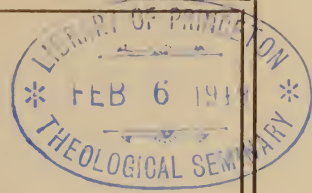
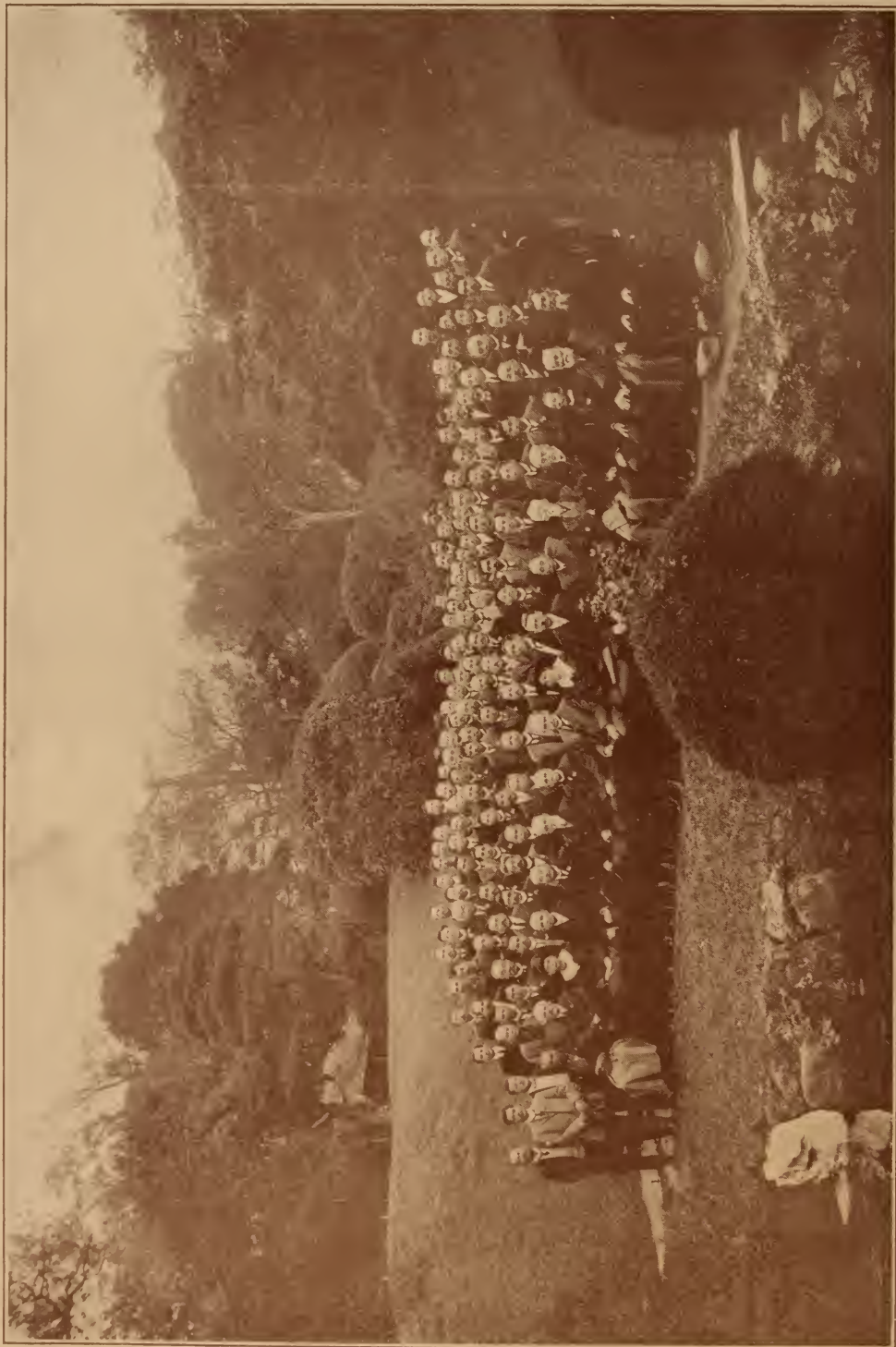


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The Outlook of Missions

Volume XI
Number 1
January, 1919





Synod of the Church of Christ in Japan. Thirty-second Session. See Article by Dr. D. B. Schneider. Photograph taken October 12, 1918, in the
Botanical Garden of the Tokyo Imperial University.

The Outlook of Missions

Issued Monthly in the Interest
of Missions

Headquarters: Reformed Church
Building, Philadelphia

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the Act of March 3, 1879*



The Quiet Hour



"Lo I am with you always, even unto the end of the world."

Matthew 28: 20.

The aim and purpose of every religious exercise are not that our heart shall become tender, but that it shall, in its tenderness, go out in active energy.

—JOHN A. HUTTON.

Christian Democracy is not content with merely defending the just rights of the rich as well as of the poor, but it likewise recalls to both their sacred duties.

—JOSEPH HUSSLEIN.

"Morn is the time to act; noon to endure,
But O, if thou wouldst keep thy spirit pure
Turn from the beaten path by worldlings trod,
Go forth at eventide in heart to walk with
God."

The right kind of fear is justifiable. A man should be afraid of sin and its consequences. Knowledge will instill into every person a wholesome fear of evil, provided he is willing to consider it fairly.

No Christian can ever know what is meant by those two little words, "always rejoicing," but the Christian who takes up his cross, and follows Jesus.

—W. HAY M. AITKEN.

It is not only when trouble falls upon us, but when some solemn task is put into our hands that we need to cry to God for a pure heart and for the cleansing of our minds and motives.

—CHARLES BROWN.

Our youth has stormed the hosts of hell and won;

Yet we who pay the price of their oblation
Know that the greater war is just begun
Which makes humanity the nations' Nation.

—WILLARD WATTLES.

My friends, it will be the Church's task when this great war is over, to conserve these mighty currents of love and direct them into new channels of human service beneath the will of God and in fulfilment of the program of Christ.

—ALEXANDER MCCOLL.

But God's purpose about every man is that he shall have vineyard and wheat field and well-founded city, and that he shall be no more plucked up like an ill-planted tree, and have its roots torn up to the withering sun.

—JOSEPH PARKER.

The New Year offers a big opportunity for young Christians. If we have the leadership to direct our thoughts and actions and are willing to follow this leadership in the work of Christian reconstruction, we may make it the most wonderful year in human history.

—WALTER R. CREMENS.

"Out of the dark the light will shine,
And out of the silence a Voice will speak.
For sudden the worst turns to best to the
brave,
The black minute's at end,
And the elements rave, the fiend voices that
rave,
Shall dwindle, shall change, shall blend,
Shall become first a joy, then a light, then a
peace."

A man, amid the turmoil of the world,
The harryings of selfishness and greed,
Faintings within and fears and sneers without,
Lamely and poorly did a deed for God;
But God, because he measured to the best
Of narrow lot and poverty of mind,
I think that God has caught the failure up
Within the glowing circle of His grace,
And there transformed it into high success.

—AMOS R. WELLS.

The Prayer.

OUR eyes are unto Thee, O God. Our hearts would find repose in the assurance of our acceptance in the Beloved. We would yield our members as instruments of righteousness unto Thee, that by the gracious power of Thy Spirit, we may ourselves this day grow in grace and knowledge, and, by our ministry to others in Christ's name, bring some into an experience of His abounding grace. Amen.

—THOMAS T. SHIELDS.



OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

THE OUTLOOK OF MISSIONS

VOLUME XI.

January, 1919

NUMBER 1.

THE WAR EMERGENCY CAMPAIGN IN OUR CHURCH.

AT THE present time plans are being laid for the *War Emergency Campaign in our Church* to be carried to a successful finish from FEBRUARY 2-9, 1919. The object is to raise a *Fund of \$110,000* for needs that are emerging out of the Great World War. The hand of devastation rests heavily upon the people of Protestant France and Belgium; their churches and their homes are in ruins. These people are akin to us in the faith and they represent the leaven that with proper help and encouragement will lift these nations to a higher spiritual plane of thinking and living.

IT WAS a noble spirit that created the War-time Emergency Committee in our Church, and it will be a perpetual memorial of the loyalty of our pastors and people to a just and holy cause if they will royally respond to the modest appeal that will be ringing in their ears during the coming weeks.

THERE are at least fifty churches in France that were laid waste by the ruthless weapons of warfare. Seventy-five Sunday Schools are in great need of assistance. The destruction of French Protestant churches, parsonages, schools and institutions has been estimated at over \$1,000,000, but who can estimate the worth of the 80 pastors who lost their lives in the war and the 120 sons of ministers? Before the war there were in France about a thousand Protestant churches and mission stations, and about 900 pastors. It is said that the richer and more flourishing churches were in the war zone.

IS THERE a more needy and hopeful field for the helping hand than in France? How small the outlay for so rich and bountiful a harvest! To-day the Protestant forces of France are asking, "How shall we meet the call to repair breaches, restore ruins, rebuild temples and presbyteries, and assure the salaries of pastors?" Yes, and how shall these same forces care for the widows and orphans, and enable families that are homeless to get upon their feet? No wonder that these heroic souls look to America for the help which we alone are able to render.

WILL we do our part? Twelve denominations in the United States are united in this effort to relieve the distress of their fellow Christians of France and Belgium. If you do not have all facts at hand, write to the Director of our Campaign, Rev. James M. S. Isenberg, D. D., Reformed Church Building, Fifteenth and Race streets, Philadelphia.

Christianity and the World's Workers.

I. THE WORD AND THE WORK.

[During the Missionary Conference at Frederick, Md., the remark was frequently made, "I wish Dr. Bartholomew would publish these addresses." The long illness of the Secretary of the Board of Foreign Missions is one reason why these addresses did not appear at an earlier date in the "Outlook of Missions." We bespeak for them the same careful reading as they received a hearing at Hood College.—John H. Poorman, Mission Study Secretary.]

IN these brief talks during the Devotional Hours of the Conference I will try and keep before our minds the central theme of Mission Study for the coming year: "Christianity and the World's Workers."

Thoughtful leaders in the Church have come to see that Christianity is the only power in the world that can solve the labor problem for mankind. It has a most gracious effect on the life that now is. The mission of Christianity is serious, and its work will not be done until the whole world is brought under the sway of Christ. In the light of present-day events, we must have more of the spirit of Christ in the industrial order, or else we shall soon have less. To give the world more Christianity is to bring the Gospel of Jesus more completely into touch with every phase of human life everywhere. Christian principles must be put into the social fabric. But this is possible only when Christian people will live like Christ on earth. If the world is ever to be made a fit place to live in, the leaven of the Gospel must permeate all forms of social activity.

IT is cause for devout thanksgiving that the world's workers are ready to listen to the teachings of Jesus. Many of them question the benefit of the Church because of the social upheavals which contradict her voice. The Gospel of a life is the only Bible such people will ever read. Therefore the laws of God must be written in the hearts of Christians before they will become effective. What all men need to see more and more clearly is that God is in the world and that He identifies Himself with the toils and struggles of men. They need to see that He is a present help in time of trouble and that He helps His people to bear the burdens of life. As the followers of Christ we should exemplify by word and deed the Gospel of hope and cheer to all toilers.

ONE of the most hopeful signs of the times is the fact that men and women are willing to study the problem of labor in its world relation, and in the light of the Word of God. What has the Christian Religion to do with the World's Workers? There are still a few Christians in our day who are asking this question. They fail to see how Christianity can have anything to do with human toil. For them religion is a creed and a code. To labor is not to pray. Religion is an affair by itself. Sunday is for worship and the week days for work. They seem to know nothing of, and care less for, an every-day religion. A Christian is never off duty, is never anything but a Christian. Religion and life are one. There can be no double standard of piety in the sanctuary and in business. A man cannot cut his existence in two parts, and say, "Over this Christ shall rule, but over that He shall have no control." Holiness is the dress of a Christian for seven days of the week. Some men contend that the laws of Christ should not be applied in commerce, in politics and in industry. Pray, tell me, what is religion good for, if not as a help in our daily work? If religion is not to touch mankind at these points, how is the world to be won for Christ?

HOPEFULLY we are living in a new age. Old theories are fast passing away, and new ideals are taking their place. There is an upward tendency in human life. No scale can weigh it; no plummet can fathom it; no rule can measure it. Progress of untold value has been made, and we are

beginning to look at the man and woman of toil through the eyes of Jesus. We know now that the whole round of life belongs to God, and no part of it can be profane and secular and unclean. No form of work is in itself secular, as there is none which is in itself sacred. The man who knows God sees that life is a great and divine thing, and he sees that his work is a divine appointment. In becoming a Christian one does not need to change his trade in order to do Christian service, but to change his spirit. The most commonplace work may become the divinest service. Quaint George Herbert said, "Who sweeps a room as for thy law makes that and the action fine." And the psalmist prays: "Establish thou the work of our hands upon us, yea, the work of our hands establish thou it."

GOD claims a special service from every hand as well as from every head and every heart. There is no room for an idle man or woman in the great workshop of life.

"No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil."

WHAT is man! He is fearfully and wonderfully made. Look at the construction of the human frame! It teems with the marks of purpose and intelligent design. There is nothing like it in all the variations of the material world. Man is at once the crown of creation, and the final cause of creation. At the feet of man the world of nature lays its treasures and says: "I am thine." Man is greater than all he sees. Novalis has said that there is only one temple in the world, and that is found in the body of man. We touch Heaven, he says, when we lay our hands on a human body. Man is dear to God, because he is like Him. Vast and glorious as is the sun, the sun cannot think God's thoughts; man alone among all God's works can enter into the divine purpose in the world and fulfill it. It is man, a noble being, a holy soul, that goeth forth to work, and that is able to carry out the plans of God. Only by hard work can a man know himself and develop his powers of body, mind and spirit.

WORK is a part of man's normal condition in this world. There is no intimation in the Bible that work itself is a penalty of man's sin. Work is a part of the divine plan for man. One of the conditions in the earthly enjoyments of Adam was—"Till the earth and keep it." The duty of labor is solemnly laid upon man in the moral law. God speaks to all classes and conditions of men—to the rich and the poor with equal emphasis—"Six days *shalt thou labor* and *do* all thy work." Idleness is a crime. "Work or Fight" is an edict issued by the President of our nation, and no one dares to reason why.

AFTER all, what is work? It is co-operation with God. Work is not slavery, stupidity, but it is the free and full development of human nature. The work of God is giving, not getting; it is distributing, not accumulating. Life must be productive for others, and not for self only. In this respect Jesus has left us an example. The keynote of His life was: "My Father worketh hitherto and I work." At the age of twelve years the eager boy of Nazareth tells His mother: "Wist ye not that I must be about my Father's business?" His whole life teems with toils and cares for His fellows. "I must work the works of Him that sent Me." He had such an intense desire for useful toil that work became His meat and drink. We read that sometimes He "had no leisure so much as to eat." At one time He sought a brief respite from toil, but His

disciples came to Him saying, "All men seek for Thee," and without a murmur He replied, "Let us go into the next town that I may preach there also, for therefore am I sent."

IMENTION these facts because our work lies along similar lines of service. It is the kind of busy life many of us have to live in this busy age, but we can look to Jesus, see how He bore the burden, and find help in time of need. If He is with us, the yoke will be easy and the burden light. The Lord helps us to live useful lives. This is the great benefit in the religion of Jesus Christ. Christianity is an every-day religion. A man's religion is worth very little if he cannot make use of it in his work. It is the very beauty and power of the Christian Religion that it belongs everywhere, that no land is foreign to it, and that it is foreign to no land.

MANY people, in this century of progress, have fallen into the grievous error of the Greeks and Romans, who despised manual labor and accounted it only fit for slaves. In view of this lamentable fact, how important that we should hold up the example of the Son of Man who was born in the humble home of a working man and who spent the greater part of His life at the carpenter's bench. His example will always protect the dignity of hard and honest toil. Let the carpenter at his bench, the blacksmith at his anvil, the painter with his brush, the clerk at his desk, the merchant in the store, the woman in the kitchen, the teacher in the school, the lawyer at the bar, the physician by the sick bed, and the minister in the pulpit, yea, let all the toilers in God's Kingdom rejoice in their daily toils, ever remembering that the Son of God and the Child of Mary "stood at the bench and handled the tools of the carpenter."

WORK contributes to the happiness of mankind. It binds men together with the cords of love in their common efforts to earn their daily bread. There is an inspiration in the thought, that all over the world men are busied with hands, feet, hearts and tongues, in working for the glory of their common Master and the welfare of their dependent lives. The world's great workshop is a daily school of discipline. In it men come to know each other; they rejoice with the glad and weep with the sad. They are drawn out of the narrow limits of self, they lose those feelings which contribute to make men egotists and bigots. Their hearts expand, as the flowers for the gentle baptism of the early dew, for the grace of God, and in this wise they become more cheerful in the family, more helpful in the Church and more useful in society.

LABOR is not a curse, but a blessing. Ere man fell from his first estate in the garden of Eden, he had a work to do—he was to subdue and replenish the earth. From the dawn of creation until now, the Maker of all things blesses human toil. Work is God-like. "No system of education is complete that does not harden the hand and toughen the muscle while it develops the intellect and enlarges the heart. The religion that shows nothing but pale cheeks and lily white fingers is not the religion of the Bible. Highways and hedges are better sanctuaries for acceptable service, than studies, and cloisters, and cells. Scars and knots on the hands are more honorable than rings and gloves."

