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# The Outlook of Missions

Volume X  
Number 1  
January, 1918



OUR EVANGELISTS IN NORTH JAPAN

# TOHOKU

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# The Outlook of Missions

Issued Monthly in the Interest  
of Missions

Headquarters: Reformed Church  
Building, Philadelphia

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# The Quiet Hour



And we know that all things work together for good to them that love God.

—Romans 8: 28.

The secret of a quiet heart is to keep ever near God. Stayed on Him we shall not be shaken and our heart shall be "fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex, if we are holding by Him and know that He is at our right hand.

—ALEXANDER MACLAREN.

The Son of Man takes any service done to the hungry, naked and needy, as done to Himself.

—F. B. MEYER.

"With gold of obedience and incense of lowliness  
Kneel and adore Him, the Lord is His name."

The world needs people who hope, who are confident, who decline to surrender to gloom, who can keep their footing on roads that are slippery and find their way through places that are pathless, and fight down and overcome the beastly things which assail all that is holy in life.

—JAMES I. VANCE.

My soul must still advance,  
I cannot chain my soul; it will not rest  
In its clay prison, this narrow sphere;  
It has strange impulse, tendency, desire  
Which no wise I account for, nor explain,  
But cannot stifle, being bound to trust  
All feelings equally.

—ROBERT BROWNING.

The hope of the New Testament means absolute certainty about the future. Things hoped for are things not yet seen, but things which God guarantees to us as something which absolutely belongs to us. Faith is the "title deeds of things hoped for."

—J. HOPE MOULTON.

Vast multitudes throng the way of the letter, the noisy way of machinery and organization, the glittering road of show and parade. We have all been living in the outside of things, and it has frequently happened that even the church has been among those who have forsaken the way of the Lord. If only we could get back to the quiet way of the Spirit, and if the church in every nation would mingle a vow with its prayer and praise that by the good help of the Lord she will be a restorer of this path to dwell in! The way of the Spirit has been too long deserted.

—J. H. JOWETT.

"The joy of Jesus is the type supreme. The world's joy is cheap and rootless. There is a spiritual calm for a troubled heart so real that trouble does not mar it, and in that calm the serene smiles of life are born."

I thank Thee, Lord, that Thou hast kept  
The best in store;  
We have enough, yet not too much  
To long for more;  
A yearning for a deeper peace  
Not known before.

—A. A. PROCTER.

We must take none of our innumerable blessings for granted. This world is not a machine run by fate with neither knowledge nor love nor personal power behind it and within it. It is a living, throbbing thing, full of God, who is everywhere in it working out His purpose and caring for every detail of it—birds and flowers, clouds and sunshine, as well as men and children. To thank Him for everything because everything comes warm from His loving and wise hand is to understand David's great 103rd Psalm.

—FLOYD W. TOMPKINS.

## THE PRAYER.

OUR God and Father, we come to Thee with grateful hearts for all Thy mercy and goodness toward us. We know we are unworthy of the least of Thy favors. We have nothing in ourselves to commend us to Thee, except our weakness and need; but we rejoice that, notwithstanding our unworthiness, Thou dost bid us come to Thee and tell Thee all that is in our hearts. We confess before Thee our sins, and beseech Thy forgiveness. We plead for Thy grace, and the strength Thou alone canst give. Amen.

—A. JUDSON ROWLAND.

# THE OUTLOOK OF MISSIONS

VOLUME X.

January, 1918

NUMBER 1.

## A Crisis Is a Challenge.

**I**F ever the Church of Christ has come to a crisis, that time is now. And in it there is a challenge to the faith, patience, courage and devotion of her men and women. New conditions teach new duties. The old order is fast passing away. We are facing a great crisis. It will not do for any of us to play the laggard. We must be up and doing. The demands of the hour is that we buckle on our armor and go forth as valiant soldiers.

Our faith will be put to the test by the reply we give to an agonizing world that is asking of the Churchmen: "Have you a gospel? Can Christ save? Will you help?" What we do and give for Christ and the Church will register what we really think of Christianity. He who diminishes his gifts or his services thereby shows that he does not "seek first the Kingdom of God and His righteousness." There are no calls so loud and no claims so imperative as those of the Christian

Church. Is Patriotism more compelling than Christian loyalty, and Democracy more worth preserving than Christianity? These are the questions that may well challenge our consciences in this awful crisis.

"By the response of the church in a time like this her real love to Christ is shown more clearly than by a hundred revival seasons. Over against the splendid sacrifices for country the Church dare not place a timid or a niggardly gift on the altar of her Lord. He is King of Kings and Lord of Lords whose is all that we have and are. In this sacred year of national sacrifices it is right to expect an outpouring of love that will fill missionary treasuries full to overflowing.

"This, then, is our challenge and our opportunity. Christ's work must go on. Doors open because of a century of effort must not close for want of money.

"We have the churches, we have the numbers, we have the money. God grant us the vision and the will."

## Foreign Mission Day—February 10, 1918

■ "Without a doubt the greatest need in all Missions and in connection with all Boards is that of a large increase of the evangelistic force."

### Hopeful Signs in War Time.

The American Board had the largest receipts in its history. The churches and friends have stood by the Board with special loyalty, and they will do so in spite of the pressure of war charities and high cost of living. "We have not heard of a quitter in all our wide constituency." Fine!

That the Christian Religion is gaining in China may be seen in a statement regarding the desertion of the Chinese of their ancient religions, and the further fact that some one spoke of China as "A country which is practically creedless, priestless, templeless."

An extensive evangelistic campaign will be on in China this winter. The aim will be to reach the Chinese gentry, literati and official class. Dr. Warnshuis, who is in charge of the arrangements, in explaining this restriction, has said: "If we attempted to hold mass meetings, these days in China, we could not build tabernacles which would contain the crowds which would come; there is such a desire to hear about the Christian truth when adequately presented."

Those who have heard Mr. Chang Poling, of China, speak, say it is worth while to go miles to see and hear him. One man said: "I had no idea there were such Chinese." He conducts a Christian school of 800 boys at Tientsin, which many regard as the best school in the Republic. He is an impassioned advocate of Christianity as the only hope of China.

It is said that the Rev. G. A. Wilder, D. D., of Chikore in Rhodesia, is a big chief ruling with Christian justice and good will. When he told the parents that he was in charge of the American Board's farm of 13,000 acres they all replied that they did not want any of their children to leave the school to look after their own cattle. After reading the rules

to the children, he told them that if they did not wish to abide by them they should leave the farm; they all with one voice said, "No, you are our Father. We know you; we do not want to go to any other white man; we will stay and obey your regulations."

"Latin America needs a religion that will help solve her national problems as well as those of individuals. In discussing with a thoughtful Chilean the question of a probable uprising of the common people against the privileged classes in his country, he said the only hope he saw of preventing it was that the Protestant Church might develop sufficient strength to bring about the reforms necessary by educational methods. It is the only hope for the solution of a large number of industrial, economic, social, moral and political problems that are multiplying so rapidly in these countries."

### Has the War Damaged Christian Missions?

**D**R. ROBERT E. SPEER, in the *Missionary Review of the World* for January, gives a resume of missionary progress during the past year and the outlook for the future:

"The more important question is as to the influence of the war during the year that has gone by on the mind of the non-Christian people. Has the war sealed the thought of Asia and Africa against Christianity as a Western religion destroyed by the breakdown of Western industrial civilization? Not so. The men of Asia and Africa are able to make distinctions as well as we. As Prince Damrong said to us in Siam, 'Do not fear that we think Christianity is responsible for the war. We understand perfectly well that it is not Christianity which has failed, but the Western nations, and that if only peoples of the West had practiced the precepts of Christ there would have been no such awful struggle.' What Christ came to do, what spirit and message the missionaries bear from Him to the world, is clearer to the minds of the

non-Christian peoples to-day than it was a year ago. . . .

"In a day, and against a background of strife and division, the year has shown us Christian Missions as a great agency of friendship and unification. The war has opened awful chasms in humanity, and its breaches have not left unaffected the international missionary fellowship, but they have not destroyed it and in the midst of all the inevitable divisions of the year something of the principle of super-nationalism has been maintained by the missionary enterprise alone. The American Lutherans have cared for the German missionary work in India, the American Presbyterians have helped to provide for the French missionary work in Africa, and for months at the beginning of the war the discontinued salaries of German missionaries in India were met in part by the British missionaries from their own scanty allowances. And how can the hurt of the world ever be healed, the chasms which have been cleft closed again except by the balm and the bond of a great forgiving and unifying religious faith save by the acceptance of the

Christian principle of the unity of the body of humanity with Jesus Christ as its one Head? "Yes," said a Japanese banker in New York, not yet a member of the Christian Church, who had just been to hear a Christian sermon, "I believe that what the preacher said is true, that if mankind ever is to be made one it can only be in Christ."

#### What Asia Thinks of Missionaries.

A VERY fine article appears in the January, 1918, issue of *Asia*, with the above caption from the pen of Tyler Dennet. This tourist and writer has spent the last few years traveling about in "foreign missionary countries" and on the steamers between them and home. He has heard many criticisms about the missionaries, such as, "The missionaries are a bad lot." "They come out here to live in luxury and to make money; they never make a single convert." A most thorough-going investigation has been made either with a foreigner or a native, and in every instance the criticisms have been found utterly baseless.



FROM LEFT TO RIGHT: MR. MORI, MR. TAGUCHI, MR. TAKAKU, DR. NOSS, REV. C. D. KRIETE.

Mr. Dennet says: "I have found that there are two ways for the tourist to see the Orient; one is to follow the trail of the good hotels, carry a consular introduction, as many cards as possible to business men, and to supplement these with the eagerly proffered services of ricksha coolies, taxi drivers and hotel guides. The other way is to go to the missionary for advice and information.

"Some years ago in Tokyo I met Carl Crow. I was about to take my first plunge into China, and was then carrying in my grip Crow's guide-book to the country. 'What suggestions have you for the trip?' I asked. 'How can I see China best?' 'Go to the missionaries,' replied Crow. Then he modestly added that his guide-book was largely a compilation of information which he had collected from the missionaries. 'They are the only people,' he explained, 'who really know the country.'"

There can be no doubt about the correctness of this advice. The temples and bazaars are relics of the past, the people represent the present. No one can see the Orient in its true light without the aid of the missionary, for he understands both the language of the tourist and the language of the country.

"Do they ever make sincere converts? The name 'rice Christians' has spread throughout Asia. It implies that the convert is held by the inducement of his daily rice and of other economic, social, and even political advantages. I have been told again and again very soberly and seriously by Europeans who have lived for ten, twenty and thirty years in the Orient that missionaries never have made a sincere convert."

And yet, Mr. Dennet declares that one would have to be very courageous indeed, as well as something else, to suggest in Japan that men like Prof. Nitobe, Senator Ebara, Dr. Ukita, and Mr. Hatano, were "rice Christians." One of the best proofs that the people in the Orient do not profess Christ for the sake of "daily food" is found in the fact that there are usually more than one dozen Christians

in the membership of Parliament. Truly, the Japanese are as sensitive as Americans to detect insincerity among Christians.

"Over in India, where I was repeatedly assured that all Christians are 'rice Christians,' I met Sir Rajah Haruena Singh, a charming Hindu gentleman, whose adherence to his Christian views cost him a kingdom. He assured me that he had no regrets. Two years ago he served as moderator of the Presbyterian General Assembly of India.

"The most recent statistics show that there are about seven million Christian converts—Catholic and Protestant—in Asia. They are divided according to the following geographical division:

"Japan, Korea and Formosa—360,000; China—2,350,000; British Malaysia and Dutch East Indies—186,000; India, Ceylon and Burma—4,237,000."

Mr. Dennet is not content with the numerical strength of missionary work. He asks, "How much do these seven million Christians pay toward the support of the Churches to which they belong?" Of the twenty odd millions spent for Foreign Missions, about one million five hundred thousand dollars is collected on the various fields. Then one must remember that a gold dollar represents in terms of day labor anywhere from five to twenty times as much in the Orient as in America.

Sir Stanley Reed, the Editor of *The Times of India*, writes: "One cannot estimate the influence of the Missions by the number of converts or by the statistical reports. I am not an active member of any Church, but I will say this: If Missions could not show me one single convert, they would still be justified by ten thousand fold by the moral influence which they exert in the country. I have fifty or sixty Indian friends here in Bombay, unusual men, leaders of exceptional ability, reformers. One and all, they have been powerfully influenced by Christianity, although some of them will not admit it, and others do not know whence the influence has come."

One of the most significant statements cited is that of Dr. G. E. Morrison, formerly correspondent of the *London Times* in Peking, and more recently special foreign adviser to the President of China. He said to Mr. Dennet: "It is easy to criticise the missionaries, to say humorous things and to see the ridiculous, but their work is good. Whenever I hear anyone abusing missionaries and saying that their work is valueless, I set them down as a fool. He simply does not know what he is talking about. One cannot travel a week in any direction, even in the remotest corners of the Republic, and not run upon a Mission. These places are sources of good and only good. They are the greatest forces for the uplift of this country."

#### "You Make Christianity Attractive."

**F**ORGETTING self in the service of men the Y. M. C. A. has gained a world-wide fame. The Red Triangle is known and welcomed everywhere and its initials have come to mean *You Make Christianity Attractive*. The political and military leaders give it unqualified endorsement. All classes of men are attracted. Money has poured into the treasury. Men press forward with applications for service. Hundreds of thousands of men have been saved from vice and ruin, have been enlisted in educational classes, and thousands have been quietly but effectively led to Christ.

*What then?* What would happen if the whole Christian Church would take such a comprehensive view of its task? Surely no greater cause could be presented than that of saving men for time and eternity. What might not be done if all the forces of Christendom should unite to study the needs of the world; should readjust their organizations, their home expenses, their workers in the field, their plans of campaign—not with a narrow view, but from the standpoint of the whole? What would happen if China and Africa and India and South America were studied and occupied in this same way? Would not this

Christian statesmanship appeal to multitudes so that there would be an unprecedented response in workers and money? Overlapping and rivalry would cease. Money and men would be saved and Christianity would make an impression on the world such as has never been possible with a divided Church. Past excuses for failure would be forgotten. The united prayer that would follow would mean new power—for no amount of men, money or organization would avail for bringing new life to men without the direction and power of the Spirit of God.

#### The Patriot Farmer.

My country calls for men and food,  
I make my soldier vows;  
I choose the greater common good,—  
He also serves who plows.

For world-wide weal I till the soil,  
Pray early and work late;  
I have the mind for heavy toil,  
The heart for racial fate.

My country takes my brighter son,  
Bone of my bone is he;  
In will and faith we twain are one,  
That all the world be free,  
I'll feed my son in distant trench,  
And help a hundred more,—  
The stricken Belgians and the French  
Who for me burdens bore.

I bleed when bleeds my hero son,  
For such I till my land;  
In Freedom's strife we twain are one  
In head and heart and hand.

I do not think there lives the man  
Who more can do than I;  
I meet the nation's wisest plan  
For men and food supply.

Now all I am and all I hold,  
My country, give I thee;  
For in thy CAUSE I, too, enfold  
THE WORLD THAT IS TO BE.

WILLIAM EDWIN HOY.

Lebanon, School, Lebanon, Ohio, U. S. A.

## MISSIONARY FINANCE

### BOARD OF HOME MISSIONS.

#### General Fund Receipts for November.

| <i>Synods—</i>   | 1917.             | 1916.             | <i>Increase.</i>  | <i>Decrease.</i>   |
|--|-------------------|-------------------|-------------------|--------------------|
| Eastern .....  | \$3,025.55        | \$2,749.28        | \$276.27          | ....               |
| Potomac .....  | 1,518.33          | 1,154.44          | 363.89            | ....               |
| Ohio .....   | 1,112.61          | 873.28            | 239.33            | ....               |
| Pittsburgh .....   | 797.00            | ....              | 797.00            | ....               |
| Interior .....   | 134.70            | 5.85              | 128.85            | ....               |
| German of the East.....                                  | 283.62            | 312.74            | ....              | \$29.12            |
| *Central .....   | 3.40              | ....              | 3.40              | ....               |
| *Northwest .....   | 5.00              | ....              | 5.00              | ....               |
| *Southwest .....   | 10.00             | ....              | 10.00             | ....               |
| †Womans Missionary Society.....                          | 639.80            | 545.00            | 94.80             | ....               |
| Y. P. S. C. E. ....                                      | 12.00             | 39.00             | ....              | 27.00              |
| All other sources.....                                   | 116.83            | 149.01            | ....              | 32.18              |
| <b>Totals.....</b>                                       | <b>\$7,658.84</b> | <b>\$5,828.60</b> | <b>\$1,918.54</b> | <b>\$88.30</b>     |
| <b>Increase for the month.....</b>                       |                   |                   |                   | <b>\$1,830.24</b>  |
| <b>Net receipts from July 1 to December 1, 1917.....</b> |                   |                   |                   | <b>\$26,009.10</b> |
| <b>Net receipts from July 1 to December 1, 1916.....</b> |                   |                   |                   | <b>23,281.61</b>   |
| <b>Increase for fiscal year.....</b>                     |                   |                   |                   | <b>\$2,727.49</b>  |

\*Contribute to their own Board of Home Missions except for Harbor Missions.

