

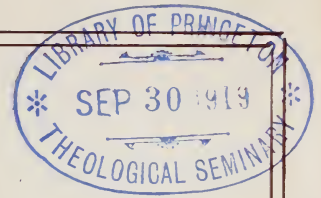
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The Outlook of Missions

Volume XI
Number 9
September, 1919



Miss Carrie M. Kerschner
Executive Secretary of the Woman's Missionary Society



MEMBERS OF THE SCHOOL CHORUS WITH SCHOOL, FRENCH CITY, MO., 1911

The Outlook of Missions

Issued Monthly in the Interest
of Missions

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The Quiet Hour



Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. —Matthew 7: 21

Seek your life's nourishment in your life's work.

—PHILLIPS BROOKS.

What does your anxiety do? It does not empty to-morrow of its sorrow; but oh, it empties to-day of its strength.

—JOHN WATSON.

The will of God will be done; but oh, the unspeakable loss for us if we have missed our opportunity of doing it!

—BISHOP WESTCOTT.

The Spirit of the Lord is hungering and thirsting for the world's salvation, the world's cleanness, the world's peace, the world's joy.

—GEORGE A. BUTTRICK.

No sorrow is too great to endure if it reveals to us some new beauty in Christ, or brings out in us some new feature of Christ-likeness.

—J. R. MILLER.

The burden that I bear may be no more
For all I bear it silently and stay
Sometimes to laugh and listen at a door
Where joy keeps holiday.

—THEODOSIA GARRISON.

As we survey the facts throughout the world we find that the religions which oppose Christianity or stand in its way are disintegrating under our eyes. This is an event of stupendous significance.

—CORNELIUS H. PATTON.

"Honest toil is holy service; faithful work is praise and prayer,
They who tread the path of labor, follow where my feet have trod.
They that work without complaining, do the holy will of God."

THE PRAYER.

O ALMIGHTY God and gracious Father, we beseech Thee, hear our prayer to-day. Bless us with all health and happiness. Give us sane minds, light hearts, unsullied vision of our duties and responsibilities, and, above all, a right judgment in all things. Guard our inexperience; keep us from all self-conceit; make us become as little children, that we may be wise; to become gentle, that we may be strong; to become humble, that we may become divine. Amen.

—DAVID M. STEELE.

As a man prays, so is he. No man ever becomes a better Christian than he is in his prayer life. No matter how zealous, how busy, how benevolent, how good a name he may have among men as a Christian worker, teacher, preacher, he is no better than he is when he is alone with God in prayer. What he is and does there in secret will appear openly.

—CHARLES A. COOK.

Bend, quiet trees above the Marne,
And whisper to the Dead,
That we, who profit by their pain,
Remember how they bled;
And go, ye little singing larks,
Proclaiming to the years
That here we plant their Memory—
And water it with tears.

—HELEN FRAZEE-BOWER.

What is idealism but the belief in the possibility of the best, a confidence in the good faith of all who love liberty and are ready to die for it, the brotherly trust of the democratic principal? We succeeded in the war whenever and wherever this was our spirit, and elsewhere and always we failed and will fail. The war says that what Christ said is forever true.

—ROBERT E. SPEER.

The one kingdom that has gone on steadily from strength to strength, which has had no experience of decay, is the kingdom of Christ. He is the mightiest Monarch of all. He reigns over an infinitely wider domain than other rulers, and His kingdom still grows. Though we talk so much about "reaction" and "arrest," it is probably true to say that Christ's kingdom has grown more rapidly during the past century than it has in any corresponding period since Pentecost.

—J. D. JONES.

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

THE OUTLOOK OF MISSIONS

VOLUME XI.

September, 1919

NUMBER 9.

Peace of Mind.

“**W**HERE there is no peace of mind,” said President Wilson in his address to Congress, “there can be no energy in endeavor.”

The truth of the words comes home to many people who are not happy in their work because of a frictional environment. Differences of opinion, contrasts in point of view, vehement debate and amendment and reservations seem to be necessary conditions to progress. The world would be a tame, slow place indeed if we all thought the same. More than that, its development would be retarded by too much conformity and uniformity. We need dissent to spur us on to our best endeavors. Disagreement is good for us. The fact that we cannot have our own way, even if it is a good way, without fighting for it sharpens the wits and strengthens the will. Show us a man who is perfectly content with the output of his day's work and we see one who is at a standstill—he might as well write “*hic jacet*” over his career.

But if we must not sink in a placid acquiescence all the questionings and strivings that make life an earnest pilgrimage, of bold initiative and high-hearted acceptance of challenge, still we have the right to find in the day's labor the satisfaction that comes from giving the best that is in us for a fair recompense. We have a right to congenial comradeship. We have a right to surrounding conditions that conserve our health and to wholesome recreation moderately taken. And we shall labor most effectually when in our dispositions we are happy. As a rule, a good workman is a good man. He supports his family, he pays his debts, he earns his wages, he votes with a conscience, he plays fair with his employer and the community. He puts into his wage-earning work the same conscientious fidelity that he gives to every relation of life.

