secretary

By J. E. Miller

The life story of one of our greatest men. Truly it can be said of him—He lived in deeds, not years, in thoughts, not breaths.

Both the **life** and the **cause** in which he labored make the contents of this book of interest to every member in the church.

The book has fourteen illustrations—pictures of his trip and also of his early life.

Read how he met his Alma on the Kansas prairie and how she helped him in his service for the church.

Twelve hundred orders received before the book was ready for mailing.

Price, \$1.00

General Mission Board
of the CHURCH *of the* BRETHREN
INCORPORATED

Elgin, Illinois

ONE'S
SINCE
1828

JAN 1924 CHICAGO, ILL. 3435 W. VAN BUREN ST.

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIII

December, 1921

NO. 12



A LITTLE CHILD SHALL LEAD THEM

THE QUESTION —

What Shall I Give for Christmas?

- Something useful—
- Something moderate in cost—
- Something that will be appreciated—
- Something uplifting—

THE ANSWER

With Williams Our Secretary

This man of God lived and died but the story of his life is with us. Why not let others, especially our children, profit by the good he leaves with us?

You might want to make the Sunday-school library a present of this book too. Price, \$1.00.

General Mission Board
of the CHURCH of the BRETHREN
Elgin, Illinois

“More Blessed to Give Than to Receive”

What special Xmas gift will you give to the Lord?
Is your Sunday-school class going to share the joy of giving?

THERE IS A PLAN

by which you can support the schools that educate the children in India and China and you will receive frequent information concerning the work you support.

This is explained in the little circular entitled “The Share Plan.” Write for leaflet SPX.

We need two hundred Sunday-school classes to support the work by this method.

General Mission Board
of the CHURCH of the BRETHREN
INCORPORATED
Elgin, Illinois

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in **EACH** donation of two dollars or more to the General Mission Board, either direct or through any congregational collection, provided the two dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give two dollars or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Kindly notice, however, that these subscription terms do not include a subscription for every two dollar donation, but a subscription for each donation of two dollars or more, no matter how large the donation.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under the same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to
BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Entered as second class matter at the postoffice of Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Contents for December, 1921

EDITORIAL,	322
CONTRIBUTED ARTICLES—	
The Student Volunteer Movement in 1921, By Robert P. Wilder,	325
From Mohammed to Christ,	327
Christmas in Sunning, By Moy Gwong,	329
Clyde M. Culp, Our New Treasurer, By Charles D. Bonsack,	330
India Notes for September, By H. L. Alley,	331
Our Book Department,	341
The White Pilgrim (Poem),	344
The Bastinado,	345
HOME FIELDS—	
Our Italian Mission, By Elgin S. Moyer,	332
New York City a Mission Field, By J. S. Noffsinger,	335
Messages from Home Districts,	336
Home Mission Questions and Answers,	339
THE COUNCIL CORNER—	
From Our Daily Mail,	340
THE JUNIOR MISSIONARY—	
Let's Get Acquainted, By Aunt Adalyn,	346
What Became of the Wise Men's Gifts? By John Weaver Weddell, ..	347
Bring the Nut Cracker,	348
FINANCIAL REPORT,	349

EDITORIAL

No Room at the Inn

In the 1,921 years that have elapsed since "there was no room at the inn" for the immaculate Jewess to whom we trace this Christmas day, charity has grown in the hearts of men.

"There was no room at the inn." Do we read that any of those who crowded the inn surrendered their reservations to Mary in her plight? There was, however, charity in the hearts of the man and woman who were forced to seek accommodations in a stable, for we do not read that Mary wept or complained, nor that the sturdy, faithful Joseph stormed and railed at the conditions. Indeed, there was charity on their part at the rudeness, or at least thoughtlessness, of others. At this Christmas time, as we kneel before the crib of the infant Savior, let us imbibe more and more of this the greatest virtue, charity. With this in our hearts we are prepared to enter the new year, able to demonstrate the truth of Christianity. If charity is not in our hearts, and we have only an imitation, we can have little hope for the blessedness of the new year.



Is the Conference on Disarmament Succeeding?

We more than rejoice in the apparent success of the disarmament conference. It is plainly evident that economic motives have driven the nations to do something, and we could hope high Christian ideals would have been the first reason for these peace measures. However, we are glad for any betterment and cannot but feel that aside from economic reasons, the spirit of Christianity is playing its big part.

We have all watched eagerly to see if Japan could find herself at ease among the so-called Christian nations. We do not believe her leaders care for the Christian ideals, but by the influence of other nations she may find it better to take this course. This in turn will give her people a chance to experience the better way in the management of world affairs. Whether or not the conference accomplishes all we may hope, yet the earnest discussion of peace by the entire world cannot but be wholesome.

Student Volunteers in Deputation Programs

Have you thought of inviting the Volunteers from the college of your District to send a deputation to your church? We suggest this, for we feel sure the Volunteers would like to do it and they would much prefer to have you ask for them without their first mentioning it. You see these Volunteers have consecrated their lives to the cause of the church, and they are anxious to begin at once to do some good. It is rather an open secret, too, that by coming into your church they hope, as we would say, to "kill two birds with one stone." They want to help you and also grow in experience, so they will be more efficient in later service. It is possible that what they may say will be a bit theoretical, and it might even be expected they will tell you some things you already know, but the truth can be told to us many times and do us good at each presentation.

When the deputation comes, forgive them if they bring along some fellow who is out for his first time, and may not even do as well as some one in your own church could do. I say this with the vivid remembrance of my first speaking in a strange church.

The young colt will not do the work like the old, steady horse, but we put up with his wiggling because of what he will do when once the coltishness is gone. The more wiry they are the better we like them. Remember, that it pays to give the Volunteers all the encouragement possible, for we need them to follow in the footsteps of those who have started the task so well.



Please Keep Off the Grass

We were searching for the Church of the Brethren in a certain city, and after several inquiries we were informed that it could be found in an outlying section of the city. We made search in that quarter, and finally discovered, just at the edge of the city, a little chapel. In vain we looked for a name that would indicate whether or not we had found the object of our search. The only sign we could find on

the premises was, "Keep Off the Grass." Yes, we learned by a little further inquiry that it was the Church of the Brethren. They explained that the old church sign was in need of repair, and one of their good old brethren had taken it down and intended to fix it. This explanation was entirely satisfactory and we were glad the sign was to be repaired. Six months passed by, and again we went to that church, and still the only sign to be seen anywhere was "Keep Off the Grass." And this reminds us of a church in another State where the front steps were caved in, with one board missing altogether. Well, should more be said on the subject, or will a mere mention of the condition cause all thoughtful readers to take a careful glance at the general surroundings of their church? We do not worship our church name, but if it means anything it means that it is worthy of being seen in front of our meetinghouses. Especially is this true in city churches, where the stranger seeks for the one of his denomination. The physical equipment of our church life is secondary, but secondary things have a wonderful way of indicating how the first things stand. Our fellowmen whom we would bring to Christ would like at least to be brought to him through a church that is a going, growing concern. Who wants to join a church, anyway, that does not value its religion enough to keep the front steps in repair?



The 1922 Church Yearbook

Do you know that, in addition to the information concerning the signs of the zodiac, the eclipses, seasons and days of the year, the church Yearbook gives information that you cannot find assembled at any other place? In it you will discover the complete organization of the church boards and committees—not only their organization, but brief statements of the work each is doing. All the District Mission Boards, the churches of the Brotherhood, with the pastor of each, the complete ministerial list, and lots of other information are there. You would think such a storehouse of information would be quite costly, but you can get it for ten cents by addressing the Brethren Publishing House, Elgin, Ill.

The Life of Elder D. L. Miller

The life of this faithful patriarch of the church is written and made available for the generations of the church that shall follow him. Although we have not yet taken time to read all of the 400-page book, we know it must be good, for his life was so rich that it could scarcely be otherwise. It is priced at \$2. Send orders to the Brethren Publishing House, Elgin, Ill.



Bound Volumes of the Visitor

At the end of each year the twelve issues of the Visitor are bound in a good grade cloth cover and are used for reference purposes. We will be glad to supply any of our readers with bound volumes. The cost of binding plus the Visitor is \$1.00. We can accept orders at this price if they are received before Dec. 25.

We have secured a self-binder, which you can use in binding your own copies if you have saved them. This is a splendid cloth binder with a new patented device. We can supply this at \$1.



Everyland Will Continue

We have just received word that Everyland, the children's missionary magazine, will again be printed. It was discontinued after the disorganization of the Interchurch Movement. It will be edited by Mrs. Henry W. Peabody and published by the Central Committee on the United Study of Foreign Missions, 300 Ford Building, Boston, Mass. The subscription price is \$1.50 per year, or \$1 in clubs of five. All who were subscribers will receive the back numbers due them.



Does the Church Neglect Her Sick?

In the October 15 issue of the Literary Digest appeared an article under the heading, "Protestant Neglect of Her Sick." It is pointed out that the church has seriously neglected her duty in recent years. If some one becomes ill a trained nurse at high wages is called, and the church members remain away because the patient is receiving scientific care. True, the care is more scientific than the old-fashioned remedies that the mothers of the community would prescribe, but the healing of Christian fellowship is missing. The

old-fashioned church member sat up with the sick, and his love and fellowship helped in the cure. The old-fashioned doctor was not so rushed. He filled the prescription himself, and while he did it he engaged in a few remarks on religion or other cheery subjects and his presence sometimes helped as much as the medicine. Now both the church members and the doctors are too busy to spend time in fellowship. The doctor prescribes over the phone and the church members fellowship by sending their regards through the mail. Here is a gap that needs to be filled. Christian Science and other cults, with all their fallacies, have come in to supply this need. It cannot be denied that they have reaped results. But why let the false cults fill this gap when it properly belongs to the church? We can and should revive more of the spirit of fellowship. There is more efficacy in the anointing service, as given us in the Gospel from James, than we may sometimes understand. It is the mission of the church to do her full duty. This includes the social gospel and the ministering to those who are in need. The Episcopal church has established in every theological seminary a department that teaches the art of divine healing. A pastor can more nearly approach the healing power of Christ by giving earnest study to this phase of his work.



A Problem

Every college student has to face the problem of choosing a life work in accord with the ideals he has discovered by attending the institution in which he finds himself. At this stage of life ambitions run high, service to the world is never lower in enthusiasm, and sacrifice is a challenge supreme. Many are anxious to enter definite church activities. Where shall they look for places of service?

There are about 400 Student Volunteers in our colleges. All these cannot go to the foreign field. However, they are saying to the world they are willing to go anywhere the Lord shall direct. Dare we let this offer pass unrecognized? A student hesitates to offer himself to a church as a pastor. How shall he get the initial experience as a pastor? Most churches want experienced men. When the person just out

of school is given a cold shoulder, his ambition is shattered and he goes to farming, to the rubber factories, to the schoolroom—or anywhere to secure a livelihood. In one city there are at least five excellently-prepared young ministers, with enviable positions of responsibilities in the city schools, all having M. A. degrees, who, if they were approached in the right way, could be induced to give up at a sacrifice their present work to become active pastors. These lines are taken from a recent letter:

“I hope you will continue to keep in mind the fact that if any churches are in need of a pastor I will gladly correspond with them, especially in the Middle West. I have several offers in Missouri this summer under the Presbyterian church, but I will not accept them if there are any of the churches of our denomination in need. I expect to finish this year.”

We know of a large number of persons, intensely interested in the church, who are out in other work because they have to be there. The conditions of this age make it impossible to divide interest and succeed. To be a successful minister today there is scarcely time for anything else. To be a successful farmer a person has to marshal all his available energy, unless fortune has come to make possible the delegation of the daily work to some one else. Even then there is a divided interest that cannot be as successful as being able to say “This one thing I do.”

Some large churches ought to be willing to have associate pastors to assist the pastor. The associates could be men just out of school. Thus they would be preparing for future work under a successful leader. Other churches ought to be eager to take a college student just as he leaves college, and say that they would be willing to stand by the mistakes of the young man in order that he might grow in experience to be useful, and therefore make his contribution to the leadership of the church. Some churches could use the students during the summer, in this way giving fine opportunity for service and the means for school expenses. Why not do something for our heroic college students?

The Student Volunteer Movement in 1921

ROBERT P. WILDER

General Secretary, Student Volunteer Movement

IN the early days of this Movement, President James McCosh, of Princeton, wrote of its Student Volunteers, "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?"

When those words were penned the Movement had not demonstrated its right to exist. Dr. McCosh's statement was in the nature of a prophecy. What would he say if he were living now? In 1920 more Student Volunteers sailed to foreign fields under North American Missionary Societies than went out during any previous year in the history of the Movement. The exact number is 595, which is 25 per cent more than the record of the preceding year and 50 per cent more than the average for each of the last ten years. They were appointed by seventy-four different missionary societies. The total number of Student Volunteers who have sailed from Canada and the United States since the Movement began is 8,742. Their distribution by fields is as follows:

Africa,	942	Oceania,	75
Arabia,	31	Persia,	82
Central America,...	63	Philippines,	226
China,	2,709	Siam, Straits,	167
India, Burma,		S. America,	624
Ceylon,	1,703	Western Asia,	289
Japan, Korea,	1,052	West Indies,	242
Latin and Greek		Other countries, ..	282
countries of			
Europe,	43		
Mexico,	212	Total,	8,742

The question often is asked as to the qualifications for spiritual leadership of the Volunteers of today. The following facts bring us to believe that the present Volunteers are not less able or devoted than their predecessors. Of those graduated in 1921 from North American colleges, three in ten have served on the cabinets of the Student Christian organizations in their respective colleges; one in ten has been president of a College Christian Association; eight in ten of the women and five in ten of the men have taught in Sunday-schools; three in ten have had experience in city missions or social settlements; three in ten of the men

have been pastors of churches for at least a summer.