†These figures cover the regular Budget. The W. M. S. gave \$161.81 additional on account of Church-building Fund and for special objects not under the care of the Board.

### BOARD OF FOREIGN MISSIONS.

#### Comparative Receipts for November.

|                     | 1916.                |                   |                   | 1917.             |                   |                    | <i>Increase.</i>  | <i>Decrease.</i> |  |
|---------------------|----------------------|-------------------|-------------------|-------------------|-------------------|--------------------|-------------------|------------------|--|
|                     | <i>Appt.</i>         | <i>Special.</i>   | <i>Totals.</i>    | <i>Appt.</i>      | <i>Special.</i>   | <i>Totals.</i>     |                   |                  |  |
| Eastern .....       | \$1,909.70           | \$475.91          | \$2,385.61        | \$2,494.32        | \$492.50          | \$2,986.82         | \$601.21          | ....             |  |
| Potomac .....       | 1,137.49             | 75.63             | 1,213.12          | 1,360.92          | 364.00            | 1,724.92           | 511.80            | ....             |  |
| Pittsburgh .....    | 400.06               | 53.06             | 453.12            | 797.00            | 350.00            | 1,147.00           | 693.88            | ....             |  |
| Ohio .....          | 873.78               | 1,006.76          | 1,880.54          | 1,212.61          | 371.25            | 1,583.86           | ....              | \$296.68         |  |
| Interior .....      | 32.50                | 30.86             | 63.36             | 282.10            | ....              | 282.10             | 218.74            | ....             |  |
| Central .....       | 302.98               | 128.20            | 431.18            | 464.67            | 162.57            | 627.24             | 196.06            | ....             |  |
| German of East..    | 90.71                | ....              | 90.71             | 79.00             | 182.00            | 261.00             | 170.29            | ....             |  |
| Northwest .....     | 295.60               | ....              | 295.60            | 249.15            | ....              | 249.15             | ....              | 46.45            |  |
| Southwest .....     | 90.25                | 5.00              | 95.25             | 252.02            | 25.00             | 277.02             | 181.77            | ....             |  |
| Bequests .....      | ....                 | 175.00            | 175.00            | ....              | ....              | ....               | ....              | 175.00           |  |
| Annuity Bonds....   | ....                 | ....              | ....              | ....              | 2,868.00          | 2,868.00           | 2,868.00          | ....             |  |
| W. M. S. G. S. .... | ....                 | 655.67            | 655.67            | ....              | 1,560.86          | 1,560.86           | 905.19            | ....             |  |
| Miscellaneous ....  | ....                 | 5.00              | 5.00              | ....              | 24.90             | 24.90              | 19.90             | ....             |  |
| <b>Totals.....</b>  | <b>\$5,133.07</b>    | <b>\$2,611.09</b> | <b>\$7,744.16</b> | <b>\$7,191.79</b> | <b>\$6,401.08</b> | <b>\$13,592.87</b> | <b>\$6,366.84</b> | <b>\$518.13</b>  |  |
|                     | <i>Net Increase,</i> |                   |                   |                   |                   |                    | <b>\$5,848.71</b> |                  |  |

How many chapels are needed at this time in our Japan Mission?

**There are at least 20 places where houses of worship would greatly aid in deepening the spiritual life of the believers and in drawing many other souls into the fold of Christ.**

What is the cost of a chapel?

**From \$500 to \$3,000.**

What is the amount that the Board of Foreign Missions needs for the evangelistic work?

**At least Fifty Thousand Dollars.**



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Over the Top.

THE War has produced a great change in our present-day language. Many new words and expressions have been introduced into our modern speech. Doubtless most of them have come to stay. It is strange that no one thought of some of these words and phrases before this, inasmuch as they are for the most part very expressive.

OVER THE TOP in military language means to make a successful drive, to crown one's efforts with victory. We need the same slogan in our Church circles. We need to go OVER THE TOP in every drive we are making for the Kingdom of God.

There are two things that must be done NOW. There is, first of all, to be a definite drive for *members*. The Committee on Evangelism has issued a challenge which calls upon every pastor and congregation to increase the present membership in our churches so as to bring the entire enrollment of the denomination up to 400,000 by 1920. The most opportune time to make this drive is between now and Easter.

The other definite drive that needs to be made is for MONEY. We need to go OVER THE TOP in the payment of the apportionment this Spring. We have reached a crisis in the work of the Board of Home Missions. The Church itself is standing at the parting of the ways. The very foundations seem to be rocking. It is imperative to maintain the things that are. But we must do more than that. We dare not be satisfied with simply holding our own. To stand still is to fall behind. The apportionment is a definite amount which ought to be paid by every congregation throughout the denomination. This is the least that ought to be done at this time. If every congregation goes OVER THE TOP so far

as the apportionment is concerned, the Board of Home Missions will safely pass the emergency which is confronting it at this time. Let every pastor and Consistory mobilize the entire force of the congregation to meet this definite sum by Easter.

## Camouflage.

THIS is already an overworked term. It is the art of deception, a hiding of the real thing, which seems to be perfectly legitimate in War times. There is much of the CAMOUFLAGE in the world. It even is practiced in the Church. It may be surprising to some folks to know that in some phases our Lord seemed to encourage it. This is what He said: "Thou when thou fastest anoint thy head and wash thy face that thou be not seen of men to fast." There is even a good side of hypocrisy.

But the CAMOUFLAGE that is frequently practiced by Christian people as well as by Christian congregations is of a somewhat different character. This is CAMOUFLAGE—to raise money ostensibly for benevolence, and then apply it to the payment of current expenses. This is CAMOUFLAGE—to make an Every Member Canvass and use the duplex envelope for the purpose of raising money to pay a local debt. It is a semblance of the real thing. This is CAMOUFLAGE—to make oneself believe that he has given all he can to Missions when he has contributed simply five cents per week. This is CAMOUFLAGE—when a congregation pretends to be doing the Lord's work and is following a policy of pronounced selfishness. This is CAMOUFLAGE—when the majority of the members of a congregation hide themselves behind a few liberal givers in the Church and then

make the world believe that they are doing a big thing for the Kingdom. This is CAMOUFLAGE—when a man despoils the poor laboring-man, and women and children and ekes out his dividends by oppressing the people, and then glosses it over by contributions of philanthropy.

The Kingdom of God will not be built up in the world by following methods of pretence and make-believe. The Kingdom stands for righteousness and justice and honesty. The streets of the city of God will be of pure gold and transparent as glass, "and there shall in no wise enter into it anything unclean or corrupt or that maketh an abomination and a lie."

### No Man's Land.

**T**HIS is the significant phrase descriptive of the territory lying between the two trenches where the fires of contending armies meet; a curtain of flame hangs over it. No man can enter that land and live. It is a land of danger, destruction and death. It marks "the abomination of desolation." There is a NO MAN'S LAND in the realm of religion. It is not a geographical region, but an attitude of the mind and heart. It is a region of the soul where two opposing forces meet. It is the land in which St. Paul found himself when he said, "The good I would, I do not, and the evil that I would not, that I do. Oh, wretched man that I am! Who shall deliver me from the bondage of this death!"

So there is a NO MAN'S LAND with reference to the work of Missions. It simply means the position which a man may occupy relative to the Kingdom of God on the one side and the Kingdom of Evil on the other. It is a very dangerous attitude to take. There are various contending currents operating upon his soul, and he finds himself in danger of spiritual death and destruction. NO MAN'S LAND is a very dreary land,—a land of dead men's bones, of anguish and terror. "Why halt ye between two opinions?" "Ye cannot serve God and Mammon."

### Our War Responsibility.

BY REV. FLOYD W. TOMPKINS, PHILADELPHIA, PA.

**A**MERICANS are measuring up finely and generously in our country to financial demands made by the war. Red Cross funds, Liberty Loans, war taxes and relief work have found most people ready to do their duty without complaint. Thank God for it!

But are the high ideals of religion holding us with equal strength? Are we keeping pace with patriotism in our personal Christianity? It is a serious question, and must be answered. For what will patriotism avail if we have lost our obedience to the Commandments? What will love of country do for us if we fail in our love for God? This love of Christ measures by obedience: "If ye love Me, keep My Commandments."

Honestly we must confess that Americans are not observing Sunday as a day of rest, worship and service, as we should. Witness the automobile pleasure rides, the golfing clubs, the "house parties," and the "once a day"—if at all—church attendance by the majority of Christians. In these anxious days when our brothers are dying for the world's freedom, men are not banning intoxicants as they should for the sake of physical strength and food conservation. We are not observing God's laws of personal purity so as to safeguard our training camps. Divorces are terribly common, followed generally by so-called "remarriages," and vice stalks unconcealed in our cities. Still gambling, betting and dishonesty are entrenched in sports, in **business and in politics.**

At such a crisis there is a special demand for the faithful observance of high ideals. The man of careless life and a disregard for responsibilities is always a pitiable object: to-day he is a traitor to his country and a rebel against His God.

*What are we to do?* In the first place our pulpits should speak with no uncertain sound concerning our need for higher living and thinking in private and public. People are tired of sermons which

deal only with the war and its problems. Men want religion, they want God, they hunger for the words of Christ, for comfort and clear directions as to personal living. Lovingly, but firmly, let ministers appeal to men and women to show their patriotism by sacrificial lives, by high morality, by temperance and purity, and honesty, for God's sake, for the sake of our soldiers and sailors, and for their own sake. When our men come home from the conflict and the world is preparing for a readjustment of things they must not find us living at home in carelessness, forgetful of moral laws and of God, who calls for noble living.

In the second place, we must make immorality and disregard of God's Day a social offense. If we can shame the man who spends Sunday, or a part of Sunday, in playing games, or "joy-riding," while his countrymen are shedding their blood for the supremacy of world-righteousness; if we can make such men feel the look of scorn and a bit of social ostracism, we shall be serving God and man; we shall be contributing to national prosperity and the world's welfare. If we can frown upon the drinking man as a selfish trifler with that which impoverishes men, we will do well. If we refuse recognition to those who deal lightly with social impurity and the marriage vow, and let them feel the sting of ostracism, we shall lift the moral banner proudly to the mast-head and help to bring righteousness. And if we shut the door against the man who makes money dishonestly, or profits inordinate out of his country's need, who raises secretly the price of needed commodities, or who is guilty of political chicanery, we win a victory in our home trenches.

Thirdly, any world-crisis demands not only manly denial, but a high ideal—the highest ideal—for all. A drunkard is a poor specimen, but a man who is drunk while his wife or child lies dead in his home is a beast. The world is on fire. He is a modern Nero who trifles with purity and fidelity now. Our moving pictures, our stage, our common life, must be cleansed, and our political world

must be freed from traitors to-day if we are to hold up our heads before God and the world. It is no time to trifle. A day of Judgment is upon us. The men who have died for the great cause of righteousness are looking upon us from the other world and wondering if they have died in vain. Christ is speaking: "Could ye not watch one hour?" Let us be strong, let us be Puritan, if you please to call it so, in our living, in our religion, in our laws; for responsibility is upon us. While the world is agonizing, we dare not sleep in carelessness, else a defeat may rest at our doors. God help us to be true to Christ and to America's highest interests in this hour of need.—*The Missionary Review of the World.*

### America, America!

BY RIGHT REV. CAMERON MANN,  
*Bishop of Southern Florida.*

With purest snow thy mountains shine,  
America, America!

Thy prairies teem with grain and kine,  
America, America!

Land of the oak and palm and pine,  
Of orchard, gold and iron mine,  
Be ever ours as we are thine,  
America, America!

Land bought by our forefathers' blood,  
America, America!

Where ever since free men have stood,  
America, America!

Sworn to maintain the common good;  
Our faith and hope each day renewed.  
Respond unto thy noblest mood,  
America, America!

Forever may thy banner wave,  
America, America!

Though all around thy foemen rave,  
America, America!

We will be vigilant and brave,  
We will give all our fathers gave,  
Thy glory and thy life to save,  
America, America!

(To be sung to the tune of "Maryland,  
My Maryland.")

## The Department of the East.

SUPERINTENDENT JAMES M. MULLAN.

**T**HE Department of the East has supervision of the English Missions within the territory covered by the Eastern, Potomac and Pittsburgh Synods. It is the purpose of this article to call attention to the Missions of the Pittsburgh Synod.

There are at this time twenty-nine English Mission congregations, constituting twenty-five charges, within the bounds of the Pittsburgh Synod. These are located at Braddock, Pa.; Buffalo, N. Y.; Butler, Pa.; Connellsville, Pa.; Cumberland, Md.; Derry, Pa.; Duquesne, Pa. Ellwood City, Pa.; Greensburg (and Old Stanton), Pa.; Grove City, Pa.; Homestead, Pa.; Jenner (Boswell and Holshopp), Pa.; Johnstown, Pa.; Latimer, Pa.; McKeesport, Pa.; New Kensington, Pa.; Pitcairn, Pa.; Pittsburgh-Allegheny and Homewood—Pa.; Rochester, N. Y.; Sharpsville, Pa.; Trafford City, Pa.; Turtle Creek, Pa.; Vandergrift, Pa.; Yukon (and Seanor's), Pa.

The membership of these Missions, according to the last annual reports to the Board of Home Missions, numbers 3,727, with a Sunday School enrollment of 5,077. All of the Missions, except four, paid their apportionments in full last year, a percentage of 83 1-3—the highest percentage by Synods of the Missions in this Department. Approximately 93% of the apportionment of these Missions was paid by them. The average benevolence per member last year was \$2.74, and for congregational purposes \$12.52.

The high percentage of proficiency on the part of the Missions in meeting the apportionment is a result and an expression of the "Pittsburgh Synod spirit" set forth in the slogan "Every Classis accept the apportionment in full and pay it!" During the last triennium Pittsburgh Synod paid 77% of the apportionment sent down by General Synod, the highest percentage of the Synods. Had the Eastern and Potomac Synods paid the same percentage of their apportionments for

Home Missions the Board would have received about \$125,000 more than came in during those three years. There is a fine spirit of unity and co-operation throughout the Synod and a mind to measure up to the requirements of the situation. Like Synod like Missions!

A visit through a section of the Synod within the month of December last enabled me to experience this spirit in two important phases of its working. The Missions visited were engaged upon the task of preparing for the Every Member Canvass, or they had already put it through. All but six of the Missions of the Synod make this canvass annually—quite generally in December, and use the budget system in connection with it. All but three have in operation the Duplex Envelope System. This is an expression

of the Synod's spirit, and shows the importance attached to method and standardized operation. Dr. Crothers says that the hope of the world lies in the fact that men are beginning to do intelligently what they have always attempted. The hope of the Church—so it seems to me, lies in the fact that we are beginning to do intelligently what has always been attempted. This certainly is true so far as the financing of the Church goes, and the effect is apparent wherever it is taking place. The Pittsburgh Synod has no monopoly of this system, but it has a high percentage of what may be called "efficiency of use" with correspondingly satisfactory results.