THE virtue of work is manifold. God gives to man the raw materials, and he is to imprint the image of his skill upon the labors of his hand. It is a great benefit to the human race that the food we eat, the clothing we wear, the houses we live in and the comforts of life we enjoy are not God-given, but man-made. The very fact that a man must work for his daily bread sweetens it. There is nothing so disgusting to a sensible soul as the bread of idleness.

Said a laboring man to me some time ago, "The sweetest sleep is the sleep of labor."

Work binds men together with bands of steel, and they labor together in the unity of the spirit and in the bonds of peace. There are no stronger ties than those of honest and useful toil.

HERE is a gospel of labor as well as a gospel of grace. It bids the workman improve his talent, employ his time and adorn his handiwork. Nothing degrades a man so much in the sight of God or in the eyes of men as when he slights his work. There are men who do not labor because they delight in their trade, profession or business, but for the pay that is in it. Such workers ought to get under the influence of Mr. Schwab, of whom it is said, "There are men who will do more for a slap on the shoulder from 'Charley' Schwab than they would do for all the money some other millionaire could offer them. He has the rare faculty of being able to slap a man on the shoulder without giving offence; his democracy is genuine; one feels and knows instinctively that it is not a pose." But a man who labors solely for money, without a desire to do good to his fellow-men, is a slave of the meanest type. The love for labor should be the chief reward of labor.

ALL work is honorable. And yet some callings are more so, because in them a man can be more helpful to his fellow creatures. Herein lies the chief reason why Jesus left the carpenter's bench to engage in the preaching of the Gospel and in the healing of diseases. But in quitting the humble workshop of Nazareth Jesus did not cease to be a worker. It is a common theme of discussion, whether the toil of the hand or that of the brain is the more severe. We do not propose to settle the question, but it is certain that the new vocation of the Master was the beginning of real hard work. "His three years of work as preacher and healer were years of unexampled toil." He taught and wrought more in that brief time than the Scriptures record. He was ever guiding men into the truth or relieving them of their misery. Crowds pursued Him into the wilderness and along the mountain side. Multitudes of sick folks came to receive the benefit of His healing touch. He went about doing good.

IN His teachings, our Lord laid special stress on *the responsibility of work*. There was an urgency—a divine must—in all His doings. Man is to do what his hand findeth to do, and to do it with his might. The Lord has given to every man his work. He expects us to improve our talents. He will not be satisfied to receive us just as we came from His hands. He commands us to occupy till He come and to use our talents so as not to abuse them. This was Christ's view of life and His practice was in full accord with this precept.

GRREAT as is the responsibility of work, it is not any greater than *the intense satisfaction in work* when it is well done. "The humblest mechanic feels this pleasure when he sees the article he has been making passing out of his hand perfect. The poet surely feels it when he writes FINIS at the end of the work into which he has poured the full force of his genius. "The joy of any work is in its completion. The end crowns the work."

AT no time has *the need of patience in work* been more keenly felt than in these days of stress and strain. All men require this virtue, but especially the sons of toil. It is this lack of patience that makes work irksome on the part of the worker and takes the pleasure out of the companionship in work. We attempt much but we accomplish little because we do not let patience have her perfect work. The world is full of amateurs, but the absence of

masters in every calling is painfully felt. The secret of the lack of proficiency in any sphere of activity is the want of patience on the part of the workmen to go on unto perfection. Some men attain a certain amount of skill in their work, but they will "let well enough alone," and thus grow worse rather than better. No man can be a success in any sphere of life who has not faith in his work and love for it. All effective work has been the result of boundless faith on the part of the toilers. And it is a faith that is brave, steadfast and active. If they do not succeed the first time, they will try and try again. There is always a way where there is a will. Genius is staying quality. It is patient continuance unto the end. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

TOO much stress cannot be laid upon *earnest thinking and planning* in this age of industrial activities. As a nation we are a busy people. It is action, from dawn to twilight, and if there be a few years left of human life, they are "full of labor and sorrow." One of the benefits of a summer Missionary Conference is that those who attend can take a little time for rest and recuperation. That such leisure hours may be spent with most profit it is well to occupy the mind with wholesome thoughts. There is no place where the mind is so free from care and the soul from the stains of sin as in the open country. It is there that the Master invites us to meet Him. He calls us to rest from the confusion of the crowd, and to be with Him in the secret of His presence. He calls us to retirement where the mind can meditate on the great problems of life and where the truth can set us free. Jesus knew how to rest as well as how to work. He had system in his labors. "As He never did anything before the time, so He never did anything after it." "A time for everything and everything in its time," is a good motto for a busy life. One half of the worry and confusion in life arises from doing things at the wrong time. God never wants us to work out of time, or out of place. We do well to take Jesus as a model in our work. "Let this mind be in you which was also in Christ Jesus." Then we have the promise, "Lo, I am with you always."

THE presence of Jesus is the strength that everyone needs who is a toiler in the great workshop of the world. It is an answer to the question: "Am I fit for the task God has given me, and can I accomplish it?" You and I may not think so. A wise humility and natural fear may make us restless under the yoke of daily toil, but with the assurance "As thy day so shall thy strength be," the heart must leap for joy. God's heroes are always the men who feel their weakness but struggle on. He finds them where we would never look for them. It is the farmer in the field, the boatman on the towpath, the rail splitter in the woods, that the Lord utilizes as the great instruments in doing His mighty works. It is only as men hear the call to duty, and answer it, that their lives ripen into a power that shakes the world. God's promise never faileth, "I am with thee." It is our privilege to rely upon it. Jesus is with you in the workshop, behind the counter, at the desk, and in the kitchen, to bestow His blessing. He brings His offers of help to the very doors of your places of toil. Will you accept the aid He brings? Need I say it in this presence, that the only work in life that is true, and pure, and good is the work of your salvation? Finish that, and, then, the beauty of our God will be upon you, and at the close of life you can claim the promise of the inheritance of the saints in light, and you will hear the Master Builder say:

"Well done, thou hast wrought with care,
Enter now My joys to share."

Thanks to Our Friends.

Every day kind friends and well-wishers of THE OUTLOOK OF MISSIONS are sending their V's for ten new subscribers. The Editors feel very happy over it. We only hope all of the 400 will respond.

United Financial Campaign.

If all signs do not fail, the Christian Churches of North America will be challenged to fall in line with a United Financial Campaign for all forms of missionary and benevolent work at home and abroad. An all-day conference was held at 25 Madison avenue, New York, on December 17, 1918, at which there were present 134 representatives of the various Boards and institutions. A Committee of leading Board workers will report a plan to the Foreign Missions Conference and the Home Missions Council at their annual meetings in January. If this campaign can be carried out, it will mark an advance on the road to that practical unity which is essential to a world reconstruction on the basis of a genuine Christian democracy.

Anonymous Remittances During 1918.

January 8, 1918—Reading, Pa.
 January 31, 1918—Miamisburg, O.
 March 26, 1918—Harrisburg, Pa.
 March 26, 1918—Cleveland, O.
 March 28, 1918—Westminster, Md.
 April 15, 1918—Middleton, Md.
 May 8, 1918—Hagerstown, Md.
 June 7, 1918— Md.
 July 31, 1918—Gettysburg, Pa.
 August 29, 1918, ———, N. C.
 September 19, 1918—Philadelphia, Pa.
 October 3, 1918—Dayton, O.
 December 16, 1918—Allentown, Pa.
 December 17, 1918—Lebanon, Pa.
 December 19, 1918—Louisville, Ky.
 December 24, 1918—Reading, Pa.
 December 26, 1918—Bellevue, O.
 December 28, 1918—Huntington, Ind.
 December 31, 1918—Lancaster, Pa.

Did *you* send one of the above in renewal of *your* subscription? The date in each case gives the time of arrival at the office in Philadelphia.

A Chaplain in the Army Is a Servant.

Pastors in the homeland will do well to profit by the experiences of the Chaplains in the Army. They are kind servants to the men, and that is what a true pastor is to his people. Rev. Dr. Francis L. Frost, of Staten Island, N. Y., Chaplain of the American Red Cross Military Hospital No. 1, at Neuilly, says:

"It is not pulpit oratory that the boys want. It is a friend. The opportunities for a Chaplain to serve are too numerous to mention. I run errands and attend to business matters for them, besides being often taken into their confidence on personal troubles. They turn of their own accord to the man who, they know, is there just for that—just to be their friend.

"One usually thinks of a Chaplain at the bedside of the dying. It is there that we have our supreme call, of course. Sometimes they ask me to pray with them; sometimes they would rather that I prayed silently beside them. Often they thank me just for staying with them to the end. They know I will write to their parents and it comforts them and helps their passing.

"Humanity is experiencing religion all over again in the trenches. The deep religious feeling of these boys who have stood face to face with their God 'out there' is beyond description. One of them whom I attended in his last moments said to me, 'Whatever we are we have one common bond—religion.' That man was a Jew. And his words are prophetic."

Religion is the communion of the soul with God. It is in this form that our valiant boys have faced the terrors of war, and with it they will return to our homes. Let us make them feel that this is the kind of religion that they had been taught in their home churches, and encourage them to live it in times of peace.

A Message from "Overseas."

"After all, it is a common fight—yours there, and ours here. What is necessary for the manhood of the soldier is necessary for the manhood of citizens. The powerful resources of the nation which have been placed ungrudgingly at the disposition of the army are indispensable for the accomplishment of our duty. But we know that mere wealth and material resources, and even technical skill, will not suffice.

The invisible, unconquerable force let loose by the prayers, hopes and ideals of Christian America, of which you are the representative, is incalculable. It furnishes the soul and the motive for the military body and its co-operation; it steadies us to resist manfully the temptations which assail us in the extraordinary conditions in which we find ourselves.

Your message of loyalty to us draws this reciprocal message of loyalty to you. We of the army think with gratitude and emotion of the unflagging service and wonderful trust in us of the Churches at home. May we prove ourselves worthy of it."

GENERAL PERSHING to the Federal Council of Churches.

Why He Believes in Missions.

I believe in the whole missionary business from top to bottom. If I didn't, what the Turks have done to the Armenians and Syrians would fix me. Was there ever such a record in all history? Such atrocities are a blot upon civilization. So long as such are possible *anywhere*, missionaries are needed. One mad dog is a menace to a community. So long as one saloon exists our boys are not safe. Freedom for the Turk or anybody else to butcher his neighbor creates a situation calling for attention. Shall we apply the Turk's medicine to himself? No, that is not the Christian way. But it is Christian to make him behave. Encourage our missionaries among the Armenians and Syrians and throw such a cordon of good around those Turks

that they will have to be good or die in the attempt.

Take hold and help to clean up the whole world. If you leave a bad spot anywhere its filth will run over on the good places. To make any one part of the world really safe, we must make all parts safe. In order to be sure that one man is safe, Christ must save all. This is what the missionaries have always said. The great war has proved that they are right.—BILLY SUNDAY.

Why the Church Exists.

John Fiske, who was one of the foremost scientific investigators, said of religion: "None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind upon the earth."

Man is incurably religious and his religion expresses itself in many ways. This, in a measure, accounts for the variety of religious denominations.

But religion is life. It is not manufactured by priests and ministers; it is born in the hearts of men.

Life produces organisms. There is no life anywhere without organization. The inorganic is the lifeless.

Some men say: "I believe in religion, but I don't believe in the Church." They cannot have real religion without organization; not necessarily the form of organization which we find in the Church today, but some kind of organization must result from religion.

But true religion is a social force. No man can be religious alone. There must be a relationship to God and to man. The Church is man's expression of his religious life and instincts. It is the organization which he has formed to permit him to serve best; for true religion means service.

It should never be forgotten that man's greatest need is spiritual and that the Church is the organization which has been created to satisfy this need. This, of itself, justifies the existence of the Church.

But the success of the Church is not

indicated by its great wealth, its enormous membership, its splendid forms of worship; for, after all, religion cannot be an end in itself. The Church, in order to make good, must direct religion so that it will be of social value. It is the business of the Church to save, not itself, but the world.—*Federal Council Bulletin.*

"It is full of information and inspiration from cover to cover, and I cannot do without it. I have been a subscriber ever since it is published, having received the first number."—JENNIE E. BILGER.

Beaver Springs, Pa.

Just Human!

None of the civilian organizations at the front has more completely won the hearts of the soldiers than the Salvation Army. To say this is not to disparage in any way its friendly rivals in good works. It has taken upon itself functions which bring it into close relations with men who are actually in the fighting line. Its services are offered at a time when any service is peculiarly grateful. Every soldier who comes back has the same story to tell—a story of willing help in the face of danger, of cheerful courage, of unwearied self-sacrifice. These Salvation lads and lasses are not merely "doing good" in a perfunctory way. They do not forget their religion, but they bear witness to it by example, not by doctrine. They are above all else human—with a perfect comprehension of human frailties and failings, with a spirit of brotherhood that draws no distinctions. Discipline has drawn all sorts and conditions of men into a real union; but they remain in a fundamental sense all sorts and conditions, and tact and common sense are prime factors in successful dealing with them. These qualities the members of the Salvation Army have always quite remarkably displayed.

Growing out of some open-air meetings in the east of London by William Booth, and organized under its present name as long ago as 1878, the Salvation

Army now rightly enjoys world-wide fame. It did not begin its work in this country until 1889. Since that time it has increased and multiplied amazingly. Yet the amazement must be tempered when we reflect upon the special field it cultivated and its methods of cultivation. There was for the Salvation Army a place none other had filled. It literally went into the highways and hedges to redeem men from destruction. Those who of themselves would never have sought salvation had it brought to them—not conversion in the religious sense merely, but in the moral and physical sense. Out of the very wrecks and dregs of humanity the Army built new and decent lives. Like Levett in Johnson's poem, it was "of every friendless name the friend."

"In misery's darkest cavern known,

His useful care was ever nigh,

Where hopeless anguish poured his groan,

And lonely want retired to die."

Such a widening of sympathies as is inherent in the work of the Salvation Army has inevitably made it a potent factor in every time of stress and struggle. Human nature is a pretty constant quality under all circumstances; and the lessons learned among the lowliest of mankind are not without instruction among the highest. In other words, these Salvation Army workers have that ready adaptability to life in all its phases which makes them perfectly at home anywhere—no less in the dugouts or the shattered buildings at the front than in the peaceful streets and halls of the cities at home. Not remote saints, not bigots, not persons professing a superior moral elevation, they are just human. And when you have said that you have said everything.—*Public Ledger.*

FOREIGN MISSION DAY
Sunday, February 23!

MISSIONARY FINANCE

BOARD OF HOME MISSIONS.

General Fund Receipts for November, 1918.

| Synods— | 1918. | 1917. | Increase. | Decrease. |
|-------------------------|------------|------------|-----------|---------------------|
| Eastern | \$2,387.40 | \$3,025.55 | ..... | \$638.15 |
| Potomac | 1,024.94 | 1,518.33 | ..... | 493.39 |
| Ohio | 519.00 | 1,112.61 | ..... | 593.61 |
| Pittsburgh | 478.01 | 797.00 | ..... | 318.99 |
| Interior | 206.40 | 134.70 | \$71.70 | ..... |
| German of the East..... | 50.00 | 283.62 | ..... | 233.62 |
| *Central ..... | ..... | 3.40 | ..... | 3.40 |
| *Northwest ..... | ..... | 5.00 | ..... | 5.00 |
| *Southwest ..... | ..... | 10.00 | ..... | 10.00 |
| W. M. S. G. S. | 100.00 | 639.80 | ..... | 539.80 |
| Y. P. S. C. E. | 5.00 | 12.00 | ..... | 7.00 |
| All other sources..... | 139.50 | 116.83 | 22.67 | ..... |
| | \$4,910.25 | \$7,658.84 | \$94.37 | \$2,842.96 94.37 |

Net Decrease for the month, \$2,748.59

Increase for fiscal year to November 1..... \$6,209.69

Less Decrease for November..... 2,748.59

Net Increase..... \$3,461.10

*For Hungarian and Harbor Missions only.

BOARD OF FOREIGN MISSIONS.