The Student Volunteer Movement has made and is still making a real contribution to missionary education. During the past year 271 institutions reported 781 classes in mission study; 19,289 men and women were enrolled in these classes. Twenty-two institutions reported "World Problems Forums" for the discussion of international and missionary questions, attended by 4,508 students. Sixty-eight institutions used the poster exhibit prepared by the Movement; and 260 used this method of missionary education, making original posters following suggestions from the Movement. The educational secretaries have encouraged the use of college papers as a medium of missionary publicity; and 175 institutions have developed this method effectively. Two hundred and thirty colleges report that they have promoted the individual reading of missionary literature. Missionary education is now very widely adopted by the churches, but the plan of such voluntary study originated with the Student Volunteer Movement.

After the success of mission study was demonstrated in the colleges, the Student Volunteer Movement was urged to extend its advantages to the churches, but the leaders of the Movement felt and still feel that its efforts should be limited to work among students. However, it is of interest to note that the Central Committee of United Study of Missions of Women's Boards and the Missionary Education Movement owe their origin to the Student Volunteer Movement. Before either of these wonderful organizations was formed, Prof. Beach, who was then educational secretary to the Student Volunteer Movement, corresponded with more than 500 mission study classes in the churches, and special editions of the Student Volunteer Movement's early textbook were issued for such church classes. It was Prof. Beach and Miss Abbie B. Child, a member of the

advisory committee of the Student Volunteer Movement, who originated the comprehensive plans for mission study among women; and Prof. Beach and other secretaries of the Movement worked out the first plans for mission study which resulted in the formation of the Missionary Education Movement. During all these past years a stream of young men and women have poured out from the colleges with a passion for mission study, and to their influence is due in no small measure the growth of missionary education in the churches—both in young people's societies and in women's missionary societies.

The Student Volunteer Movement is a source of strength to the Christian church in its emphasis on giving to missions. Last year students contributed to home and foreign missions, through the regular agencies of the church, \$240,550 as against \$135,919 during the preceding year. This does not include the gifts of faculty members. Such giving is due in no small degree to the work of the Movement in the colleges. As a result thousands of students are being trained in habits of systematic and proportionate giving. One of the largest contributors to foreign missions in America was influenced in his habits of giving by a traveling secretary of the Student Volunteer Movement. Many similar cases could be named.

The extent of the Movement's contribution to the spiritual life of the colleges and universities cannot be estimated. Today students are not provincial in their thinking as formerly. There is a world consciousness now in the colleges. The Movement has had no small part in creating this interest in world affairs. It is due largely to the addresses of traveling secretaries of the Student Volunteer Movement and to mission study and discussion groups; also to the striking posters and textbooks the Movement has produced and to the conferences it holds. There is today in the colleges a spirit of unselfishness and international sympathy which is a counteracting influence to the spirit of materialism and narrow parochialism. The study of the triumphs of the Gospel in mission lands serves as a powerful apologetic for Christianity. The study of comparative

religion demonstrates the uniqueness of Christ. The challenge of the watchword of the Movement, "the evangelism of the world in this generation," stimulates the faith of Christian students.

It would be difficult to exaggerate the influence of the groups of devoted volunteers to be found in student centers. They are generators of spiritual power as well as of missionary zeal. Year by year the traveling secretaries of the Movement carry into the colleges the call of Christ for heroic service in the most neglected lands. A student wrote during the past year that no one, who visits his institution, so readily gets down to the deeper things as does a secretary of the Student Volunteer Movement. Another student in a State technical school said, after hearing a secretary speak, that there was such reality in his life and such a passion for service that he could not be satisfied with the narrow life he was living, and was simply forced to settle the question of his own life work. Another student wrote that he wanted a certain secretary of the Movement for a conference because he "radiated spiritual power."

The Student Volunteer Movement is expected to cultivate 1,000 institutions of higher learning each year. For this work it employs at present sixteen men and women secretaries. During the past academic year no fewer than 10,000 students came under the influence of the thirty-seven Student Volunteer Union Conferences which were held in the United States and Canada. It is necessary to give missionary information and inspiration constantly, as the calls of the boards for recruits is constantly increasing and the student population is continually changing. This year over 2,000 new missionaries are called for by the mission boards. The Student Volunteer Movement is the recognized interdenominational recruiting agency of the foreign boards; accordingly all the boards turn to it for help. In 1920, at the meeting of the Foreign Missions Conference, representing nearly all the mission boards of the United States and Canada, the following resolution was passed:

"That the Foreign Missions Conference expresses its deep thanksgiving to God for

the origin, growth, influence and work of the Student Volunteer Movement and draws the attention of the leaders of the Movement to the large missionary reinforcements required by the programs of the several Forward Movements. The conference pledges its hearty support to the Movement in carrying forward the enlarged campaign needed, which campaign should be characterized by all the old-time ardor, energy, and directness, while at the same time the Movement will continue to call attention to the high order of qualifications demanded by the conditions of modern missionary service, which the Conference believes were, under God, vital elements in the enlistment of the hundreds of men and women, who, in their college days, dedicated their lives to the foreign missionary cause and who are now in the front lines of that service both abroad and at home."

The question is often raised as to how

the results attending the work of the Movement can be explained. Those who have thought most on the subject are united in their conviction that the greatest single factor is the prayers of those earnest followers of Christ who have faithfully interceded with the Lord of the harvest that he will send forth laborers into his harvest. The leaders of the Movement labor under no delusion in this matter. The demand for student volunteers for the non-Christian world can be met only by young men and women who respond to that call because the Spirit of the living God moves on their hearts and makes clear what the Lord would have them do. It is a superhuman task that is laid upon them. "Pray ye therefore the Lord of the harvest."

From Mohammed to Christ

The Testimony of a Young Moslem University Student

When I was ten years old my mother died. This caused me to despise life and to think much of death, because I saw that life is short and uncertain and it is not all joy. Secondly, death is certain. I wished from that time to go in the way that would profit me after death. This way in Islam is to follow the five ordinances: The Witness, Prayers, Fasting, Alms, Pilgrimage. When one sins ignorantly, Mohammed will intercede. These words I heard from the teachers and the people. I went in this road for some long time, but I always desired to search for myself about these things. I learned classical Arabic to understand what was in the Koran and Traditions. For nine years I read much in them as one searching to understand.

This is the summary of what I found: (1) In the Traditions I was not able to distinguish the difference between the false and the true. (2) I found the Koran does not say that salvation depends on the five ordinances of Islam (see Koran Sura 2: 50) and there are many verses like this. The Koran says that the works of man are only worthy of judgment (Sura 35: 45). In another place it says that God will not forgive the smallest sin (Sura 99: 7, 8); also it says there is no Intercessor in the resur-

rection (Sura 2: 45 and 34: 23). When I found this I could not remain a Moslem in heart. My life became fearful, without hope and troubled.

When I read the Bible I found: (1) The value of man or the relation between man and the Creator (Gen. 1: 26). I found the fall of man great; and that justice and mercy agree. God promises that those who inherit eternal life will be sharers of his glory. (2) When I read in the Bible of the love of God (John 3: 16 and 15: 13) and the sufferings of the Lord Jesus, the love of God was established in my heart, and I found in that love great delight. (3) I found that the Bible says, "The blood of Jesus Christ his Son cleanseth from all sin" (1 John 1: 7). God is pure and holy, and man is a sinner and unclean. Purity and uncleanness will not mix together, therefore when man knows he is a sinner, he knows he is far from God, and if far from God he is dead. Therefore he who searches after cleansing from sin searches for life. Man is not able to cleanse himself by his works because God says, "Without shedding of blood is no remission." The conscience of man witnesses that he is not able to save himself by his works. The blood has a power which makes the un-

clean pure, the dead in sins alive; it has a grace which transforms the expelled slave into the son of the inheritance.

When I received the Savior and was cleansed by his blood, I found these three things: (1) Rest of conscience from past sins, because the blood not only cleanses us, but restores us as if we had never sinned. (2) Rest for the present time, because when I know the blood is the blood of Jesus Christ, the Son of God, I know how much God loves me, and if the Almighty God loves me so much, what shall I want, and why should I not be happy! (3) The joy of hope for the future time, for since he redeemed me by his blood, he must prepare for me a great glory.

When I read in the Bible the promise of God (1 Cor. 2: 9), "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." I wanted death, of which I was previously afraid. When I read of the nearness of the return of Christ, the hardships, sorrows and depressing things of the world no longer had influence over me, for I remember the true promise of his coming for which I wait. When I read Matthew's Gospel, chs. 5 and 7, Rom. 12, 1 Cor. 13, and other chapters like them, I knew that the religion of the Christians is the only remedy for all the social evils of the world.

Thus I was a wandering sheep, lost for eleven years, and at the end of that time the Good Shepherd found me, folded me to his bosom, lifted me to his shoulders, and healed my wounded heart by his sweet words and true promises. "Thanks be unto God for his unspeakable gift." I wish to illustrate these words by two verses which I found when I first began in the way of salvation. When I went for the first time to a missionary in Tunis, I saw on the wall a large board with a text written in large letters, "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt. 11: 28). This verse worked in my heart with great influence, and this was one of the signs which showed me that the Book was true, because I was burdened and heavy laden and I came to

him and he rested me. The second verse was given me, when I was cast off by my family, because I had become a Christian. A missionary in Sfax consoled me with it, "When my father and my mother forsake me, then the Lord will take me up."

And now, my brother, you who are not a Christian, here is the summary of my searching. Meditate on it with the heart, asking for the truth, and pray to God and beseech him to direct you in the right way. Behold, he will hear everyone that cries to him, and he will not cast out one. And you, my brother in Christ, do not be indolent in the work of your Savior, and do not allow the things of this world to make you cold in the work, because life is like a shadow. Again, it is like a way and we are travelers, and therefore we should be as pilgrims. Life is uncertain and may end at any time, and the wise will not do those things which will cause repentance, but remember the word which says, " whatsoever you do, do all to the glory of God" (1 Cor. 10: 31).

❁ ❁ FINANCIAL REPORT

(Continued from Page 351)

Total for the month,	\$ 194 29
Total previously reported,	227 64
Total for the year,	\$ 421 93

RUSSIAN RELIEF

Indiana—\$10.00	
Mid. Dist., Indv.: Marie Shively,	10 00
Maryland—\$18.86	
E. Dist., Cong.: Denton,	18 86
Total for the month,	\$ 28 86
Total previously reported,	153 92
Total for the year,	\$ 182 78

ITALIAN MISSION

Pennsylvania—\$40.00	
Mid. Dist., S. S.: Huntingdon,	40 00
Total for the month,	\$ 40 00
Total previously reported,	1 90
Total for the year,	41 90

AFRICA MISSION

Indiana—\$10.00	
No. Ind., Cong.: Dr. and Mrs. G. H. Van Dyke, (No. Winona Lake),	10 00
Pennsylvania—\$5.00	
Mid. Dist., Indv.: Mrs. Hannah Puderbaugh,	5 00
Total for the month,	\$ 15 00
Total previously reported,	112 00
Total for the year,	\$ 127 00

Christmas in Sunning

MOY GWONG

WE were all happy, indeed, in having this opportunity to celebrate the birth of our Savior in the midst of so many non-Christian people, and bring the message of salvation to many who had never heard of it. We had the celebration a day before Christmas on account of the previous arrangement of going to the villages and bringing the Christmas story to them. Our mission house is too small for the crowd; we decided to hold the meeting outdoors, so everybody had the chance to receive the messages. There were between three and four hundred people present, and they listened to the speakers with great interest.

The meeting had parts; first, a sermon on the "Prince of Peace" was preached by the writer, after which a most interesting and helpful program was given by the Sunday-school pupils. The program consisted of songs, recitations, dialogues and a play. It was rather lengthy, but no one seemed tired in listening. We believe those present truly got the full significance of the celebration. We hope and pray that some may learn to know the Son of God and accept him as their personal Savior.

After the program an appeal was made to the audience in behalf of the famine sufferers of North China and an offering was lifted. We were encouraged to know that the people were willing to help the unfortunate ones in their own country. Several weeks before we presented the famine conditions in the north to our Sunday-school pupils, and asked them to help. Most of them responded nobly; they voluntarily made their contribution in the form of clothing to aid the suffering boys and girls in the north. We were gratified indeed to know that the children have caught the spirit of sacrifice and giving, and some of them actually deprived themselves of candy and conveniences in order to save enough money to make a coat or suit to relieve the sufferers. Last week we sent over \$30 and thirty-five pieces of clothing to our mission in Shansi, to aid the sufferers in that district. Through this misfortune may many be brought into contact with

Christianity, and receive the knowledge of the true God and his Son Jesus Christ.