Upon this same visit also I found the missionaries and a considerable number of their members studying their field by the aid of an important book recently published under the auspices of the Pittsburgh Council of Churches of Christ. It is "The Challenge of Pittsburgh," prepared by Rev. Dan'l L. Marsh, pastor of the Smithfield Street M. E. Church of Pittsburgh, and Superintendent of the M. E. Church Union of that city, a man well qualified for a task that has been well done. It is being read and studied with sustained interest from week to week by a great many church people. According to this book, the population

of Allegheny county in 1910 was over a million, and had increased during the period of the forty years preceding, 288%, having all but twice doubled. Sixty per cent. of this rapidly growing population is either foreign-born or the children of foreign-born parents. Some 5,000,000 people are living within a radius of forty miles of the Allegheny Court House. A prophecy, uttered years ago, and found in the oldest extant copy of a newspaper then published in that section, has been fulfilled, namely, that the town then in existence must in time become the greatest manufacturing place on the continent—perhaps in the world. Pittsburgh to-day is the industrial metropolis of the U. S., and more than a dozen industries there are, in some phase or other, the largest in the world. It is a city of enormous wealth, being the first in the country in the proportion of capital and surplus to gross deposits. The total valuation of property in the county is carefully estimated in figures that are larger than the total assessed valuation of property in each of thirty-six States in the Union.

This means that in Pittsburgh and the contiguous territory, and in fact to a greater or less degree, throughout the Synod, there are concentrated the tangled social and civic problems of the country that have grown out of the prevailing industrial regime. In times of industrial depression the people suffer from unemployment and in times, like the present, of industrial inflation, they suffer from over-work. Both conditions have about the same effect upon the churches so far as church attendance and the church activities are concerned. The work of the Mission churches is particularly difficult. In such a community there are in a marked degree the three types of people produced by our industrial system. In the Report of the Commission on Industrial Relations it is said that 2% of the people own 60% of the wealth of the land, 33% own 35% of the wealth, and 65% own 5% of the wealth. We are dependent upon the "middle class"—the 33% who own 35% of the wealth—a

rather equitable division of wealth if it included the entire population, and these are the overworked in times like the present. They are also the people who have an increasing number of interests that greatly interfere with their service to the churches, and handicap the church organizations. But a still harder task of the churches is to stand between the rich and the poor—"degrading luxury and brutalizing poverty" and be as helpless as they are to-day to bring the Gospel to bear upon them and the conditions they represent.

I mention this because it necessarily determines the missionary work in which we are engaged. Conditions must be changed, and the Gospel is the power of God to work the change, but the whole Gospel is required. We are not succeeding in winning individuals and saving them by the power of the Gospel under the prevailing environment. A new psychology is teaching us that the mind does not exhaust its function when it adjusts the individual to his environment, but that in its higher development it also adjusts the environment to the individual's needs. Under this enlarged view, the task of the Church is being seen to-day in a new light, and the hope that saves is taking possession of us. The task of the Church in the home land is not essentially different from that on the foreign field, and it is all in a very real sense missionary. It is a tremendous task, but one that is full of the most inspiring possibilities. The difficulty of saving individuals to-day and the depression of failure are yielding, as we realize the import of the changed emphasis of saving the individuals by first saving their environment. The missionaries are coming to understand the changed point of view, and what they need is that the Church shall understand it also. It is not a question of statistics at this time. It is a question of standing, and having done all to stand, in the midst of prevailing conditions as heralds of the new day, proclaiming the Gospel of social redemption, and gathering about them, as the first disciples did and the foreign mission-

aries do, groups of people like-minded and teachable, interpreting conditions in this light, and creating the spirit of "sacrificial social-mindedness" that will make possible the realization of the Gospel message. We are in the era of Home Missions, when the great task is not so much the building of Missions, but the building of them strong enough to make possible the results that are not gained in a day, but shall gain the day in the working out of the designs of the Kingdom of God.

"I am Religion and the Church I build,  
Stands on the sacred flesh with pas-  
sion packed;

In Me the ancient Gospels are ful-  
filled—

In Me the symbol rises into Fact."

All of this is true everywhere, but it has seemed to me that the Pittsburgh Synod Mission field is typical and sets it forth in such a way that is not yet so apparent in the other Home Mission fields of the Department of the East, at least. These Missions need to-day as they have never needed them the sympathetic appreciation of this situation on the part of the Church, with their united prayers and generous financial support; and they not only *need* them: they *deserve* them—have *earned* them by the splendid way in which they have taken the lead in measuring up to the standards set by the Church for the furtherance of the cause both at home and in foreign lands.

### Notes.

The Rev. L. D. Carbaugh has been elected to the Yukon Mission, and will take charge of the work about the middle of February.

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The Rev. Roy V. Hartman has been called to the New Kensington Mission.

\* \* \*

The Rev. J. A. Palmer will take charge of the Mission at Thomasville, N. C.

\* \* \*

The Rev. J. Leidy Yearick became the

new Missionary in the Boswell-Jenners Charge on January first.

\* \* \*

The Rev. A. Casselman has taken charge of the Mission at Wilton, Iowa.

\* \* \*

The Rev. John C. Gekeler goes to Grace Mission, Toledo, Ohio.

\* \* \*

The Rev. Henry Gekeler, D. D., after a period of ten years, leaves the Central Avenue Mission, Indianapolis, to take up the work in the Wooster Avenue Reformed Church, Akron. Dr. Gekeler was the first pastor of the Indianapolis, Ind., Mission.

\* \* \*

The Rev. Gideon P. Fisher leaves the Mission at Warren, Ohio. During his pastorate the splendid new church building was erected.

\* \* \*

The Rev. Walter R. Hartzell leaves the Penbrook, Pa., Mission.

\* \* \*

The Rev. James R. Shepley has resigned the Mission at Vandergrift, Pa.

\* \* \*

Mr. James T. Winter, son of Rev. D. A. Winter, of Louisville, Ky., is working in Camp Taylor in that city. He reports that there are 114 boys of the Reformed Church in the Camp.

\* \* \*

The corner-stone of the new St. John's Church in Bethlehem, Pa., in charge of Dr. Z. A. Yearick, was laid on Sunday, December 30.

\* \* \*

The Home Mission Day Offering to January 1st, 1918, amounted to \$4,292.68.

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Our Harbor Missionary, Dr. Paul H. Land, in making his Quarterly Report to the Board, states that he has been kept busy on the Island in looking after the interned German sailors and also in ministering to the immigrants who have been coming from Holland and Switzerland. Immigration from other countries is practically at a stand-still at present. Many inquiries come from friends in

this country, so that the Missionary's correspondence is quite large.

\* \* \*

The Rev. W. H. Shults has taken charge of the Mission at Tamms, Ill.

### Observations of the Treasurer.

J. S. WISE.

ONE reads much, every day, about the *paramount problems* awaiting solution. They are national, international, economic, social and religious in their scope. The one paramount problem of the nation, at this time, is undoubtedly to "win the war." To that end we are now passing through experiences that only come once in the ordinary lifetime. Closely linked up to this problem is the economic one. To millions of our good people it is the *only* one. Their cry is, save food and fuel, make shot and shell, put power into powder, steel into ships and with munitions and men the war is won. But is it? Are we not learning that the social and religious problems are likewise *paramount* and must also be solved, if our high national ideals are to be attained? Yes, many of us are learning just that, but to millions of our people it is nothing but "punk." And so they urge, "close the church to save coal." Strange, that the church should be such a great waster! While I am writing this the coal question is acute in Philadelphia. Zero weather prevails and there is much suffering. The question of saving coal, therefore, is uppermost in people's minds and before passing snap judgment, I want to quote part of an editorial which recently appeared in the *Reading Herald* (Reading is a stronghold of the Reformed Church):

"No sooner had the shadow of a coal shortage fallen upon us—even long before it had fallen upon us—than a cry arose to close the city churches.

"The *Herald* was prompt to point out the insidiousness of this pretext. Likewise its absurd inconsistency. If the churches must be closed, why not, we asked, the saloons and beer clubs? What about the brothels and burlesques? What

was to be done to the dance halls and the houses of mirth?

"Many of them are innocent in their way, but frivolous and unnecessary. The churches seemed to us of paramount importance. A nation without a vision would be a perishing nation. It was the churches that kept the vision clear. Shut up your churches and keep your saloons wide open! The idea seemed to us jocular and preposterous.

"We believe there never was so much need for keeping the church fires burning than just now.

"We would like to see the church fires glowing always. We would like to see the church lights blazing every night. We would multiply church functions in war time rather than shorten and decrease them. And we would reply in this manner to the censorious critics who would abolish church services for the saving of coal.

"First of all shorten your saloons' hours. Make a beginning with your breweries. Stop the revels of your Sunday clubs. Ban your burlesque's matinees. Let your dances be held from 8 until 9 every other Saturday night only. And when you have effected a few little reforms like this, then come to us with a proposition about saving light and heat at church, and we may consider the matter."

I have given much space in quoting the above. I wish I could have inserted the whole editorial (for I had to omit more than I quoted), but it answers very clearly the need for the church at this time. "Making the world safe for democracy" is nothing more than "building the Kingdom of God into the life of the Nations" and that, so far as our work in the U. S. A. is concerned, is the great task of Home Missions. We never needed the ideals, the visions and the inspiration as given by the Church more than now. Oh, that every churchmember might see it and realize the mighty power that can be wielded by this great organized force of God! We fail to use it because of our penuriousness. The treasures of our Churches and the Mission

Boards, in times such as these, ought to be full and overflowing. The material prosperity of our country and people for the year 1917 has never been excelled, and yet the Mission Boards' treasuries are not only empty, but inadequately supplied. Many of the most pressing needs must be neglected.

President Wilson asks the Churches of America to "speed up" and furnish "inspiration for the men" to win the war. Penny collections, my friends, will not do it. Abundant generosity, and nothing less, is needed. Has God prospered you in 1917? Let every congregation determine *now* to pay the full apportionment this year. Do that, and your Boards will no longer wrestle with empty treasuries.

The president of the Chamber of Commerce of Carlisle, Pa., in a recent address said: "I believe in 1918 we will have one of the most prosperous years in half a century. Never have we had such an era of spending on the part of the laboring man. The laboring man is getting bigger money than he ever got. But does he keep it? Does he save it? I only have to ask you merchants."

How is it, Mr. Laboring Man? Have you increased your offerings to the Church? Is it fair or is it right to pay the "butcher, the baker and the candlestick maker" much more, yes, very much more, of your wages than ever before and fail to share this same prosperity with your God and His Christ?

*"Render, therefore, unto Caesar the things which are Caesar's, and unto God the things that are God's."*

### How to Solve the African Problem.

REV. CORNELIUS H. PATTON, D. D., author of "The Lure of Africa," at the recent conference on Africa, delivered an address which appears in the *Missionary Review of the World* for January. Dr. Patton says: "Two main problems confront us as we

discuss a "Continental Constructive Program for Africa": the Mohammedan advance and the rapid spread of a materialistic civilization. In Livingstone's time the problems were war and slavery; today they are Islam and a godless commercialism. Each situation calls for a painstaking and scientific study before final conclusions are reached. . . .

"The missionary occupation of the Sudan would seem to be first of all a problem of co-operation. The distances from the centers of commerce are so vast, the difficulties of transportation so insistent and the pressure of Islam so constant that no one denomination may hope to meet the situation by itself. It is doubtful if a group of denominations working separately could hold back the Mohammedan tide. What is needed is a Board of African Strategy which should lay out a comprehensive plan and then allocate the districts to the appropriate Christian bodies. . . .

"As serious as is the situation caused by the advancing Moslem hosts from the north, we must consider that even more serious is the situation created by the destructive effects of the type of commercialism which is spreading over Africa from the centers of trade and government. In this tidal wave of selfishness the very existence of the African race is involved. For many a tribe it is a question of *redemption or extinction*. Are we to see repeated in the Dark Continent what already has fallen upon the aborigines of Australia? Are the tribes of Central and Western Africa to go the way of the Hottentots and Kaffirs of the South? In Mozambique the natives have invented the expression, 'Chizungu cha kupungaja,' meaning 'Civilization has spoiled you.' That is one of the saddest phrases in human speech. The ignorant savage of the forest, looking upon his fellow who has come under the influence of the white man of the city, says of him in scorn, 'He is a spoiled creature.'"

Gather a Group of Young People to Study "Tohoku the Scotland of Japan."



### Book Reviews.

*History of St. Paul's Orphans' Home.* By Rev. David B. Lady, D. D. The Heidelberg Press, Philadelphia.

In twenty-one chapters, Dr. Lady relates the history of this benevolent institution in our Church. On his part it is a labor of love. For the Home it will always be one of its most influential helpers. From a modest beginning, this home for needy orphans has grown to one of the most flourishing institutions of its kind in the State. Those who have been in charge of its management have proven faithful to a sacred trust. The Superintendents have been men who found their chief joy in promoting the welfare of God's poor children. Anyone who will read this book, and study the fifty-five beautiful illustrations, will find that it pays to support so worthy a cause.

*The Reconstruction of Poland, and the Near East.* By Herbert Adams Gibsons. The Century Company, New York City. Price, \$1.00 net.

As a promoter of sane views on war problems, Mr. Gibsons must be given a leading place. He has made a special study by actual contact with the situations he depicts in all his writings. This new contribution will shed a flood of light on a perplexing problem. His plea is justice for the little nations after the war. He shows how Poland has been a prey of Russia, and how from a purely material viewpoint the Poles are not so badly off under German rule. There is only one way of safety, and that is for the Poles to stick resolutely to an independent state. They want only one thing, and that is independence, the most precious thing in the world.

*Popular Aspects of Oriental Religions.* By L. O. Hartman. Publisher, The Abingdon Press, New York. Price, \$1.35 net.

Here is a most interesting book. It is a study of six of the great Oriental religions. The author has been a traveller in the Far East. He tells the readers that his object was to examine into these faiths in order to find out how they actually affected human life. Have these ancient religions made any contribution toward the betterment of the world? Unlike so many other investigators, we find the writer began his task with a sympathetic attitude, and the results of his inquiry are therefore very enlightening. Those who do not have the time or inclination for an exhaustive study of these Oriental faiths will find in this book a treasure-house of very delightful reading.

*The Victory of the Gospel.* By J. P. Lilley, D. D. United Press, Philadelphia.

This is a prize volume, originally a British publication, giving a survey of world-wide evangelism. Dr. George Smith in a prefatory note says that this is the most complete and persuasive short treatise on Foreign Missions in the English language, or in German. It is an exposure of the evasions of duty by Christian people. The author treats the Foreign Missionary Enterprise under three heads: (1) in the light of Scriptures; (2) in the light of History, and (3) in the light of experience. Those who wish in a compact form and at a moderate price of 75 cents this helpful information can receive "The Victory of the Gospel" from our Publication and Sunday School Board.

*Utterance and Other Poems.* By Angela Morgan. Publishers, The Baker & Taylor Company, New York. Price, \$1.75 net.

Through the courtesy of *The Christian Work and Evangelist*, New York, we are the grateful possessor of this volume, with its soul-stirring poems. There is not a vapid line in it. Every poem sparkles with a fervency that shows the poet is on fire. As has been truly said, "Miss Morgan's verse is varied," and she touches every chord that should vibrate in a harmonious life. No one can read these poems, especially at this time, when humanity's hopes are being shaken, without giving utterance to the noble sentiment that "Love is the thing that will save the world!"

*The Commonwealth of Pennsylvania.* By Thomas Kilby Smith, of the Philadelphia Bar. Publishers, The Encyclopedia Press, Inc., 23 East Forty-first street, New York.

There is a great deal of valuable information in this book. The writer has tried, as far as possible, to give a full understanding of the daily life of the people, their social, industrial and religious rise and progress. He has evidently had freer access to the archives of the Roman Catholic Church than to those of the Protestant Churches, particularly to the Reformed Church, for it is very evident from his references to our denomination that his information is very meagre. It is to be regretted that a constituency having had so much to do with the educational, industrial and religious development of the Commonwealth, and in stimulating "patriotism and faith in the ideals upon which her institutions were founded," should not have received more careful attention. Such a handbook should find a place in every home in Pennsylvania, and its citizens owe Mr. Smith a debt of gratitude for writing it.

*Studies in Japanese Buddhism.* By Prof. August Karl Reischauer. Publishers, The Macmillan Company, New York. Price, \$2.00.

The author has made a special study of this subject. He has had access to the best known material available on Buddhism. It is stated that the libraries outside of Japan contain only a mere fraction of Buddhist authorities. As a professor in a Tokyo institution for years, Prof. Reischauer has been in a position to make a most thorough investigation of the subject, and his lectures give evidence he did so. Little has been written in English on Buddhism, but this can no longer be said with the appearance of this splendid volume. There are seven chapters: (1) Buddhist Origins; (2) Development of Primitive Buddhism Into Mahayana Buddhism; (3) Developments of Buddhism in Japan; (4) The Buddhist Canon as Known in Japan; (5) Outline of Main Doctrines of Japanese Buddhism; (6) Buddhist Ethics; (7) The Place of Buddhism in Japanese Past, Present and Future. There are also copious notes on the chapters. Anyone who seeks for original light on a very fascinating religion should procure this book. It will repay most careful study.