Comparative Receipts for November.

| | 1917. | | | 1918. | | | Increase. | Decrease. |
|---------------------|--------------|-----------------|---------------|--------------|-----------------|---------------|-----------|------------|
| | <i>Appt.</i> | <i>Special.</i> | <i>Total.</i> | <i>Appt.</i> | <i>Special.</i> | <i>Total.</i> | | |
| Eastern | \$2,494.32 | \$492.50 | \$2,986.82 | \$2,398.48 | \$559.50 | \$2,957.98 | ..... | \$28.84 |
| Potomac | 1,360.92 | 364.00 | 1,724.92 | 1,080.50 | 75.00 | 1,155.50 | ..... | 569.42 |
| Pittsburgh | 797.00 | 350.00 | 1,147.00 | 478.01 | 71.00 | 549.01 | ..... | 597.99 |
| Ohio | 1,212.61 | 371.25 | 1,583.86 | 519.00 | 375.25 | 894.25 | ..... | 689.61 |
| Interior | 282.10 | ..... | 282.10 | 158.30 | ..... | 158.30 | ..... | 123.80 |
| Central | 464.67 | 162.57 | 627.24 | 88.50 | 20.00 | 108.50 | ..... | 518.74 |
| German of East.. | 79.00 | 182.00 | 261.00 | 209.11 | ..... | 209.11 | ..... | 51.89 |
| Northwest | 249.15 | ..... | 249.15 | 251.86 | 7.80 | 259.66 | \$10.51 | ..... |
| Southwest | 252.02 | 25.00 | 277.02 | 247.17 | 105.00 | 352.17 | 75.15 | ..... |
| Bequests ..... | ..... | ..... | ..... | ..... | 500.00 | 500.00 | 500.00 | ..... |
| Annuity Bonds... | ..... | 2,868.00 | 2,868.00 | ..... | 500.00 | 500.00 | ..... | 2,368.00 |
| W. M. S. G. S. .... | ..... | 1,560.86 | 1,560.86 | ..... | 292.00 | 292.00 | ..... | 1,268.86 |
| Miscellaneous ... | ..... | 24.90 | 24.90 | ..... | 10.85 | 10.85 | ..... | 14.05 |
| Totals..... | \$7,191.79 | \$6,401.08 | \$13,592.87 | \$5,430.93 | \$2,516.40 | \$7,947.33 | \$585.66 | \$6,231.20 |

Net Decrease, \$5,645.54

The latest book on "Stewardship" is by that prince of money getters—Dr. David McConaughy. He has entitled it, "Money the Acid Test." This is by far the best exposition on Christian giving. No pastor can be without it, and a copy on every business man's desk will achieve better results than the motto hung over it, and never looked at "DO IT NOW."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Missionary Morale.

THE importance of morale is seen in the Nation in the winning of the war. We were willing to go to great lengths in maintaining and strengthening the morale of our people. Usually the same is sustained by wholesome propaganda. In carrying forward the work of the Kingdom a proper morale is an indispensable necessity. Pastors and people must create it in the local church. The significance of a proper missionary atmosphere in the church and Sunday School cannot be over emphasized. This matter of atmosphere is a very subtle thing. It can be created and sustained by mottoes, books, papers, prayers, sermons, returned missionaries, observance of missionary days and festivals, stories of great missionaries, etc. This is the Church's chief business. We either believe this or we do not believe it. The thing of primary importance is not the raising of money, but the creation of a proper spirit and atmosphere. We have emphasized the raising of money so long that in the minds of many people *Missions* have become practically synonymous with *money*. Missionary passion finds one form of expression in the giving of money, but there are other expressions of missionary life and enthusiasm which are far more important and essential. We need to kindle the right spirit in the hearts of the people; give them a vision of the task, a horizon of the opportunity, and as a result of this money will flow into our benevolent treasuries. Keep up the morale of your people in behalf of extending the Kingdom of God.

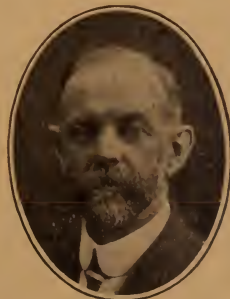
The Voice of God Is Calling.

"I hear *My* people crying
In cot and mine and slum;
No field or mart is silent,
No city street is dumb."

A Fine Tribute.

The Amerikai Magyar Reformatusok Lapja, edited by our Missionary at Homestead, Pa., the Rev. Alex. Harsanyi, Ph. D., pays the following tribute to Dr. Souders:

"He has always felt and shown a deep and loving interest in the spiritual welfare of the Hungarian Protestants in this country. There are few men in his country who study so closely the psychology, the customs, social and religious life of the Magyars, and there are certainly few men who know so well the good qualities of the Hungarian character as does Dr. Souders. He is a competent man to speak about the Hungarians, their need and the problem of Americanization. The Hungarians look upon him always as upon their best and noblest friend in this country, and pray for God's richest blessings upon Dr. Souders and his loved ones."



REV. D. A. SOUDERS, D. D.

Rev. Frederick Engle Keller.

On Wednesday morning, Dec. 11, Rev. Frederick Engle Keller, pastor of our Reformed Church at Emporia, Kansas, suddenly passed away, the victim of the dreaded influenza-pneumonia. Taken sick on the Friday preceding he was removed to the hospital and on Wednesday morning died, at the age of 30 years, 10 months and 3 days. Rev. Mr. Keller graduated from the Theological Seminary of the Reformed Church at Lancaster, Pa., last May, was married in June and in July took up the pastorate of the Emporia Mission. He was ordained to the Gospel Ministry on July 28 by the Committee of Wichita Classis, having been previously licensed by Lancaster Classis. In these few months he had gained the confidence and esteem of the people of the city and the enthusiastic loyalty of the members of his church. He had done more than we had expected in building up the work of the church in these few months, the promise of a successful pastorate. On Saturday evening after the arrival of his father and mother, Mr. and Mrs. P. G. Keller, from Savannah, Ga., a service was held, conducted by the Western Superintendent, who spoke a word of respect and sympathy in behalf of the Reformed Church and the Board of Home Missions. Rev. Mr. Morgan, of the Presbyterian Church, spoke for the Ministerial Association and Churches of the city, and Rev. Mr. Aue, D. D., of the Lutheran Church, offered the prayer. On account of the prevalence of influenza only the limited number of twenty were allowed to gather for this service. On Sunday afternoon the body, accompanied by the sorrowing young wife and father and mother, was taken to Lancaster, Pa., for burial. The prayerful sympathy of all goes out to the stricken wife and parents. In this, in the loving comfort of the Heavenly Father and the assured hope of the resurrection is their consolation in the midst of death's desolation.

REV. J. C. HORNING.

Missions: The Mobilizing of the Church Militant.

BY ROCKWELL HARMON POTTER, D. D.,
HARTFORD, CONN.

I. ENLISTING THE RANK AND FILE.

THEY tell us that they want songs for the army. They want song leaders for the army. They are training volunteers for this service. They are asking for songs from the heart of the nation. This is good. An army that can keep singing is an army that cannot be beaten. An army that can sing with full voice and with tones that float out about the advancing host is a victorious army. We have gotten our army; they have begun to sing; they have a few songs. They need more songs and they need to be trained to sing them.

Now the case is otherwise with the Church. We in the Church have plenty of songs, and after a fashion we have plenty of singing. The question with us is, can we live up to our songs? We sing, "Onward, Christian Soldiers," and "Like a Mighty Army," and "Brightly Gleams Our Banner," and "Put on the Gospel Armor," and "Go Forward, Christian Soldier," and "Fling Out the Banner," and "O, Zion, Haste," and "Jesus Shall Reign," and "Lead on, O King Eternal." We are strong on our singing, but when it comes to living up to our songs, and working up to our songs and fighting up to our songs, we are not conspicuous for numbers, for leadership, for enthusiasm, for patience or for courage. We talk about the Church militant, as though it were "terrible as an army with banners," and we sing about the Church triumphant as though it were as restful as the singing angels around the great white throne. But an unprejudiced observer who should watch our life and service might gain the impression that we had gotten things mixed and were seeking to pass through the experiences of the Church triumphant here and to leave the experiences of the Church militant for the hereafter. I fear the ordinary church service would

not impress such an observer with its likeness to a military training camp. I fear he would look upon the saints assembled, and say to them, "This is not a fighting army; it is a resting mob."

Now the hymn book agrees with the New Testament in summoning the Church to a life of conflict. We have a conquest to achieve. The pity of it is that our program has ever been anything else than a conquest program. We have foes to fight "principalities," "powers," "world rulers of this darkness," "spiritual hosts of wickedness." We are warned that they are in "high places." We suspect that they are also deeply entrenched. We are called upon to adopt nothing less than "unconditional surrender" as the watchword of our campaign.

Now our first necessity is the necessity of soldiers. We must recruit the rank and file. We must enlist the men and the women, the youths and the maidens, the boys and the girls into the fighting hosts of the Church of God.

We must offer worthy motives to secure these enlistments. Foremost among these is the motive of human need. As the heart of America responded when the needs of oppressed nations were made plain and clear, so the hearts of the people of our churches will respond if only we can make plain and clear to them the desperate need of the hearts of men for the ministry of the truth and grace of God. By every means that has been used and found effective, by every means which our utmost ingenuity can devise, we must make known to our possible recruits the desperate needs of the life of men who know not God's truth and who feel not the power of His love. We must look upon missionary literature not as so much junk for the waste basket, but as the material of our propaganda. Picture and poster, lantern slide and spoken word, hymn and prayer—these all must be taxed with the questions, Will this reveal the needs of men? Will this make the needs vivid and appealing, so that recruits will answer in the presence of this call, "here am I, send me," as,

under the lifted flag, our boys have offered themselves when they heard the cry of Belgium and Serbia and Armenia?

We must use the motive of a worthy purpose. Our army in France is fighting to "Make the world a decent place to live in." Are we not clear that this task can never be accomplished by military armies alone, that there is needed the moral and spiritual forces of the Church of the living God to proclaim His truth and His love in such wise that these shall lay hold of the life of the peoples to order them in obedience to His blessed will? Missions is not the establishment of churches, it is not the planting of schools; it is not the sending of teachers; it is not the healing of the sick; it is not the ministry of comforts to little children and to feeble folk and to aged people. Missions is all these things, but it is all these things in order that the world may be made a blessed place to live in. We need to lift the high banner of a worthy purpose over this mighty and manifold missionary enterprise. Every gleaming word of Scripture, from the radiance of the garden on its first page to the glory of the city on its last, must be seen to illumine the folds of the banner under which we fight and to shine upon the standards which we follow and must continue to follow.

We must use the motive of a great loyalty. The hearts of our people are committed to Jesus. The revelation of God's love in Him is the trust and the hope of their souls. We must lead them to see that it is He that calls them to give themselves to this service and this sacrifice; that it is He who speaks to them as once to the apostle that loved Him of old; saying, "What is that to thee? Follow thou Me;" that His is the spiritual presence that in lonely places on the plains or hidden deep among the mountains, or in crowded places in the great cities, asks for the use of their hands that He may again touch human hurt with His healing; for the use of their feet that He may again be swift in the errands of mercy; for the use of their lips, that He may again speak words for

gracious guidance and for the blessing of hope; for the use of their gifts that He may again multiply them for the needs of the multitude; for the very beating of their hearts that He may again fold the weary and sinsick peoples to the breast of His great compassion.

Let us proclaim these worthy motives of our great adventure with God. Let us be confident in their power to win the needed response, to enlist the necessary recruits, to fill up the number of the elect who are chosen not for privilege, but for peril, for hardship, for sacrifice. So let us summon the Christians of the churches to advance to the posts where the banner of the Church has ever been lifted. So let us call upon them to lift the level of their life and service until it be worthy of the songs they sing. So let us, with our brethren, take again the high vows of the Christian soldier, and pray God that we may be numbered with those who "With their Leader have conquered in the fight."

—*The American Home Missionary.*

Notes.

The Hungarian Mission at East Chicago, Ind., of which the Rev. Stephen Virag is pastor, recently held a Fair for their Debt Fund and cleared \$300. During the year this Mission has paid off \$1,300 on its debt.

* * *

Twenty-one new scholars were enrolled in the Sunday School of Olivet Mission, Philadelphia, of which Rev. Maurice Samson is pastor. The Christmas offering for the Orphans amounted to over \$250.

* * *

The Rev. I. G. Nace, pastor of the Connellsville Mission, Pa. reports as follows: "To make up for the financial loss (during the influenza epidemic) the pastor asked the members of both the Sunday School and the congregaton to multiply their weekly offering by the number of Sundays missed, and to lay the same upon the altar on the first Sunday of the reopened church. The re-

sponse was admirable. As a result our financial loss is very small. The Sunday School papers and literature, covering the period in which we could not meet, were distributed from house to house by the Librarians."

* * *

The pastor of the Ridgewood Mission, Brooklyn, N. Y., Rev. M. J. H. Walenta, reports that their entire church debt has been wiped out.

* * *

The Rev. J. P. Bachman, pastor of Emanuel Mission, Allentown, Pa., writes as follows: "Since the quarantine was lifted our work has gone forward delightfully. Added 12 new members on November 10th. The Sunday School is getting back to normal. The Ladies' Aid has never been so active as now. We made the Every Member Canvass last Sunday. The results were most gratifying. Not a person that is not in sympathy with it. Everybody signed."

* * *

The following is taken from a letter received from Rev. F. W. Bald, pastor of Trinity Reformed Church, Detroit, Michigan: "Speaking of attendance reminds me that our primary room is crowded far beyond its capacity. The main room will not accommodate very many more. We are now using benches to take up the overflow. This is a good healthy sign, and, of course, we are not complaining. However, it does show that the new church will not be entirely an advertisement and luxury. The membership of the Sunday School is now over 200."

* * *

Three hundred and twenty-five persons attended the Christmas Festival in St. Paul's Mission, East Allentown, Pa., of which the Rev. E. E. Sensenig is the pastor.

* * *

Bethany Mission, Philadelphia, recently paid its obligation to the Board of Home Missions and fulfilled its part in the Philadelphia Program. It goes to self-support on January 1st, 1919. This

Mission, under the splendid leadership of Rev. H. H. Hartman, has been making commendable progress within recent years.

* * *

The Rev. J. K. K. Stadelmar was installed as the pastor of Hope Mission, Philadelphia, on the evening of December 4th, by a Committee of German Philadelphia Classis. The General Secretary of the Board of Home Missions delivered the address to the congregation.

* * *

Missionary Paul B. Rupp has received an honorable discharge as Chaplain in the United States Army and has returned to his work at McKeesport, Pa. During his absence Dr. D. B. Lady supplied the Mission.

* * *

The Rev. Clayton H. Ranck has taken charge of the St. John's Mission at Harrisburg, Pa. He succeeds the Rev. G. W. Hartman, who recently resigned to engage in Y. M. C. A. work during the war.

* * *

The Rev. W. H. Snyder resigned as Missionary at Salem Church, Altoona, after serving it for a little more than one year. Mr. Snyder has accepted a call to the congregation at Berwick, Pa.

* * *

The Rev. John K. Wetzel has gone to the St. Paul's Mission, Juniata, Pa., succeeding the Rev. Charles Peters.

* * *

The Rev. L. T. C. Miller has been elected to the pastorate of the First English Mission, Louisville, Ky.

* * *

The Rev. H. S. Maxwell has taken charge of the Mission at Vandergrift, Pa.

* * *

The Rev. H. D. Darbaker is temporarily supplying the Mission at Duquesne, Pa.

* * *

The Rev. W. E. Ludwick has been secured to supply the Mission at Lincoln, Neb., for a period of six months.

The Rev. Harry L. Fogelman has been supplying Grace Mission, Chicago, Ill.

* * *

Miss Myra Noll has been rendering very acceptable services as Deaconess in the Mission at Sioux City during the temporary absence of the Missionary, Rev. R. J. Harrity. It is expected that after his return from the service of the Government, Miss Noll will be transferred to another Mission under the care of the Board. Under her influence eight new scholars were enrolled in the Sunday School. She gathered a young women's class, and made 156 calls during the month of November.

* * *

Miss Rebecca Forman, who took a special course in the Moody Bible Institute in Chicago, has completed the same and is ready to take up some phase of Christian work in the denomination.

* * *

One hundred and ten persons attended the Christian Endeavor meeting in the Mission at Cedar Rapids on a recent Sunday evening. This is the result of a friendly contest between the Aviators and the Marines.

* * *

The Rev. W. F. Devert, the Missionary of the Avon Street Mission at Akron, Ohio, has been seriously ill for some weeks. The Board expresses the hope that he will speedily be restored to his accustomed health.

* * *

The Board extends congratulations to the Rev. Dr. David A. Souders, who has been serving as a Superintendent of the Board for a period of fifteen years. He has been quietly celebrating the event with our Hungarian Missions, among whom he has been specifically working during the last six years.

* * *

Since the beginning of the war in 1914, the Board of Home Missions has been obliged to expend additional money amounting to over \$75,000.

The Board of Home Missions has sustained a serious loss in the death of two of its workers, due to the recent influenza epidemic: the one, Rev. F. E. Keller, who was our Missionary at Emporia, Kansas; and the other, Miss Iwabuchi, who was associated in the work of our Japanese Mission in San Francisco.

* * *

During the month of December, Treasurer Wise visited and delivered addresses at Friend's Cove, Bedford County, Pa.; Gettysburg, Pa.; Christ Church, Baltimore, Md.; St. Luke's, Trappe, Pa.; also the meeting of the Eastern Synodical W. M. S. at Lehighton, Pa.

Prayer Program of the Progressive Project of the Interior Synod.

JANUARY 1, 1918

DECEMBER 31, 1920

All the members of the Synod are urged to pray for the objects mentioned in this Prayer Program.

"PRAYER IS POWER"

The place of prayer is the place of power;

The man of prayer is the man of power.

"YOU CAN DO MORE THAN PRAY AFTER YOU HAVE PRAYED; BUT YOU CANNOT DO MORE THAN PRAY UNTIL YOU HAVE PRAYED."

PRAY YE, THEREFORE:

That the Whole Church may be given to the Whole Task:

That the whole church may realize the meaning of CHRISTIAN Stewardship in lives consecrated and means contributed to the extension of our missionary activities:

That the Reformed Church may be awake to the supreme claims of the Western Field;

That our Synod may fully appreciate its spiritual resources and opportunities:

1. Resources in ourselves, our money and our God.
2. Opportunities in growing cities and

newly settled communities from the Mississippi to the Pacific.

That strong young men, at least one from every congregation, may be led to enter the Gospel Ministry;

That the devotional, educational and evangelistic activities of our Progressive Project may be fruitful in deeper spiritual living and larger ingathering;

That Christ may be given His supreme place in our lives and labors.