On Christmas Day the Baptists and we united our forces in an evangelistic tour among the villages. Eight villages were visited, and gospel messages were given to hundreds of eager listeners. Among these villages we found one to be exceptionally responsive to the truth; in fact, it is leading this community in reform. In the village a reformed association, called "Marriage Reformed Association," was established some months ago; its aim is to reform the ancient customs, especially as to marriages and funerals, which have so much extravagance connected with their performance. The leader of the association said to us, "Our ideas regarding many things are not far from yours." The association has done much good already, and its ideas are spreading slowly over all Sunning District. We want to do all we can to encourage this movement, and we believe they are on the right road.

On Fun, Sunning, Canton, China.



FIRST PSALM

(A Paraphrase by W. B. Stover)

Some people are wonderfully worldly in all they do and say:

Blessed is he who neither asks their advice, nor seeks their association, nor finds his friends among them,

But who is pleased to fellowship with the Lord's people and meditate upon his Word.

He shall be like the graceful palm that grows by the water-courses, whose blossoms and fruit mingle together the year round, protected by their never-fading leaf.

All his efforts shall be
Crowned with success.

In striking contrast is a worldly man, who, by every wind that blows, is separated from his good intents.

He is without hope in time of trouble; neither does he feel at home among the faithful.

For the Highway of Holiness cannot be compared to a path in the wood which eventually is not seen, so that if one follow it,

By the time the evening shadows fall
He is lost.

Clyde M. Culp, Our New Treasurer

CHARLES D. BONSACK

FOLLOWING the lamented death of Bro. Williams, it became necessary to reorganize the office force of the General Mission Board. This was done at the September meeting, and among other things it was decided to give the responsibility of the work of secretary and treasurer to two men. We believe this is a very wise procedure, for this office not only requires business technique, but the experience of a banker. To expect a preacher, whose business is to study and plan for the promotion of the Gospel into all lands, to handle the intricate details of a business that requires the skill of a lawyer and banker, is more than we can expect to be done with much efficiency in our growing missionary program.

We believe the Board was most fortunate in having as financial secretary one who was so well qualified to assume the entire responsibility of this office, much of which he had been handling for more than a year. Accordingly Bro. Clyde M. Culp, formerly of Nappanee, Ind., was elected to the office of treasurer. Bro. Culp is admirably fitted for this work, both by training and experience, as well as in temperament and Christian devotion and sacrifice. Since this work is for the whole church, all are entitled to the largest acquaintance possible with those who serve us, and with this in mind we give the following facts concerning the new treasurer:

Bro. Culp is a native of Elkhart County, Ind. He comes from a sturdy line of pioneers in that section of country. His mother dying when quite young, he was reared by others in a godly home. This family moving to Nappanee soon after his mother's death, he was trained in the schools and high schools of that city. After two years of business experience he went to Manchester College, completing in two years several courses and carrying away many honors from the department of business. With a thorough and studious type of mind, he has never ceased to add to this training by intensive study from every available source of information.

His business experience began when, a

boy in school, he worked on Saturdays for sixteen hours for fifty cents a day. Later he spent two years in a department store, which he feels was a business university to him because of the exacting demands of the proprietor, who, however, always was interested in his employes. After teaching a year in the business department of a high school, he was employed as teller and bookkeeper in one of the modern banks of his own town. After two years he was elected assistant cashier. It was while serving in this place most successfully that he was solicited to come to the Brethren Publishing House. Being interested in the church and its work, he finally gave up this promising position to take charge of the bookkeeping department of the Brethren Publishing House, July 1, 1917. Later he was elected secretary and treasurer of the House.

When Bro. Williams was planning his trip to the mission fields of the church he felt he could not go until he had the finances of his work in the most capable hands, and he sought of the Publishing House the release of Bro. Culp to the work of the General Mission Board, which they did reluctantly for the welfare of the work. He took up this work in May, 1920, and here he has proved himself most capable and careful. The church can feel that its interests are being looked after with a caution which eliminates human errors to a minimum. When his judgment may not be certain he has the best bankers and lawyers in Elgin and Chicago, whose advice must be sought before any action will be taken involving the interests of the church.

Bro. Culp is married and has one child. He is in the prime of life, being now in his thirty-second year. His interest in the church and its work has been manifested in the sacrifices he has made in salary to serve it, and he has always been a willing worker as teacher and superintendent. His heart is in missions, believing the work is incumbent on every Christian, and that through it we shall render the service to all the world which the Lord longs for, and for which he died.

India Notes For September

H. L. ALLEY

Sister Mow, who had been suffering from fever, is much improved. She gives the following notes from Vyara:

Aug. 23 Olive Widdowson came to Vyara to join our mission family in its work. We were glad to welcome her to India again. In the afternoon of the same day the Vyara Christians held a welcome service in her honor. Sister Widdowson is to have charge of the Women's evangelistic work.

Aug. 26 Sister Emma Horning, of our China Mission, came to Vyara for a short visit. It was a real pleasure to have her in our midst. She and Sister Widdowson had been traveling companions through Palestine and Egypt on their return from furlough.

Sunday, Sept. 4, Sister Ida Shumaker was with the Sunday-school boys and girls of Vyara. Both forenoon and afternoon she gave them a most interesting and profitable illustrated talk.

The Vyara girls have just had a siege of mumps, but all are well again.

Our monsoon rains are nearly over, and it seems good to see the sunshine again. Crops are looking promising.

Sept. 28 Sister Replogle, of Jalalpor, writes:

The members of the Jalalpor church have had reason to rejoice during the last few weeks, when eight persons expressed their desire to accept Jesus Christ as their personal Savior and be received into the church by baptism. Two of these are the first fruits of the work done during the last twenty years or more in one of the villages, which is under the supervision of the workers here, while the other six were members of the boarding school. Four are regular boarding-school girls, and a young married woman who has charge of the cooking, and in connection with this work is learning to read and to sew, and the other one is an elderly woman, who is being cared for in the boarding school, where she works for her board. We praise God for the courage of some of these girls. One whose parents are not Christians made the

remark after her baptism that she did not care if her father would kill her—she was going to remain a Christian.

The work in the boarding school has been carried on in the face of many difficulties, but we know that God does not overlook the efforts of his children, and thus he has given us these fruits as the result of the labors of those who have been working here and of the special efforts put forth during the month of September looking forward to the last Sunday, which had been set apart as Decision Day.

Sept. 18 Sister Shumaker gave two very interesting and instructive talks.

Several new girls have recently entered the boarding school. Pray for these girls and for those who have charge of the work.

Sept. 30 Sister Brown, at Vada, writes:

We have had very heavy rains this month. We were very glad to have Bro. Garner brave the rivers and pay us a visit over one week end. At this time the church met and elected committees for the District Meeting that is to be held here in the first part of next year.

Sister Grisso reports the following from Bulsar:

The hospital had two missionary patients in September, Sisters Alley and Mow. Both are now much improved in health. Sept. 26 Dr. Nickey left for Poona, to take a much needed ten days' rest.

In the absence of Bro. Ross who, with his family, will soon return from Landour, Bro. Eby has had heavy work. Sister Shumaker has been visiting the other stations over Sundays this month. Her talks are interesting to old as well as young.

Considerable interest is being shown in temperance work at Vali. Many have signed the total abstinence pledge and are members of the temperance society. Rupees 43 have been contributed to the cause.

Bro. Summers has charge of the Vuli Boys' Boarding School at present. He teaches a Bible class in the school daily.



Home Fields



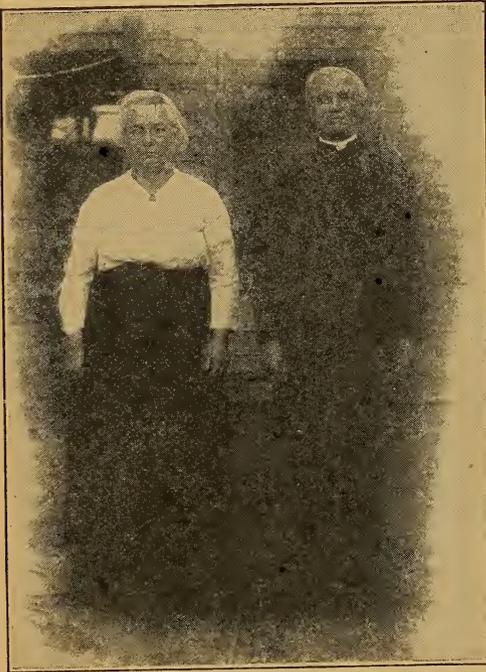
M. R. Zigler

Home Mission Secretary

Our Italian Mission

ELGIN S. MOYER

Professor of Missions, Bethany Bible School



Brother and Sister John G. Caruso, Pastor of Our
New York Italian Mission

THE Italians of our country make up nearly three per cent of our entire population. Many of these people have become citizens of this country. All of those who are here, whether citizen or alien, need our friendship and coöperation. They present to us an opportunity to do service for our Master. Many of them need to learn the English language. They need to learn American customs and patriotism. But above all they need to know our Christ more thoroughly.

A majority of these people are or have been professed Christians. Perhaps half of them today are adherents of the Roman Catholic faith. Many of the other half formerly were Catholics. But what are they now? Some of them are still open to Christian teaching. But, sad to say, some have turned a cold shoulder to Christianity, and it will be difficult again to interest them or reach them with the Christian doctrine.

Surely, here lies a grave challenge to the Christian people of the United States today. Bro. J. Kurtz Miller, a few years ago in writing about the religious conditions of the Italians, and of our opportunity and responsibility, said: "The Italians are naturally a religious people. The Church of Rome has lost its grip upon many. Hence, evangelizing the Italian does not mean proselytizing, but winning him for Christ and righteousness. Our work is really 'foreign mission work' at home. Indeed, we find many who are as ignorant of the fundamentals of religion as the heathen themselves. To you who are interested in the real needs of the home mission problem, here is your challenge."

The Italian work of the Church of the Brethren is situated in the metropolis of our country, a city that has about as many Italians as has either Rome or Naples. It lies in the part of Brooklyn known as "Little Italy," where there is a colony of about sixteen thousand of these people. The Italians come largely from South Italy and Sicily, those of our own mission coming from Sicily.

The Brooklyn Mission began in 1896. In 1899 a church was organized. About the



The Little Frame Building Is Home for Both Mission and Pastor

same time Bro. John G. Caruso was baptized, thus laying the foundation for our Italian Mission.

Bro. Caruso, our first Italian convert, was a Roman Catholic by profession. He had been taught that the Roman Catholics "worshiped the true and living God and that the Protestants worshiped the devil." He had never seen either God or the devil, but he did entertain a sort of curiosity to see the devil. One day, when two Protestant ladies invited him to go to church, he used this opportunity to satisfy his curiosity. He tremblingly went to the Protestant church to see the devil, but instead of finding the object of his curiosity, he found the Christ.

When Bro. Caruso was once converted, like Paul he had a passion for his people. He was a laboring man and had saved up about sixty dollars. This money he consecrated to the paying of the rent of a hall for the first Italian Mission in the Church of the Brethren.

A live Sunday-school was started, of which Bro. Caruso was the superintendent. He was also the Italian teacher, some of

the American brethren and sisters teaching in English. When Bro. A. B. Barnhart, a short time later, was sent to investigate the prospects of the mission, he found a well-conducted Sunday-school of one hundred pupils, eighty-six of whom were children. The Sunday-school was in a little room about nine by twenty-one feet. The place of meeting was soon located at 205 Twenty-first Street, which still is the meeting place of our Italian brethren and sisters. This property was bought by the General Mission Board and is today owned by the District Mission Board of South-eastern Pennsylvania and New Jersey.

Bro. Miller, then pastor of the Brooklyn church, encouraged Bro. Caruso in his Christian activity. He recognized Bro. Caruso's ability, and rejoiced to see his sincerity and rapid growth. On Easter, 1905, Bro. Caruso was called to the ministry. During those years quite a number of Italians were taken into the church. Then for several years there seemed to have come somewhat of a lull in the growth and prosperity of the Italian Mission.

But since May, 1920, there has been re-

newed activity. At that time Bro. Caruso was given charge of the work, to devote full time to it. Since May he has baptized quite a number of his people. There are now at least thirty-two active members in the mission. When I visited it this summer I was impressed with the prospects for the work there. There are a number of bright and intelligent young people in the church. With wise guidance and a few years of special preparation these young people will make valuable workers for Christ among our Italian friends. To see these people enter into the worship of the Master, to respond to the leading of their pastor, and to hear them sing and testify makes one's heart rejoice.

These brethren and sisters are enthusiastic over the prospects of having in the near future a real churchhouse in which to worship. If they can be happy in their worship in an old dwellinghouse, worked over for a church, or in the back yard where there is no grass, but is muddy after a rain, as it was the evening I was there, surely they would feel to praise the Lord with thanksgiving in a new and com-

modious church. I for one hope and pray that our Italian brothers and sisters may soon have the much-needed house of worship. God bless them in their zeal for the Master. May they grow in grace, in faithfulness and in good works. My prayer for this little church and its pastor is that they will live close to the Master, and be a great blessing to their many brothers in that great city.

3435 Van Buren St., Chicago, Ill.



FIGHT IT THROUGH

In your work and in your play,
Fight it through!
Hang right on like yellow clay!
Fight it through!
When a job you once begin,
Through the thick and through the thin,
Set your mind and heart to win!
Fight it through!