*The Prodigal Son Ten Years Later.* By John Andrew Holmes, D. D. Published by the Pilgram Press, Boston, Mass. Price, 50c.

This is a booklet of twenty-nine pages bringing the story of the prodigal son up to date as his experiences are lived over again in the life of many an individual of the present day. The story has a deep moral background which leaves its strong lessons upon everyone who reads the same.

*An American Physician in Turkey.* By Clarence D. Ussher, M. D. Publishers, Houghton, Mifflin Company, Boston, Mass. Price, \$1.75 net.

It was the privilege of the reviewer of this touching story to meet Dr. Ussher last year at the Foreign Missions Conference at Garden City. His address at that time made a profound impression upon the audience. This book is a thrilling story by a medical missionary whose life was saved in a most miraculous manner. He describes in vivid language the horrors of the Armenian massacres as he saw and experienced them during the years 1914-15. The most brutal methods were used to exterminate the inhabitants in the province of Van. Dr. Ussher states that the new Governor of the province had a regiment which he called the Butcher Regiment, and to the commander he issued the orders: "Go to Shadakh (a nearby village) and wipe out its people. I will not have one, not one so nigh." Dr. Ussher bears testimony to the loyalty, patience and heroism of the suffering Armenians, as also of many other missionaries who shared with him the tragedy of those months, "by the sacrifice of what was dearer than life itself." It is the

hope of Dr. Ussher that the proceeds of this book may be devoted to build a memorial hospital in Van to take the place of the one that was destroyed. Contributions should be sent to Mr. F. H. Wiggin, Treasurer of the American Board, 14 Beacon street, Boston.

*The Meaning of Faith.* By Harry Emerson Fosdick. Published by the Association Press, New York City. Price, \$1.00.

One of the most vitally interesting and stimulating books published during the past year is this little volume by Dr. Fosdick. The age in which we live demands just such a message to hearten and strengthen it and to save it from the maelstrom of doubt into which many are drifting. The book is arranged on the Every Day method—that is, there is a message for every day, and at the end of each week the treatment of a fundamental theme arousing thought and stimulating to high idealism. We bespeak for the book an extensive reading and high appreciation.

*Missionary Education in the Home and School.*

By Ralph Diffendorfer. Published by the Pilgram Press, Boston, Mass. Price, \$1.50.

The author of this splendid volume for a number of years was one of the secretaries of the Missionary Education Movement in New York City, and had abundant opportunity to familiarize himself with the principles, the aims and methods of Missionary Education. The contents of the book grew out, very largely, of his own personal observations and experiments. The first part of the book is devoted to the principles of Missionary Education, in which he goes to the root of the matter. The second presents special methods in the application of these fundamental principles. It illustrates how Missionary Education can be successfully conducted with children of various ages and classes, closing with a chapter on the "Religious Education for the New Day." The references to literature for a more extended study are very suggestive and reveal the author's grasp of the entire subject.

*Forefathers' Day Sermons.* By the Rev. Charles E. Jefferson, D. D., LL. D. Published by the Pilgram Press, Boston, Mass. Price, \$1.60 net.

This is a volume of fifteen sermons preached in the Broadway Tabernacle, New York City, in connection with the celebration of Forefathers' Day. Among the subjects discussed are such themes as "The Puritans of New England," "The Place of the Puritan in History," "The Strength and Weakness of Puritanism," "Puritan Theology," "Congregationalism," "The Contribution of Congregationalism to Education." Whatever issues from the pen or brain of this metropolitan preacher is always worth reading, and this volume gives one an insight into the life and history of New England in a remarkably clear and stimulating manner.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## Foreign Mission Day Service.

**H**AVE you seen it? It is ready for delivery to all our congregations and Sunday Schools. We bespeak for it a hearty welcome. It is a service that should be used in every congregation. If it is not, some one must bear the responsibility. *It can be had for the asking.*

This day has come to be a fixed festival in the Reformed Church Calendar. It always falls on the second Sunday in February.

The Board of Foreign Missions has issued a fine service for use this year. It is entitled: "Come Over and Help Us." There is a real cry of need pervading the entire service. It is the cry of souls in need of the blessed Gospel of the dear Saviour. *Special emphasis is laid on the evangelistic work in Japan.* Study the contents of this attractive service, and you will pray and give so that the Board can maintain the growing and ripening fields.

## Come Over and Help Us!

This is an old appeal. It was heard almost two thousand years ago by the Apostle to the Gentiles. His name was Paul. He stood on the shores of the Aegean Sea. He beheld a man in a vision as he heard the voice from across the waters. Then it was *one* man calling for help; now there are *MILLIONS* crying for the Bread of Life. Then it was *Europe* calling for help to *ASIA*. In these latter days it is *Asia* calling to *AMERICA*. The need for the benefits of the Gospel are great in Asia. Millions of souls are dying for want of the Light. We have it. There are men and women ready to be the bearers of it. Will we make it possible for them to go? We are able.

Are we willing? "*Thy people shall be willing in the day of Thy power.*"

## Are We Ready to Receive It?

**G**OD'S promise in our day, as of yore, is, that He will open the windows of Heaven and pour out a rich blessing upon His people. We are apt to think in times of war that we must conserve our resources, but God releases and enlarges His. There are persons in the Church who hang their heads, like the drooping willows, and would have us postpone the larger work of world evangelization. Such souls fail to read the signs of the times. They do not know that God is coming to the help of His own in a wonderful way. More money flows into the treasuries of the Boards of Missions than at any other time. The nations that suffer most drainage in men and means are now giving more liberally for the spread of the Gospel of peace and good-will among men. This is no time for the leaders to be weak and faint. If they are, the people will catch the contagion, and it will not be long until the work of the Kingdom will come to a standstill.

"Christ alone can meet the need of the world and unite the hearts of men." This is the confession of a Japanese. The Gospel is the power of God unto salvation to all that believe. Who will make this glorious message known unto all men if not the messengers of peace? Dr. Speer says: "To abate any of our duty of missionary activity, to call in the foreign missionaries, to reduce the work they are doing, is to stultify our declaration that we believe in a world brotherhood, or that we would penetrate mankind with a spirit of universal good-will and friendship. Words can never make

that real to the world. And if in this day we contract our acts, no expansion of our speech will ever make good our betrayal. We are called by the very facts of the world before us now to enlarge the agencies and visible functionings of the incarnation of love in flesh and blood that goes out from us, to express love and kinship to the nations."

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### A Privilege Not a Duty.

**I**N these days of warfare we ought to learn some lessons that should make the Kingdom more easily to be borne. How ready and willing we are to come to the help of the nation? It is meet and right so to do. But men who will offer willingly for the defense of their country often show a resentful spirit when they are asked to help maintain the honor of the Lord's cause. To the loyal Christian, who knows the joys of giving, it is not a duty, but a privilege to contribute to the support of the Church's work.

We are often sad at heart when we hear men say that they will not pay the full apportionment for Home and Foreign Missions. And what a trivial amount it is that the General Synod has apportioned for these sacred objects! *Eighty cents for Home Missions and eighty cents for Foreign Missions!* Who is not able to give such a small amount? But what we desire to stress is the thought that the payment of \$1.60 for Missions—Home and Foreign—is not a duty, but a privilege. Duty is a cold word—it smacks of the law. Duty looks at life as a *debt* to be paid, love sees life as a *privilege* to be shared. Duty is ever paying assessments, love is constantly counting its premiums. Duty is forced like a pump, love is spontaneous, like a fountain. Christianity stands forth as the one religion based on love, not duty. It sweeps all obligations into one word—privilege. Love is the great command that the Lord Jesus enjoins on His followers. Behind the widow's mite was no sense of duty; it was the full, free and

perfect gift of a heart overflowing with love. In the Bible "duty" is mentioned but five times, "love," hundreds of times.

May we not plead with the leaders in our Church that they strive to impress upon the hearts of all the members that *the apportionment* is not a tax, an assessment, a duty, but only the amounts that the Boards and institutions require to carry on their God-given work. It is not an offering that should be required as a duty, but given as a privilege. If we can train our membership to give to the Lord's work not by constraint, but from a divine impulse, the propulsion of a love that knows the love of Jesus, then we shall have all apportionments paid in full, and joy and gladness will be the portion of all our people.

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### The Undying Value of True Friendship.

**T**WO letters have recently come to cheer the heart of the writer. The one is from Dr. William Mann Irvine in which he says, "Friendships are among the finest things in life, and when they are of the right kind they are an inspiration in one's work." The other is from Mrs. John Bachman, whose husband was for many years a devoted member of the Board of Foreign Missions. She says: "I never forget you and our dear Foreign Mission work in my prayers." She breathes blessings upon the Board in its efforts to transform the kingdoms of this world into the Kingdom of our blessed Lord, Jesus Christ. And then follows this sentence which contains a profound truth:

"Our Foreign Missions are quite secure, if only our home Church is sincere and sanctified." Ah, therein lies the secret of the growth of our Japan and China Missions. Blessed be the Lord, our pastors and people are sincere and sanctified, and we shall see still greater results in the coming years.

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**Foreign Mission Day, February 10, 1918.**

### Is It Asking Too Much?

The Board of Foreign Missions should have *Fifty Thousand Dollars* for the immediate strengthening of the Church's evangelistic work in Japan. Is it asking too much of our almost Five Hundred Thousand members in congregations and Sunday Schools to lay this amount as a willing sacrifice on the altar of the Lord?

### The Need of Recruits for the Ministry.

THE peril of the Church in our day is that the leaders may lose sight of the Church's distinctive mission in the world. It is now, as it was when the Lord spoke the words, the duty of the Church to go into all the world and preach the Gospel to every creature. At no time, especially not in our time, can the Church frame an excuse that will justify her in neglecting, in the slightest degree, the last command of her Lord and Master.

Great has been the call of the nation, and greater still the response of her strong young manhood, to render valiant service in this darkest period of the world's history. Ready have been the people to offer their billions in money for the conduct of a titanic war. Few have been the recruits, in recent years, for service on the Foreign Mission field. Less than one dollar, per capita, was laid on the altar by the members of the Protestant Churches in the United States, last year, for the work of Missions abroad.

The fact that the whole world must face new and untried conditions in the near future, should make the call, for a large accession to the Christian ministry, the more imperative. There can be no argument in favor of any abridgement of the work of world evangelism, even in the presence of a world at arms. Fidelity to Jesus Christ and loyalty to the nation do not conflict; they rather complement each other. A faithful Christian is a loyal citizen. There is life enough in the Church and in the nation to make possible the performance of every duty. Rob-

ert E. Speer says, "Most of all, must we have life free to carry on the great constructive and creative tasks, the tasks of ministry, preservation and brotherhood and love." The very fact that our Government has exempted the ministers of the Gospel and the students for the Christian ministry, shows the importance of their services at a time like this, and the necessity of maintaining the work of the Churches.

At no time in the history of Foreign Missions has the call been so loud and so urgent for more missionaries as now. In our own Missions in Japan and China we should immediately provide ten men for direct evangelistic work. To supply this need the Board must look to our Theological Seminaries. This in itself is a strong reason why the Church should place fresh emphasis upon the divine call, and the sacrificial consecration in a foreign missionary career.

There is a steady growth in our fields abroad that demands reinforcements, without even thinking of advance work. Our few evangelistic workers have simply held on for years to a growing work with sighs and tears, but the Board has not been in a position to answer their call for more workers, simply because neither the men nor the means have been at its disposal. I tremble every time the furlough of one of our evangelistic missionaries is due, for I know it will mean a cessation of his work unless a capable native pastor is at hand to carry it on. We have missionaries who are doing the duties of three men, thereby placing a heavy mortgage upon their future strength and efficiency.

There ought to be at least 300 students in our Theological Seminaries to-day to meet the present demands of the Reformed Church in the homeland and on the foreign field. Jesus Himself taught His Church how to raise up this army of young recruits when He said, "Pray ye the Lord of the Harvest that He will send forth laborers into the field," and we need to translate our prayers, as did the disciples theirs, into obedient service.

## Experiences and Observations on Day School Inspection.

REV. WILLIAM A. REIMERT

THE opportunities in this city for evangelistic work in all its phases are practically limitless. While Bartholomew, in our home for a day. It was arranged to drive him to Slatington, from New Tripoli,—a country village—a distance of eleven miles. We had the choice of two horses—one, my father's, young, fast, spirited, but rather dangerous on account of his taking fright at automobiles. Another—my brother-in-law's horse, old, gentle, and slow. I asked the Doctor which he preferred; he answered, "Don't you have one in between?" I am in a similar position with regard to day school visitation.

Our nine day schools are situated in a semi-circle, with the Lakeside Schools as the beginning of the radius. These schools are twenty, twenty-five, thirty and fifty miles from Lakeside. Week ends are given to visitation and inspection. The trips are made on horseback. I have an old horse, long in the service of our Mission. She first carried Mr. Heinrichsohn over the hills and mountains of the Shenchow field, and during the last five years has been getting too old to do the work alone, so I raised a mule. She, however, is only two and a half years old, and is too frisky and dangerous to use alone. Like Dr. Bartholomew, I often wish I had a horse "in between."

I always take the two on a trip and ride each, half way. Two weeks ago, I started out at daylight, riding "Lassie," the old horse with the mule running loose. When I came to a bay which had to be crossed on a ferryboat, the young mule, "Gigi," was too wild and full of life to be persuaded to get on the boat. After wasting the greater part of an hour, we had to go without her. The trip was long and hard on old Lassie. A week later, in going to another station, I decided to make sure of Gigi, the mule, and rode her first, with Lassie running loose. I had gone about two miles when

Lassie turned tail and started for home. Nothing could persuade her to come along. I asked the horse coolie what was the matter—she had never done that before. He said, "You always ride Lassie first. To-day you rode the mule first. This offended Lassie—I noticed it from the time we started. She stood it as long as she could, but her heart got too sore and she went home." So I had a long, difficult trip on a wild young mule. When we got to our destination, I don't know which was more tired, the mule or the rider.

Part of the trip was made along the railway track. On the way home, we came to a high bridge, consisting of railroad ties laid on iron girders over a deep culvert. I wanted to stop Gigi, get off and lead her down over the embankment and across a stone bridge, but she took the bit in her teeth, and began to gallop across the bridge. Fearing she would break her own neck, and mine in the bargain, I threw myself off, with nothing more serious happening than a sprained back for myself, and skinned legs for the mule—for she naturally soon stepped between the ties. We had a hard time getting her off the bridge. To show her appreciation, she gave a vicious kick at me. Fortunately, I was just out of her reach. I look forward to the time when Gigi will get more mule sense, and then I will have a horse "in between."

This last trip was one of twenty-five miles over rather difficult roads. Our appetite was fairly well aroused by the time we reached our destination. Unfortunately, the good evangelist did not know of our coming and it took another two hours to get a meal ready. When we were finally called to the guest room there were a half dozen steaming, savory dishes awaiting us. But a guest had preceded us. The family cat was on the middle of the table, gorging herself with the choicest viands. Tabby was unceremoniously extracted from among the dishes, and we set too with such good will that I am afraid we forgot all about the unbidden guest, and by the time we

had finished with that meal, there was hardly enough left to appease even the appetite of the family cat.

These day schools can and should become strong evangelizing forces in our Mission work. They furnish an entering wedge into the hearts and homes of the parents. That they are an evangelizing as well as an educative force, is shown by the fact that seven of the teachers and a number of the boys have become Christians since their connection with these schools. There are now catechetical classes in each school, morning worship and Bible study are a part of the daily programme. These schools are much appreciated. Last year at Nieh Shi, the people subscribed enough money to fit up two rooms in the building used by the evangelistic department. Desks, benches, blackboards and tables were all furnished by the people of the town. This year at Yang Lou Szi, enough money has been subscribed to erect a suitable building for a day school. The land has already been bought and we have been asked to prepare a plan for the building and its furnishings. At Yuin Chi, the superintendent of twenty-seven government schools throughout the district has his two sons in our school and frequently comes himself and helps to teach in order to learn how to conduct schools properly. He is now an enquirer and brings his town school to our Sunday services. He says our boys are so much better behaved and show so much more respect for their parents than the boys in his schools. This got him interested in the Christian religion.