"ACCORDING TO YOUR FAITH
BE IT DONE UNTO YOU."

In Memoriam.

MISS HATSUE Iwabuchi was born March 8th, 1889, in Iwanuma, Miyagi Ken District, near Sendai, Japan. She entered the Miyagi Girls' School in 1902 and was graduated in 1907. She spent an additional year taking a higher course in the same school, during which time she also assisted Miss Zurluh. She worked as a Bible woman in the Ishinomaki Church for a period of two years.

From 1905-1907 she studied piano in Tokyo and later became a teacher in the Gospel Mission Girls' School in Tokyo, continuing in this position until May, 1917, when she left for America, arriving in San Francisco in August of that year.

During the first six months of her stay in our Reformed Mission as Bible woman she was closely associated with the writer in calling upon the Japanese women of the community, conducting a Mutsumi Kwai or Friendship Society, and teaching in the English School as translator. A vacancy in the Kindergarten department in January, 1918, necessitated her assistance there, in which capacity she served until the closing of our schools on October 14th because of the influenza epidemic. She taught a class of girls and played the piano in Sunday School; was always willing and ready to take my place at the organ; sang in the choir, and in the collection of funds for the new Educational Building was the best collector. In every phase

of our church work she proved herself an efficient and valuable worker.

She became ill with influenza about October 22nd, partially recovered, when she suffered a relapse, which developed into pneumonia. It being impossible to secure the services of a physician, she was moved, on Monday, October 28th, from her room in the Japanese Young Woman's Christian Association to the kindergarten room in which she had taught every day and which was being used as an emergency hospital for the influenza sufferers. The following day she was taken to the Lane Hospital, where private nursing and all that kind and willing hands could offer, were given her. But the cold fingers of the King of Terrors touched her heart strings, and she passed away at half after five o'clock, on Wednesday evening of October 30th, 1918. The funeral services were conducted from the undertaking establishment of Martin and Brown at ten o'clock

on Friday morning, Nov. 1st, cremation following at San Mateo. The remains will be taken to her parents in Japan during December by Mr. Wm. Kasahara, one of our members.

On every side one hears lamentations because of the early and seemingly untimely passing away of Miss Iwabuchi. Her place will be difficult to fill. We shall miss her in every department of our work. She endeared herself to all by her gracious manners, while her strong Christian character deeply impressed all with whom she came in contact.

Death had no terrors for her, for she was simply going to claim the promise of her Saviour, "In my Father's house are many mansions; I go to prepare a place for you." Taking a parting look at her peaceful features as she reposed in her narrow resting place, we felt that there were no cramped-up limitations in her new home of many mansions, no going alone, since Christ has promised to "come again and receive us unto Himself," and that she indeed had gone to be,

"Forever with the Lord;

Amen, so let it be;

Life from the dead is in that world;

'Tis immortality!"

CARRIE M. KERSCHNER.

San Francisco, Cal., Nov. 30th, 1918.

Observations of the Treasurer.

J. S. WISE.

AS I write, I am reminded that while the festivities of Christmas recede, the dawn of the New Year appears. Many homes, like mine, have been saddened during the year just closing. Loved ones who brightened and cheered our Christmas a year ago, are sadly missed. Our hearts ache for them. Our only comfort rests in our blessed religion. Gloomy, indeed, would be our lives were it not for the comfort, the hope and the joy of our holy faith. "It soothes our sorrows, heals our wounds." It engenders hope, yea, even joy, in desolate hearts. And so, as we bid farewell



MISS HATSUE IWABUCHI.

to 1918 with all its agonies, suffering and desolation, we are ready to greet the New Year with smiles and confidence, super-induced by an abiding faith in the overruling providence of Almighty God.

Farewell, farewell to thee, old year,
 Ruin and death are in thy wake;
 And yet, ah, yet! we glimpse thy cheer,
 In peace on earth for Jesus' sake.

The year will, hereafter, be known not as the sad one, but as the glad one. It brought peace and ended war.

Because of its glorious ending, we can readily forget its disappointments, discomforts, sacrifices and sorrows. "Forgetting the things that are behind," let us "press forward" should be our resolution for the New Year. Let us forget the day of "substitutes" and go back to the real. I'm sure we are all glad that we forced ourselves to eat "war bread"—and some of it was mighty poor stuff—and camouflaged foods of all kinds, denied ourselves the free use of the sugar bowl, and graciously submitted to unjust profiteering in order that the war might be won. Yes, we are ready to forget it all and look forward to a brighter and better day.

In 1919 we see the better day. Behold all things are to become new. We speak of a new age dawning. A new world! A new Church! Business, politics and religion are to be expressed in new terms. They can no longer function along the same old lines of ante-bellum days. Wrongs are to be righted, justice is to take the place of injustice, vice is to be crushed, and so on *ad infinitum*. These are exceedingly hopeful signs. In them is revealed a world desire for a higher and better order.

Business must be made better and cleaner. "Honesty" must no longer be "the best policy," but must become the very foundation upon which business is to rest. Business must deal fairly with its help and reconstruct itself upon much broader lines, so that men shall be recognized as the handiwork of God rather than as mere machines. Successful

business must therefore come to a full realization of the "fatherhood of God and the brotherhood of man" and at the same time forget the things that are behind and press forward to the new. And the *new* must not confine itself to fields of commerce only, but to fields of higher ideals as well.

Politics must likewise become much broader, better and cleaner. The very term itself must be lifted out of the grime and slime, usually associated with it, to a much higher level. It must express the highest ideals and aspirations of the Nation, rather than the petty ambitions of the still pettier politician. The day is at hand when the people must "make their wants and wishes known." Senators, congressmen and representatives must be made to heed these "wants and wishes." "Playing politics," "pork barrel politics" and the like are to be forever consigned to the political scrap heap.

And now, the Church! What has the Church to do with all this? If she is to be true to herself, she is to be in the van. A dear old brother, at the close of one of the Synods, recently approached me and asked, "What are we to understand by this *new* gospel? Are we to give up the old fundamentals for some new and untried theories? Or, what are we coming to, anyhow?" As a layman, I felt like referring him to our theologians, but as a representative of the Board of Home Missions, I could not help but call his attention to the Board's present activities as compared with those of some years ago. There was a time when evangelism and social service were unknown terms in the program of Home Missions. Now, they are important and vital. Without them the present conception of Home Missions, "to build the Kingdom of God into the life of the Nation" would be impossible. Consequently, I answered, "No, we are not to give up any of the fundamentals. We are simply enlarging our vision. We believe the Church owes as much to the State as she does to the individual. We believe that Jesus meant exactly what he said,

when He commanded: 'Go ye into all the world and teach the nations, . . . —teaching them to observe all the things which I have commanded you.'"

The year 1919 is before us. It is rich in promise. The skies are bright. Our Nation is in the limelight. No nation ever stood for higher ideals than the grand old U. S. A. does today. Has the Nation caught the spirit of the Church? Has the Church caught the spirit of the Nation? Have they both caught the spirit of the Christ? In this critical time when the future peace and happiness of the whole world is at stake, are we as a Church, a Nation and a people ready to teach all the other nations and peoples to observe all the things which He commanded?

Church-Building Funds.

J. S. WISE, SUPERINTENDENT.

For the quarter ending December 31, 1918, I have the honor to report the following Funds, all of which are thankfully received:

No. 591. The Lefever-Barnhart Church-building Fund, made up of a small balance of the former fund (No. 591, returned by request), and a contribution and bequest, amounting to \$630.00. Invested in First Reformed Church, Gary, Ind.

No. 624. The Daniel J. Keen Church-building Fund of \$500. Contributed by Elder Daniel J. Keen, Hickory Corners, Pa., and invested in Tabor Reformed Church, Philadelphia.

No. 625. The Amanda Elizabeth and Clarence Roy Funk Church-building Fund of \$500. Contributed by Elder Upton Funk, Shippensburg, Pa., in memory of his departed wife and youngest son, and invested in Tabor Reformed Church, Philadelphia.

No. 626. The Matilda Reber Pellman Church-building Fund of \$500. Contributed by her daughters, Mrs. John A. Beard and Mrs. W. W. Anspach, of St. John's Reformed Church, Mifflinburg, Pa., in loving memory. Invested in Tabor Reformed Church, Philadelphia.

No. 627. The George and Veronica Graybill Hoke Church-building Fund of \$500. Contributed by Elder William G. Hoke, Hanover, Pa., in honor of his deceased parents, who were life-long members of Lischey's Reformed Church, North Codorus Twp., Pa. Invested in Fern Rock Reformed Church, Philadelphia.

No. 628. The Sarah Ellen Latshaw Church-building Fund, a loving memorial, of \$500, contributed by her husband, Elder John E. Latshaw, Marion, Pa. Invested in First Reformed Church, Gary, Ind.

No. 629. The East Susquehanna Classical Memorial Church-building Fund of \$500, contributed by East Susquehanna Classis in memory of its deceased ministers. Invested in Fern Rock Reformed Church, Philadelphia.

No. 630. The Second Reformed Sunday School of Greensburg, Pa., Gift Church-building Fund of \$500. Given to Third Reformed Church, Greensburg, Pa.

No. 631. The Dr. John Peter Hille-gass and the Minnie Kern Hillegass Church-building Fund of \$500. Bequest of Glenna Marie Hillegass, late of Iennsburg, Pa., and named in memory of her parents. Invested in Fern Rock Reformed Church, Philadelphia.

No. 632. The Rev. William H. Snyder and Wife Gift Church-building Fund of \$500, contributed by the Ladies' Aid Society of Salem Reformed Church, Altoona, Pa., and applied on the congregation's debt to the Board.

No. 633. The Woman's Missionary Society of General Synod Special Gift Church-building Fund No. 62, of \$500. Contributed by the Woman's Missionary Society of Philadelphia Classis, and applied to the Philadelphia Program.

No. 634. The Charles A. Strack Church-building Fund of \$500. Bequest of Charles A. Strack, of First-Trinity Reformed Church, York, Pa. Invested in the J. O. Miller Memorial Reformed Church of York, Pa.

Fifteenth Anniversary of Superintendent Souders.

A NUMBER of the Hungarian Missions of the Reformed Church held, lately, the fifteenth anniversary services. This put the Superintendent in mind that he, too, should celebrate his Fifteenth Anniversary, for he recalled that his work began in July, 1903.

I would therefore, first of all, send my greetings to the ministers, officers and noble people of these missions and express my appreciation of the unfailing courtesy, good will and co-operation of all in performing the duties of my important office. The past 15 years were the most important years in the Hungarian work. Many congregations had their trials and troubles, and serious problems, but they have also had their encouragements, their successes and their satisfactions.

It is a satisfaction to note that during these years I took part in the organization of congregations in East Chicago, South Bend and Gary, Indiana, Toledo, Cleveland (West side) Dayton, Dillonvale and Akron, Ohio; Homestead, Ellenhora, Johnstown and Uniontown, Pa.; Torrington and New Haven, Conn. I was present and helped dedicate churches at E. Chicago, South Bend, Lorain, Toledo, Dayton, Dillonvale, Akron, Pittsburgh, Homestead, and Johnstown. It has been my pleasure to take part in all kinds of religious services and church work in behalf of the Hungarian people, the ordination and installation of ministers, the installation of officers, serving the Lord's Supper, the baptism of children, the confirmation of young people, the marriage of young couples, and I have fortunately been spared the duty of burying any member of the Hungarian churches. I have enjoyed many anniversaries, flag dedications, vacation school entertainments and just recently had the pleasure of dedicating a Service Flag in one of the missions which bore 15 stars that testified to the loyalty of the Hungarian young men to our coun-

try in its time of trial, and not to be forgotten is the hospitable entertainments given me during all these years in the homes of the members and officers and ministers of the missions.

Welcome therefore the opportunity to tell what I have learned of the good traits of Hungarian Reformed character and church life and work. The people have always shown themselves loyal to the Church and liberal in her support. They wanted good churches and have paid liberally for the support of those churches; they provided good homes for the minister and have contributed to his salary; they have paid back to the Board of Home Missions the money loaned them with regularity and always paid the interest when due; they have always heeded the instruction of the Superintendent in all financial matters.

The Superintendent has always been impressed by the devoutness of the people, by their singing, their attention, and the liberality of their offerings. They care well for the religious welfare of their children, for they are early brought to baptism. They are faithfully taught by the parents what was promised at baptism and they occupy their seats in the church. It has always been a blessed privilege to join with the Hungarian people in the Lord's Supper because they are all so devout and because the occasion teaches him that we are all one in Christ Jesus. In all these things the Hungarian Reformed people are an excellent example to the American Reformed people and we wish the American people would more frequently visit the Hungarian churches.

Another interesting fact came to observation in the many ecclesiastical meetings attended during the past 15 years,—meetings of our own missionaries in Classis and conferences, meetings of the ministers of the several denominations working among the Hungarians in America and especially in the meetings of the consistories of the congregation. All these showed that the Hungarian people are remarkably alert in mind and wonderfully ready in speech. The discus-

sions never lack interest and earnestness. It requires some time to reach decisions, but after they are made everybody seems satisfied. How it would rejoice the heart of the American pastor if the members of his consistory were as ready to propose things for the welfare of the church and so deeply interested and ready to speak for them in the meetings!

Sometimes Hungarian ministers complain that there is "too much talk" at the meetings and that better and more permanent results would be secured by less talk and more quiet thinking and deeds. Be that as it may, the Superintendent is always pleased to see the interest at the meetings.

Now let us turn from the past to the present and the future. Anniversaries are of value only as the experiences of the past teach useful lessons for the future. With all the excellencies referred to let us turn our attention to some excellencies of the American Reformed Churches which should be earnestly considered by the Hungarian brethren and adopted so far as possible; for the true American spirit is to learn what is good and helpful from any source and weave it into the American product for the future.

Speaking about ecclesiastical meetings in general and of consistories in particular, those of our American churches are guided by specific rules set forth in Rules of Order by the General Synod and also by parliamentary rules used in any deliberate assembly.

These rules require that only one particular question can be discussed at one time. Only one person can speak at a time and must first secure the permission of the presiding officer to speak. Every member present can speak twice on the same question or oftener if no one objects. In this way there is less talk and much more is done in a short time.

Turning to the religious welfare of children the Hungarian consistories should let the Protestant Churches in America know that because people must live in crowded houses and many in

crowded sections of the city; and because fathers and mothers are too busy to do all they wish for their children, that therefore we must do more for the children in the church and Sunday School. They tell also that in every congregation the minister is too busy to do all the teaching himself and that other teachers must be trained and must teach free of charge in the school. We consider the Sunday School the most important teaching force for children in the work of the Church, and to make it more effective most American Churches have Teacher Training Classes. The Hungarian missions would profit much if they were to adopt this same method of helping parents give necessary religious instruction. Wherever they have done so the result is good.

American congregations also pay much more attention to Bible reading and Bible study than do our Hungarian missions. This is done by Men's Bible Classes and Women's Bible Classes in Sunday School and also by the minister in the church services. It is a good custom coming to us from the times of Luther and Zwingli to have one or two lessons from the Bible read in each service in addition to the reading of the text on which the minister will preach. This custom is worth introducing into all Hungarian churches. Where it is employed the people like it and profit by it.

Several other features of American Protestant church work are worthy of special mention: the evangelistic work and the missionary work of the congregation. By the former I do not mean great evangelistic meetings like the "Billy Sunday" meetings, but rather the readiness and willingness of members of the Church to find persons who are not Christians, to speak to them about their soul's needs, and invite them to Church and urge them to become members. This should be done by all Christians whether they are ministers or only members of the church, whether they are Americans or people from any other

(Continued on Page 26.)

Notes from Shenchowfu, China.

REV. WARD HARTMAN.

A letter written at Shenchowfu on October sixth by Prof. Karl H. Beck just arrived to-day, Dec. 20. Regarding the Eastview Schools, he says: "School has been going on now almost a month, and so far it has been a really propitious year. Our roll isn't quite as full as last year, but we got a big school at that; and now that affairs are clearing up and Shenchow seems destined to escape the war, old students from a distance are getting in."

urership of the Station and his multitudinous other duties. He reports that the Evangelistic work is progressing. Two men will enter the school for Colporteurs at Changsha this fall.

We were sorry to learn of the death of Swin Long Yin, a very promising girl who just completed her High School work in Changsha last summer. She died of pneumonia. She is the daughter of a farmer living about twenty miles out from Shenchow. Her father has been a Christian for about ten years. Her primary work was all done in our



TEACHERS AND STUDENTS OF THE EASTVIEW SCHOOLS

We are glad to learn that the missionaries may all return to Shenchow. Mr. Beck was expecting to leave in a few days for Kuling to escort Mrs. Beck and their little daughter Kathryn Elizabeth, together with the single ladies, to Shenchow.

The Girls' School has not been able to open this fall, because Miss Messimer was not permitted to return in September on account of the political disturbances.

Prof. Beck has had to look after the Evangelistic work in addition to the treas-

urership of the Station and his multitudinous other duties. He reports that the Evangelistic work is progressing. Two men will enter the school for Colporteurs at Changsha this fall.