What if others may have failed,
Fight it through!
Though by powerful odds assailed,
Fight it through!
Refuse to be an "also-ran,"
Square your shoulders like a man,
Grit your teeth and say "I can!"
Fight it through!



A Group of Splendid Folks in the Mission

New York City a Mission Field

J. S. NOFFSINGER

Pastor First Brooklyn Church

THIRTY-TWO well defined languages besides English are spoken every day in the boroughs of Manhattan and the Bronx in New York City, the users of these languages numbering, according to the latest figures available, nearly 1,700,000 people. This fact was brought out by the New York Metropolitan Survey, which was conducted by the Inter-church World Movement.

One section of the survey of the metropolitan area was designed to discover how far the Christian churches had been able to go in bringing the Word of God to these foreign-speaking people through the medium of their mother tongue. The investigation has revealed that 184 Christian services in foreign languages are held in Manhattan and the Bronx, of which 134 are evangelical, thirty-eight are Roman Catholic and three are Greek Orthodox. The total membership of the evangelical churches holding services in foreign tongues is estimated to be 35,677. This is less than 2 per cent of the foreign-speaking population in two of the five boroughs of New York City. In other words, in these two boroughs we have 50 per cent more unchurched foreign-speaking people than we have in the entire area assigned to our mission in China. (The estimated population in our China field, as given in the June, 1921, Visitor, is 1,196,000.) This is also approximately 50 per cent more people than in our Marathi area in India, and 100 per cent more than in our Gujarati territory, where our missionaries have been laboring for the past twenty-seven years.

It is not our purpose to decry the efforts which have been put forth in sending the Gospel to China and India. We all recognize that they are needy fields. But we do wish to raise the question as to whether or not we are overlooking some fields in our own Christian (?) America, which may be just as needy, as far as a saving knowledge of Jesus Christ is concerned, as are any of our foreign fields.

There are other large cities in our land

that are as destitute as these two boroughs of New York City. Then, too, there is our great needy Southland, all untouched as yet by our church, and we wonder why. Some months ago our local District Mission Board advertised for workers to come to Brooklyn to help in our struggling Italian mission, which is a great, a needy and a fertile field—a field opened up more than twenty years ago but never properly supported or manned—and to the repeated requests none responded who were willing to attempt this great work. We think of each of our ten schools, with their volunteers ranging in number from twelve to 150, and wonder how large is the factor of romance which draws them toward the foreign field and not toward our needy home fields. And then we also wonder whether the same element has not perhaps led our church to overlook wonderful opportunities at home—in fact, “acres of diamonds”—in our search for “jewels for the Master’s crown” on foreign strands.

358 Sixtieth Street, Brooklyn, New York.

AFTER THIRTY YEARS

Copy of a Letter Written by Sister Cogan to the Church in Cleveland, Organized Within the Last Few Years

December 23, 1919.

Dear Friends:

Christmas is near, a day of good cheer—and who is it that hasn't been made glad on that day? And when I think of how many Christmas days I have lived! If I hold out this will be my eighty-fourth Christmas day. One brother and myself are all that are left out of a large family. Only the dear Lord knows when our time will come. We have not had the opportunity for the last thirty years to attend the church of our choice, and now that we have found it we are not able to attend—not in the winter at least. I can't stand the cold.

Wishing you a merry Christmas, and a happy New Year,

Respectfully yours,

Mr. and Mrs. S. Cogan.

Messages From Home Districts

VIRGINIA

THE interest in District mission work in the First District of Virginia has grown just in the proportion that we have invested men and money in the work.

The original First District of Virginia was divided into two Districts at the District Conference of 1912. The northern part of the territory, known as the Roanoke and Botetourt subdivisions, retained the original name, First District of Virginia. The southern territory, known as Franklin and Floyd subdivisions, was named the Southern District of Virginia. This division of territory called for a reorganization of the District Mission Board.

The members of the original board living in the territory of the new First District were retained and new members added. The board in 1912 was as follows: C. E. Eller, president; D. N. Eller, secretary; Levi Garst, treasurer; W. P. Crumpacker and R. C. Layman.

The activity of the board at this time consisted for the most part in securing ministers of the District to do evangelistic work among weak churches and at mission points.

A report of work done along evangelistic lines for 1914 shows that 89 days were spent, 95 sermons preached and 14 conversions resulted, at a money cost of \$210.85.

Other items of expense for that year amounted to \$303. This was used in paying for a churchhouse and adjusting endowment claims between the divided Districts.

The receipts for the year reached \$484.93; disbursements, \$513.85. For a few years following, the board employed District evangelists, their work resulting in much good and an awakening to the real needs of the District.

As late as 1917 not much improvement was made in the matter of giving for home missions. Less than 20 cents per member per year was contributed, and this amount was from a few churches and individuals.

About this time we began employing young sisters, who were preparing for mis-

sion work at home or elsewhere, to work at some of our points in the District during their vacation. This work has been approved generally in the District and has received the support of the churches financially. Our giving has increased in four years from 20 cents or less to \$2 per member for home missions.

We are employing a number for this year, both sisters and young brethren ministers, to work during vacation.

Last year the board gave \$500 to the support of Vacation Bible Schools.

The board is also coordinating with the other boards of the District in training leaders and workers in our college at Daleville.

We have a pastor located at Bluefield, W. Va., and plans are being made to locate one at Selma in the very near future.

These are a few of the things we are doing. Some of our needs are consecrated men and women, boys and girls, dollars and cents, presented as a living sacrifice on the altar of service at this opportune time.

Respectfully submitted,
Levi Garst, Secretary-Treasurer.



MISSION WORK IN MIDDLE INDIANA

THE Mission Board is now working twelve points. These points are wholly under its control. The board itself acts as presiding elder over all points. They are divided as equally as possible among the five elders of the board. Each elder is responsible for general oversight and care of his points regardless of whether they have a pastor's call or not. The term, general oversight and care, should be defined to mean, to moderate council meetings, to be present at communion occasions, and to perform duties of an elder in general.

The board plans to locate a pastor at each station on full support as soon as possible. We now have seven men on full support.

The mission and the board jointly support these pastors. We expect each mission to increase the amount of its support each year as it increases in number and

in the spirit of giving, and the board will decrease theirs, and in this way in the course of five or six years, or perhaps less time, they will become self-supporting churches. Then, as these churches become self-supporting, the board will open up new points.

Our pastors receive \$1,000 to \$1,200, depending somewhat on the size of their family and their location. In addition they are allowed the wages of two series of meetings that they may hold somewhere during the year.

We raise our money by the assessment plan. We have approximately 4,300 members in the District, and this year we are asking \$2.50 per member. Twenty per cent of this, however, may be used as a building fund if needed.

We aim to give one series of meetings a year to each point. Each pastor working for the board is under obligation to hold a series of meetings at one of the points if the board desires him to do so. This meeting is to be held without any compensation, apart from his regular salary. In this way there is considerable money saved that can be used elsewhere.

However, there are not enough pastors to give each point a meeting, so it is necessary to secure an evangelist for some of them. In doing so his expenses are met by free will offering during the meeting, and if the amount does not equal \$2.50 per day, plus traveling expense, the board makes up the difference. We baptize on an average about 100 each year at our points.

Our needs for the future are great. We feel the need of a District Missionary Secretary, or religious instructor. We are seeking one now to give his whole time to the work.

We should have enough money to place men on full support at all our missions.

We need men who have vision and courage, who are not afraid to locate in a city mission point where the work is hard and it is not very smooth sailing; men who are not thinking of achieving fame, who are not egotistic, but whose whole desire is to see the upbuilding of the cause of missions.

However, we feel that if our first want

is supplied it will go a long way toward supplying the others. Chas. R. Oberlin.



WORK AND NEEDS OF MISSION BOARD OF SOUTHERN ILLINOIS

THE mission work of southern Illinois may be viewed from several different angles. To look at it from one viewpoint there has been some progress. Some organized churches have been helped in keeping alive; some of the older established missions have been organized into a working body; some new places have been opened up, with bright prospects, and several scores of souls have been made to accept a Savior's love, by the efforts made.

On the other hand, we feel that the great work is hardly begun, with only here and there a church or a mission point, with a great unoccupied territory lying between, with almost a score of large cities and many smaller ones untouched by us.

The board is assisting or carrying on work at eleven places at the present time. There are six pastors and workers on full support and three pastors on partial support on the field. The board was granted, by the churches, \$5,000 to use in 1921.

In accordance with the plan of the Forward Movement, to open up a new mission point each year, work was begun in Springfield, the capital city, Sept. 1, 1920. There has been no resident pastor to date, but there will be one after June 1, hence the work has been largely carried on by sister helpers. A live Sunday-school, an earnest congregation, seeking for greater truth and light, and other church activities are the results of their labor. Present quarters for services are inadequate, and the cause demands that a church building be erected at once. Lots, have been purchased for it.

Other calls for assistance are received frequently. "Come and preach for us," we are implored, but the present work is as much as or more than the board can carry on with the present funds. We need more money, additional men and women who have the burden of lost souls weighting their hearts, greater zeal and consecration upon the part of the membership and churches in general.

We are glad for the victories that have been won, but why are not the results larger? Why have we not gathered more golden grain? May we not find the answer in the fact that we have not had a passion for souls as we should? The Savior's passion led him to the supreme sacrifice. Where and how far has our passion led us? We need more of the life-giving power of the crucified One to put new life into us, to quicken us for service.

May the day speedily come when every church of our District will be quickened by this new life and fire from our Savior. Then the needs of our District will be met, and the results will be felt throughout the world.

E. E. Brubaker, Secretary.

Virde, Ill., March 28.



MICHIGAN

THE District of Michigan comprises the southern part of Michigan except the southern tier of counties. The soil is extremely diversified: the western part, the fruit belt; the central, dairy-
ing and beets; eastern, grazing; and southern, diversified farming. Early in the 60's the Brethren began settling in the southern part of the District in Van Buren, Berry and Gratiot Counties. The early missionary activities were done by the local churches and individual brethren, who freely gave their time and expense, but easily laid the foundation of spirituality and sacrifice. It was not until the early 90's that anything like an organized effort was launched. But with the large territory and scattered membership, little could be accomplished with the funds at command.

Here and there in the northern territory, mostly in Mecosta, Mason and Gladwin Counties, located a few members. Soon after 1900 a spirit of emigration took place, largely through land agents, and within a few years a number of churches were organized, numerically strong, but financially weak. Land was offered cheap, and was publicly proclaimed as "the poor man's hope." Consequently many of this class settled in this northern territory, zealous,

indeed, in spiritual things, but low in finances.

It was then that the District saw fit to reorganize its board in 1903, with a membership of 500 and a fund of \$300. At once confidence was placed in the board by the southern churches, whose lot it was largely to support the new enterprises of the board. The new churches responded as well as could be expected. Gradually the board asked for increased funds, and annually the quota of each church was increased. Interest in home missions seemed to throb everywhere and was brought to blood heat at each District Meeting. In 1908 a few individuals pressed the board to open a city mission, and after being approved by the District the board opened a mission in South Grand Rapids. At once interest quickened, and at present a splendid program of church work is opened up in Grand Rapids, the furniture city, Detroit, the automobile city, and Battle Creek, the Food city. The Sunday-schools of the District support a worker in China and has shares in India and China's work. Besides, many local churches and Sunday-schools are supporting native workers and children.

The board at once coöperated with the Forward Movement, nearly all the churches of the District joining, so that the first year the District exceeded its quota. The board felt the need of a director, and so recommended to the District. It was granted, with a resolution that the director spend at least one week in each church, gathering data for Sunday-school, educational, ministerial, missions and other church activities. The District has permitted the board to assume more authority than many other Mission Boards would be granted by their Districts, as it apportions the quota to the various churches according to wealth and members, ranging from \$3.65 to \$25 per member. Our present quota is \$5.25 for general boards, \$3 for education, and \$3.06 for home work. At present the board is assisting many of the weaker churches on a 50-50 basis. The membership of the District is 1,400. The board feels that its constituency is equaled by none in spirituality and liberality.

Onekama, Mich.

J. Edson Ulery.

Home Mission

QUESTIONS AND ANSWERS

1. Q. What are congregational Home Missions?
A. Those which are under the congregational care. They include the ideal of giving the Gospel helpfully to every home and inviting it into church fellowship.
2. Q. What are District Home Missions?
A. Those which are under the care of the District Mission Board. They should aim to put a church with all its blessings within the reach of every territory.
3. Q. What are General Home Missions?
A. Their aim is to make it possible for every person within the United States and its territory to hear the Gospel of Christ.
4. Q. What are some of the special duties assigned the General Mission Board in Home Mission work?
A. To assist District Mission Boards in their territories and reaching special unchurched groups.
5. Q. Name the members of the General Mission Board.
A. H. C. Early, Otho Winger, A. P. Blough, J. J. Yoder, and C. D. Bonsack.
6. Q. How does the General Board keep its records and carry out its plans?
A. Through secretaries.
7. Q. Who are the secretaries?
A. C. D. Bonsack, secretary; H. Spenser Minnich, Educational Secretary; M. R. Zigler, Home Mission Secretary; Clyde M. Culp, Treasurer.
8. Q. How has the General Mission Board planned to emphasize Home Mission work?
A. A Home Mission Department has been organized.
9. Q. How has the department been organized?
A. By appointment of a secretary and Advisory Council.
10. Q. What is the Advisory Council?
A. It is a committee appointed by the General Mission Board to study the Home Mission field and recommend

ways and means to carry on Home Mission work.