These are some of the encouraging things of our work. There are, however, other features which are decidedly discouraging. One is the lack of proper buildings. We are cramped in most places into some part of the evangelistic department buildings, which that department is kind enough to give us. These buildings are, for the most part, poor, unsuitable, unsanitary and overcrowded. Our great need in the Yochow field is chapel funds, to properly house our

church and school work in the out-stations. The Chinese will help, but they cannot do it alone.

### Yochow City.

REV. F. K. HEINRICHSOHN.

WHILE home on furlough, we had the pleasure of entertaining the Secretary of the Board, Dr. we have two street chapels—one on the main street, in the busiest section of the city, and one on a side street, which is a coming business street—owing to its proximity to the newly erected railway station,—the people from the western section of the city repeatedly ask us why we do not open a preaching place and day school on the West Gate street—promising their support. Another group of people from inside the city wall has come to us with a similar request. The larger part of Yochow now lies outside of the city wall, and all our Mission work is in this section.

Recently a military officer has written



REV. F. K. HEINRICHSOHN IN CHINESE COSTUME.

us a letter, asking us whether we were not ready to start a Y. M. C. A. in this city, saying that he felt there was great need of such work here and promising to assist the project financially. A request has come to us from some of the business men of the city that we open night schools. In a conversation with a Christian official some time ago, he mentioned the matter of going to the soldiers' camps and holding short services there each Sunday, while a young student in civil engineering employed by the railway, asked that we arrange special services for the railway workers in their camps. Unfortunately, we have not been able to comply with any of these requests as yet.

All classes show themselves most friendly to us and our work. Not a little of our time is consumed in receiving and returning calls from our official, scholar and merchant friends. Mr. Peng Beh Cheng, a worker who came to us recently from the provincial capital and who, for the past ten years has engaged in religious work in some of the largest cities of the province, says that he is struck with the friendliness of the people here and the many manifestations of their good will. He claims that in this respect, he finds Yochow even better than the other cities where he has been engaged in Christian work.

As we mentioned in a previous report, the gentry of this city gave us free use, last winter, of one of the largest theatres of the place for holding the meetings connected with our special evangelistic campaign.

A perusal of the above statements, as well as of the sketches of our out-station opportunities, will show that there are at the present time unique features, large possibilities and crying needs in our work everywhere. What are our facilities and what is our capacity for coping with these features, possibilities and needs? While we are giving our full time and energy, and at the same time utilizing every helper we have, and trying to use the funds at our disposal in the places

where they will do the most good, we are obliged to refuse many demands made upon us and to leave undone many things which ought to be done because we lack the men and means. In fact, as we compare the things which are being done with the things which could and should be done we are reminded of a negro melody we found mentioned in an article in a recent number of *THE OUTLOOK OF MISSIONS*, the chorus of which reads:

"Keep a-inchin' along, keep a-inchin' along,  
Jesus will come by and by.  
Keep a-inchin' along like the poor inch worm,  
Jesus will come by and by."

This seems to express our situation. We are "inching" along, looking for the coming of Jesus. At the same time we are earnestly praying and hoping that our Church will send ere long, \$30,000, which would build a church and evangelist's residence and furnish the necessary equipment in each of the ten out-stations of the Yochow district. All of these would be located in central and strategic points, and would go far in evangelizing this district and acquainting the people with Jesus Christ.

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There is no age; the swiftly passing hour  
That measures out our days of pilgrimage  
And breaks the heart of every summer flower,  
Shall find again the child's soul in the sage.

There is no age, for youth is the divine;  
And the white radiance of the timeless soul  
Burns like a silver lamp in that dark shrine  
That is the tired pilgrim's ultimate goal.

—EVA GORE-BOOTH.

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And just because you and I know something of the magic touch which can transform all life, which out of impotence can demonstrate almightiness, let us bear testimony to Him. Let us bear testimony to the reality of His presence and power, that so the world around us which is conscious of His existence may become conscious of rejuvenescence, and know that it belongs to the great and eternal purpose and economy of God!

—JOHN GARDNER.



## Visiting in the Chinese Home.

*Dear Friends in the Homeland:*

I WISH I could picture to you the average Chinese home, such as I have seen it in the last few months, but one must see in order to understand.

During the pleasant itinerary with Mr. and Mrs. Rupp, last winter, one day Mrs. Rupp asked me if I had seen the dingy, dark kitchen of the house in which we were lodging. She remarked, "Surely nothing can be worse than that kitchen." I think I could have shown her something worse one day this fall, had we had the pleasure of her company. In a room 12' x 10', we found a family of four living. A skylight, 2' x 3', furnished the only light.

Here lived husband, wife, mother-in-law and baby. The husband is an inquirer. His wife came several times to our study class. One day the Bible Woman and I hunted their home to inquire why the woman did not come any more. After much searching we found their living quarters. I dare scarcely call it a home, for it seemed more like a storage room. We passed through seven other households—a room apiece—before we located the family we wanted. The man was sitting on a crude wooden cot bed reading the Bible. Another bed of the same kind was occupied by the baby. These beds, with a box which served as a table, and a small earthen stove just about filled the room. There was no place for us to sit except on the beds, which had a suspiciously unclean appearance. The room was dark, the conditions pitiful, but the light of the Gospel was speeding its way into the heart of a poor man. Upon inquiry, we learned that the man had not worked for some days. At the time of our visit, the Northern soldiers were commandeering all boats and coolies within their sight and reach, and taking them along into the interior. A man had no way of escape when once in the power of the soldiers. The evening meal, which we saw being cooked, consisted of rice and one cheap green vegetable.

The homes are by no means all like this. We have visited wealthy families, of the better class. It is interesting to note how they try to imitate Western ideas and customs. In the ordinary homes we find neatness and order in many instances. But all the homes are specimens of simplicity and lowliness. We are usually entertained in the hostess's bed room, which in the better homes, opens into a common guest room that also serves as a dining room. This room is entirely open to the front. It is here that the altar, ancestral tablets and idols are found, and where incense and candles are burned upon Chinese festival days. Ofttimes the idols or tablets are placed up in a corner of the room, near the ceiling. Before these idols and ancestral tablets, the Chinese bow, and, in their way, they worship before them on special occasions.

On two sides, sometimes on three sides of the main guest room, are placed small tables with a chair on each side of the table. In the middle of the room is the dining table, about three feet square, which at most seats a family of eight. The men always entertain their guests in this room, sitting at the small tables, eating, drinking tea, smoking and chatting.

In the bed room where the woman entertains her guests, one sees a big old-fashioned Chinese wooden bed, with curtains draped at the front. Large wooden cupboards or clothes-presses, which were part of the wife's wedding outfit, a wash basin with a towel rack combination, a square table and some square tools usually complete the furniture.

The guests being seated, the hostess or servant pours tea and sometimes serves salted watermelon seeds and peanuts. Individual sponge cakes, pears, hard cakes and candy are often served. We usually sit about the table as we eat. Toward the back of the table, stands the little toilet cabinet, which contains the hostess's combs, hair oil and mirror. These are very pretty little boxes with several small drawers and a folding-in lid, which when placed upright, displays the mirror.

On either side of this cabinet stands a large bowl, much like our dried rose leaf jars. These contain the indispensable Chinese tea leaves.

It is while we are happily seated about the table that the Bible Woman seeks an opportunity of telling about Jesus, or of explaining the difference between God—the true Spirit, and the many heathen imaginary spirits. The women listen with intense interest, often asking many questions. We have been received very cordially, and are often invited into homes which we have not anticipated visiting.

Sometimes the apartments of many families open into one court or guest room such as I have described, and we frequently find a group of people surrounding us—some seeking to satisfy their curiosity, others inviting us into their rooms, others inquiring when we will have our next church service, while others enjoy examining our clothes. One day I was asked why I did not wear as many garments as the Chinese women do. I replied that our houses are warmer and our feet are big. When we walk we move faster than our Chinese friends, and this helps us to keep warm. The women thought it quite a joke. Most of the women in this vicinity have bound feet, and only potter around their household duties.

Many of the little children have put on their wadded garments for the winter. I doubt if some of them come off until the spring sunshine makes their little bodies uncomfortable. The Chinese babies are so dear, and mother usually has one on her arm. In our visiting we invite the women to our Friday afternoon meetings which Mrs. Heinrichsohn has conducted for several years, and in which I am now taking a small part.

The women who can leave their homes for an hour a day and who can obtain the consent of the mother-in-law, are invited to join the study classes. In these classes we use a very simple text book containing Bible characters. Few of the women can read when they come to us. For this reason we read the simple book.

After it has been thoroughly studied, we teach St. Mark's Gospel, the catechism and some hymns. We have to urge many women. Some wait for the invitation. The average woman lives a secluded life, attends to her routine work, seldom goes on the street, knows and sees little of the outside world. We try to give them a ray of sunshine and hope for the future. In Mrs. Heinrichsohn's class are several women who will be baptized and confirmed this winter.

Everywhere the homes seem open to us. The salutation "Pin an" (peace to you), the cup of tea and a pleasant smile seem always awaiting the messenger of the Gospel. The people are many. We cannot meet the demands, much less the opportunities. In our weak way, we attempt to do our best and leave the rest to Him who alone can give peace on earth and hope of eternal life.

HELEN B. AMMERMAN.

### **True Sayings for Busy Workers.**

The Church of Jesus Christ floods the world with light.

A building does not make a church, but the people who worship in it.

No one knows a thing for sure until he tells it to some one else.

Believe and thou shalt know. Do and thou shalt live.

To travel hopefully is better than to arrive, and the true success is in labor.

Optimism is a product of a man's heart rather than of his head.

Easy it is for a nation to see the motes in the eyes of other nations and to ignore utterly the beam in its own eye.

The highest form of mastery in the world is self-mastery.

The new year is a golden gate of opportunity for doing good. The chances of life are open anew.

We may be obscure and small, but we stand for what is dear to God, and this is to have life made a worthy thing.

Why should the little trials  
Loom large on the common road?  
Why should we tremble and falter  
At the weight of the daily load?

# Woman's Missionary Society

EDITOR: MRS. EDWARD F. EYEMAYER, 29 N. THIRD STREET, EASTON, PA.

THIS ISSUE IS DEDICATED TO THE INTERESTS OF

## The Young Women's Missionary Auxiliary

Be Martha still in deed and good endeavor  
In faith like, Mary, at His feet forever —

*Coleridge*

### To the Girls Themselves.

LAMARTINE said, "There is a woman at the beginning of all great things." It may have been the poet's way of saying, "There's a woman at the bottom of the case." However it is, honest students of history know that much of the achievement of civilization has been conceived in and inspired by the minds and hearts of women.

Full justice has never been given to the work of women in the world, for the lives of the majority of women flow into and are absorbed and credited to father, husband, brother or son, whose armor of life has been braced and buckled daily by some woman's fair hand, brave heart and fertile brain. The influence of women on the world is an important fact which women themselves have not fully comprehended.

Just as Jesus brushed aside the cobwebs of prejudice and custom ages ago before the eyes of unconvinced Jews, so to-day He is working His purposes out by the radical changes in the status of women introduced and made necessary by the world war.

What does it all mean? No one can answer, save to say that the horizon of womankind is being forcibly, and without doubt, permanently widened. The much discussed thing called "sphere" God is taking care of to-day, by calling women the world over into unexpected places to do a man's work.

Girls, you are living at the close of an epoch and at the dawn of a new era. Think about it until you realize the fact.

The necessities of war are compelling women to think and to work. A New York writer declared recently that bridge is rapidly dropping into the obscurity of polka and croquet and other quaint and old-time amusements. How quickly the pleasure-seeking woman is coming to love the joy and culture of worth while service. The community demands that every woman give a reason for her existence, for, the over-prosperous past produced an army of idle women.

The college trained woman, the business girl, the home lassie—all are enlisting. There is a place and part for each one. The girls are finding their "fun" in cultivating heads, hands and hearts for service. It is the fascination and joy of life to contribute something worth while to life. Some one has said that hell is unrealized self. It would be enough of one. Methinks I have seen the woe of Hades in lives that have missed the mark.

So, then, dear girls, press forward to meet the new age in the name and for the voice of the Lord Jesus, using every gift you have from baking bread to

pushing the goose-quill to pour the woman-power into the new world created by the war and the reconstruction which must inevitably follow. Link up the Church to assist her to give the message entrusted to her which must be made vital and significant during these questioning times. The whole world needs Hope and Love and Faith. Enlarge your Young Women's Auxiliaries in number and influence. Christ is what the world needs. What the bright light is to the house in the dark winter scene, so is Jesus to the darkness of the world. Will you "take it upon yourself" to radiate this Light? Read, think, work, pray for that democracy which shall bring the day when the kingdoms of this world shall become the Kingdoms of our Lord Jesus Christ.

## ✠ Y. W. M. A. Department ✠

Mrs. B. F. Andrews 280 W. North Street, Akron, O.

IT is now a well-known fact throughout our Church, that we have a real live organization for our young women fourteen years old and over. When the girls graduate from the Mission Band, there is no need for them to drop out of the work, but they can pass immediately into the Y. W. M. A. It was gratifying to find, in making up the report for the meeting of the W. M. S. G. S. held at Akron last May, with a secretary for this department at work only a little over two years, that we had 63 Auxiliaries with a membership of 1,079. Had we the figures for it now, we know they would be increased, for others have been organized since.

The Synodical and Classical Secretaries, and many of the young women, are enthusiastic over their work. They enjoy meeting their budget, giving their Thank-Offering and other gifts to the work, and last, the good times they have at their regular meetings. They are also ready for any new literature, any information to promote their work and to interest more of the young women in their Auxiliaries. From letters received from East and West, and North and South, also show the growing interest in the Y. W. M. A. We at once get our new Hand-book, Initiation Service, Standard of Excellence and budget, our splendid program arranged by Mrs. H. B. Dief-

enbach on the Study Book, "African Trail," and last, but not least, tell them about our beautiful pin for the Y. W. M. A. girls, which is a shield like the W. M. S. pin, only smaller, and the letters Y. W. M. A. on, and it only costs 75c each, and this is mailed to all asking for information. A number of our girls are wearing the pins and are delighted with them.

We expect to have a few more leaflets as helps to our work; for we know our young women are interested and now is the time to enlist them in a definite work for the Church. We want them to know they are needed now, for in a few years they will fill the ranks of our W. M. S. The war work is demanding some of our time, but we must keep in mind also that now is the time to stand loyally by our Church and her work. We must cultivate the missionary spirit and get our women and girls to know more of our missionary work and the workers and the needs, in both Home and Foreign fields, and show them how they may give real service; for to-day as never before the world needs to know

Jesus, the Savior of the World.

Therefore

"More than our best we cannot do,  
Less than our best we dare not do."

### What Some of the Girls Are Doing.

**T**HE Y. W. M. A. of Mt. Bethel, Pa., of which Mrs. H. B. Reagle is leader, sent a box of attractive things to Rev. Stucki for the Xmas tree among the Indians. Among the articles sent were, one dozen washcloths with a soap baby in each one, bright colored pencils, handkerchiefs, beads, and cretonne bags. This Auxiliary is preparing to introduce the study of "An African Trail" at a "Bo-Peep" supper to be given in January.

The "Bo-Peep" supper plan is a delight to the girls. It is the richest thing in the way of an ideal social evening for girls that we have ever seen. If you want it, send ten cents to Miss Mae Leavis, West Medford, Mass., for Miss Applegarth's "How to Use 'An African Trail.'" Be sure to mention the author, Miss Applegarth.

The Y. W. M. A. of Zion's Church, Chambersburg, Pa., is second in the record, we believe, for Prayer Calendars sold, having distributed eight dozen. The W. M. S. of Grace Church, Allentown, is first, having sold nine dozen.

There are still some Prayer Calendars on hand at Headquarters. Can the Y. W. M. A.'s help get them scattered on their mission of prayer? All West including Pittsburgh Synod order from Mrs. C. A. Krout, 240 S. Washington street, Tiffin, Ohio. East and South order from Room 308, Reformed Church Building, 15th and Race streets, Philadelphia. You get them at one dollar a dozen, and sell them at ten cents each if you order three dozen or over. If you order less than three dozen they are ten cents each from Headquarters. But you will send an order and get them out for the good they will do, will you not? We publish nothing that brings greater spiritual interest into the Mission Cause. Please help us get them working everywhere over the whole Church.