We were sorry to learn of the death of Swin Long Yin, a very promising girl who just completed her High School work in Changsha last summer. She died of pneumonia. She is the daughter of a farmer living about twenty miles out from Shenchow. Her father has been a Christian for about ten years. Her primary work was all done in our

Girls' School at Shenchow. While not a brilliant pupil, she was always a hard worker and faithful student. During her time in the Girls' High School she came to the front, especially in her religious life, and was considered the leader among the girls. Her teachers spoke of her in the highest terms. As president of their Y. W. C. A. she took a special interest in the spiritual welfare of every girl in school.

Miss Messimer was counting on Long Yin to assist in the school work at Shen-

chow, and she will be very much missed. Her faithful life and spiritual zeal was such as to inspire those who are interested in the education and training of girls in China.

Demonic Possession.

Superstitious and ignorant people in Japan still attribute uncommon illnesses to possession by a fox. The belief led to the death of two boys at the hands of their mother and sister-in-law in Mat-

daughter-in-law, but the two women are convinced that the fox killed the boys.

A similar case is reported from Osaka district where a priest was arrested recently in connection with the death of a man who had become insane. His wife consulted the priest who diagnosed possession by a fox and threw the man into a spring of cold water every day to drive out the demon. The patient was unable to stand such treatment and a morning came when he was taken out of the water dead.—*The New East*.



LS, SHENCHOWFU, HUNAN, CHINA.

Photograph taken April, 1918.

suze recently. The elder boy, a lad of 15, was attacked by a peculiar illness and his mother became convinced that a fox had incarnated itself in the boy. To drive out the intruder red pepper was burnt on a shovel and mother and sister held the boy over the fumes. He became delirious and died. Some time afterwards his brother, aged six, was seized with the same disease, and the same remedy was applied with the same result. The police arrested the mother and her

The Brave Medicine Man.

There is a story in one of the books of Miss Kingsley, the great African traveler, of a medicine-man who found himself at death's door. He applied all his herbs and spells and conducted all his well-worn rites before his idols, without any effect. At last he wearied of his hocuspocus and took his idols and charms down to the seashore and flung them into the surf, and said, "Now I will be a man and meet my God alone."

(Continued from Page 23.)

country on earth. We should all be what American Christians call *individual workers for Christ*.

Then, too, every Hungarian congregation as well as every American congregation should have a Missionary Society for the purpose of studying what other Churches are doing to help save the world and also what is needed in all the world to save the people and to learn what is being done now and what more needs to be done. Mission Societies also help to gather the money needed for this Christ-given work "Go ye into all the world and disciple all nations." Some of our Hungarian congregations have such Societies and the members of them enjoy the meetings and profit by them.

We are now in such a fearful world crisis that the forces of evil are likely to hurl back our Christian civilization for generations unless all Christians everywhere become not only more earnest followers of Christ, but also become more active missionaries.

The war is at an end, now the more difficult task of bringing peace with righteousness and truth to all the world is the greater and more difficult task. What can we do to help?

The answer to this question was suggested some weeks ago by the Home Missions Council of the Protestant Churches of America in their plans and programs for the observance of a week for Christian Americanization. The substance of it was that all Christians in America without distinction of condition, or education, or social standing, or nationality, or language, must come closer together, must know each other better, must learn each other's excellencies, must adopt what is best from each and all, and must work and serve and sacrifice to make Christianity the controlling factor in giving freedom to all the nations of the earth.

Let me say, then, that the aim of every member of the Hungarian Reformed congregations in America should be to become an ever better, stronger, and

more active servant and follower of Jesus Christ, a more faithful member of the Church. He should not only attend his own church services, but should especially in the evening when there is no Hungarian service visit some active American church to bring home with him some lessons for his good and for the good of his congregation. This should be done both by those who wish to remain in America so that they will help make it more truly Christian, and it should be done also by those who wish to return to Hungary so they will be able to help introduce not only the worst elements of American life, but also the truly distinctive religious elements to which our country owes its history and its life and the hope of its future. He should do this so that when he gets home he will be a law-abiding democratic citizen and not an anarchistic Bolshevik.

With thankful heart toward the Hungarian missions for the courtesies of the past 15 years and with a prayer for their continued success, and with the promise that with the help of the Lord I will continue to do my very best for their moral and spiritual welfare, I subscribe myself.

Your fellow worker in Christ,

D. A. SOUDERS,

Supt. Immigrant Dept. of The Reformed Church in the U. S.

The latest statistics of evangelical church membership in the Republic of China gave 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible-women, and 496 native assistants in the hospitals. Chinese Christians contributed last year \$320,000 for Christian work. There are 85,241 Chinese boys and girls in primary and day schools of the various Missions, and 31,384 students in the intermediate and high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dispensaries. Patients treated last year, 1,322,802.—*Missionary Review of the World*.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Sounds Like the Gospel.

THIS great war has given a new emphasis to the work of Foreign Missions. Some one recently said, call it "World Service," instead of Foreign Missions. Such is the view a Hut Secretary "over there" must have taken of it, for in sending a gift to Treasurer Day, of the Board of Foreign Missions of the Presbyterian Church, he adds: "I think the program of Foreign Missions is the only sound method of building the kind of world for which we are fighting today." Yes, the right thinking minds in every Church have

come to see that if we are to make this world a fit place to live in, and to bring peace to all the earth, it must be done by preaching the Gospel to every creature and by discipling all nations. This is the special task of the Boards of Foreign Missions. It is the biggest job of the Church. And for that reason the denominations that have made the most progress in Home Missions are spending more money on the work of Foreign Missions. Our soldiers will come back with the message that America is in the world to serve, and that our Churches are here to help in building the New Old World.



Christmas Greetings
Chas. M. Hoy
% Supply Dept. M. O. T. S.
39 Broadway
N. Y. C.

A Merry Christmas
William Edwin Hoy, Jr.
Army Medical Museum
7th & B Sts., S. W.,
Washington
D. C.

Of all the Christmas Greetings that were received by me, and they were all highly appreciated, the one that gave me greatest joy is the Greeting from the two sons of Dr. and Mrs. William E. Hoy. It was kind in them to remember the Secretary of the Board of Foreign Missions, and as a substantial token of his appreciation, the card is reproduced for our readers.

Special Objects for Daily Prayer.

PRAYER in these days of doubt and despair is an absolute necessity. Earnest souls are driven to appeal to God, for He alone can direct, uphold and assist them. The world conditions that confront the Christian workers are too vast for any man or nation to grasp, or solve, without the divine wisdom and help. There is a groping in the dark until we walk in the light of His countenance. All the problems of reconstruction are upon us, and the Church of Christ should play first place in their solution. In fact, the peace and prosperity of the world can only be restored by the application of the Gospel principles. The world war has intensified the desire on the part of many Christians for a reunion of the Churches in the one Fold. There is a growing desire among the women and young people for freedom from the shackles that have bound them. A new world is opening for the weaker people and the weaker nations. As one

looks out upon the world situation the question presses to the lips: "Who is sufficient for these things?" Our sufficiency is in God. This assurance drives us to our knees and fills us with the desire for fellowship.

What, then, are the objects for which we do well to pray at the very beginning of the New Year?

1. For the growing desire for the unity in the Churches.
2. For the deliverance of the Church from moral and spiritual impotence.
3. For the gift of an international mind.
4. For larger offerings to support the work of Missions at home and abroad.
5. For the dedication of many soldiers to the work of world evangelization.
6. For the Father's blessing of comfort and peace on all who mourn the loss of loved ones.
7. For a Christian conscience in the settlement of all war problems.

Side-Lights.

ALL kinds of campaigns are on in the United States for helping the world out of its misery—the result of the gigantic war. In the Province of Hunan, where our Mission is located, Chinese Christians are carrying on a Campaign for "Family Worship." The heads of seventy-eight households in Hengchow have signed pledges to hold daily prayer services. Such a campaign is also in progress in our Church at the instigation of the Publication and Sunday School Board.

THE Gospel has been playing a large part in the great World War. General Foch said, "The Bible is certainly the best preparation that you can give to an American soldier about going into battle, to sustain his magnificent ideal and his faith." Our General Pershing wrote to the American Bible Society, "I am glad to see that every man in the Army is to have a Testament. Its teachings will fortify us for our great task." Uniting the distributions of the three greatest Bible Societies in the world, the American, the British and the Scottish, from August, 1914, to April, 1918, a conservative estimate would be that 15,000,000 *volumes of the Word of God have been circulated among the forces at war!* Literally speaking, this is the "Gospel in Action."

AT a recent meeting of the Laymen's Association of the Philadelphia Conference of the Methodist Episcopal Church, John MacFarland, President said: "There is more harness than there is horse, and entirely too much machinery in the Church today. There are too many associations and too much effort for personal advancement. The Church is too much of a social center for a few people."

ONE of the most serious problems the missionary faces in Tokyo is the "house" problem. Many houses are being built, but not for the foreigner. The Japanese are beginning to realize this need, but that does not provide a home for our own missionary, Rev. Henry K. Miller. Fortunately a lot has been purchased, and paid for, but the Board lacks the funds to erect the house. Is there not some liberal soul that will supply about \$5,000 for this urgent need?

FOR expressing his views on this fashion a good bishop lost his bishopric: "If we are to reconcile men to God, build up the brotherhood of the kingdom, preach love, forbearance and forgiveness, teach that ideals are worth more than all else, rebuke evil, and stand for the good even unto death, then I do not see how it can be the duty of the Church or its representatives to aid or encourage the way of war, which so obviously breaks down brotherhood, replaces love and forbearance by bitterness and wrath, sacrifices ideals to expediency, and takes the way of fear instead of that of faith. I believe that it is always the Church's duty to hold up before men the way of the cross; the one way Our Lord has given us for overcoming the world." Such a statement would ring true in time of peace, but not when a nation is at war.

NOW that the Great War is over, may we not hope that the Church may call forth the devotion of her members for world service so that it may be truly said: "No hand is unwilling, nor is one heart reluctant to do what can be done. Business men are forfeiting large incomes and young men are sacrificing their most cherished ambitions in order that they may offer their lives to their country. Mothers are giving their sons to the nation and wives are bidding their husbands God-speed, as they sail for France. Millions of Americans are facing tasks to-day that are new, and hard, and bitter, and are facing them with a smile."

The Church of Christ in Japan.

REV. DAVID B. SCHNEDER.

THE Church of Christ in Japan, the denomination in which our Reformed work, as well as that of the Presbyterian and Dutch Reformed Missions, is included, has from the first been the largest Protestant body in Japan. It now has a membership of 28,532, or, including baptized children, 31,938. Last year there were 2,246 baptisms. The average attendance at Sunday School was 20,095. The contributions for all purposes during 1917 were *Yen* 185,948, an increase over the previous year of 34 per cent. The Church has 9 Classes, and one Synod, which meets annually.

This year's meeting of Synod was held in Tokyo early in October. It was a virile, alert and progressive body of men,—men of strong, vital faith and of hard,

self-sacrificing work. It was a body that would do honor to any church in any land and in any age. This year the laymen were to the fore, some of them members of parliament, others prominent professional men, others successful business men. Their program for the year is two-fold; first, to raise a fund for their own evangelistic and other activities, and, secondly, to make direct, definite effort to influence the trend of national thought and to bring Christian moral standards more forcibly to the attention of the people. A resolution was also passed by a rising vote, extending the thanks of the Synod to that great layman and elder, President Wilson, for his marvelous efforts in behalf of righteousness and freedom and brotherhood upon earth.

The concluding session of the Synod was held in the beautiful botanical garden of the Imperial University. At this session

by pre-arrangement a part of the time of Synod was devoted to an impressive ceremony of recognition of the services of those missionaries who had labored in connection with the church for twenty-five years or more. There were 61 of these—successors to Verbeck and Brown and Hepburn. One of them, Dr. James H. Ballagh, of the Dutch Reformed Mission, in Japan since 1861, and the oldest missionary in Japan; six of them, Dr. and Mrs. Moore, Rev. and Mrs. Schneder, and Rev. and Mrs. Miller, of our own Reformed Mission. Simple but heartfelt resolutions of thanks were adopted to be presented to the persons concerned and

to their respective Foreign Mission Boards, after which the courteous president of the Synod, Dr. Ibuka, introduced each of those present to the Synod. The response for the missionaries was made in beautiful and touching language by Dr. William Imbrie, a member of the Presbyterian Mission for 43 years. A photograph was then taken, in which those out of the sixty-one who were in attendance at the Synod were given the places of honor. The one seated to the president's left is the venerable Dr. Ballagh, and next to him is seated Dr. Imbrie. It was all a beautiful and gracious tribute.

The beautiful picture on the second cover page affords a theme for rejoicing, and the action of the Synod, as also the report by Dr. Schneder, cause for profound heart-searching. Are we as a Church contributing our reasonable share towards the evangelization of Japan?

Action of Synod of the Church of Christ in Japan.

THE Church of Christ in Japan owes to the missionaries of the Presbyterian and Reformed Churches in America, and also to those of The Woman's Union Missionary Society, a debt that it cannot repay. In many ways they have contributed to the establishment of the Church, and the extension of Christianity in Japan.

To some it was given to have a part in the first founding of the Church; others will be remembered as the founders of particular congregations; others have devoted themselves especially to the direct preaching of the Gospel; others have given their lives to be teachers in Christian schools: and still others to the training of young men for the Christian ministry.

Some of these have finished the work given them to do and have been called to their reward; others are still with us and laboring with us in the extension of the Kingdom of God.

To all of these the Church owes a debt of gratitude; but at this time it especially desires to express its appreciation of the services of those who have labored with it for twenty-five years or more.

Therefore resolved:

1. That the Synod of the Church of Christ in Japan assembled in Tokyo on October 12th, 1918, acknowledge with deep gratitude the great values of the many services rendered to it by the missionaries sent to Japan by the Presbyterian and Reformed Churches in America, and the Woman's Union Missionary Society.
2. That a copy of the above resolution, together with the preamble, be sent to the following missionaries, all of whom have labored in Japan in connection with the Church for twenty-five years or more.

JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE
U. S. A. (NORTH)

| | | Years of Arrived service | | | Years of Arrived service |
|---------------------------|------|--------------------------------|---------------------|------|--------------------------------|
| Dr. & Mrs. William Imbrie | 1875 | 43 | Mrs. D. Thompson | 1873 | 45 |
| Mr. J. C. Ballagh | 1875 | 43 | Mrs. J. K. McCauley | 1880 | 38 |
| Dr. and Mrs. J. B. Hail | 1877 | 41 | Mrs. T. M. MacNair | 1880 | 38 |
| Dr. A. D. Hail | 1878 | 40 | Miss S. C. Smith | 1880 | 38 |
| Dr. T. C. Winn | 1878 | 40 | Miss J. Leavitt | 1881 | 37 |
| Mr. and Mrs. F. S. Curtis | 1887 | 31 | Miss F. E. Porter | 1882 | 36 |
| Dr. J. B. Ayres | 1888 | 30 | Miss A. E. Garvin | 1882 | 36 |
| Mr. and Mrs. H. M. Landis | 1888 | 30 | Miss A. B. West | 1883 | 35 |
| Dr. G. P. Pierson | 1888 | 30 | Miss E. P. Milliken | 1884 | 34 |
| Mr. & Mrs. G. W. Van Horn | 1888 | 30 | Miss G. S. Bigelow | 1886 | 32 |
| Dr. and Mrs. G. W. Fulton | 1889 | 29 | Miss A. E. Morgan | 1889 | 29 |
| Dr. J. G. Dunlop | 1893 | 25 | Mrs. R. P. Gorbald | 1892 | 26 |

PRESBYTERIAN CHURCH IN THE U. S. (SOUTH)

| | | Years of Arrived service | | | Years of Arrived service |
|---------------------------|------|--------------------------------|---------------------------|------|--------------------------------|
| Dr. & Mrs. R. E. McAlpine | 1885 | 33 | Mr. and Mrs. J. W. Moore | 1890 | 28 |
| Dr. and Mrs. S. P. Fulton | 1888 | 30 | Mr. & Mrs. W. C. Buchanan | 1891 | 27 |
| Mr. & Mrs. C. K. Cumming | 1889 | 29 | Miss A. Dowd | 1888 | 30 |

REFORMED CHURCH IN AMERICA

| | | Years of Arrived service | | | Years of Arrived service |
|-----------------------------|------|--------------------------------|--------------------|------|--------------------------------|
| Dr. J. H. Ballagh | 1861 | 57 | Mrs. M. N. Wyckoff | 1881 | 37 |
| Dr. E. S. Booth | 1879 | 39 | Miss M. Winn | 1881 | 37 |
| Dr. and Mrs. A. Oltmans | 1886 | 32 | Miss J. Moulton | 1891 | 27 |
| Dr. and Mrs. H. V. S. Peeke | 1889 | 29 | Miss S. M. Couch | 1892 | 26 |
| Mr. and Mrs. A. Pieters | 1891 | 27 | Miss H. J. Lansing | 1893 | 25 |

REFORMED CHURCH IN THE U. S.

| | | Years of Arrived service | | | Years of Arrived service |
|---------------------------|------|--------------------------------|---------------------------|------|--------------------------------|
| Dr. and Mrs. J. P. Moore | 1883 | 35 | Mr. and Mrs. H. K. Miller | 1892 | 26 |
| Dr. & Mrs. D. B. Schneder | 1887 | 31 | | | |

WOMAN'S UNION MISSIONARY SOCIETY

| | | Years of Arrived service |
|------------------|------|--------------------------------|
| Miss A. S. Pratt | 1892 | 26 |

3. That copies of the above resolution together with the preamble and list of names be sent to the Boards of Foreign Missions of the Presbyterian and Reformed Churches in America, and the Woman's Union Missionary Society.