11. Q. Who are the members of the Advisory Council?
A. M. Clyde Horst, Edgar Rothrock, E. E. Eshelman, and C. D. Bonsack, who represents the General Mission Board.
12. Q. Why were the first three members appointed on the Council?
A. They composed a committee appointed by the District Mission Boards.
13. Q. Has the Home Mission Department planned anything definite for women's work in Home Missions?
A. A committee of women has been appointed by the General Mission Board to study the possibilities of women's work in Home Missions and to make recommendations to the General Board.
14. Q. Who are on the Women's Work Committee?
A. Mrs. M. C. Swigart, Mrs. S. L. Whisler and Mrs. George L. Studebaker.
15. Q. What is generally considered Home Mission territory?
A. The United States and its possessions, excepting the Philippine Islands, are generally considered Home Mission territory.
16. Q. What is the greatest need in our rural church today?
A. The strengthening of our rural churches.
17. Q. What relations exist between the home field and foreign field?
A. The foreign field is limited by the resources here in America.
18. Q. What form of mission work has been greatly neglected by our church?
A. The developing of churches in the cities.
19. Q. Which month of the year has been set aside by the General Mission Board and the Forward Movement to emphasize Home Missions?
A. November.
20. Q. How can Home Missions be emphasized in the local church?
A. By special programs, mission study classes and organizing to do exten-

The Council Corner

FROM OUR DAILY MAIL

Liao Chou, Shansi, China,
Sept. 30, 1921.

General Mission Board,
Elgin, Ill., U. S. A.—Dear Brethren:

At last I am able to answer your request and send you a picture. And have attired myself in the best Chinese garb I have. I wear it and find myself very much profited in it when I am out where Chinese are seeing a missionary for the first time. Was out again for eight days last week; just got in; had the best week out I ever had. When I think of such good times as I had teaching the people last week I don't care how late they get us a boat home. I will just have more time here in the work. I wish we did not have to go home at a set time and all go together. I am not objecting in the least going in the cool of the spring, and neither am I objecting to going with the crowd, but I do object a little to leaving my needy department just at the best time of the year for work. I think the traveling evangelist, especially for women—I don't know about men—should leave here not earlier than June, and get back by November. For I will go when I ought to be spending every minute out in the work and get back the last of August or first of September, when there is no use to itnerate and will be of no use till nearly November. It is harvest time and we thwart our purpose by trying to do much then. The schools are terribly cut into also by our leaving just as exams are nearing.

Last week I brought in three home gods that were taken down and given to me, and the women in another home took theirs down while I was there, and others said they would when they went home. That crowd of women took in more than any I had ever talked to. They sat there leaning forward, with their eyes fastened on me as I talked, fearing lest they lose a

word. Then they wanted to go with me and learn more. I told them as Jesus did, that they must not follow me, but to go and tell their home people. I told them God had sent me over here to them so they could learn, and he helped them learn so they could tell the others of their village. They received this, too, with joy and wanted to know what they should do and how they should pray. We had several short prayers as we sat there on the kang, first to get the immediate blessing God had for them and also to teach them how to pray and what to say. Sometimes I get so tired of the hard traveling and things so inconvenient; then some wonderful results like this happen and I don't care whether I have anything, just so I have a chance to tell the people of Jesus. The itinerating is a wonderfully rich field for the missionary and a much-neglected field. Sometimes I think when I get home I want to do a lot of lecturing on itinerating, the needs and the open fields; then again my wiser head comes to me, and I realize that I am only a beginner and know so little that I have nothing to say. I do hope I won't have to do much of that; it is hard work and if I would speak selfishly, I would say I ought to rest a good deal when I am at home and get my school work and do less of lecturing. You really won't need me, either, for you will have so many who know "heaps" more than I.

Fraternally,

A China Missionary.



On Board City of Lucknow,
Oct. 21, 1921, 4:10 P. M.

Dear Brethren:

Off at last! And how glad we are! Began to move out of dock about ten minutes ago. Wish everybody could understand what a wonderful privilege and yet what a responsibility this is.

Among others to see us off there was Bro. Ober. Appreciated his coming so much.

Will write all the interesting things—rather some of the interesting things—as they happen.

All's well, and we are wonderfully happy.

Yours for missions,

Elsie N. Shickel.



Oct. 30, 1921.

Dear Brethren:

I received the book, "With Williams Our Secretary." Many thanks for your promptness. I would like you to send me some of your mission leaflets.

I cannot do much, but through God's help I am willing to do all I can. I love my Redeemer, and as he gives me health I will give back to him what I can. I am a poor widow, left with four children, three put out through the orphanage, and I am hired out, but thanks to God for the good homes the children have, though hard to part with them. God was with me and helped to bear it all. I have now decided to give back to him one-tenth of what I earn, if I keep my health, as I love my Lord and want to do something in return. Though little as it will be, I know it will be accepted by him if given in the right spirit. Please send me a copy of the December Visitor.

Yours in love,

A Pennsylvania Sister.



Portion of a Letter From Emma Horning,
en Route to China, via India

Dunera, Oct. 8, 1921.

However, four weeks in India was none too long. I was less than two days at most of the stations. Visited them all but Vada and Ahwa. These being off the railroad and the rivers very high I could not reach them. But I visited a Methodist and an Irish Presbyterian mission just north of our work; also attended a conference of the various missions, which I enjoyed very much.

It was so good to be in the missionaries' homes, at the various services in the schools and the native homes. The beautiful floral greetings and the receptions by the schools at the various places I can never forget. Everything is so very simple there. They

sit on the floor, eat with their fingers, a straight piece of cloth serves as clothing, many wear nothing. For houses they need only something to keep off the sun and rain. But some of them are well educated. I did enjoy hearing them sing. They all clap their hands to keep time with their instruments. It is perfect rhythm, and they enter into it with their whole body and soul.

At Bulsar I ate in the home of one of the first Christians. He belonged to the Salvation Army first and was a worker for many years in our mission, but now he is supporting himself and teaching others how to be self-supporting. He has built himself a nice home, with a room for each son and family. Upstairs in a quiet place he has his prayer room, where no one disturbs him while he speaks with his Lord. He is so good and so happy even during hardships, that it does one good to be with him. We all sat on the floor and ate in the common way.



OUR BOOK DEPARTMENT

While the publisher of each book is mentioned in this department, yet these books can all be secured at the same price from the Brethren Publishing House, Elgin, Ill.

Missionary Stories for Little Folks, First Series, Primary, by Margaret T. Applegarth, 343 pp. Geo. H. Doran Co. Copyright, 1917. Price, \$1.75.

Missionary Stories for Little Folks, Second Series, Junior, by Margaret T. Applegarth. 406 pp. Geo. H. Doran Co., New York. Copyright, 1917. Price, \$1.75.

These two companion books are written in a most interesting way. Since they are intended for children, the writer read from the first one to his three and one-half year boy, to ascertain the effect. At the end of each story I was confronted with the request, "Read another." While somewhat high in price the books are large, with an abundance of stories. The author has not forgotten to provide each story with a missionary message.

They would be especially valuable for use in a Sunday-school library, where teachers and workers are in constant need of missionary story material.—H. S. M.

Realizing Religion, by S. M. Shoemaker, Jr. Association Press, New York. Copyright, 1921. 83 pp. Price, 90 cents.

The author presents in a forceful way the need of religion and bases his plea on the fact of sin. He then proceeds to explain conversion, giving much light on how Jesus helps in the Christian way. The reading of this book will cause one to take a new look at his religion, to see if it is pure and unadulterated.—H. S. M.

The Stewardship of Life, by F. A. Agar. Fleming H. Revell, New York. Copyright, 1920. Price, 75 cents.

A comprehensive study of the relation of life to God the Creator. It explains fully the truth which Christians already believe but fail to practice. It is divided into five chapters; viz., I. The Road and the Guide. II. Ownership. III. Possessor and Possession. IV. The Steward. V. A Planned Life. It is biblical and the author's plan will be found practical by any Christian who may try it. It will be a splendid help to ministers who teach stewardship. Available from the Gish Fund to ministers at 25 cents.—H. S. M.

Stay-at-Home Journeys, 60 cents. An ideal home mission book for young folks is "Stay-at-Home Journeys," by Agnes Wilson Osborne. In big, bright type and in a bright way with bright pictures, the author has given a series of very attractive home-mission stories. "Felipe of the Golden Bananas" is a tale of Porto Rico. "The Boy Who Won" takes us to Alaska. "The House That Moved Away" is a story of the cannery fields of the West. "They Who Find America" takes us to the tenements of a great city. All the stories are strung together on a thread of pleasant narrative. (Christian Endeavor World.)

Friday's Footprints. If any one wants a book of missionary stories that will fascinate the children and at the same time fill them with a knowledge of missions and an enthusiasm for that great work, let him obtain "Friday's Footprints," by Margaret T. Applegarth. The book takes its name from its first story, but there are no fewer than thirty-nine stories in all, and they carry the delighted young reader to all parts of the world—to Africa, India, Burma, Assam, China, Japan, the Philippines, and

up and down the Americas. The pictures really illustrate and the book is eminently worth while. (Christian Endeavor World.)

As Ye Sew. A very bright missionary play, "As Ye Sew," by Dorothy Crichton, represents some dolls that have been dressed for the missionary-box discussing the motives of those that dressed them. The dolls are acted by girls, and the play must create much amusement as well as teach some helpful lessons. (Reviewed by the Christian Endeavor World.)

The Next War: An Appeal to Common Sense, by Will Irwin. 161 pp. \$1.50.

If you are a member of a church that does not believe in war you ought to read this small book dealing with one of the biggest problems confronting the world at the present time. If you are not a member of such a church you ought to read it anyway. Critics are agreed that the author has presented the problem of "the next war" in the most pungent manner of any present writer. The title might indicate that the writer believes in a next war, but such is not the case. A great many things which we have vaguely thought have been crystallized and stand out in convincing terms. In the past, war has confined itself largely to armies; in the recent war it went beyond that and included peoples. Any war of the future will mean the complete mobilization of entire populations, and because of this fact there will be no non-combatants. Poisonous gases infinitely more deadly than those used in recent warfare will not only destroy armies, but through the agency of the airplane it will be possible to wipe out great cities as well.

Because of the indebtedness incurred in past wars the economic world cannot stand the strain that would result from another war. Mr. Irwin considers that war has made certain contributions to the world, but he cannot see how any positive good can come from a war in the future. In other words, war is antiquated as a means of settling national disputes or in contributing anything positive toward world progress.

It is not a book for experts but for all, and anyone interested at all in the problem of world peace cannot afford to miss reading it.—C. H. S.

HOME MISSION QUESTIONS AND ANSWERS

(Continued from Page 339)

- sion work in the field of the local congregation.
21. Q. How can each congregation secure some one to give a special address on Home Missions?
- A. The missionary committees and pastor or minister in charge should study conditions and see that the Home Mission work of the church is emphasized.
22. Q. Is the General Mission Board planning to open work for special groups?
- A. This year the General Board is arranging to start an industrial school among the Southern Highlanders.
23. Q. How can general solicitation be made over the Brotherhood?
- A. Conference has asked the General Mission Board to authorize general solicitation.
24. Q. How has Conference directed that this permission be given?
- A. Any mission wanting help from the General Brotherhood first secures the approval of the District Mission Board of its territory and then secures final authorization from the General Mission Board.
25. Q. Should money be given to any enterprises that have not been authorized?
- A. Anyone giving to unauthorized mission work runs a risk of its not being properly used.
26. Q. If one does not know whether a certain request is authorized or not, how can this information be secured?
- A. By writing the General Mission Board.
27. Q. What mission enterprises have been authorized to solicit generally over the Brotherhood?
- A. The Oakland church, California, and the Mexican school at Falfurrias, Tex.
28. Q. What Home Mission Study books are recommended for 1921 and 1922?
- A. For adults, "From Survey to Service"; for young people, "Playing Square With Tomorrow"; for primary, "Primary Folks at Mission Study."
29. Q. Who started the idea for a Mexican school in Texas?
- A. Rev. John Stump gave 35,000 towards such a school, provided the District of Texas would raise \$10,000 and the Brotherhood another \$10,000.
30. Q. How many Mexicans are in the United States?
- A. There are about 1,500,000 along the Mexican border.
31. Q. How many Mexicans are now in Texas?
- A. About 400,000.
32. Q. What should be the goal of our church?
- A. Every minister an evangelist, and every Christian a winner of souls.
33. Q. What will be a direct result of the study of our mission work?
- A. A desire to help.
34. Q. If we as Christians cannot go as missionaries to work in the field "white with the harvest," how else can we help in the great mission work of our church?
- A. By our interests, our prayers and our gifts.
- Q. Do I understand correctly that the Mission Board is in a position to supply prospective nurses and doctors with information regarding the best schools?—Illinois.
- A. The Board, through one of our members who is well acquainted with the medical school situation, is enabled to secure information and will gladly give it to those interested. Volunteers planning for medical service should choose the institution that will best fit them for their work.
- Q. What are the subscription terms for the Visitor?
- A. The regular subscription price of the Visitor is \$1 per year. Or it may be secured free by a gift of \$2 or more for missions under the direction of the General Mission Board. A year's subscription for the Visitor to friends who would profit by it makes a splendid Christmas gift.