Another thing we would like the Y. W. M. A. to do. Help the children. Trappe is a small town near Philadelphia. A Y. W. M. A. was started and the girls at their first meeting said, "What ought

we to do right away?" One or two suggested, "I think we ought to start a Mission Band and conduct it." And so they did, right away. These are busy girls, some of them live in the country, but they find time for their Mission Band work, and the boys and girls are delighted.

The Y. W. M. A. pin is so dainty and pretty that the members do not want to be without it at any time. It nearly always calls forth a question from others, "What a pretty and interesting looking pin you wear, may I ask what it means?" Then you have an opportunity to witness for the Gospel of Christ by explaining the little pin and the cause it represents.

Write to Mrs. B. F. Andrews, 280 W. North street, Akron, Ohio, about the pin.

### Inactive Y. W. M. A. Secretaries— Take Notice!

**A**S "In the fullness of time God sent His Son into the world," so, at just the right time He sent Miss Cogan to Delmont, Pa., to present the work of the Woman's Missionary Society of the Reformed Church. As she concluded her address we felt "our hearts burning within us," and, after returning to the parsonage where we made our guest and ourselves comfortable (for it was a cold stormy night in February, 1915), we naturally talked "Missions."

At that time I was the teacher of an organized Sunday School class of sixteen senior girls, and Miss Cogan led me to see how easily these young women could be organized into a Y. W. M. A. I felt, too, that the girls should be led to see and meet needs outside of our own School, and congregation, and community, and the missionary work, as Miss Cogan presented it to me, seemed just what my girls needed to properly develop them.

At my earliest opportunity I presented the work to my girls, and in March (just one month after Miss Cogan's visit) organized a Y. W. M. A., enrolling every pupil of my Sunday School class.

For a time we held our meetings bi-monthly, in connection with the class business meetings. Soon we felt that the

time was not sufficient for a combined meeting and we voted to devote an entire period to the Auxiliary meetings. We have been following this method for about two years, meeting one month as a Sunday School class and the next month as an Auxiliary.

I have tried to lead the girls to look beyond their own personal interests, and to see and love and help reclaim the girls in our home land, in Japan, and in China who know not Him who loves *all* men, regardless of color or race.

We have kept the meetings purely devotional and educational, and the girls respond in an encouraging and commendable manner. It requires several hours of time to prepare for each meeting, but if I can impress upon the hearts of the girls only one thought at each meeting I consider the time spent upon program preparation vastly worth while. To bring about this result there must be a continuity of thought throughout the devotional and educational features of each meeting. Each girl brings her own Bible for use in the concert Scripture lesson and the Topical Bible reading.

After completing the study of the textbook—"The Child in the Midst"—we presented the pageant, "The Searching Women," to an audience which taxed the capacity of the church. At this service we received a Silver Offering which financed the Auxiliary during the next year. (Our monthly dues are always applied on Budget.) Our next public meeting was in the form of a "Story and Song" service. The offering received again enabled us to meet our contingent obligations for the year. Twice I used the beautiful "Initiation Service" as prepared by Mrs. Diefenbach. (I also used the service, once, in my Classical work.) Our contributions total the largest of any Auxiliary in the Classes. After the girls understood the Budget, I presented the matter of using the Thank-Offering boxes. The girls voted, unanimously, to use the boxes, and each year our gifts increase, without any apparent strain. We send delegates to the Classical and Synodical meetings.

After six months of work among the girls of my congregation I was appointed Secretary of Y. W. M. A. of Westmoreland Classis. Miss Cogan was present at this meeting (held at Irwin, Pa.), and she gave me helpful suggestions for carrying forward the work of the department. It required much praying before I felt, even in a small degree, equipped to take up the Classical work. Remember, I had been in the active work only six months. I wrote letters to the various W. M. S. presidents and pastors of congregations, trying to explain the work of the Y. W. M. A. department, and setting forth the varied benefits to be derived from such an organization in a congregation. (There are forty-two congregations in Westmoreland Classis, and I felt that I wanted upwards of forty Auxiliaries within its bounds. Yes, you may laugh *with* me, now, but at that time I felt that forty organizations in forty-two congregations was not an impossibility. *Now*, after two years' experience, I think I was absurdly visionary. The large majority of my letters remained unanswered, of course, or if they were answered, I was informed that "we have sufficient organizations at present." However, some good women were stirred into activity, and never shall I forget the great joy which filled my heart when I learned that I had been used of God to effect an organization at Jeanette, Pa., with thirty-six members. I have always thought of that Auxiliary as my "first fruit." There were three Auxiliaries in the Classis when I was appointed Secretary. At the next Classical meeting I reported *four* (not forty) new Auxiliaries, and, while I was happy, in a measure, still I felt disappointed rather than satisfied with results. At the present time I have eight Auxiliaries in the Classis, with a membership of 150. I was re-appointed for another year, and one week later was appointed Secretary of Y. W. M. A. of Pittsburgh Synod.

I made an effort to get into touch with my Classical Secretaries, so that we might work along the best lines. Soon a request came to present the work of

my department at the meeting of St. Paul's Classis, to be held at Sharon, Pa. Since there were no Auxiliaries in this Classis I felt that I could better bring the work before the people by conducting an Auxiliary meeting right there in Convention. Accordingly I opened correspondence with the President and Secretaries of the W. M. S. of the Sharon congregation, and, by mail, arranged a program with fourteen of the dear girls of the convention church. As a result of this demonstration the girls became an active organization. Another organization was effected at Transfer, Pa., with still another pending at Greenville, Pa. Likely the latter has become a reality by this time.

As Synodical Secretary I work only through my Classical Secretaries, unless otherwise requested. As a result of their support I was able to report four new organizations for the year, making a total of fourteen Auxiliaries in the Synod, with a membership of 232. I was reappointed Synodical Secretary, and am hoping to be able to report at least eighteen Auxiliaries at the Fall meeting.

Until now this department has been handicapped by a lack of leaders and literature, but, thanks to Mrs. Diefenbach, we have, for this Synodical year, a splendid program, which, if carried out, will prove wonderfully interesting and beneficial to the girls.

Some splendid Christian women regard work with girls as difficult, but a spiritual, tactful, youthfully-minded woman can readily lead girls into a willing, joyful service for "OTHERS."

*Delmont, Pa.*

### The Y. W. M. A. and the Student.

ANNA M. GRIM.

**T**HE Young Woman's Missionary Auxiliary has a very definite place to fill in the community, the church and the field of missionary activity in general. It is a glorious thing to enlist the younger generation in a great cause. Just as the State is calling upon our young men to defend the honor of

our great and glorious country on the field of battle, so the Church is calling upon the younger generation to gird on the whole armor of God and battle against the forces of sin and ignorance.

The active members of our Young Woman's Missionary Auxiliaries are constantly on the alert to increase the membership of their respective societies. I wonder did they ever think of the Student Young Women's Christian Association as a legitimate source of supply?

What the Missionary Societies are to the older woman and to the young woman just beginning her life work, the College Young Woman's Christian Association is to the girl student. The National Board of the Young Woman's Christian Association is trying to enlist all the students in the great missionary enterprise. To lead the student to a fuller knowledge of Jesus Christ and to make her realize her great responsibility in furthering the Kingdom of God at home and abroad, summer conferences are held in every section of this great land.

These conferences are most helpful and inspiring and the world-wide missionary activities of the Young Woman's Christian Association and also of every Christian denomination are laid before the students of our country. They are inspired and enthused, and filled with a zeal to do their share. At these conferences, the Student Secretary is urged to present the vast scope of missionary activities undertaken by the women of her particular denomination in order that the students may be familiar with their denominational missionary fields and with the work carried on there. Thus it will be seen that the Student Secretary is the only connecting link between the Student Young Woman's Christian Association and the denominational missionary societies.

We must not forget that four years away at college bring great changes into the lives of our girls. It is a long stride from the quiet country village to the bustling active college world. The interests of the student have broadened and her circle of friends has widened,

but the family and the church should have a warm heart corner all their own.

As Student Secretary of our denomination, I appeal to every member of the Woman's Missionary Societies and of the Young Woman's Missionary Auxiliaries to assist in this stupendous task of aligning the Reformed college girls to our denominational missionary activities. The college graduate with her broad vision of life, her educational advantages, her clear insight into character and into womanhood, her energy, her resourcefulness, her enthusiasm, and her tact, is just the kind of a woman we need and want in our local missionary societies and **WE MUST ASK HER TO JOIN**. We need her co-operation.

*Allentown, Pa.*

### **The Y. W. M. A. of Southwest Synod.**

MRS. L. W. STOLTE.

**T**HE Y. W. M. A. has ever appeared to me as very important. The importance of the task is apparent when we pause to remember that there is only one opportunity to do this work. if we fail to do it in young womanhood the time for the best development of missionary women is lost.

Although we admire the man or woman that is willing to go to college at the age of 35 or 40, still there is something sad in the sight of them struggling with problems that should have been solved at an earlier age. Just so it is with our W. M. S.'s, many a woman in the W. M. S. would appreciate to-day if some one had led her out in missionary activities in her younger days. God is surely blessing our struggling efforts effectively or we could never accomplish as much as we do.

While attending the triennial meeting of the W. M. S. of G. S. at York, Pa., where special stress was laid on the work of Y. W. M. A., I was again assured of its importance, upon which I agitated at the organization of our S. W. Synodical which resulted in my appointment to the secretaryship of this department of S. W. S., along which line I have placed my energies since. These three years of

work have brought to me encouragements as well as discouragements. Of course, many letters of appeals in which I had put time and prayer remained unanswered—this, however, did not cause us to lose faith, but rather to try different methods. At first we made our appeals through pastors and members of a church at random, which proved very unsatisfactory. Next, classical secretaries were appointed which was somewhat better. Now, our Synodical has adopted a resolution in which every local W. M. S. is urged to appoint a secretary for this department with whom the classical secretary can confer, to which a number of local societies have responded. Hence my communication with the classical gets direct to the local church, where the work is telling. This method has proved the better thus far. In my communications to the classical I urge monthly meetings with a definite study in Missions, for the best development is secured by studying problems of worldwide conquest. The social side of these meetings is left to the discretion of the local society or adapted to the conditions of the local church. I always urge to W. M. S. that the Y. W. M. A. as well as Mission Bands are a special feature of any program that the local W. M. S. may give in a public service; this has proven in our own local church to give special life to any missionary service and it links the three organizations together that we successively must be interested one in the other. I also send annually a blank report to my classical secretaries, which they fill out and return, thus I keep in touch with the local society and know how the work is progressing. Although not near all of the churches of our Synod in which we have splendid young women, that would make leaders among women in missionary activities in our Reformed Church, have responded. Still we have a membership of 101, with one of its members as missionary to China. May the Lord give His blessing to our humble efforts that greater things may be accomplished for His Kingdom.

*Decatur, Ind.*



## A Few Things About Hood Girls.

ESTHER T. WOTRING.

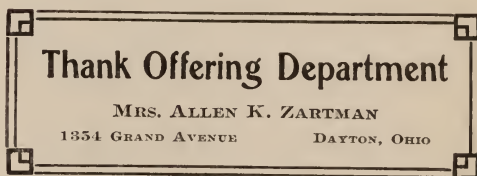
**I**F ever a college girl learned to recognize the worth of a dime, it is now. To "save materials, save money, and save digestion," is, as we say—"middle name." At least it has taught us that our real spirit of sacrifice must extend far beyond a few choice dimes and that, having our own perhaps selfish spheres of living, there is a worth-while vision of need, want, and sorrow beyond, to which we can and shall give our best, and give it valiantly.

The spirit of love and sacrifice at Hood we owe to our long-existing missionary spirit. One of the first things a Hood Freshman learns is that over in quaint old Japan our "other faculty member" is working. Of course, she is interested! And by the time she is a Senior, Miss Gerhard and her work, our own Bible and Mission classes, and every department of the Y. W. C. A. are a vital part of her college life and a vital impetus to her "after college" missionary spirit. The week-end during which Miss Gerhard, our own Hood missionary, spent with us, was one of the happiest and most impressive we have known. A Japanese dinner and several informal receptions gave every girl a delightful opportunity to learn to know more directly much that is necessary for every girl to know about the conditions, the need, and the opportunities in the Mission field today.

We cannot help but feel that Miss Gerhard's influence had prepared us to meet a number of requests—for the call of the Y. W. C. A. war relief fund met with the most enthusiastic response. A vision and a challenge were presented. A willing answer came. We wanted to *feel* the giving. Besides our personal pledges, there were class rings to surrender, class-day programs, many parties for which class dues would have paid, new clothes, weekend trips, Xmas gifts, and many other things to give up. During summer vacation the College farm expects to have some sturdy feminine employees who intend to "do their

bit" and earn something for the cause. The funds for our usually elaborate Xmas party have gone for Armenian relief work, our spare time has meant something for the comfort of Belgian babies and soldier boys, and there is always a good deal of time for those living in our Frederick Orphans' Home, City Hospital, State Hospital, Old Ladies' Home, and prison. We are looking forward to many things and feel that now, as never before, is our chance to show our loyalty in honest bits of patriotic service.

*Nasareth, Pa.*



### Notice to All Thank-Offering Secretaries.

The time for the annual report of Thank-Offerings has come and we are very solicitous that these reports shall be complete.

It is therefore necessary that all secretaries follow the instructions carefully. Classical Secretaries, do not be satisfied until you have a report from every local secretary in your Classis.

Each local secretary must make a report to you of the number of boxes used during the year and the amount of money raised.

From these reports you make out two reports, one for your own minutes and sending one to your own Synodical T. O. Secretary. These Synodical T. O. Secretaries each make out two reports, one for your own Synodical minutes and send one to the General Synodical Thank-Offering Secretary. These reports should be made promptly all along the line, so that the report can be sent to the statistical secretary of General Synod. Let not one secretary be satisfied until she has a complete report belonging to her.

Write and write again until you get it. It may require time and patience, but it will pay in the end.

Let us pray that our work may grow and that we may be able to conduct it in a systematic and business-like way.

Send all orders for boxes to Mrs. A. K. Zartman, 1354 Grand avenue, Dayton, Ohio. The boxes are free. However, if any society will pay the postage we shall gladly receive the same.

### My Thank-Offering Creed for 1918.

I believe that God is my Heavenly Father and that I am His child.

I believe that to me—"His mercies are new every morning" and that—"He daily loadeth me with benefits."

I believe that in return I should daily load Him with thanksgiving and prove my gratitude with Thank-Offerings.

I believe that God has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Savior.

I believe that He wants to use my time, my talents, my prayers and my means to this end.

I believe that the Holy Spirit will enable me to consecrate my all to Him in gratitude for what my Lord has done for me.

Amen and Amen.

(By permission from the *Missionary Review of the World*.)

### Only the Best for the All-Important Girls.

JOSEPHINE Z. DIEFENBACH.

**A**S we go from place to place, along the streets, in the places of business, in the schools,—everywhere we find girls, girls. Watch a group of them as they come along, laughing and chatting, sweet and charming, are they not? Listen to a crowd of young teachers and business women, how capable and keen they are, bubbling over with enthusiasm. Stop beside the golf links or the tennis courts, and notice how energetically they play. Spend an afternoon at their club meeting, and you will find them resourceful, intelligent, parliamentarians, efficient in the minutest details. Go to your missionary meeting,—and where are they?

Charming, enthusiastic and intelligent as we have known these girls are, we have failed to realize that this is just what we have needed to give inspiration and impetus to our missionary society. Anything that had to do with the social side of church life we were willing to trust them with; they might serve ice cream and cake, smile beguilingly from the booths at the church fair, but the real vital things in which they have longed to participate, we have denied them. There has seemed to be no part for our young women in advancing the work of missions, save to read a little, give a little and then watch the older women go ahead with the active work. So long we have been sleepy and narrow, cold and indifferent, but at last we have awakened and realized that the efficiency of any society is increased a hundred per cent. by the entrance into its personnel of the young women of the church. So, we have the Young Women's Missionary Auxiliary.

Our young women of to-day need to be given a channel for the exercise of their talents and an outlet for their ready desire to serve in some way that shall count. They should have a share in the responsibilities they are so capable of carrying, but only because it lightens the burden, but because of the supreme joy such service gives. This place is afforded by the Auxiliary.

The Auxiliary is a training school. In these days of experts, can there be any place where efficiency is more needed than in the missionary society? The Auxiliary has a place for every girl, college, high school, business or home staying, where she may give of her time and talent. It places her every-day life upon a higher plane, something worth while is put into her heart and mind.