Pointers for the Seeing Ones.

Our Board of Foreign Missions will accept Liberty Bonds and pay the same interest as it is doing to those who receive Annuity Bonds.

Dr. Allen K. Faust left this advice with the Secretary: "Endeavor to get the people to take spiritual liberty bonds, the kind that makes men and women free from the thralldom of sin. Appeal to the spiritual."

Three essentials in extending the Kingdom,—1. A holy man; 2. A holy day; 3. A holy place, that is,—a *preacher*, a *Sabbath* and a *Church*. Japan has some preachers, it has the Sunday, but it has very, very few church buildings. It is impossible to build up a strong congregation if any one of these three is lacking. Wherever in Japan we have a church, there, self-support becomes easily possible, as in Sendai, at Fukushima, and soon at Koishikawa.

Mr. Philip Koehring, of Milwaukee, has assumed the support of Missionary Carl D. Kriete. He is one of our wide-awake Christian laymen who sees the benefit of being a partner in the Lord's business.

During the recent Evangelistic Campaign in North Japan Dr. Moore writes, from fifteen to twenty thousand people heard the Gospel in this way, and perhaps even still more. The number of seekers, or deciders as the Japanese word indicates, was 4500. These were men and women who wrote their names and addresses on cards expressing their preferences for the different Churches in the places where the meetings were held. The majority of these were in preference of our churches and preaching places. This should mean a large increase of the membership of our churches in the next six months.

It is a matter for rejoicing that the Japanese non-Christians are contributing to our work. The sum contributed now

amounts to all but *Yen* 10,000 (*yen* is 50 cents in our money) and will be that soon. Dr. Schneder expects another *Yen* 5,000 from such people in Tokyo,— in all, *yen* 15,000. The famous financier and publicist, Baron Shibusawa, of Tokyo, has interested himself in this project, hitherto an unheard of thing.

The city of Sendai had a big celebration, inviting Americans, English and French to take part. A meeting was held in the public hall, with 1500 people present. In the evening there were parades (Lantern), when more than 2000 were in line.

Dr. Moore was chosen to make an address in Japanese, representing the American residents of the city. It was quite an affair (Dr. Moore adds, not the speech, but the meeting). All this shows that our missionaries in Japan are held in high esteem, and that their presence is recognized on all public occasions.

Dr. Hoy writes: "The missionary body in China is not haltingly facing the dawn of the world's better day. Great things are being planned and by the help of the God of Missions great things will be accomplished in His way and day in the early days to come. Let no one lose hope for the world or for Christ. We stand before a big tomorrow in the Lord's work."

"The Church is usually the first organization upon which men call when a long time, unselfish service, requiring personal effort and money, is to be rendered. For the Church has the equipment in organizations already established, in buildings already furnished, and in men and women already trained to tasks demanding service and sacrifice. During the war the Church rendered a superb service in pushing Red Cross activities. Work shops were established in its buildings and busy women gave their time without stint as calls were made for materials and equipment. Other service was gladly contributed—in the spirit of patriotism and religion, and often with the spirit of the modern crusader."

Monument to the Rev. H. H. Cook.

(See first cover page for Picture.)

EARLY last spring Mrs. Cook made arrangements with Mrs. Seiple to have a stone marker erected over the grave of Mr. Cook at Kitayama (North Mountain) cemetery in the outskirts of Sendai. She submitted the design for the marker and the order was given to a tombstone cutter in Sendai, who promised to set up the stone in the fall.

In the July number of the *Ryou no Hikari* two writers, one of whom was Rev. Tetsuzo Miura, of Sakata, said that they had visited Mr. Cook's grave during the month of May and noticed that the crossbeam of the temporary wooden cross marking the grave was missing. One of the writers said that he had seen in the Sendai newspapers a statement that some one through poverty had taken wood from the cross at a foreigner's grave for fuel. Mr. Miura added that Mr. Cook's grave presented a sad contrast to Dr. DeForest's grave, with its fine granite monument. He suggested that, if the one thousand five hundred readers of the *Ryou no Hikari* give only ten *sen* (five cents), it would be sufficient to put up a fine monument. In that same number the editor, Mr. Seijiro Momma, who was so closely associated with Mr. Cook in the work, called for pledges to such a fund, these to be in by August 30th, all contributions to be acknowledged in the columns of the *Ryou no Hikari*, the money to be sent either to the pastor at Yamagata or the office of the paper, and the design for the monument to be published after the funds had been collected.

The writer of this article then wrote to Mr. Miura and told him of Mrs. Cook's plans and of how delighted she would be when she learned that Mr. Cook's Japanese friends and fellow-workers had of their own accord started a movement to purchase a monument for him. Messrs. Miura and Momma gladly acquiesced in the plans already made and due announcement of this was made

through the columns of the August number of the *Ryou no Hikari*.

On the afternoon of Oct. 15th the marker was finally in place and Mrs. Seiple went to the cemetery to see it. The English inscription on the monument gives Mr. Cook's name, the date of his death, his age, and a portion of Romans 1:16. The Japanese inscription on the back of the granite stone reads: "Erected to the memory of Missionary H. H. Cook by his wife and friends in Ryou" (*Senkyoshi H. H. Cook shi wo kinen sen ga tame tsuma oyobi Ryou no yujin kore wo tatsu*). The topstone is of *kagami-ishi* (mirror-stone), a black stone that takes a mirror-like polish; the one underneath that is of granite; and the base is of Akiyu stone from the neighborhood of Sendai. The English lettering was designed by Misses Hansen and Brick, of our Miyagi Girls' School. The entire cost of the marker, including the inscription, was Yen 111.90 (\$50.95), of which amount the Japanese have contributed to date (Nov. 23rd) Yen 49.41 (\$24.70). The fund is to remain open until Dec. 15th, after which date no more contributions will be received. The individual contributions vary all the way from the smallest, ten *sen* (five cents), to the largest, Yen 5.00 (\$2.50). One evangelist and his family alone contributed Yen 10.00 (\$5.00) to the total.

W. G. SEIPLE.

Our Arrival in Japan.

REV. J. P. MOORE.

AFTER a voyage of sixteen days, it was a great delight to wake up early in the morning and find ourselves inside the harbor of Yokohama.

Soon the doctors were on board and the ship's passengers, including steerage, eight hundred of us, were inspected. Next the Consular authorities were seated. And we had to pass before them and have our passports *vised*. Only after this did the big ocean liner dock and we allowed to step off.

Rev. H. K. Miller and Miss Pifer, from Tokyo, were there to meet and

greet us. And Bro. Miller rendered us good service by helping us while our baggage was examined and in transshipping the same to Sendai.

On the evening of the following day, nine o'clock in the evening, we arrived in Sendai. It was pleasant to be met at the station, not only by all the members of our own Mission, but of other Missions as well, together with the Japanese teachers of our two schools and other Japanese friends.

Our arrival was at a time when a series of evangelistic meetings were in progress in Sendai, conducted by the Rev. Kanamori. These meetings were held under the auspices of the Evangelistic Committee of our own Mission and are to be held throughout our entire North Japan field at a number of the most prominent places, beginning in Sendai; and at this time are still in progress.

Other Churches were invited to join and to share in the expenses, and this was done to a limited extent. During the first two days meetings were held in our schools. The last three days evening meetings were held in one of the largest theaters in Sendai. These meetings were crowded so that the whole attendance during the five days was *thirteen thousand*, and the number who, under the influence of these meetings, made a decision for Christ, handing in their names and address was 1407.

Of this large number of *Kesshinsha*, literally "deciders," 1200 expressed a preference to unite with one or the other of our four Sendai churches. Two hundred and twenty of these *Kesshinsha* were students of North Japan College, and fifty-one of the Miyagi Girls' School. The rest were students of other schools and from among the citizens of Sendai. Of the latter are a small number of rather prominent men and women of the city, I am told.

These meetings were carefully prepared for and well planned. Posters were put up over the city and thousands of personal invitations distributed. Street preaching was done, at which the meet-

ings were advertised and people invited.

A large part, the most, of this preparatory work was done by the students of our two schools who entered into it heart and soul, and for which they deserve much credit.

Rev. Kanamori is not a sensationalist. He does not resort to any tricks of oratory, neither indulge in any kind of buffoonery as is done by some of these men in the West. He is only intensely in earnest, as he preaches a straightforward, plain, simple Gospel, on the three great and fundamental doctrines of God, Sin and Salvation through faith in Christ. He expects no pay for his services, only his travel and hotel expenses.

If he gets an *orei-honorarium* he devotes it to the work. In this respect, also, he is different from our prominent home evangelists, who are reported to have become rich by the large gifts they receive.

When these meetings come to a close, at the end of the present month, a report will be furnished of results throughout the entire field. It needs to be said that the native Christians contribute quite liberally towards the expenses. The rest of the expenses are met by the contributions of the individuals and appropriations from our Evangelistic Committee.

Purchasing Power of Money in War Time.

A DOLLAR is a dollar at all times, but it is not always worth a dollar. That this is true was clearly proven by a committee of eminent economists who, at the request of the Government, made an exhaustive study of the purchasing power of money in war time. This investigation was made as a protection to the Government, but it should be of equal value to every citizen. One of the striking statements in the report after pointing out the right way and the wrong way to lend money to our country is this: "The right way is the frank and honest way of giving up the money by spending less or earning more;

the wrong way is that at first cheap and easy, though ultimately costly and painful way, of lending the Government what we borrow at the bank." The committee admits that the living cost and the level of commodity-prices in general, as we are all aware, are now extremely high. The higher wage is no advantage over the wage of pre-war times to the purchaser except that it enables him to keep his head above water. "Abroad the rise of prices has been even higher."

This leads me to the main objective in this brief article, viz.: that the Boards of Foreign Missions have felt most keenly in their work the reduced purchasing power of money. Nowhere is this truer than in China, where the loss of exchange in silver is a very large item of expense. It will not be a surprise to find that in our China Mission the total loss of exchange for the years of the war will amount to \$75,000.

China is entirely on a silver basis, but, while it is necessary to pay more for Chinese silver coins, unfortunately the coins have little, if any, more purchasing power than when they did not cost so much. Previous to the war the Mexican dollar, a recognized unit of value in nearly all commercial transactions with China, sometimes sold as low as forty cents; that, however, is an exceptional price, and the average for some years has been about forty-seven cents. In a letter from Rev. William A. Reimert, treasurer of our China Mission, he expressed the fear that in December the Mexican dollar would sell for a gold dollar. Since the appropriations for the Mission are made in gold, and the missionaries are paid on that basis, the exchange situation today is a big loss to the Board, and from present indications it will continue to be bad until some time after the close of the war.

Amazing Rise of Prices.

There seems to be no end to the remarkable advance of prices, which now threatens to drive the Japanese people to the brink of starvation, says the *Asahi*.

Comparing the prices which ruled in October of 1900, the price of rice during last month shows a conspicuous increase of 258 per cent., barley an increase of 342 per cent.; wheat an increase of 270 per cent.; soy an increase of 130 per cent.; miso an increase of 513 per cent.; sugar an increase of 300 per cent. The advance in the price of sugar is specially noteworthy, as it has risen to this astonishing extent in the course of the last six months. Other increases are tea, 200 per cent.; eggs, 213 per cent.; raw silk, 205 per cent.; cotton yarns, 385 per cent.; indigo, 435 per cent.; timber, 191 per cent.; mattings, 188 per cent.; glass, 339 per cent. Wood for fuel has advanced 229 per cent.; charcoal (sumi), 218 per cent.; floss silk, 222 per cent. Among others, wood and charcoal are showing a tendency to advance still further with the gradual approach of the cold season, when the demands naturally increase.

The Moon in Japanese Poetry.

The Japanese fondness for moon-gazing must not be interpreted as a pure feeling of joy in the presence of beauty. It is mixed with a melancholy sentiment. The soul is touched with strange and deep pathos by looking at the moon. It is not the sun going forth like a giant to run his course which attracts the Japanese poet; it is the moon, with night sky as a background, and silence—except perhaps for the melancholy strain of a distant flute. This is what appeals to his feelings.—*The New East*.

The Real Growth of China.

THIS is a very difficult period in which to comment upon Chinese affairs with strict justice to the Chinese people. Before the revolution it was not so much the fashion to comment upon Chinese internal administrative affairs either in China or abroad, because Chinese institutions were assumed to be strictly Oriental, and therefore beyond the understanding of the Occidental scribe. After the

Revolution, however, the Chinese set about creating a Government in frank imitation of well-known Western administrative models, which were more familiar to the European or American journalist than to the average Chinese official, and judicial comment upon Chinese internal politics and unsolicited advice to a largely imaginary Chinese audience of administrative officials have become more and more important and absorbing features of journalism in China and of the reports upon Chinese affairs which appear abroad. However disappointing the Chinese experiments in democratic government have been, they are still of absorbing interest and the writers who specialize in Chinese politics become as oblivious to every other phase of Chinese life as the Chinese politicians themselves, and have, almost without exception, fallen into the error of speaking of the various experimental systems of Government in Peking, and of the small political groups usually involved in these experiments, as China. The peoples abroad who constitute the audience of writers upon Chinese affairs are in no position to distinguish for themselves between the character of the various governments which rise so hopefully and fall so dismally in Peking and the character and tendencies of the Chinese people, because no such distinctions are made for them; and because the Chinese Governments of the past seven years have done very little credit to the Chinese people, the consensus of opinion upon China abroad and even in the Chinese Treaty Ports is less and less favorable as each *regime* collapses in a cloud of recrimination and scandal. One has only to detach oneself from Chinese political affairs for a very short period, however, to realize how much injustice is being done the Chinese and how little the character of the people is represented by the small and uncontrolled official element which monopolizes public attention.

In an Occidental democracy we judge the character of the people by the character and policy of the Government, because we know that if the Government

were not all that the people wished they would change it, and because practically every administrative policy is shaped with the full knowledge of the people and is moulded in conformity with public opinion. Unconsciously we adopt this same attitude in our judgments of the Chinese people because the terminology which we use in discussing Chinese presidents, parliaments, cabinets and lesser institutions is the same which we use for the discussion of very different institutions abroad. Yet we know perfectly well that the Chinese people know little or nothing of their Government, that no such thing as articulate public opinion has developed in this country, that communications are so poor and publicity so scant that the rank and file never have more than a hazy understanding of what is going on in Peking until the events which should interest them are rather history than news, and that no organ strictly representative of the people has ever acquired the power to guide or control the administration in the capital, which is shaped by a very small official class that fights out its political battles within its own ranks and has had no reason as yet to take into account the will of the people or the comments of its critics outside the ranks of officialdom. Whenever one becomes so obsessed with Chinese politics that the present retrogressive tendencies of the Chinese official classes are confused with the slow but sure progress which the Chinese people are making in spite of their government or governments along industrial, commercial and educational lines, one is doing China a serious injustice.

The permanent improvements which have been made in hundreds of Chinese cities during the past seven years, the roads built, the thousands of small and large industrial plants erected, the improvements in sanitation, the schools, colleges and hospitals endowed and opened, the hills reforested, the mines developed, the newspapers established and the remarkable growth of knowledge of foreign affairs during a period of unceasing

political turmoil punctuated by a series of natural calamities and blanketed by a war trade depression, are conspicuous evidences of wholesome progress and of a genuine interest among the people in improvements and innovations. Although an administrative scandal in Peking is cabled to every Occidental capital while the erection of a new factory in Wuhu or of a new girl's school in Nanking is described locally in an inconspicuous paragraph we all know, if we stop to consider, that the building of a school or a factory in the provinces is a much more significant omen of the tendencies of the Chinese people than a squabble within the mandarin ranks; but with politics so blatantly conspicuous it is exceedingly difficult to be just and fair to the people who have yet to make their influence felt upon the administrative systems which in no sense represent them.—*The North China Daily News.*

Supported Students in Miyagi School.

BEFORE or after reading this brief article you should turn to the third cover page, and look at the faces of the two groups of supported students in our Miyagi Girls' School at Sendai, Japan.

It is no wonder that the teachers are so proud with the character of their students. These girls represent the result of Christian training, and they are the heralds of the new day in Japan.

The friends who contribute towards the support of the poor girls in the school, and above all the women of our Church who support by their gifts and prayers this influential institution, will add stars to their crowns of rejoicing.

The cost for the annual support of a girl student in Japan has been \$35, but it should be \$50, to cover necessary expenses.

Book Reviews.

Samurai Trails. By Lucian Swift Kirtland. George H. Doran Company, publishers, New York. Illustrated. Price, \$2.50 net.

This is a most attractive and refreshing book. The author tells of a journey, taken in the company of a congenial friend, before the war clouds overshadowed the world. Consequently it makes fine reading for just these days. A vein of dry humor is displayed, and this adds much to the charm and flavor of the scenes and characters described, as these two

wide-awake travelers journey along the great ancient highway, the Tokaido. Few localities in the world offer such quaint and fascinating material for an interesting book, and the author has handled his material with skill and individuality. The illustrations are very good; and the book is delightfully interesting both for those familiar with Japan and those who would learn something of its picturesque trails and by-ways.

The White Queen of Okoyong. By W. P. Livingstone. George H. Doran Company, publishers, New York. Price, \$1.00 net.