THE WHITE PILGRIM

(Selected in Memory of J. H. B. Williams)

First Part

I came to the spot where the white Pilgrim lay,

And pensively stood by the tomb,
When in a low whisper, I heard something say,

"How sweetly I sleep here alone.

"The tempest may howl, and the loud thunder roll,

And gathering storms may arise,
Yet calm are the feelings, at rest is the soul,
And the tears are all wiped from my eyes.

"The cause of my Master propels me from home,

I bid my companions farewell;
I left my sweet children, who now for me mourn,
In a far distant region to dwell.

"I wandered in exile a stranger below,
To publish salvation abroad,
The trump of the Gospel endeavoring to blow,
Inviting poor sinners to God.

"And when among strangers and far from my home,
No kindred or relative nigh,
I met a contagion and sank in the tomb,
My spirit to mansions on high.

"Go tell my companion and children most dear,
To weep not for Joseph, though gone.
The same hand that led me through scenes dark and drear,
Hath kindly assisted me home."

Second Part

I called at the house of a mourner below,
I entered the mansion of grief,
The tears of deep sorrow most freely did flow,
I tried, but could give no relief.

There sat a lone widow, dejected and sad,
By affliction and sorrow oppressed,
And there were her children in mourning arrayed
And sighs were escaping their breast.

I spoke to the widow concerning her grief,
I asked her the cause of her woe,
And why there was nothing could give her relief,
Or soothe her deep sorrow below.

She looked at her children, and then upon me,
That look I shall never forget,
More eloquent far than a seraph could be—

It spoke of the trials she met.

"The hand of affliction falls heavily now,
I'm left with my children to mourn;

The friend of my youth lies silent and low,
In yonder cold graveyard alone.

"But why should I murmur, or feel to complain,

Or think that my portion is hard?
I have met with affliction, 'tis surely his gain,

He has entered the joy of his Lord.

"His work is completed and finished below—

His last tear has fallen, I trust,
He has preached his last sermon, has met his last foe,

He has conquered, and now lies at rest."



THE POTTER'S HAND

"But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand" (Isa 64: 8).

To the Potter's house I went down one day,

And watched him while moulding the vessels of clay,

And many a wonderful lesson I drew,
As I noted the process the clay went thro'.
Trampled and broken, downtrodden and rolled,

To render more plastic and fit for the mould,

How like the clay that is human, I thought,
When in heavenly hands to perfection brought,

For self must be cast as the dust at his feet,

Before it is ready for service made meet.
And pride must be broken, and self-will lost—

All laid on the altar, whatever the cost;

But lo! by and by, a delicate vase
Of wonderful beauty and exquisite grace.
Was it once the vile clay? Ah, yes; yet how strange,

The Potter has wrought so marvelous a change!

Not a trace of the earth, nor mark of the clay,

The fires of the furnace have burned them away.

Wondrous skill of the Potter—the praise is his due,

In whose hands to perfection and beauty it grew;

Thus with souls lying still, content in God's hand,

That do not his power of working withstand.

They are moulded and fitted, a treasure to hold;

Vile clay now transformed into purest of gold.

—M. F. Clarkson.

INTERCESSORY PRAYER

In the still church I knelt to pray
With hungry heart,
Trusting my Savior's gracious hand
Might food impart.

Then, tenderly, the living Lord
Refreshment brought,
Till my glad soul in gratitude
Of others thought.

For, in the dark without, I knew,
Were hearts like mine,
As full of longing for his face,
His food divine.

How shall I, glorious Lord, to them
Carry thy feast?
Small seems my portion—lo, I am
One of thy least!

This answer then the Master spoke,
Calming my soul:
From out the altar fire he took
A burning coal.

Gently he laid it on my lips
And said, "I pour
Into thy life a passion new,
Unfelt before.

"The gift of intercession take;
For others bend;
So shall thy strength be multiplied
Men to befriend.

"Now to that starving multitude
Carry my bread;
Fear not, by prayer's transmuting power
All shall be fed!"

—Eliza Strang Baird.



THE BASTINADO

A missionary who was in Asia Minor during the war was accused by the Turks of having communicated with the French warships in the Mediterranean Sea. He was taken from his home without warning and driven hundreds of miles into the interior. He went without enough food and without sufficient clothing. He had only a little mule to ride on, and even that luxury he gave up to a sick convert among the prisoners.

On this terrible journey, he saw a man endure the bastinado. Two stakes were driven into the ground and the culprit was made to lie face downward between them. His feet were fastened with ropes so that the soles were turned up and on a level with the stakes. Then men with bamboo rods began to strike the soles of his feet. Now the soles of the feet are supplied

with sensitive nerves. You can walk miles without affecting these nerves, but a sharp blow sends a shock through the whole nervous system.

The most cruel method of administering the bastinado is not to lacerate the feet, but by a succession of sharp blows continued without intermission to bring the sufferer to a condition of nervous prostration. A blow with a club might bruise the flesh badly or even break bones, but bruises and broken bones heal in a few weeks, whereas one whose nerves have been shattered by the bastinado may be a nervous wreck for the rest of his life; he may even lose his mind altogether.

That cruel punishment is unknown in our own country. And still there is a sense in which we are all made to endure the bastinado. The cruel bully who administers it is Satan. The bamboo rod is sin. The nerve center that endures the stroke is the tender conscience.

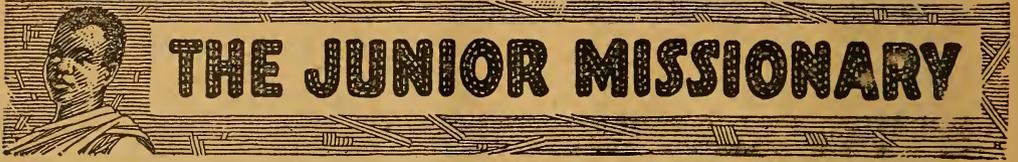
When some great temptation or trial comes, we are likely to gather the forces of the soul together and resist to the death. But many a soul has remained unshaken by the most severe temptations and trials, only to find that the continual beat of the little temptations of life has so worn down the moral and spiritual forces that the power to resist has departed. The little pleadings of sinful desires; the little outcroppings of selfishness, of pride, of greed, of lust, of envy, of jealousy; one impure story, one oath, one falsehood, one night in sin, one day of neglect; like the sleet in a blizzard, they drive against the soul until resistance breaks down and the very structure of the soul crumbles. The climax of the Christian life is not in learning to fly with eagle wings, but in making steady progress, day by day, against the continued beat of little hindrances and temptations. "Ye shall walk and not faint."—Selected by Anna Lesh, Goshen, Ohio, from Youth's Companion.



"The Christmas star has five points: Love to God, love to man, thoughtfulness, self-denial and joy."—Anon.



"This day shall change all griefs and quarrels into love."—Shakespeare.



Conducted by Aunt Adalyn



LET'S GET ACQUAINTED

It's a fine thing for folks to know each other. If we were not built so as to want to be with other folks, we should all be like icicles, and of not any more use. We need to look into each other's hearts, and find out how really warm they are. To do that we must get close. We have fixed up a big mazda bulb here over the library table, and softened the light with a silken shade into a golden glow, and there are chairs ranged all about, suited to all ages and dispositions.

This is a place where each one may make his little speech. We shall have many things to talk about, and everybody is to "be free." If you want to tell what you are doing in your home Sunday-school or Christian Workers' Society or individually that is boosting the work of the kingdom anywhere, say it on a sheet of fresh white paper, one side only, using the best grammar you have learned in the grades or high school, and your very best penmanship (unless you have access to a type-writer). If you can construct a puzzle that is a little different, on a biblical or missionary foundation, bring it along.

This is not a Puritan meeting, in a heatless church, where children are to be seen but not heard. Swing your feet and nod your curls if you want to! Doubtless, to accommodate the crowd, we shall soon have to throw open the folding doors into the dining-room! When you rap, ask for

Aunt Adalyn.



"I said it in the meadow-path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares."
—Lucy Larcom.

TWO CHRISTMAS RECITATIONS

[For a Four-Year-Old Girl]

One quiet night, long time ago,
The angels filled the sky,
And all at once began to sing,
"Glory to God on high!"
The men that watched their sleeping sheep
Then hurried on the way,
And in a stall in Bethlehem
The Baby Jesus lay.

I wish I could have seen him there,
Upon his rough straw bed;
I would have kissed his pretty cheek,
And stroked his little head;
But I can love him even now;
He blesses me and you;
He's living up in heaven again,
And wants us all there too.



[For a Little Boy]

This is the day of all the year
When hearts are brimming o'er with cheer;
With many gifts we have been blessed,
But Jesus is the dearest, best.

We would be grateful to our King,
And so a little gift we bring,
And lay it 'at his feet to use
As in his pleasure he may choose.



A CHRISTMAS OFFERING

Come, let us hasten to this Child,
Just from heaven's garden come;
Though wrapped in coarse, unlovely
clothes,

Of grace he is the sum.
We'll kneel and pray together, friend,
And on his cradle lay
A gift of two glad, loyal hearts,
Unchanging from this day.



TO THE MISSIONARIES

Jesus' banner be unfurled
On the other side the world;
Here, or there, his love shall lift;
He's our dearest Christmas gift!

What Became of the Wise Men's Gifts?

JOHN WEAVER WEDDELL



AND when the wise men were departed, there lay the gifts at Mary's feet. Quietly, almost reverently, Joseph gathered them together and, wrapping them carefully in a bundle, he gave them to Mary, saying, "Take them. They were meant for the Child, and thee." And Mary put them away—gold, frankincense, and myrrh.

"They are his," she said. "Some time they will be needed, and they shall be used for him alone."

Presently came that second strange call from the skies, "Arise and take the young child and his mother, and flee into Egypt." But where was the money for the long journey? Joseph had not expected such expense. He was but scantily provisioned for the visit to Bethlehem. He spake to Mary. A solemn light was in her eyes as she fingered again the rare gifts. "That was what the gold was for," she whispered. And they took the yellow metal and equipped themselves for the long, toilsome flight to Pharaoh's land.

But another necessity was upon them. First must come the presentation in the temple. Mary meekly finds her way to the sacred enclosure, bearing the precious Babe. Lamb for an offering—she had

none; at least so she thought; but the poor were allowed to substitute a turtle-dove or a young pigeon. With such she came, bowing low. But whence that sweet odor, filling all the place—rarest frankincense from far Arabia? Was it noted of Anna and Simeon with all the rest? Whence came it?

Ah! Mary, the mother, could have told them. What better use for the choice ointment of the wise men than for the sacred anointing of the holy Child?—sweet perfume of a life all priestly and divine. All the sanctuary was filled with the mysterious, prophetic fragrance—all the world presently.

A long time she kept the myrrh, broodingly, wonderingly. What was it for? None but the Child should have it. It suited her own spirits betimes, when home separations came for the people's sake, and she saw the sacred Head bent beneath the storm of cruel hate. Sorrowing, she kept the myrrh. "Not yet," she said. "It was given to me for him."

But at last, at last, one day, they bore her sweet Christ-Child—how could they do it?—to the cross; and they hung him there to die, the just for the unjust, to pay the price of others' sin. Then came the women sadly, saying, "Where shall we find



sweet spices for the burial?" Ah! the hoard, the wise men's hoard of precious gifts. There lay the myrrh. Mary gave it to them. It was in waiting for the slain Lamb.

BY THE EVENING LAMP

Dear Aunt Adalyn: I saw the door open a little crack, and if you mean that for an invitation, thank you, and I'll step inside. It seems cosy in here, with the firelight of love on the hearth, cushions of pleasant words to make you feel comfy, mirrors that reflect the life of the moving world, and tables loaded with souvenirs from foreign countries. If you don't mind, I'll bring some of my chums, for I think we'd all learn a good deal by spending an evening here occasionally. Thank you for your hospitality!

Alix Bonner.

Aunt Adalyn: Enclosed find bank check for two dollars, to be given for needy children as you see best. Little Nadine Kears' mother read to her of the suffering in

heathen lands. With tear-stained eyes she exclaimed, "I'll give them half of what I have! I wanted a little wagon, but I'll wait for that." The next Lord's Day she brought her little bank to her mother (a widow) and requested that half of her savings be taken and given to the suffering heathen children. M. E. Stair.



BRING THE NUT CRACKER!

1. Decapitations

1. Cut off the head of Moses' brother, and leave the country where Abraham came from.
2. Behead one of the evangelists, and leave an ancient boat.
3. Behead a Hebrew month, and leave a pinafore.
4. Behead an Amalekite king, and leave a choker.
5. Behead a high tower, and leave the victim of a murderous brother.
6. Behead what Hebrew slaves made, and leave a haystack.
7. Behead one of the plagues, and leave congealed moisture.
8. Behead what Lazarus didn't have, and leave what happens to money.
9. Behead a miraculous food, and leave an aged widow.
10. Behead the prodigal's charge, and leave a sparkling drink.

2. Word Square

The words across and downward spell the same.