The missionary women of any congregation are usually leaders in all phases of church life, and the keen, quick-witted girl soon realizes that these women are strong of purpose, alert of mind, women of high ideals and splendid achievements, association with whom is in itself a stimulus. Listen to what one of our own girls says: "All the women I admire most and wish to be like, are interested in the work of missions, so naturally I should wish to learn about it too." In ancient Sparta there was given into the care of every man, a boy. Before this future citizen there was continually placed the need of courage and loyalty to his country. We need not marvel at the valor of the Spartans, when we know this, that from early childhood every boy had a companion who by example was fitting him for his place in life. Association with consecrated women will fit our young women for their rightful places.

Outside organizations are bidding eagerly for the time and gifts of our young women. What club can hold their interest when they learn for themselves that the greatest opportunity for development is in studying the problems of world-wide conquest. No young wom-

an's education is complete until she has made a thorough study of missions, past and present, for they represent history.

So, for the girls who want something worth while to do to make life interesting and complete, to gain a liberal education, to associate with women of God's own calling, to develop prayer life, to know the joy of service, to obey Christ's last command, the Young Woman's Auxiliary offers an open door.

Too often our work is hampered by the lack of leaders. What is a leader? There are various definitions. Here is one girl's own idea: "I discover that a leader is a person who has ideals about things, people and what they should be, ideals that are so clear and sure that they are as real to her as you are to me. A leader is a person who can make you expand into doing things you never dreamed of doing, all because she believes so hard in you and your abilities and what you have to share. She makes you feel that you are just the finest ever and your ideas and pep are just plain needed. She makes you self-winding, too; not all dependent on her, but full of new ideas and plans of your own until you feel like a natural born creator. A man said the other day, 'The Dutch don't raise tulips; they love them up.' That's a leader. She loves you up; anyone can learn to do it."

A leader's responsibility is great, but it is more than outweighed by her opportunities for vital helpfulness. Some qualifications she must have. First of all, she should have a sincere interest in girls and a desire to help them. She should be willing to undertake great things, full of faith and hope in the accomplishments of her plans, persistent even in the face of difficulties. Tact is indispensable. Self-control, resulting from diligent personal discipline, a sense of humor that helps her to laugh at mistakes, able to rectify them, faithful, conscientious, looking always on the bright side of things these too she needs. She must be teachable, lovable, but above all she must be a woman with a real spiritual life who, out of the abundance of her love for Christ and her fellowmen, is willing to undertake the great task of leading young women and girls to the fulfillment of their desire to learn how they may best do the things our Auxiliary represents.

Does this array of requirements seem appalling? It should not, for they are after all only the requirements of a well-rounded Christian life. Visions of the service we may render, of the lives we may mould, of the far-reaching influence we may wield, should encourage us to strive to attain the place where we are willing and fitted to lead our girls. It is the leader's privilege to give them this opportunity of building character, and of preparing themselves for the fuller and richer experience of service.

Many a leader becomes discouraged because one girl may be heedless, one impudent, one indifferent, one forgetful, and so on. Some

one has used this illustration: When we look at the new moon we often mistakenly regard it as nothing but a crescent until some clear night we discover the dim outline of the other portion of the circle. So we need to study our girls, to know them so well that we no longer think of them as only tiny crescents, but as complete shining circles. It is a leader's reward to see these girls become the perfectly rounded bright lights they should be. Another has said: "A leader must be like an elastic band, able to give a little, yet strong and firm enough to hold her group to what is right and best." Bishop Brent says: "A leader is only the foremost companion." So, though much may be required of her at times, though often she may feel she cannot endure, let her but pause and consider the opportunity that has been given her to help these girls and young women stand for all that is highest and best, of instilling high ideals, of kindling enthusiasm and love for the Master's service from the warmth of her own heart's desire to serve wherever she can.

This triennium should see decided progress in our auxiliary work, and this means progress in every phase of our General Synodical plans. It cannot be done without the sympathy and co-operation of every woman, East and West. Let us think what an education our girls will receive, what leaders they will make, what a missionary society our Reformed Church will have, and then what a wonderful advance we will be able to make in our field. So, lift a little, push a little, give of your time and love, and then watch this department grow.

Dayton, O.

### A Unique Message.

The *North-China Herald* published in its Christmas supplement a message to the subjects and citizens of the allied and neutral nations resident in China, from President Feng Kuo-Chang. We quote some parts:

"The holidays, like the customs, of all peoples differ greatly in form but are essentially the same in spirit. With this Christmas holiday, as it is universally observed among Western peoples, are associated many high ideals which have been cherished by the Chinese people for countless generations. It is in this happy season that home ties are strengthened and the virtues which grow out of family relations are impressed upon the members of millions of families. Friendships are cemented by a generous exchange of gifts and tokens and the words 'peace and good will' are in every mouth. The principles of the family are to the Chinese the root of all virtuous action. The ties of friendship are with us only less sacred than family ties, and nothing is so dear to the great mass of the Chinese people as peace, which prevails as the spirit of this Christmas festival. The Chinese people, therefore, have every reason to participate sincerely in the felicitations of this season."



## DEVOTIONAL



SCRIPTURE LESSON—Rev. 7: 9-17.

KEY WORD—Victory.

COMMENT—Victory implies combat, struggle, suffering. Military terms come very easily to us these war-times. Familiarity with the demands of war, also, enables us to comprehend spiritual warfare, for of a truth—the fight is on.

*First is the well-known battle with self.* Are you the captain of your own soul, or are you a slave to your own caprices, moods and manifold forms of selfishness too obvious to enumerate? "He that ruleth his own spirit is greater than he who taketh a city."

*Second is the skirmish of living with other folks.* It could also be called a business; better still, a fine art. "Other folks" are so strange. A few may understand, but even then come the days when "Everybody is queer but me and thee, and sometimes I think thou art a little queer," said the old Quaker. To live with or work with people who have no ideals or standards, or possessing them, they are found to be different from our own, mobilization against that danger point must be arranged, else chafing and friction will soon introduce an alien enemy who must ever be in our tent. The finest soul strategy, born of grace, is necessary to avoid the *first* combat, for if the look, the manner, the word ever "breaks through" *just once*, conflict is opened. If the *first time* can be avoided, then we have in us stuff of which heroes are made!

*Third is the weary march of suffering.* There are thousands upon thousands of ununiformed soldiers in it. It takes so much strength to keep step. The comfort-kit of Faith and Hope must always be carried. The ministry of pain is so often a mystery. "Mother, tell me why I am ill, then maybe I can stand it better," said a little daughter to her mother at Holiday-time. It was difficult to answer. Suffering of some form is present in most lives—some acutely so. Hidden to all others, many suffer deeply in silence with courage not eclipsed by bravest men on land and sea. People suffer from their own sin and the sin of others. Pierced hearts cry out, "My God, if it be possible let this cup pass from me." Terrible as it is, there is a beautiful meaning in it—*God's glory is being wrought out in your patience, your endurance, your poise and peace.* It is a form of service. The writer visits a sick chamber where a godly woman has been shut in for twenty-four years. She wants the messages of my activities, but her chair to me is a fort where some of the most powerful guns in the world are being fired. The aeroplanes of prayer swoop down on discouragement and complaint with more effect than Zeppelins have raided towns.

*Fourth is the struggle of the Church Militant with the Central Powers of Sin.* Such soldiery of hardness is required in this army that the conscripted often faint and abandon the field, while the enlisted who are in the fray because they want heart and soul to be there, rise again and again after volleys of difficulties have whizzed over their heads or the machine guns of the enemy have torn their ranks. The foe is very real to men and women who are really in the trench of action. They who drill the recruits for activity in the home base camp know the strain of a training sufficient to bring these recruits to realize the need of the Holy Spirit's gas mask as a protection against Indifference, Ease, Self-Satisfaction and Selfishness. So many succumb to asphyxiation that they are unable to hear the thundering bugle calls which are the marching orders for service. Commanders often suffer with Jesus, who said: "Oh, Jerusalem, Jerusalem, I would . . . but ye would not." Slackers! Leaders who lead the way with high ideals have served nobly but suffered frequent Gethsemanes because in the keenness of the strife, the world's shrapnel has subtly destroyed so much of their patient toil. For this reason it is not easy to commission regulars to work in the foreign dugouts of sin. A few look through the periscope of God and see the Boche of sin taking prisoners in dark lands. They hear the cry of distress. They see the submarine of Sacrifice and out of the few, still a smaller few decide to go "Over There." Every hardship we may call up that our brave soldiers of the Flag endure, can be paralleled in the experience of missionaries who have been *real* missionaries—Soldiers of the Cross. Think of the language difficulty. How almost impossible to teach God is love when some languages have no such word. It is like throwing something to a man who has no arms to catch it. Think of Africa—no roads, no bridges—nothing. Men and women of intrepid minds and dauntless courage have faced malaria, poisoned arrows, flooded streams, deadly sunlight. Marv Slessor faced fearlessly great dangers and built mud house after mud house with her own hands. After pouring out her own life with wonderful results, she wept over the vastness of ignorant, superstitious, waiting Africa—so full of possibilities, but her real pang came because of the apathy of the slackers at home. Why must it be so? She could

not understand the want of the heroic in them who called themselves Christian. Booker T. Washington, in our own land working for the black man, felt himself only one facing a gigantic task. Oh, the loneliness of them who espouse a great cause in this struggle!

Yes, the multitude called to arms to struggle, to suffer, to endure is a vast throng. The dramatic scene of them who have come up through great tribulation is given in the Scripture lesson. Read the foregoing chapters of Revelation. How many times this expression occurs, "To him that overcometh, I will give"—faithful promise, which will be realized in the great triumph scene. Take courage, struggling ones, for finally cometh victory. White robes! Singing in adoration! Serving God day and night about the throne! Palms of victory! It is the wondrous climax of pain and darkness. The scene is a symbol according to the style of Revelation, and without doubt the glory awaiting those who endure to the end, keeping His works, is beyond the power of the human to describe. Finally the "overcomers" will go OVER THE TOP.

PRAYER—The leader should prepare a list of things to pray for—conquest over self, ability to live and work with others, consecration of life to fight sin, patience, bravery and faith. VICTORY. The leader will ask for silent prayer, naming the objects of prayer, pausing a moment, then naming the next, until all have been covered. The pianist should be instructed in advance to close the prayer period with the three-fold Amen, softly given.

HYMNS—The hymns will be very easy to select on this subject; have a care that they are on the subject.

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## The Meeting for February

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TEXT BOOK—"An African Trail." Chapter VI.

KEY WORD—Victory. Rev. 7: 9-17.

KEY VERSE—"Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

### The New Custom.

**L**AST month we learned how the Bulu people, one by one, are coming into the "Tribe of God." We saw their upward struggle from unrestrained passions of envy, hate, murder, sex, gain, toward the Ten Commandments of God. We felt their beating, fearful, hungry hearts in this struggle. Our own hearts were almost still at times in anxiety, until at last we saw them yielded to the Divine Rule of their Master, Jesus the Son of the Father. Now, in this last study of these forest people we are to behold them standing on the solid Rock of Ages, their faces shining with the Victory of Him that overcometh.

We will take one last walk over the trail. It still leads through heathen darkness. We will yet, here and there, see a witch doctor dipping some poor victim's hands into his pot of boiling oil; we will come upon the old, foul grass huts; we will see old people cast off, and weak children thrown away to be devoured. Yes. But oh, the trail is brighter. There are lights all along the way. There is a New Custom in the forest. And the new custom has many lights. First is the new marriage. The missionaries have not yet changed the custom of dowry. It would discharge many of the new Christians from obligations which they had before assumed, so to appear honorable before the community the new Christian man must pay the last article of dowry to the girl's father. Here is a man who had paid all. But being a Christian, he felt he must express his new thought of marriage. So when he had paid the last of the dowry, at the close of the day he lit his lantern and went about among his friends calling them to a Thanksgiving Service. And with these around him in the little bark church, he lifted up his voice and thanked God for his wife, begging for her and for him that the "paths of marriage should be straight paths."

Then there is the new home. Not a hut just big enough for a dog kennel, but a really real little house with provisions for decent privacy. And clean, in order. There is still the "never-to-be-forgotten odor of the forest," for the wood fire, the bark walls, the thatched roof of leaves curing in the sun, mingle in a blend all their own. Best of all, here at night, after work in the fields is done, two gather around the lantern and spell out what they can of verses from God's Word. Then they fold their hands and pray. Precious little family altar set, a light on the trail.

Into the little new home comes the new child. The mother-to-be said, "This child, it is a child of my heart, not alone of my body." And one dreamed that the Lord stood before

her and held a little child by the hand. He put its other hand in hers and said, "This is your child, you will call him Isaac." And when she needed the missionary doctor, and this doctor and her own mother and another old woman of the Tribe of God sat with her through the long dark night, there was much talk of the things of God. And when at last the tiny form was placed by her side, she reached and took a hymn book from the bamboo slattings of her bed and handed it to the doctor. "I said in my heart that when I see my child we will sing this hymn." And the doctor, and the two women sang for her the hymn which she had marked in her hymn book. This was the way the new child came into the new home. And his name was made Isaac, according to the dream.

The greatest light in the forest is the new family. There are the blessed Mission Schools where both boys and girls are receiving a Christian education, such education as the missionaries can give to this first generation of Christian Bulu. And since there is a new family there is a new neighbor. Not the old fear of stealing, of witchcraft, of deceit in a thousand ways that before struck fear to the heart when a neighbor put her head into a neighbor's hut. The heathen among them say, "These persons of the Tribe of God, they come to help, they do no crooked deeds."

There is even the new village. A Christian headman builds a church, on the top of a hill, where he can see all his village go to church. All the boys and girls must go to school. No woman in his town fears violence. No old people or children suffer neglect. He supports his own pastor.

And all this new custom is maintained and promoted by the new preachers. No heathen tribe, perhaps, has given so many preachers of the Word. They carry loads to the beach and back to the interior, stopping every evening to preach. They gather their fellows in little bark huts and preach. They often separate themselves from kindred and go far beyond to other towns and tribes. These can be found living on the outskirts of a village having for food only what is given them. They suffer hunger and privation for the sake of preaching the Gospel of Christ. Beautiful beyond words is the sacrifice many of the "new villages" make for the preaching in distant parts, giving as no congregation in America has ever been known to give. In one year they sent out four hundred native evangelists to preach the Word. Some of the things these preachers say are gems of brightness. One speaking of the old customs upon which the new life must not in the least thing depend, said: "Every Christian like an orphan chick, dependent on his own bill."

Another, a middle-aged man, preaches, barefoot, clad in a white singlet and loin cloth. Many hang on his words and are fed. "The righteousness of God is three: the righteousness of God embodied in Christ, the righteousness of the Word of God forever showing forth Christ, and the righteousness of the missionary continually preaching Christ. God has required this one thing of you—that you believe in Christ. He is not like a man giving his daughter in marriage and after the husband has given all says, 'One more thing you must give.' No; God has named but one thing that you must give to possess Christ—your faith! And you rich man of God, if you have goats, and sheep and hens and much goods, be always saying, 'This one thing I possess, Christ!' And you, poor man of God, still be saying, 'Even so; one thing I possess, Christ!'"

And shall we leave them here: leave them preaching, witnessing for Him who has become their peace, their motive, their deliverance, their law, their victory? We shall think of them often. Little black Bulu people of the Kameroun forests of West Africa. We will love them and pray for them. God bless the Bulu Christians, and the missionaries among them, and especially her who led us along the "African Trail." And may we stand with them and with Him, when the "Kingdoms of this world have become the Kingdoms of our Lord and of His Christ; and He shall reign forever and ever." Amen.

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### The Call of a Man to Paul

Strange, is it not, that the call, "Come over into Macedonia, and help us," first came from Europe to Asia! Then it was *one* man calling. Now there are one thousand millions of souls in Asia, crying to America for the message of Life and Light. Let us keep our hearts open on Foreign Mission Day so that we will not go home and say, "Behold, we knew it not."

## Our Noblest Fear for 1918

BERTHA C. HARRIS, PRESIDENT.

ONE reason for the sense of discouragement which sometimes envelopes us is—that we fall into an unbelieving way of considering the future and the further advance which God is urging us to take.