About two years ago there was given to missionary literature a very remarkable biography of Mary Slessor, of Calabar, who began life in the most humble conditions in Scotland, and became a power for the cause of Christ in West Africa. The author of this interesting biography has now brought out another book about this earnest little Scottish girl who heard the call to dark Africa, and responded with true zeal and abandon. It is a story of great adventure, heroism and faith. Mr. Livingstone has dedicated this book to "all girls and boys who are looking forward and dreaming dreams;" he has written it in a manner which is sure to capture the young reader's enthusiasm. There is humor, pathos, and a deep humanity in these very real stories of very real people. Many small illustrations help to tell the story, and make the reader more familiar with the scenery and life in Calabar. The work of regeneration accomplished by this little girl of dreams and devotion is so truly wonderful that no reader of any age can fail to find the book deeply interesting and impressive.

Forward March! By Angela Morgan. John Lane Company, publishers, New York. Price, \$1.25 net.

There is something spirited and invigorating in the title of this book of poems, and each of the seven varied divisions of subjects fulfills the promise of the title. The poems are quite expressive of the new spirit of human uplift and of large view that is present in the consciousness of all who visualize and aspire to that "higher Beauty which alone will bring the nobler humanity." Miss Morgan's poems have the quality that raises the heart and mind into the realms of aspiration. Her work is characteristically American—and at the same time is filled with the vigor and vitality of the new age spirit of internationalism.

Inasmuch—A Missionary Episode for Young People. Words by Ella Gardiner Richdale and music by C. Harold Lowden. The Heidelberg Press, Fifteenth and Race streets, Philadelphia. Prices, 15 cents per copy, \$1.50 per dozen, postpaid.

This is a most timely contribution to any Missionary Society who desires to cultivate a lasting interest in the great cause of Missions. It is not an exercise, but a service, and could be used with propriety at a regular church service where some people attend whose aim it is for *Inasmuch* to really convert to the work of world evangelization. There is not an organization in any congregation but can render it, for the few characters and the simple costumes are easily available. No description can do justice to this service. Prof. Lowden contributes the fine musical selections and the speaking parts present the needs of the non-Christian world and show how they can be supplied. All Missionary Societies should use it, and it will prove a fitting prelude to Foreign Mission Day.

Foreign Mission Day.

On account of the War Emergency Campaign in our Church, from February 2-9, the observance of Foreign Mission Day has been postponed from February 9 to February 23. It is to be hoped that the entire membership of our Church will heartily co-operate with Director Isenberg in his whole-souled efforts to raise \$110,000. By obeying the suggestions given to pastors, there can be only one result—SUCCESS.

INTERNATIONAL CHRISTIAN ENDEAVOR MISSION STUDY DRIVE FEBRUARY-MARCH, 1919

Let Us Hold Up Our End!

The Young People's Societies of the Reformed Church are being urged to study "*Tohoku, the Scotland of Japan*," by Dr. Noss and his associates of the Japan Mission, as the text-book for the Drive. Has your Society laid its plans? If not, get in touch at once with the Mission Study Department, Reformed Church Building, Fifteenth and Race streets, Philadelphia.

A Mission Study Campaign in a Single Society.

CHARLES E. M'BURNEY,

Missionary Superintendent Illinois C. E. Union.

The first requirement is a promoter, one who believes in Mission Study and is willing to work hard enough to secure a class. His best method of enlisting others is by personal invitation. He should single out those who are most likely to respond and who have the time to do what is required by way of reading and study. All the Missionary Committee should be prospective members. Sometimes a brief announcement is printed or typewritten, indicating the book to be studied, the leader, the time and place of the sessions; all of this is followed by a short application for enrollment and promise to attend faithfully, with a space left for the signature. These should be presented first to the most hopeful prospects, for their decisions will influence further enrollments. The promoter must be *enthusiastic, persistent* and *persuasive*, but should never

carry persuasiveness to the point of coaxing. Furthermore he should make it plain to all what membership requires in the way of study, attendance and participation.

The leader is the second essential. His qualifications are "deep earnestness, willingness to take time to prepare, and ability to draw others out." The inability to do anything but lecture is a total disqualification. A knowledge of the missionary enterprise is a big asset, but it can be dispensed with more easily than any of the three qualifications previously mentioned. If the leader is seriously in earnest, conscientious study will follow and that will furnish the knowledge. But this brings in a time element, he must have a month at least for preparation. Fortunately, a pamphlet of suggestions has been prepared for leaders for each Mission Study book recommended for young people. This can be secured from your Mission Study Department. To the inexperienced leader its value is beyond computation; it contains many helpful hints on Mission Study in general, specific suggestions as to teaching, an assignment for each chapter of the text-book, plans for handling each session, and a list of books to be used as collateral reading. The moment the leader has accepted the responsibility he should be given the pamphlet of leader's helps. To secure this the promoter should previously have written his denominational board, asking for The Suggestions for Leaders to accompany the book which is to be studied by the class.

The bigger the work the greater the joy in doing it.—HENRY M. STANLEY.

Let us advance upon our knees.—JOSEPH HARDY NEESIMA.

Woman's Missionary Society

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

There is only one thing stronger than armies, and that is an idea whose time has come.

—Victor Hugo.

A PRAYER.

LORD—

FOR ALL WHO SUFFER, STARVE, AND DIE, THAT HONOR AND TRUTH MAY LIVE,
PLEDGE US WITH THEM TO KEEP THE FAITH,
AND TEACH US HOW TO GIVE.

—Selected.

The Tenth Anniversary of "The Outlook of Missions."

ANNIVERSARIES are the red-letter days we all love. Our commonplace days are the valleys between the peaks of holidays, the work-a-day periods which bring us the joy of the red-letter celebrations. We have come to the end of a decade of service in the life of THE OUTLOOK OF MISSIONS, and naturally the editors feel a real heart interest in this fact, hoping that it may find a kindred response in the hearts of our readers. When one pours life into a work it lies close to the affections. Whether by coincidence or providence, ten years ago, it was the editor's privilege to be one of the two women who contributed to the pages of that initial issue, Mrs. W. M. Irvine, of Mercersburg Academy, being the other contributor. While the magazine then only represented the work of the Board of Foreign Missions, and the article, "Expansion," was on the general cause and condition of missionary interest in the Church at large, later the Board of Home Missions and the Woman's Missionary Society were embodied and the unified missionary interest of the whole denomination went before the people. It was a step of progress.

It was Dr. Allen K. Faust, of Sendai, Japan, when home on his last furlough, who called attention to the unique position which THE OUTLOOK OF MISSIONS occupies, in that it is the one periodical which goes as an official organ to the whole Church. There is not another to enjoy such distinction. We have five official Church papers, *The Reformed Church Messenger* for the three Eastern Synods; *The Christian World* for the Middle West; *The Herald* for the West; *The Standard* for the South; *The Kirchenzeitung* and *Missionsbote* for the German Synods. The Sunday School publications are divided; one might continue to show the divisions, but suffice to illustrate, that THE OUTLOOK goes out to the people at home and abroad, unified, holding up the blessed cause of Kingdom extension.

On account of the character of organization in the missionary work of the Reformed Church in the United States, the Woman's Missionary Department in the magazine must be largely organizing, administrative and educational. In other words, the editors of the Boards of the Home and Foreign Departments are also Secretaries of their respective Boards, with hand and eye directly in contact with the field and the missionaries. They, therefore, have the direct news in their departments. The Editor of the Women's Department must sustain her pages with considerably more effort in observation and cultivation of

the broad aspect of the missionary cause, if the editorial well is to keep from going dry. The object in presenting this point in an anniversary comment, is to show the necessity of finest loyalty in the future, for while the past has been well supported, the Editor must have opportunities of nourishment, and faithful backing surpassing the usual, for the women of the day, with the Kingdom, are marching forward, and we must not only hold our own, but help set the pace and carve the plans.

The bound volumes of eight years, 1911-1918, are on my shelves. If one doubts the progress of the Woman's Work of the Reformed Church in the United States, a perusal of these pages will not only convince one of what the women have done for the work, but what the work has done for the women. Our magazine has endeavored to meet an important opportunity, and while the disparity between the aims and the results is very great, yet, it knows it has rendered a substantial service and asks no other reward, than the consciousness of this fact.

How quickly the years fly! As Mrs. Rebecca S. Dotterer and Mrs. Emma R. Krammes launched our ship of state, to them this department conveys greetings. Mrs. Dotterer recently sent a message from Daytona Beach, Florida, where she is wintering, and hopes to contribute to our columns soon, as we hope; also hope to hear from Mrs. Krammes. It was the Woman's Missionary Society of Ohio Synod that overtured the Boards to unify the missionary periodicals of the Reformed Church. This took place at the meeting held in Trinity Church, Dayton, Ohio, 1908. One begins to feel enough "age" to have "roots" in being able to reminisce in this manner.

Looking toward a challenging, attractive future of service the Women's Department thanks the faithful friends who have supported it, and asks your continued, enlarged interest for the new epoch.

F. C. E.

Some Practical Comments.

This anniversary month offers an opportunity to make a few practical comments that can scarcely be termed "orthodox" on the theme of Missions. Yet the point is so related to the work *in* Missions, that it is most certainly apropos. Looking back over the ten years, we have grown. Like the old colored brother, "We're not what we ought to be, we're not what we're goin' to be, but we're better than we wuz." There is comfort in that statement, but if we are not what "we're goin' to be," there should be some concreteness about a diagnosis of some of the things that need to be improved.

Perhaps the one great hope we hold is that there shall be more women writers developed, original producers, not ones to assemble material some one else has thought out, but writers who grasp a truth and develop it with individuality. We are all novices in the art, but more of our number should apply themselves

to attain a degree of proficiency to be of literary service in the W. M. S. The women who contribute to our columns are all appreciated, but we need a reserve of specialists who can be called upon to keep the ranks filled, and to meet the demands of the work as we go along. We have the jewels, if the polisher and grinder we call service could only bring out their brilliant hues. Is it possible that you who read, have such a talent? Use it, you will find your greatest happiness in giving it.

Now the really practical points which catch us all: The manuscripts and letters of the W. M. S.! Sometimes we send out models, and in comparison with the current of general correspondence, we are no worse than some real superior folk. But how do you feel when you get a letter whose physical form is irregular and even partly illegible? Business men lay decided stress on appearances, both of person and correspondence, believing

that they can read character at a glance. They also claim that they do not miss it very often. Manuscripts for publication should be typed if possible; if not, clear and neat in script. Never write on both sides of the paper. Properly space the margins if writing with a machine. Spell out words; of course there are the established customs known to all when to abbreviate, but one who writes "rec'd" for received, "sec's" for secretaries, and such elementary errors, places herself in a class she does not wish to belong, and where she does not really belong, but her carelessness makes it necessary for the editors and busy stenographers, to re-write her whole article, for *a literary standard must be maintained*; it would reflect on the editors to have such errors pass their hands, and go out to the eyes of others than our own household of faith; then the eye of the trained is always offended by carelessness of that character. We are all guilty of slips.

Do you think this is one of the ways in which we should gird up for the future? Every editor has this experience, only one dealing with a constituency in the making, with whom she counts herself as one, would have the courage, perhaps, to make such practical suggestions to her fellows. Let us set up a higher standard for ourselves in writing neater letters, preparing more polished manuscripts, remembering that it represents us and we are measured by them. Then, too, our habits in one thing affect our character in others, and oftentimes, vital matters.

Today the *Pick and Shovel* from overseas came to my desk, and the following squib seemed to point its finger straight at me, saying, "check up." It is sent on to you, for we face a new decade—WE MUST GROW OR GO. Not critically, but helpfully, let us go forward. If the following words are true in the common current of life, how much more it applies to the work of our Lord—

"What is your niche in the mind of man
Who met you yesterday?
He figured you out and labeled you

Then carefully filed you away.

Are you down on his list as one to respect

Or one to be ignored?

Does he think that you're the kind that's sure to win,

Or the kind that's always floored?

Your notion of things in the world of trade,

Did you make that notion clear?

Did you make sound to the listener,

As though it were good to hear?

The story you told, did you tell it well,
If not, in all conscience, Why?

Did you think while you talked, or but idly recite

What you had heard or read?

The things you said, were they those that stick,

Or the kind that fade and die?

Had you made it your own, this saying of yours,

Or quoted what others said?

Did you mean right down in your heart of hearts,

The things you then expressed,

Or was it the talk of the better man

In the clumsier language dressed?

Think, what is your niche in the mind of man

Who met you yesterday;

He figured you out and labeled you.

Then carefully filed you away."

Miss Cogan Retires as Field Secretary.

Perhaps no other person in the whole denomination enjoys a wider acquaintance than our erstwhile Field Secretary, Miss Gertrude M. Cogan. Naturally, the announcement of her marriage to Mr. Arthur Lyon, of Philadelphia, will be received with great interest and many good wishes. Miss Cogan represented this department of the work particularly, and although the announcement has been made several times previous to this, the

opportunity to say "bon voyage" as Mr. and Mrs. Lyon embark on life's voyage together, could not be passed. The Woman's Missionary Society of General Synod joins the Editor in extending congratulations, hoping that Miss Cogan's service will be even more effective in the future than the past, though the auspices have changed.

The Path of Labor Next Month.

Beginning in March the Home Mission text will be used in the Study Program. This book is a symposium. The authors will be presented with the opening chapter of the study next month. Industrial conditions come close just now, which will make the content of the text in discussion an education to be desired on present-day problems.

A Birthday Party for "The Outlook of Missions."

EVERY energetic Secretary of Literature will be making plans to secure new subscribers for our magazine, as well as to resuscitate the interest of the regular ones in honor of the tenth anniversary. By her clever, intelligent interest, she will endeavor to make this periodical a *need* to the people, by cultivating the persons on her list. To do this she must be a woman of business ability, knowing her field like a drummer knows his territory. Indeed, the principles that govern good salesmanship must be adapted to her use in this effort. Just listen to folks talk when they are deeply interested in anything! One of the most delightful thrills one can have is to attend a great ball game of the season, even if one does not rave like a "fan," but just go to catch the electricity of enthusiasm in the air. If one will tabulate a few cases of observation of deep, active interest people have and express, it will be noted that enthusiasm is permissible in everything but religion, and there, please go easy, you might do something unusual.

Our Literature Secretary longs to break through some of this inertia, and

do something "different," for she sometimes imagines that the members of her society become tired of hearing the same thing in the same way. Well, of course, one of our most valuable assets is the ability to dress the old facts up in attractive ways; the end is the same, but the varying method is indeed refreshing to the dullest of any group. When women entertain socially they are clever enough to devise little features to delight their guests. This same law obtains in our feminine circles always. "Dry as a missionary meeting" was an expression the writer heard before she ever attended a really one. And, Mrs. Secretary, when this world-gripping thing they call Missions came like a beautiful awakening into my life, it was my determination, that as long as the Lord preserved half a wit for me to use, it would be my aim to redeem that proverbial reputation of the missionary societies "so dead and dry;" it was even impossible to "raise a dust."

Believing that there is a general desire to have attractive presentations in our work, how do you like the suggestion of a Birthday Party for THE OUTLOOK OF MISSIONS? Let each local secretary work out the details of the function, but, of course, no birthday party is complete without the cake, and in this case, place ten candles on for the ten years. If it is too much trouble to have a real cake, a mock affair will answer, just so you do not forget the candles. Then remember one never gives a birthday party without honoring the one for whom it is given by presenting gifts. Miss OUTLOOK OF MISSIONS would be *so pleased* to receive many long lists of new subscribers, there is absolutely nothing she wishes more.

How Much Is a Wife Worth?

One difference between those whose lives conform to the teaching of Christ, and those who are still under the influence of Islam is seen in the following incident:

A Mission in Kabylia once employed a doctor to come from Algiers at regular periods to treat the sick of its vil-

ages. Hundreds of Kabyles suffering from all sorts of maladies, presented themselves at the mission house for treatment—receiving at the same time Christian *balm* for sick souls.

One day a sturdy mountaineer arrived after having walked forty kilometers from his village, carrying his wife all the way on his back! After making an examination of the woman, the doctor declared that an operation would have to be performed, of too grave a nature to be attempted without proper aid and nursing. But if the man would consent to send his wife to Algiers, the doctor would see that she got into the hospital and was well cared for.

"How much would that cost me?" asked the Kabyle.

"Not over two hundred francs," the doctor told him. "And without the operation she will live only a short time."

The man thought for a space, then replied: "I am very much obliged to you for your advice, but it is not worth the trouble. I can buy a *new* wife with two hundred francs."

He loaded his suffering help-mate onto his back and started off on his wearisome homeward journey.—*Missionary News*.

Annual Meeting of the W. M. S. E. S.

The 31st Annual Convention of the W. M. S. Eastern Synod was held December 3-4-5, 1918, in Zion's Reformed Church, at Lehighton, Pa., Rev. Elmer S. Noll, pastor.

The Executive Board held their meeting on Tuesday, December 3rd.

In the evening a reception was tendered the officers and delegates; a fine program being rendered by the young people of the congregation, which was followed by a social in Derr Hall, when delicious refreshments were served to all.

The sessions on Wednesday were given to business. The devotional services at each session were led by Mrs. David A. Miller, of Allentown.

Wednesday afternoon, Mrs. Geo. W. Butz, Secretary of Y. P. W., conducted a Mission Band demonstration and Rev.

and Mrs. Jacob G. Rupp gave short addresses.