1. A Christmas dinner.
2. A hot coal.
3. On top.
4. A number.
5. Direction.

3. Hidden Name

My first is in solemn, but not in sad.
 My second is in merry, but not in glad.
 My third is in this, but not in that.
 My fourth is in puss, but not in cat.
 My fifth is in ink, but not in pen.
 My sixth is in vale, but not in glen.
 My seventh is in peach, but not in quince.
 My whole is the name of a wonderful prince.

(Answers Next Month)

FINANCIAL REPORT

Corrections: No. 13. See Oct. Visitor—Under World-Wide, So. Iowa, credit to Osceola Cong. of \$16.16 should instead be \$6.16.

No. 14. See Sept. Visitor—Under India Mission contribution of Hagerstown, Md. Cong., \$900.00—of this sum \$121.78 has been transferred to support of H. P. Garner in India as from the S. S.

No. 15. See Sept. Visitor—Under China Mission contribution of Hagerstown, Md. Cong., \$900.00—of this sum \$450.00 has been transferred to support Vida M. Wampler in China as from the Missionary Society.

No. 16. See Sept. Visitor—Under India and China Missions, contribution of Hagerstown, Md. Cong., \$900.00 respectively—included in these sums are \$54.00 from the Junior Mission Band and \$50.00 from the Altruistic S. S. Class.

No. 17. See Jan. 1921 Visitor—Under World-Wide for Illinois, contribution of Girard S. S., \$90.00, should not have appeared, having been intended as credit to their foreign missionary support account.

During the month of October, the Board sent out 5,200 tracts.

The following contributions to the Board's funds were received during October:

WORLD-WIDE

California—\$112.02	
No. Dist., Cong.: Eld. D. F. Sink (Reedley),	50
So. Dist., Cong.: Pasadena, \$100; Rev. R. H. Miller (La Verne), 50c; S. S.: Santa Ana, \$11.02,	111 52
Colorado—\$15.00	
N. E. Dist., Cong.: Denver,	15 00
Delaware—\$50.00	
Indv.: Wm. A. Hochstetler and Wife, ..	50 00
Idaho—\$10.00	
Indv.: "In Memory of our Mother, Lizzy Green,"	10 00
Illinois—\$10.00	
No. Dist., Cong.: Milledgeville,	7 00
So. Dist., Cong.: Liberty,	3 00
Indiana—\$79.97.	
Mid Dist., Cong.: Spring Creek, \$16.65; (Huntington City) Eld. C. C. Kindy, 50c, ..	17 15
No. Dist., Cong.: Nappanee,	57 82
So. Dist., Cong.: O. E. Rarick (Muncie) ..	5 00
Kansas—\$15.57	
N. E. Dist., Cong.: Grace Steele (McLouth), ..	2 00
S. E. Dist., Cong.: Mont Ida,	8 32
S. W. Dist., Salem Community Junior Band,	5 25
Maryland—\$17.50	
E. Dist., Indv.: "A Sister in Christ," ..	10 00
Mid. Dist., C. W. S.: Maugansville (Broadfording Cong),	7 50
Michigan—\$2.00	
Indv.: Lillie Waddell,	2 00
Missouri—\$7.50	
Mid. Dist., Indv.: Mrs. B. S. Kindig,	5 00
No. Dist., Cong.: Log Creek,	2 50
New York—\$10.00	
Indv.: Nelson Miller,	10 00
Ohio—\$126.00	
N. E. Dist., S. S.: "Willing Workers' Class," Akron,	5 00
N. W. Dist., Indv.: Mrs. Annie Kirchbaum,	100 00
So. Dist., S. S.: Garland Union (Salem), ..	21 00
Oklahoma—50c	
Indv.: J. W. Sala,	50
Oregon—\$5.51	
S. S.: Rally Day Contribution (Ashland), ..	5 51

Pennsylvania—\$261.90	
E. Dist., Cong.: Ellen Geesaman (Lancaster), \$1.10; P. H. Zendt (Hatfield), \$200,	201 10
Mid. Dist., Cong.: Mrs. Hannah Puderbough (Clover Creek), \$5; Ada White (Lewistown), \$5; T. T. Myers (Huntingdon), 50c; Indv.: Mary A. Kinsey, \$10; No. 1022, \$5, ..	25 50
So. Dist., Cong.: Mrs. Ira Benner (Lost Creek),	2 00
S. E. Dist., Cong.: No. 54474 (Royersford),	25 00
W. Dist., Cong.: Jerome E. Blough (Roxbury), 50c; Eld. I. R. Pletcher (Connellsville), 50c; J. Lloyd Nedrow (Trout Run), 50c; S. S. Hostetler, \$6.80,	8 30
Virginia—\$50.00	
First Dist., Cong.: A. M. Frantz (Greenbriar), \$25; No. 54447 (Greenbriar), \$25,	50 00
Washington—\$15.00	
S. S.: Outlook,	15 00
West Virginia—\$8.70	
First Dist., S. S.: Tearcoat,	8 70
Total for the month,	\$ 797 17
Total previously reported,	13,093 14
Corrections No. 13 and 17,	13 890 31
Total for the year,	\$13,790 31

STUDENT FELLOWSHIP FUND, 1921

California—\$54.50	
So. Dist., Volunteer Mission Band of La Verne College,	54 50
Indiana—\$567.50	
Mid. Dist., Students and Faculty of Manchester College,	567 50
Kansas—\$10.00	
N. W. Dist., Cong.: Eld. Roy A. Crist (Quinter),	10 00
Pennsylvania—\$216.00	
E. Dist., Students and Faculty of Elizabethtown College,	216 00
Total for the month,	848 00
Total previously reported,	2,881 24
Total for the year,	\$ 3,729 24

AID SOCIETY FOREIGN MISSION FUND

Colorado—\$2.85	
N. E. Dist., Aid Society: Bethel,	2 85
Idaho—\$15.00	
Aid Society: Weiser,	15 00
Illinois—\$50.00	
No. Dist., Aid Societies: Batavia, \$15; Mt. Morris, \$35,	50 00
Kansas—\$83.50	
N. E. Dist., Aid Societies,	70 00
N. W. Dist., Aid Society: Belleville,	13 50
Ohio—\$10.00	
So. Dist., Aid Society: Sidney,	10 00
Pennsylvania—\$16.10	
Mid. Dist., Aid Society: New Enterprise, ..	16 10
Virginia—\$40.00	
N. Dist., Aid Society: Garbers (Cooks Creek),	40 00
Total for the month,	\$ 217 45
Total previously reported,	7,037 67
Total for the year,	\$ 7,255 12

HOME MISSIONS

Montana—\$8.00	
E. Dist., Cong.: Mrs. R. D. Clark (Grand View),	8 00
Total for the month,	\$ 8 00
Total previously reported,	91 03
Total for the year,	\$ 99 03

INDIA MISSION

California—\$3.25	
So. Dist., S. S.: Sage Union (Egan),	3 25
Indiana—\$10.75	
No. Dist., Cong.: Rebecca Geyer (Nappanee),	2 50
So. Dist., Indv.: 000,	8 25
Virginia—\$58.51	
No. Dist., Cong.: Rileyville, \$51.51; Flat Rock, 7,	58 51
Total for the month,	\$ 72 51
Total previously reported,	2,166 96
	\$ 2,239 47
Correction No. 14,	121 78
Total for the year,	\$ 2,117 69

INDIA NATIVE WORKER

Alabama—\$7.00	
Cong.: Fruitdale, Citronelle, Mobile and Brewton,	7 00
California—\$50.00	
No. Dist., Cong.: Empire,	30 00
So. Dist., S. S.: Gleaners Class, First Los Angeles,	20 00
Florida—\$5.00	
Indv.: J. E. Young,	5 00
Indiana—\$20.00	
N. Dist., S. S.: Guardian Class, No. Winona Lake,	20 00
Maryland—\$5.00	
E. Dist., S. S.: Edgewood,	5 00
Michigan—\$30.00	
S. S.: Onokama,	30 00
South Dakota—\$12.50	
S. S.: Willow Creek,	12 50
Virginia—\$20.00	
Sec. Dist., Aid Society; Bridgewater,	20 00
Total for the month,	\$ 149 50
Total previously reported,	1,099 10
Total for the year,	\$ 1,248 60

INDIA BOARDING SCHOOL

Indiana—\$90.94	
Mid. Dist., S. S.: Primary Dept., Loon Creek, \$25.94; Joint S. S. Convention, \$35, No. Dist., S. S.: Primary Dept., Walnut, \$21.25; C. W. S.: Turkey Creek, \$8.75,	60 94
Iowa—\$5.00	
So. Dist., S. S.: "C. I. C." Class, So. Keokuk,	5 00
Ohio—\$9.13	
So. Dist., S. S.: Daily Vacation Bible School, Poplar Grove,	9 13
Pennsylvania—\$93.12	
Mid. Dist., Aid Society: Everett, \$25; C. W. S.: Spring Run, \$10,	35 00
So. Dist., S. S.: Alpha Bible Class, Carlisle,	50 00
W. Dist., Cong.: Morrellville,	8 12
Virginia—\$25.00	
Sec. Dist., Aid Society: Sangersville Sisters',	25 00
Total for the month,	\$ 223 19
Total previously reported,	1,675 06
Total for the year,	\$ 1,898 25

INDIA SHARE PLAN

California—\$25.00

So. Dist., S. S.: Altruistic Class, La Verne,	25 00
Illinois—\$69.95	
No. Dist., S. S.: Douglas Park Mission (Chicago), \$44.95; Aid Society: Hickory Grove Ladies', \$25,	69 95
Indiana—\$25.00	
Mid. Dist., S. S.: Live Wire Class, Courter,	25 00
Iowa—\$12.50	
So. Dist., C. W. S.: So. Keokuk,	12 50
Kansas—\$12.50	
S. W. Dist., S. S.: Larned (rural),	12 50
Michigan—\$12.50	
Cong.: C. M. Mote and Wife (Beaverton),	12 50
Nebraska—\$6.81	
C. W. S.: Alvo,	6 81
Ohio—\$118.75	
N. E. Dist., S. S.: Beech Grove, (Chippewa Cong.), \$50; Pollyanna Class (Zion Hill), \$50,	100 00
N. W. Dist., Cong.: Ephraim P. Yoder (Bellefontaine),	6 25
So. Dist., Cong.: "C. T. N." Missionary Class (Sidney),	12 50
Pennsylvania—\$100.00	
E. Dist., S. S.: Bethany Bible Class (Elizabethtown),	50 00
Mid. Dist., S. S.: Snakespring,	50 00
Virginia—\$6.25	
No. Dist., S. S.: Willing Workers' Class, Mill Creek,	6 25
Total for the month,	\$ 389 26
Total previously reported,	3,533 21
Total for the year,	\$ 3,922 47

ROSA KAYLOR MEMORIAL

Indiana—\$375.00	
So. Dist., Sunday Schools,	375 00
Ohio—\$30.00	
N. E. Dist., Aid Society: Black River,	25 00
N. W. Dist., Indv.: Mary F. Doane,	5 00
Total for the month,	\$ 405 00
Total previously reported,	765 87
Total for the year,	\$ 1,170 87

QUINTER MEMORIAL HOSPITAL

Indiana—\$10.00	
No. Dist., Cong.: Dr. and Mrs. G. H. VanDyke (No. Winona Lake),	10 00
Total for the month,	\$ 10 00
Total previously reported,	81 00
Total for the year,	\$ 91 00

INDIA HOSPITAL

Illinois—\$15.00	
No. Dist., Cong.: Fred, Ethel and Virgil Strohm (Chicago),	15 00
Total for the month,	\$ 15 00
Total previously reported,	47 13
Total for the year,	\$ 62 13

INDIA WIDOWS' HOME

California—\$5.00	
So. Dist., Aid Society: La Verne,	5 00
Maryland—\$1.00	
W. Dist., Indv.: Clarence E. Coleman,	1 00
Total for the month,	\$ 6 00
Total previously reported,	20 00
Total for the year,	\$ 26 00

INDIA SCHOOL DORMITORIES

Michigan—\$175.00	
Michigan Sunday Schools,	175 00
Total for the month,	\$ 175 00

Total previously reported,	0 00
Total for the year,	\$ 175 00

CHINA MISSION

Alabama—\$2.00	
S. S.: Mrs. Dan Cale's Primary Class (Citronelle),	2 00
California—\$6.50	
No. Dist., C. W. S.: Golden Gate,	6 50
Indiana—\$2.50	
No. Dist., Cong.: Rebecca Geyer (Nappanee),	2 50
Kansas—\$104.00	
N. E. Dist., District Meeting,	20 00
S. E. Dist., Cong.: Independence,	25 00
S. W. Dist., Cong.: Prairie View,	59 00
Ohio—\$1.00	
So. Dist., S. S.: Martha Miller's Class, Ft. McKinley,	1 00
Pennsylvania—\$10.00	
Mid. Dist., Cong.: E. M. Rupert (Spring Run),	5 00
So. Dist., S. S.: Fairview (Ridge),	5 00
Texas—\$5.00	
Indv.: "An Isolated Sister,"	5 00
Virginia—\$6.59	
First Dist., S. S.: Pleasant View (Chestnut Grove),	5 59
So. Dist., Beginners' Class, St. Paul Vacation Bible School,	1 00
West Virginia—\$2.00	
First Dist., Indv.: Cora Shaffer,	2 00
Total for the month,	\$ 139 59
Total previously reported,	2,449 45
	\$ 2,589 04
Correction No. 15,	450 00
Total for the year,	\$ 2,139 04