If it be true that we become what we are taken for, then our holding back from duties and advancement which we should by all means make—shows that we are limiting the power of God to help us.

Nothing stretches out the heart and enlarges life like a new difficulty undertaken, a new enterprise begun, a new necessity laid upon us.

We are too ready to think of the new difficulties, the new demands, and forget the new power from God, which will become ours, when we set ourselves to do His will.

We are not made by being coddled and pampered, but by being required to achieve what seems beyond our power.

“Soldiers all, to forward face, not sneaks to lag behind.”

It is demand that develops us.

Then let us be eager for new activity—“forgetting the things behind reaching out to those before”—giving abundantly of our sympathy and possessions.

Let us be an encouragement to every brother and sister who may be laboring in some very hard part of God's great harvest field by showing that we, too, have the sweet, loving shepherd heart, and are conscious of our sense of debt, a sense of obligation, which will be a perpetual inspiration to us.

The very rush of to-day is an opportunity of revealing how quiet and strong the man and woman consecrated to heroic, perpetual service can be.

Therefore—let us determine with all the powers we possess, to run our Missionary Flag—which has been too long at half mast—to the very top, and may our deepest, our supreme, our solitary fear be that we should prove unprofitable servants of our Lord and Master.

*Morgantown, West Virginia.*

*January First, 1918.*

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The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the State.—*Committee of Reference and Counsel of the Foreign Missions Conference of North America.*

## Teacher's Manual for "Miss Wistaria."

MRS. JESSE H. STRING.

### Chapter IV. School Days.

Again the manilla poster is changed and we have drawn on our paper a few books, a few Japanese characters and a pen—and these words follow:

"Come to our meeting and mind the rule,  
And learn what the Japanese do in school."

Materials—Pen, paper and ink from Missionary Object box; some characters on paper; Japanese copy of St. John; a counting machine, secured in any toy store; picture of jinrikisha and paper foot-prints.

#### LESSON OUTLINE.

The school-room. Course of study. Arrival of the Christian teachers. The Christian school.

#### TEACHING AIM.

To show the difference between the two schools. To show why we should have schools at all. The Bible in life as well as study makes the change. To show our work in Sendai was in answer to definite prayer.

To-day we will have two or three of our scholars demonstrate some things learned in a Japanese school.

Dressed in costume, have a boy and a girl show how to enter a school-room. Have a girl arrange flowers, another tell the story of the Japanese Red Riding Hood.

The teacher should tell of the arrival of the missionary teachers, and the opening of the new school. Put foot-prints on the map for the Rev. Mr. Hoy, Miss Ault and the Misses Poorbaugh—a different colored one, made of paper, for each one, thus tracing their journey from Shiogama to Sendai, and a little colored star for the new school. Speak of the music and teach the Juniors to sing Waga Shu Yesu, just as Miss Wistaria did.

#### FOR THE NOTE BOOK.

Answer the following questions: How many characters must the Japanese learn? Name some things taught in their school. Who was our first missionary in Sendai? Who started our Girls' School in Sendai?

### Chapter V. At Worship.

Our poster will have the Torii either cut from gold or bright red paper, and these words will follow:

"No more through this gate to the temple we go;

We have learned now, of Jesus, who loved us so."

Materials—Ancestral tablet from Missionary Object box; an image of Buddha, any toy store, often used for incense; a picture of Torii; a picture of Buddhist temple; a picture of Christian chapel.

For last three, address Mr. John Poorman,

Mission Study Department, Reformed Church Building, Philadelphia, Pa.

#### LESSON OUTLINE.

Four Religions: (a) Shinto; (b) Buddhism; (c) Confucianism; (d) Christianity.

Note—See "*Tohoku, the Scotland of Japan*," by Dr. C. Noss, Chap. III. "Many Gods."

#### TEACHING AIM.

To show that there is only one God, and that where Christianity prevails, peace and happiness and a clean family life will follow.

Prepare some idea of the beliefs of each religion on a slip of paper and have a member represent each one before your society. For instance, have a boy tell what Confucius says—about how to live and about women.

Have a Buddhist ring the bell, and clap her hands and bow low before an ugly image and beg for help for a sick child, and tell the response she would receive: "Go home and have the doctor pierce the place with a red hot needle and let out the bad spirits."

Let a girl represent a Shintoist—bowing low to the sun, while she claps her hands several times on a level with her bowed head and says the prayer, "Guard our house." This is a daily occurrence at sunrise.

Have a half dozen children give a demonstration of a Christian school with its song and Bible and beautiful pictures and ask which is best for us and why? Also, which is best for Japan and why?

#### FOR THE NOTE BOOK.

Cut from red paper a Torii or a Buddhist Pagoda and paste on this page.

Answer the following questions: Tell one thing you remember about Shinto. Tell one thing about Buddhism. Write the Christian song every Japanese Christian learns to sing.

### Chapter VI. My Work as Bible Woman.

Removing former poster, we will put in its place one with an open Bible on it and on the open leaves print: "Jesus said, 'I am the way, the truth and the life.'" Let these words follow:

"Come to our meeting and we'll tell you  
Many wonderful things our Bible can do."

Materials—Bible, and Japanese Bible (from Missionary Object box); picture roll and hymn book; sand table, toy train and gold stars.

#### LESSON OUTLINE.

Graduation. Return to school. Bible work in Sendai. Trip to Yamagata. An out-door Sunday School.

#### TEACHING AIM.

To give some definite idea of the training and work of our Bible Women. To show how much easier women can enter homes than men.

The first part of this chapter should be drawn from the members by means of a few questions until Miss Wistaria becomes a full fledged



Bible Woman. Her work and travels all over Miyagi province should be shown by means of small foot-prints cut from gold paper. The leader pasting on the foot-prints as various incidents of her life are told.

The train ride from Miyagi to Yamagata should be shown on the sand table and the toy train again used. A gold star should be placed at Yamagata on her arrival. Gold footsteps should be placed all around Yamagata and a small gold star for the different Sunday Schools started as well as attended.

#### FOR THE NOTE BOOK.

An open Bible either pasted or crayoned, with St. John 3: 16 on leaves.

Answer the following questions: What is the work of a Bible Woman? What new province is mentioned in this chapter? How would you start a new Sunday School?

#### Chapter VII. My Marriage.

Our new poster will have a picture of a Christian church either drawn or pasted on, with these words:

"The church always brings you a message from Him

Who gives us a light, that never grows dim."

Materials—Japanese house (Missionary Object box); model of church made from paper or the church, purchased with village toy set; toy train; more foot-prints.

#### LESSON OUTLINE.

The silk factories. A street meeting. The marriage and wedding tour. Wakamatsu and Fukushima. A kindergarten. O Haru San.

#### TEACHING AIM.

To introduce a new field in Wakamatsu. To show the value of a Christian home. To show the value and need of Japanese kindergartens.

Our chapter will be developed by one of the girls telling about a girl's life in a silk factory. A boy will tell how a missionary and his helper hold a street meeting in a new village. Tell what happened at their meeting.

The leader will tell about engagement and wedding, and after taking the bride and groom to Wakamatsu, on the toy train on the sand table, will follow their footsteps on the map, making silver foot-prints for Ichiro. Many silver foot-prints round about Wakamatsu will tell of Ichiro's work in the country district.

A large gold star marks the home of a missionary at both Yamagata and Wakamatsu and small gold stars will mark a church and Sunday School at Wakamatsu and one a little distance out in the country. This last star will be placed on while a boy is telling the story of the "Miracle."

Another small star will be placed at Yamagata as the story of the kindergarten is being told by a girl.

The leader will tell the story of the coming of O Haru San and the need for another kindergarten.

#### FOR THE NOTE BOOK.

Draw a picture of a church.

Answer the following questions: Give the name and occupation of Miss Wistaria's husband. Give the name of a new city and province. Did the miracle really happen? Who was O Haru San?

### Mission Band Program. February.

BIBLE TOPIC—Worship.

Birthday of Rev. Ward Hartman.

Use OUTLOOK OF MISSIONS and *Everyland*.

#### First Week.

The Children of Israel Worship. Ex. 4: 27-31.

Pray for our evangelistic work in Japan.

STUDY—"Miss Wistaria." Chapter V.

Read a story from the OUTLOOK OF MISSIONS.

Read about Mr. Hartman first week.

#### Second Week.

The Psalmist exhorts to worship. Psalm 95: 1-7.

Pray that our people may give liberally to the evangelistic work.

STUDY—"Miss Wistaria." Chapter VI.

Story of Abraham Lincoln.

Read about Mr. Hartman second week.

#### Third Week.

The Leper worships. Math. 8: 1-4.

Pray for our Kindergarten work in Japan.

STUDY—"Miss Wistaria." Chapter VII.

Story of George Washington.

Read about Mr. Hartman third week.

#### Fourth Week.

Christ's views of worship. John 4: 21-24.

Pray for our Miyagi Girls' School.

Review of "Miss Wistaria at Home."

Story from *Everyland*.

Read about Mr. Hartman fourth week.

### Mission Band Notes.

Almost a thousand children of the Reformed Church are wearing the Mission Band pin. Are you one of them?

Next month we will begin the study of "African Adventurers," by Miss Mackenzie. Every Mission Band should avail themselves of this opportunity of learning more of their little black brothers in Africa. The September, October and November numbers of *Everyland* have some good helps.

Look up your October OUTLOOK OF MISSIONS. On page 460 you will find a list of materials that are helpful.



REV. WARD HARTMAN.

### Rev. Ward Hartman.

Our missionary for the month of February is REV. WARD HARTMAN, of Shenchowfu, Hunan, China.

#### First Week.

Early in his life, when he was yet a young man, Mr. Hartman had a desire to do some special work for the Saviour. He was born on a farm in Ohio, the State that has given our Reformed Church a number of fine missionaries for Japan and China. We find this successful worker eager to get the best training for his life-work. He took an interest in the Sunday School, Christian Endeavor Society and Y. M. C. A. When he was about to go to China he was well qualified for the great work he found awaiting him.

#### Second Week.

If we want to find Mr. Hartman we must travel many miles, across our Continent, over the Pacific Ocean, up the Yangste River and then by houseboat to Shenchow. Here he is our only foreign evangelist. His field is 240 miles, along the Yuen and North Rivers, and the territory is 40 miles wide. The country has high mountains, deep and narrow valleys, and about 800,000 people dwell in this district.

#### Third Week.

There are no roads in the Shenchow district, and you see no railroads, automobiles or teams, such as we have in our country. One of Mr. Hartman's preaching places is 90 miles distant. It takes him four days to get there. He travels by boat. He takes his gun along to shoot the ducks for meat to eat. You see no

cows or oxen. Some of our missionaries do not eat any fresh meat all the time they are away from the homeland. How many of you know that in China, the chickens, ducks and pigs sleep in the same room with the people? This must seem very strange to a new missionary, but Mr. Hartman knows all about it.

#### Fourth Week.

The mountains through which Mr. Hartman has to travel are infested with robber bands who often fight with the native people and burn their villages. Not long ago our missionary was returning home, and in coming down the mountain pass, he saw a robber band coming up through the dark ravine. This man of God placed his trust in the Lord and kept right on in his path. When he met the robbers they all stepped politely out of the way and left the missionary pass on. Surely the Lord is good and gracious, and He protects those who love and labor in His cause.

### Zaru, Hin and Cos.

Who are Zaru, Hin and Cos, and what do these strange words mean?

How many of you have ever seen a picture or model of three monkeys holding their ears, mouths and eyes closed? Perhaps your teacher can show you one.

The Japanese call these little monkeys "the three wise monkeys," and their names are Zaru, Hin and Cos.

Zaru has her hands over her ears and seems to say, "Hear no evil."

Hin has her hands over her mouth and seems to say, "Speak no evil."

Cos has her hands over her eyes and she seems to say, "See no evil."

A Japanese scholar wrote a poem about these three monkeys. This is a translation:

"Vile speech offends Zaru,  
Eavesdropping she will shun;  
She loves the kind and true,  
Though always full of fun.

"From Hin no bad word slips;  
When bad words try to come,  
She covers up her lips  
And keeps completely mum.

"When bad sights come too near,  
Cos covers up her eyes;  
She sees the bright and fair,  
And so is very wise."

Are there any boys and girls in our Reformed Church who could learn a lesson from Zaru, Hin and Cos?

## Boys and Girls of Japan.

We are told by a missionary, "We do not know of any country in the world in which there are so many toy shops or so many fairs for the sale of things which delight children." Japanese children are bright, happy, sunny little creatures, and in the face of what this missionary says, why should this not be so?

Let us walk down one of the streets, and what do we see? Children everywhere, for this is "Fair Day." Let us run and see what the beating drum and singing mean. Why, it is a man selling candies. He beats the drum and sings to attract his customers. Let us look at his trays and baskets; he has sugared beans, sugared peas, ginger and small flat cakes for sale.

A little further on we see a sand molder. Perhaps some of you have seen sand molders at the seashore and know what pretty pictures they make in the sand. Well, here in Japan the sand molder carries bags of colored sand on his back. He sprinkles this on the ground and makes pretty pictures for the children.

If you should happen to be in Japan on the third day of the third month you would help to celebrate the Feast of Dolls. Of course, this is a festival for the girls.

The boys also have a festival on the fifth day of the fifth month, known as the Festival of the Flags.

But life is not all festal days and play to the boys and girls of Japan. No, indeed. They must go to school, too. The teacher and pupils leave their sandals outside of the door, so as not to soil the pretty matting on the floor. Instead of saying, "Good morning," teacher and pupils make a low bow to each other. At the beginning and end of each lesson they bow also. What do they learn in school? Just about the same things you do,—reading, writing, arithmetic, geography, history, physical exercise. They read their books from back to front and their sentences run from the top to the bottom of the page. Instead of pens they use brushes and they learn to count on a "soroban" that resembles very closely our abacus.

After all, they are not so very different from us, are they? They play and go to school and have parents and teachers who love them. But they have no Sunday Schools and churches, and we must send the Gospel of Jesus to them. They are our brothers and sisters, even if they have yellow skins and live in far away Japan.

## Another Hunting Story.

About two miles from our Lakeside Schools at Yochow City, China, there is a stretch of rather wild, hilly country. It is a fine place for a stroll if you are not afraid of wild animals.

Dr. Hoy's son, Charlie, is not a bit afraid; on the contrary, he loves adventure and likes to go hunting. One day, just a week before Christmas, the air was crisp and cold. The trees were bare. As he walked among the fallen leaves he heard a rustle as if somebody or something else was out for a walk. Of course he did just what you or I would have done—stopped, looked and listened. He saw a big animal move slowly into the brush. He aimed carefully and fired. When he walked over to his prey he discovered that he had killed a wild boar. How heavy do you think it was? Make a guess. Well, I will tell you, it weighed 240 pounds. As you can see from the picture it looks much like a pig, and its color is a rusty brown.



CHARLES HOY.

# Directory of the Woman's Missionary Societies

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The missionary enterprise is the Christian campaign for international good will.—FOSDICK.

Japan's progress and development are largely due to the influence of missionaries exerted in right directions when Japan was first studying the outer world.—MARQUIS ITO.

Men of marked intellectual strength and spiritual earnestness are needed to reinforce the staff of missionaries now engaged in direct evangelistic work in the great cities and in the outlying country districts where the need and opportunity alike are emphasized by both missionaries and Japanese Christians. Our Mission has recently sustained a severe loss in the death of one of its leading missionaries.

This energetic Empire is then the key nation of the Orient, and, therefore, of the non-Christian world. Let her but know and love Christ, and the greatest part of our task with reference to Asia would seem to be really done. Her Christianization is already well begun. The prospects for it are bright. The Christian forces are full of faith, courage and hope. Conditions require a larger number of evangelistic missionaries and many more well-trained Japanese workers.—From the Report of a Deputation to Japan in 1916.

For that better world for which we are fighting there is no effort or money better spent than that which goes into missions. No men in the world are contributing more to bring in the age of universal international friendship and fellowship than the men who are doing rational, intelligent missionary work in the lands of the Orient. On the battle front we must, alas, spend billions of money and hundreds of thousands of lives. Let us not begrudge or withhold those far smaller sums of money and those far fewer lives that, put into missionary service, will, without destroying lives or property, contribute directly and powerfully to the creation of that better world which is our hope for the future.—E. D. BURTON, D. D.

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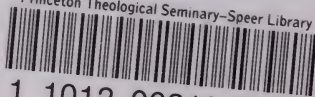
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