Wednesday evening a public Missionary meeting was held in the large new church auditorium, the speaker being the Rev. Charles E. Creitz, D. D., of Reading. Fine music was furnished by the vested choir.

Thursday, business was again resumed. The different Secretaries of Departments gave encouraging reports. Mrs. John Lentz, chairman of the "Recruiting Campaign" in Eastern Synod W. M. S., urged every one to make the "big drive," and on account of hindrances occasioned by the epidemic, extended the time to January 1, 1919.

Thursday evening an episode, "Christ in America," was presented by a number of young ladies of the church. The subject of the address given by Mr. J. S. Wise was "Americanization." A special offering was taken for reconstruction work in France and Belgium.

Although this Convention was held later than ever before on account of the great epidemic, the attendance and interest were excellent, and the hospitality of the good people of Lehighton will not soon be forgotten.

Music for Christmas.

The Christian Literature Society of Japan, with headquarters at No. 8 Tsukiji, Tokyo, is advertising as music for Christmas the following:

Anthems (for female voices) by Miss Kate I. Hansen, of the Miyagi Girls' School, Sendai. Price 60 sen (30 cents).

"A choice collection of anthems, translated into Japanese, table of contents in English, printed with leaden type and including such selections as Beethoven's "Night," Handel's "Christ's Triumphant Entry" and "There Were Shepherds in the Field," Mendelssohn's "Lift Thine Eyes," "New Year's Song" and "Song of the Pilgrim," and Robert Franz's "In One Fraternal Bond of Love," besides other notable compositions. The anthems are suitable for a chorus of young men's as well as for women's voices."

Women Workers of the Orient

CHAPTER VI—THE CALL FOR LEADERS.

WE COME to the last chapter of the book this month. While it is entitled, "*The Call for Leaders*," there are really three outstanding points to be considered: *The Objective of the Foreign Missionary Enterprise, Unity of Spirit and Work, and Leadership.*

THE AIM OF FOREIGN MISSIONS.—Toward what end do we work? What are we trying to do on the foreign field? Differentiating between the function of the home Church and the aim of the foreign enterprise, we should clarify distinctly that the business of the home Church is to Christianize and that of the foreign work to evangelize. Our responsibility to the non-Christians is to introduce them, not to a creed or a system, but to the living Christ.

UNITY OF SPIRIT AND WORK.—The question of denominations, doctrinally, on the field is a much smaller one than at home, the most authoritatively informed tell us. A Secretary of one of the largest denominational boards can well raise the question, Can a Church divided into 164 denominations in America and 183 in Great Britain make Christianity influential enough to save the nations of the world? This state of division at the home base is "fed up" on people like the little girl, who, after hearing that the prayer of a Baptist had been answered, exclaimed: "Why, mamma, I thought God was a Presbyterian." In contrast to this, the story cited by a prominent missionary in regard to a group of theological professors explaining the difference between Arminianism and Calvinism before a Chinese class, shows the native attitude toward these differences. After a laborious effort, the professor speaking, said to them: "Young gentlemen, do you clearly get the fundamental difference between these two great systems of theology?" "Yes, professor," replied one of the Chinese, "we do get it, and we don't think there is much in it. The Arminian is sure that he has salvation, but he is afraid he is going to lose it; while the Calvinist is as sure that he won't lose it, but is afraid he hasn't got it." Still another statement illuminates this attitude: At a union meeting of the Church in the region of Nanking, it is told that a Chinese clergyman arose and said, as he pointed in turn to several missionaries: "You are an American Presbyterian, and you can't help it, you were brought up that way. You are a Canadian Methodist, and you can't help it, for you were brought up that way. You are an English Churchman, and you can't help it, either, for you were brought up that way. But we are Chinese Christians, and we do not propose to permit you men from abroad to keep us apart." Do you see the reflex blessing of foreign missions on the Church at home? Has the world war wiped out some of the narrowness that clings to ecclesiastical skirts? Shame on the denomination that after the tragical call for solidarity, cannot yet see its way clear to join in even a union Thanksgiving service of the community.

LEADERSHIP.—Confining this topic to the point held out in the last chapter of the book, "Women Workers of the Orient," we need to link up with the first sub-division of this article; if we are to introduce the Orientals to Jesus Christ, a person, a living force, to be interpreted and applied to their own problems and conditions of life, there is but one way to do—

"The leaders so imperatively needed among the women of the Orient in this day of rapid, revolutionary changes, must come from the educated women of their own people."

"From their own people!" Our obligation to these women is to help them to help themselves. After we have evangelized them, then the native Church with its leaders will take up its own home mission work of Christianization. The great Union Colleges presented to us in this chapter are a fine tribute to the unity of spirit and work among women in America and England. The women of the Reformed Church in the U. S. are not part of this union work. Is it not worthy of our aspiration? Read of their effective service in preparing leaders; truly they are keys of a ring which enable Oriental girls to open the door to leadership; to be guides to their groping sisters at this formative period of the whole world.

There are clever types of Oriental women leaders, in the different countries, but because our Reformed work is centered in Japan, Miss Michi Kawai, the National Y. W. C. A. Secretary of the empire, and Madame Hirooka, financier and reformer, are presented to you as most capable and substantial leaders, such as the Orient is athirst to possess.

Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Tools to Tackle the Task—Texts to Teach.

Despite unusual conditions, such as the "flu" epidemic, the jubilation and relaxation over the signing of the armistice, and the numerous duties which seemed to spring up over night to the distraction of the busy woman, the Missionary Recruiting Campaign seems to be steadily marching on. General Apathy, with his following, as might be expected, was the most troublesome enemy which the recruiting officers had to combat. However, he is old, and his soldiers seem not to have attended to their "setting up" drills. At any rate, the officers found them somewhat stiff in the joints and in many sections easy to conquer. Here and there, though, he remains strongly entrenched. This means we must gird us to the fray.

Recruiting officers report the every-member canvass such a success, that it will probably become an annual affair in the Woman's Missionary Society. A woman was found who was about to join the missionary society of another denomination, and was greatly delighted when she learned one was to be organized in her own church. Another woman, at the close of their first regular meeting exclaimed, "Why didn't we have a Woman's Missionary Society long ago?" Just how to conserve the enthusiasm of these new recruits, and see that it is properly applied when the need is greatest, is a problem for the officers. A gradual development of mind and will, a gradual enlarging of the vision until a high plane of spiritual life has been reached, is the goal. Knowledge is the path up which we must tread, and while we chat together here around the table, let us see if it holds anything of interest.

Of course THE OUTLOOK OF MISSIONS occupies a prominent place, so that a

guest may see it at a glance, and every up-to-date home in the Reformed Church will not only keep it conspicuous on the library table, but tell about its tenth anniversary to get it on other library tables. Since we cannot take the time for the other magazines at which you cast a longing eye, pick up the books. "You have heard of these before?" Good! But have you used them in your society this year? No? Well, there's the reason I brought them out again. Do use the interdenominational texts, for while there are many other good ones, remember that this is "woman's work for women," and the leading denominations recognize this as the best way to get the largest results. Yes, do send for them. What are they?

"WOMEN WORKERS OF THE ORIENT"

"THE PATH OF LABOR"

While you are using these books you will want some others for reference, especially "Ancient People at New Tasks" and above all don't forget the children. Upon us their instruction falls. If "Jack and Janet in the Philippines" and "Jack of All Trades" ever get before the child life of your church it will bring returns in more ways than the passport used at a mock farewell meeting to parents, who come to see them off on the voyage to the islands. This is the best kind of fun, both for "kiddies" and parents. Now this is only a peep, but for fear you might overlook these good tools to build up the interest of Missions in your church through the W. M. S., I just had to show you my "wares" once more. Next time, something different!

Oriental Leaders.

MISS MICHU KAWAII, JAPAN.

National Y. W. C. A. Secretary.

THAT most excellent magazine, *Asia*, has come to be invaluable as a reference periodical to students of Orientalism. Tyler Dennett, writing in the July number of that periodical, gives us this colorful peep at Miss Michu Kawaii and Madame Hirooka:

"There is no denying that a spirit of rebellion is moving among Japanese women. A mass meeting was called in Yokohama in the interests of the Young Women's Christian Association. The chairman proved an unfortunate selection, his opening remarks being decidedly off tune. He took the attitude that it is the sole duty of Japanese women to remain in their homes and be obedient to their husbands and fathers as their mothers were. No one who was there will ever forget how Miss Michi Kawaii, recently returned from college in the U. S., stepped out to answer him. For thirty-five minutes she gave the chairman a courteous and equally indignant response.

"'You say that we Japanese women are cute and sweet,' she exclaimed. 'So are cats and dogs for that matter. But we notice when American men come over here it is your servants and geishas whom you bring out to entertain them. These men do not see any decent Japanese ladies. Then they go home and tell what kind of women you have in Japan. You ought to be ashamed of yourselves,' and from all accounts, the chairman was, for the audience fairly rattled the windows with applause.

MADAME HIROOKA, FINANCIER AND REFORMER.

"Madame Hirooka, of Osaka, a member of the wealthy Mitsui family, is easily one of the half-dozen leading women of the Orient. She is reported to be the richest woman in Japan, but is more famed for the fact that after her husband's death, many years ago, she gave herself to the personal management of her large business and property interests. She has been a bank director, and one of the organizers of an insurance company. She has coal mines in Japan, and also in Korea. Some years ago when the great Mitsui department store in Tokio was going on the rocks, she was the one selected to pull the concern off. With her marvelous executive ability and her woman's sense, she overhauled, re-organized, and put it on a paying basis. Now she has turned over her business affairs

to her son-in-law and is devoting herself to social reform and to the spreading of Christianity. Madame Hirooka is by temperament a reformer, even a radical.

"One walks straight into the Hirooka home without having to remove the shoes Japanese fashion, and into a European drawing-room, furnished in brown and yellow plush. Madame Hirooka enters and greets one with directness. She wears European clothing. We do not sit on the floor. This lady is not to be unnecessarily impeded by dress or national custom. Indeed, it is rumored that she would be more popular among the Japanese women, if only she would be a little more compromising of Western ideas. Madame Hirooka is not of the compromising sort.

"'No,' she replied emphatically, 'there is no danger in this woman's movement. Only a few women are advancing too fast, and they are really not advancing. They are going back to the animal stage, free-love and all that sort of nonsense.' The week I called upon her, all Japan was agog with the scandal of an attempted murder by a college girl of her male companion, a free-lance journalist of Tokio. 'Of course, such women do damage, but the average Japanese does not go to extremes.' Then Madame Hirooka went on to describe how she had become interested in various reform movements for women.

"'And how did you happen to become a Christian?' I asked.

"'I wanted women to be good and I wanted to help them to improve their lot,' she replied tersely. 'I found that I could not accomplish what I desired without religion. That conclusion sent me to study religion from the woman's point of view. I found that there is no hope for women in any of the religions of the Orient. They teach that from the cradle to the grave women are inferior to men. They regard women as evil. Confucian ethics, for example, teach that fools and women cannot be educated. A woman cannot be a "heavenly creature." It teaches that it is better to see a snake

han a woman, for the latter arouses passion. Japanese women have been so long oppressed by this kind of teaching that they no longer stop to ask why. They are afraid, like slaves.

"Then I began to read the Bible. I did not like some parts of it any better than I liked the religions of the East. I did not see why any woman should call her husband "Lord and Master." St. Paul made me very angry. He was an old bachelor; any one can see that. He didn't know much about women. But Peter? He was fine. He had a wife, he understood women. One can see that from his epistles. When I read the gospels, I found that Jesus made no distinction between the sexes. I liked that. We are all, women as well as men, children of God. I came to the conclusion that the only hope for the women of the Orient to attain their true position is through Christianity."

"For the last three years Madame Hirooka has been going up and down the empire preaching Christianity, speaking in churches, halls, theaters, wherever she can find shelter. She is a most effective campaigner, not merely because of her novel approach to the subject, but because of the innate force and mastery of her personality."

The Picture of Our School Boys at Shenchowfu.

The splendid photo reproduced in the center of this issue is well worth study. What a fine company of boys and young men! One wonders which ones may have furnished the material for that interesting leaflet, "Six School Incidents."

The two men, Rev. J. Frank Bucher and Prof. Karl H. Beck, must feel very happy over the growth of their school at Shenchowfu. It is a credit to their patient labors. It will be a still greater credit to our Church when this fine body of students can be housed in suitable school buildings. You will want to hear Mr. Bucher tell his own story about it.

Young People's Work

MRS. JOHN LENTZ, SECRETARY
218 BROADWAY MILTON, PA.

Mission Band Program for February.

Memory Work—Psalm 2.
Missionary for the month—Dr. William F. Adams.
Use *OUTLOOK OF MISSIONS* and *Everyland*.

First Week.

The altar at Bethel. Gen. 35: 1-15.
Pray for the children of the world.
Study "Jack and Janet," p. 95-101.
Read about Dr. Adams first week.
Review our work in North Japan College.

Second Week.

The Passover Feast and what it meant. Ex. 12: 11-14; Matth. 26: 17-20.
Pray for our workers in Japan.
Study "Jack and Janet," p. 101-110.
Read about Dr. Adams second week.
Review our work in Miyagi Girls' School.

Third Week.

Lessons from the Tower of Babel. Gen. 11: 1-9.
Pray for our workers in China.
Review lesson, prepare for open meeting.
See page 123.
Read about Dr. Adams third week.
Review our work at Yochow City, China.

Fourth Week.

Seeking God. Isaiah 55: 1-13.
Pray for an obedient, loving spirit.
Open meeting. General review of "Jack and Janet in the Philippines."
Read about Dr. Adams fourth week.
Review our work at Shenchowfu, China.



DR. WILLIAM FAWCETT ADAMS.

MISSION BAND PROGRAM.

Fourth Week.

Dr. William Fawcett Adams.

Our missionary for February is Dr. William Fawcett Adams, of the Hoy Memorial Hospital.

First Week.

The grandfather of our missionary for February was one of the pioneer preachers in Canada. His father is a dentist and, out of a kind heart, has devoted his life largely to caring for the teeth of the poor. His parents were very anxious to have William become a missionary from the time of his birth. They started right by dedicating him even as an infant to missionary work. As a boy of twelve, he took his stand for Christ in the Canadian Methodist church. About that time, he himself began to think of becoming a missionary and had the ambition of going to Africa—"as the darkest and most needy field of service."

Second Week.

Dr. Adams studied in a number of Canadian institutions, preparing himself not only as a doctor and surgeon, and dentist, but also as a minister of the Gospel. He is a graduate of Trinity Medical College and also of the Royal College of Dental Surgeons of Ontario. As a young man of twenty-one, he began to practice dentistry and also took a very active part in the work of his church, being appointed as a local preacher. He heard the call for men to go to the Canadian Northwest and spent two years there as a home missionary. Returning to his home city at Toronto, he completed his medical and theological studies and practiced dentistry between times to help meet expenses. He took a trip at one time with a sealing fleet off the Labrador coast to help pay his way through college.

Third Week.

In 1902 Dr. Adams went to West China under the Canadian Methodist Missionary Society and gave faithful service for four years. Owing to ill health he had to leave the Mission, and upon the advice of physicians it was found necessary for him to take up work in another part of China. At this time our own Board of Foreign Missions was in great need of a medical missionary at Yochow City. Dr. Adams heard the call, made application, and was appointed. A few months later he arrived on the field and was busy at work, succeeding Dr. J. Albert Beam as the special representative of Mercersburg Academy. During his furlough a few years ago, Dr. William Mann Irvine, headmaster of the Academy, graciously provided a home for Dr. Adams and his family on the campus.

Dr. Adams is of that select type of physicians who make their aim to care for the soul as well as the body. He has made it his constant effort, therefore, to see that the patients in the hospital and dispensary should learn the old, old story—so new to them! With this purpose in mind, he has conducted a daily Bible study class for the nurses and helpers, so as to prepare them for real Christian service. It is his continual endeavor to impress upon his helpers that "this hospital belongs to Jesus and He is absolute Master here." Hundreds, yes, thousands, of Chinese are grateful to this loyal follower of Christ, who has proved to them such a Good Samaritan.

Wherever there is much of the Spirit's influence, there, of necessity, will much fruit be brought forth to God.

—J. W. BARDSELY.

Every Picture Means a Scholar.

It is said that during these war days fewer Bible picture cards have been sent to the missionaries for use in their work. We are glad to note the interest some of our Sunday School workers are taking in this matter. Missionaries from every field abroad state that "every picture means a scholar." A picture card is often given to a child for attendance at Sunday School and for committing verses and even chapters from the Bible to memory. In a certain city in China the missionary was able to obtain a real clean-up in one of the sections by giving a picture to each woman who would remove all rubbish from in front of her house.

Sunday School workers can send the Bible picture cards or Lesson Picture Rolls to Miss Ollie A. Brick, Sendai, Japan; Miss B. Catherine Pifer, Tokyo, Japan; Miss Helen B. Ammerman, Yochow City, Hunan, China, and to Miss Minerva S. Weil, Shenchowfu, Hunan, China. They can also be sent to the World's Sunday School Association, 210 Metropolitan Tower, New York City.



Supported Students in the Miyagi Girls' School, Sendai, Japan



Supported Students in Bible Women's Course in the Miyagi Girls' School, Sendai, Japan

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Field Secretaries,
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Meetings.
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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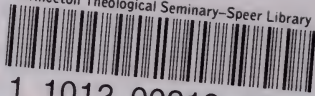
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