CHINA NATIVE WORKER

California—\$30.00	
So. Dist., S. S.: Inglewood,	30 00
Indiana—\$43.75	
Mid. Dist., C. W. S.: Markle,	18 75
No. Dist., S. S.: Winners' Class, No. Winona,	25 00
Missouri—\$33.52	
No. Dist., S. S.: Wakenda,	33 52
Total for the month,	\$ 107 27
Total previously reported,	880 70
Total for the year,	\$ 987 97

CHINA BOYS' SCHOOL

Illinois—\$8.00	
No. Dist., Cong.: Ernest Schmidt (Pine Creek),	8 00
Pennsylvania—\$4.06	
W. Dist., Cong.: Morrellville,	4 06
Total for the month,	\$ 12 06
Total previously reported,	256 66
Total for the year,	\$ 268 72

CHINA GIRLS' SCHOOL

California—\$68.00	
So. Dist., Cong.: M. F. Brumbaugh (Glen-dora), \$60; S. S.: S. T. S. Class, La Verne, \$8,	68 00
Indiana—\$6.00	
No. Dist., S. S.: Gleaners' Class, Goshen City,	6 00
Nebraska—\$2.00	
Cong.: Nadine Kear (Alvo),	2 00
Pennsylvania—\$4.06	
W. Dist., Cong.: Morrellville,	4 06
Total for the month,	\$ 80 06

Total previously reported,	183 87
Total for the year,	\$ 263 93

CHINA SHARE PLAN

Arizona—\$2.39	
S. S.: "Workers and Standard Bearers for Jesus" Class, Glendale,	2 39
Ohio—\$37.50	
N. E. Dist., S. S.: Esther Hoff's Class of Intermediate Girls, Beech Grove (Chippewa),	25 00
So. Dist., Cong.: "C. T. N." Missionary Class (Sidney),	12 50
Pennsylvania—\$18.75	
So. Dist., S. S.: "Always There Class" Waynesboro (Antietam),	18 75
Total for the month,	\$ 58 64
Total previously reported,	953 27
Total for the year,	\$ 1,011 91

LIAO CHOU HOSPITAL BED FUND

California—\$25.00	
So. Dist., S. S.: Primary Dept., Long Beach,	25 00
Total for the month,	\$ 25 00
Total previously reported,	154 20
Total for the year,	\$ 179 20

LIAO CHOU HOSPITAL

Indiana—\$15.00	
No. Dist., Cong.: Bethany, \$15; Dr. and Mrs. G. H. VanDyke (No. Winona Lake), \$10,	25 00
Total for the month,	\$ 25 00
Total previously reported,	174 96
Total for the year,	\$ 199 96

SWEDEN CHURCHHOUSE

Illinois—\$50.00	
So. Dist., Cong.: D. C. Buckingham (Oak-ley),	50 00
Total for the month,	\$ 50 00
Total previously reported,	14 55
Total for the year,	\$ 64 55

NEAR EAST RELIEF

Maryland—\$37.90	
E. Dist., S. S.: Primary Class, Green Hill, \$6.30; Indv.: Amanda L. Ausherman, \$3.90,	10 20
Mid. Dist., C. W. S.: W. Brownsville Cong.,	27 00
Montana—\$7.35	
E. Dist., S. S.: Harvest Meeting Offer-ing, Florendale,	7 35
Pennsylvania—\$30.00	
E. Dist., S. S.: Midway,	30 00
Total for the month,	\$ 74 55
Total previously reported,	195 20
Total for the year,	\$ 269 75

ARMENIAN RELIEF

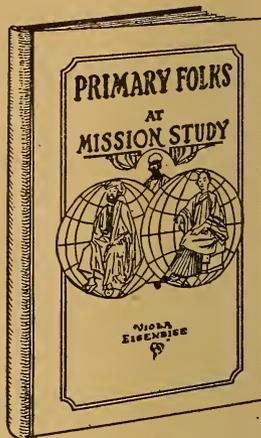
California—\$86.13	
So. Dist., Cong.: Boyle Heights Mission	86 13
Indiana—\$79.26	
Mid. Dist., S. S.: Bachelor Run,	69 26
No. Dist., Cong.: Elizabeth Hay (No. Lib-erty),	10 00
Maryland—\$15.00	
E. Dist., Aid Society: Middletown Valley,	15 00
Pennsylvania—\$10.00	
W. Dist., Cong.: Mrs. S. F. Rieman,	10 00
Washington—\$3.90	
S. S.: Forest Center,	3 90

Mission Study

for the

Young Folks

Three new books arranged for class use. Written by members of the Church of the Brethren. Adopted by the General Mission Board as texts on the Mission Study Course.

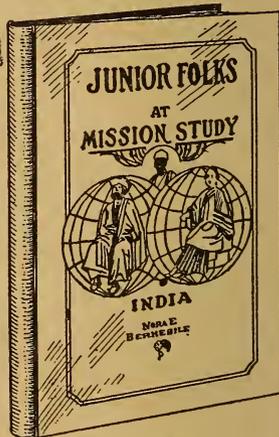


Price 50c

Primary Folks at Mission Study, by Viola Eisenbise. Intended for those beginning to study and up to about twelve years.

Junior Folks at Mission Study—India, by Nora Berkebile. Intended for ages from about twelve to adult.

Junior Folks at Mission Study—China. A symposium by several China missionaries. Intended for ages twelve years to the adult.



Price 60c

When to Have Classes

During these winter months.

Next summer in the Vacation Bible Schools.

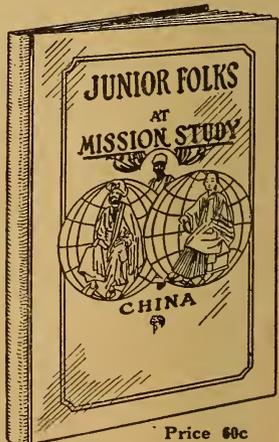
As supplementary to the Sunday-school lessons.

Write for booklet M S 21, which explains the Mission Study Course.

Address orders for books to

BRETHREN PUBLISHING HOUSE

Elgin, Illinois



Price 60c

GENERAL MISSION BOARD

ITS MEMBERSHIP

H. C. EARLY, Penn Laird, Va.
 OTHO WINGER, North Manchester, Ind. CHAS. D. BONSACK, Elgin, Ill.
 J. J. YODER, McPherson, Kansas.
 A. P. BLOUGH, Waterloo, Iowa

ITS ORGANIZATION

H. C. EARLY, President.
 OTHO WINGER, Vice-President.
 CHARLES D. BONSACK, Acting General Secretary.
 H. SPENSER MINNICH, Missionary Educational Secretary, Editor Missionary Visitor.
 M. R. ZIGLER, Home Mission Secretary.
 CLYDE M. CULP, Treasurer.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Hordum
 Glasmire, W. E.
 Glasmire, Leah S.
Bedsted St., Thy, Denmark
 *Esbensen, Niels
 *Esbensen, Christine

SWEDEN

**Früsgatan No. 1,
 Malmö, Sweden**
 Graybill, J. F.
 Graybill, Alice M.
 Buckingham, Ida

CHINA

**Ping Ting Hsien,
 Shansi, China**

Bowman, Samuel B.
 Bowman, Pearl S.
 Blough, Anna V.
 Bright, J. Homer
 Bright, Minnie F.
 Crumpacker, F. H.
 Crumpacker, Anna M.
 Flory, Edna R.
 Horning, Emma
 Metzger, Minerva
 Oberholtzer, I. E.
 Oberholtzer, Elizabeth W.
 Rider, Beattie M.
 Shock, Laura J.
 Sollenberger, O. C.
 Sollenberger, Hazel Cop-
 pock
 Vaniman, Ernest D.
 Vaniman, Susie C.
 Wampler, Dr. Fred J.
 Wampler, Rebecca C.
 Ullom, Lulu

**North China
 Language School,
 Peking, China**

Blickenstaff, Miles
 Blickenstaff, Erma
 Coffman, Dr. Carl
 Coffman, Ferne H.
 Miller, Valley
 Smith, W. Harlan
 Smith, Frances Sheller
Liao Chou, Shansi, China
 Cline, Mary E.
 Cripe, Winnie E.
 Horning, Dr. D. L.
 Horning, Martha Daggett
 Hutchison, Anna
 Pollock, Myrtle
 Seese, Norman A.
 Seese, Anna
 Senger, Nettie M.
 Wampler, Ernest M.
 Wampler, Vida A.

Shou Yang, Shansi, China

Clapper, V. Grace
 Flory, Byron M.
 Flory, Nora
 Heisey, Walter J.
 Heisey, Sue R.
 Myers, Minor M.
 Myers, Sara Z.
 Schaeffer, Mary

**On Fun, Shan Tai, Sunning
 Canton, China**

*Gwong, Moy

On Furlough

Flory, Raymond C., Mc-
 Pherson, Kans.
 Flory, Lizzie N., McPher-
 son, Kans.

**Detained beyond furlough
 period**

Brubaker, Dr. O. G.
 North Manchester, Ind.
 Brubaker, Cora M.,
 North Manchester, Ind.

INDIA

**Ahwa, Dangs Forest,
 via Bilimora, India**

Ebey, Adam
 Ebey, Alice K.

**Anklesvar, Broach Dist.,
 India**

Grisse, Lillian
 Lichty, D. J.
 Miller, Eliza B.
 Miller, A. S. B.
 Miller, Jennie B.
 Summer, Benjamin F.
 Ziegler, Kathryn

Bulsar, Surat Dist., India

Blickenstaff, Lynn A.
 Blickenstaff, Mary B.
 Eby, E. H.
 Eby, Emma H.
 Huffer, A. T.
 Kintuc, Elizabeth
 Mohler, Jennie
 Nickey, Dr. Barbara M.
 Ross, A. W.
 Ross, Flora N.
 Royer, B. Mary
 Shickel, Elsie
 Shumaker, Ida

**Prospect Point, Landour
 Mussoorie, United Provin-
 ces, India**

Holsopple, O. A.
 Holsopple, Kathren R.

Dahanu, Thana Dist., India

Alley, Howard L.
 Alley, Hattie Z.
 Blickenstaff, Verna M.

Butterbaugh, Andrew G.
 Butterbaugh, Bertha L.
 Ebbert, Ella
 Shull, Chalmer G.
 Shull, Mary S.

Jalalpor, Surat Dist., India

Forney, D. L.
 Forney, Anna M.
 Replogle, Sara G.

Vada, Thana Dist., India

Brown, Nettie P.
 Brumbaugh, Anna B.
 Hollenberg, Fred M.
 Hollenberg, Nora R.
 Kaylor, John I.
 Kaylor, Ina Marshburn

Palghar, Thana Dist., India

Garner, H. P.
 Garner, Kathryn B.

**Post: Umalla, via
 Anklesvar, India**

Himmelsbaugh, Ida
 Miller, Sadie J.

Vyara, via Surat, India

Blough, J. M.
 Blough, Anna Z.
 Mow, Anetta
 Wagoner, J. Elmer
 Wagoner, Ellen H.
 Widdowson, Olive

On Furlough

Arnold, S. Ira, Ludlow-
 ville, N. Y.
 Arnold, Elizabeth, Lud-
 lowville, N. Y.
 Long, I. S., Bridgewater,
 Va.
 Long, Effie V., Bridgewa-
 ter, Va.
 Powell, Josephine, Aurora,
 Mo.

**Detained beyond furlough
 period**

Cottrell, Dr. A. R., 3435
 Van Buren St., Chicago
 Cottrell, Dr. Laura M., 3435
 Van Buren St., Chicago
 Eby, Anna M., Trotwood,
 Ohio
 Pittenger, J. M., Pleasant
 Hill, Ohio
 Pittenger, Florence B.,
 Pleasant Hill, Ohio
 Stover, W. B., Mt. Morris,
 Ill.
 Stover, Mary E., Mt. Mor-
 ris, Ill.
 Swartz, Goldie E., Ash-
 land, Ohio

Please Notice—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

* Native workers trained in America.

LIFE OF D. L. MILLER

A biography of one who has achieved is very inspiring and interesting reading. It is doubly so when it is of one whom we have known and loved. One of our best known and most beloved church leaders has gone from us leaving us a rich heritage of memories. Bess Royer Bates, the niece of Brother D. L. Miller, has gathered the memories of his life and travels and presents them in this interesting book.



D. L. Miller.

The author's ability as a writer is well known and her close relationship afforded her unusual opportunities for the getting of the information contained in this volume. Nearly the whole book was read and approved by Brother Miller. It verily seems to throb and pulse with the life of our departed brother.

The volume has about 400 pages, including many illustrations. It is substantially bound in cloth. Price \$2.00 post-paid to any address.

Agents Wanted in Every Congregation.

Date.....

Brethren Publishing House, Elgin, Ill.

Enclosed find 25 cents for which please send to me a prospectus of the Life of D. L. Miller, including terms and instructions.

Name

R. F. D. or Street

TownState

Congregation

State District

Send All Orders to
BRETHREN PUBLISHING HOUSE, Elgin, Illinois

49137
 APR 1922
 CASEBEER, R. D.
 3500 CONGRESS ST.,
 CHICAGO, ILL.