You cannot imagine a man who robs a bank and precipitates acute misery upon a host of innocent people being effectual in any line of business. He carries—whether he admits it or not—a tormenting sense of the evil he has done. He is like a murderer, who never can travel fast or far enough to get away from his misdeed and comes back at last to give himself up to punishment. The most effective work always is done by the man of clean hands and pure heart, who is not distracted in his effort by the knowledge that he has done wrong or by a haunting anxiety of any sort.—*Public Ledger.*

Echoes of Missionary Conferences

The Summer Missionary Conferences of 1919 are over. They have not been forgotten, however. They will be lived over again and again in the memory of those who attended them. No delegate can depart from the conference grounds, after a week of its wholesome associations, without carrying home some of its spirit and influence. New visions have been seen, new summons heard, new forces felt, old friendships renewed, new friendships made.

These letters come from various delegates and tell of the particular conference each attended:

HEIDELBERG UNIVERSITY AS A PLACE FOR MISSIONARY CONFERENCES.

There can scarcely be a question that Heidelberg University is an ideal place in many respects to hold the Ohio Conference. We feel satisfied that no better place can be found, from an economical standpoint for the delegates. We have also found the large, beautiful Williard Hall a very comfortable and pleasant place to live in. Anyone who has seen a picture of this magnificent building, and adds to this the many trees and shrubs and grass, all in its splendor and glory, will admit that it is an ideal place for a quiet retreat for any busy man or woman. The large baseball field, the numerous tennis courts, besides many other athletic opportunities, afford the means of recreation, which take a vital part in every Summer Conference. Although the place cannot boast of a good swimming pool or a place for boating, yet we feel sure that practically every delegate of the past two years will say that he had a pleasant time while attending the Missionary Conference at Heidelberg University.

RUDOLPH WORTHMAN.

New Bremen, Ohio.

THE EARLY PRAYER MEETINGS.

There never prevailed a finer and more earnest spirit among the delegates than prevailed this year. This manifested itself at the very first early prayer meeting, led by the Rev. Richard R. Yocum, of Youngstown, Ohio. There was a readiness and even eagerness to take part in the meeting, held in the gymnasium of Williard Hall. All the others were held on the porch of this beautiful building.

The interest in these meetings never lagged throughout the Conference. The worshippers had a deep sense of the day that is upon us and the loud call to the Christian forces that comes from so many quarters. All sought to put themselves in readiness for the task by talking to the King about it. These men and women knew that we can only work well and understand well when we have learned how to pray well. The prayers sought divine guidance for the work of the day, in study and recreation, for the work of the Reformed Church and for all the things that are in the Father's will.

One thing that impressed the writer very much was the fineness to be in the company of so many Christians all seeking the same things and seeking them at the same place. The



**"A Crusade of
Compassion"
Study Class.**

**Mrs. Dr. Shu-
maker, Leader.**

**Ohio Confer-
ence.**

praying church is the winning church, and there need be no fear of the outcome of all the things that we are undertaking to do now, if the entire Church will yield its heart to the privilege of intercession. Let us be found often at the place of prayer.

L. J. ROHRBAUGH.

North Lima, O.

BIBLE STUDY HOUR.

Paul's Epistle to the Romans was the basis of a very stimulating and helpful Bible Study Hour each morning of the Conference, under the able leadership of Prof. Dr. George Stibitz, of Central Theological Seminary, of Dayton, Ohio. Bible study is considered an important and indispensable part of the Conference, and the delegates gathered in full number each morning to prayerfully consider and meditate upon the Word and thus partake of the bread of life. The understanding and proper assimilation of the Word of Life gives to our human lives the thrill and impetus of the missionary spirit. It was only after the disciples had arrived at a definite understanding of the Master that they were qualified to go into all the world and preach His Gospel.

Dr. Stibitz divided the Epistle to the Romans into four parts. First, "The Gospel of Christ and the Guilt of Sin," chapters 1-5. In man there is the guilt of sin, and in Christ there is justification from sin. Second, "The Gospel and the Power of Sin," chapters 6-8. Sin made man dead and thus free from the law. As a dead being, his need is a spirit that will make him live—the Spirit of God. Third, "The Gospel and the Jew," chapters 9-11. God is free in electing and just in rejecting. Israel is rejected for its own fault. Fourth, "The Gospel and Daily Living." The Gospel of Christ must be applied in all phases of daily living, as members of the family, Church and the State.

It was a very comprehensive study of this, one of the most important books of the New Testament.

F. H. RUPNOW.

St. Mary's, O.

MISSION STUDY CLASSES.

This subject suggests one of the important phases of the Conference, viz., the study of Missions. Realizing that by a careful study of the facts only, a permanent interest in Missions may be aroused, it is well so much stress was laid on the study classes. Every person registered at the Conference was enrolled in one of the four classes, and every person was enthused over his course. It could scarcely be otherwise in view of the subjects

under consideration and in view of the splendid qualities of the instructors.

"Christian Americanization" was presented by Dr. D. A. Souders, Superintendent of the Immigrant Department of the Board of Home Missions. That our people are interested in this vital problem was evidenced by the large number who attended Dr. Souders' class.

Mrs. Dr. Shumaker presented a course on "A Crusade of Compassion for the Healing of the Nations." Mrs. Shumaker, because of her experience as a missionary for years in Canton, China, was peculiarly fitted to present this subject. It was an enthusiastic group.

"New Life Currents in China" was presented by Rev. Prof. Frank Bucher, of Shenchowfu, China. Rev. Bucher has spent twelve years in China and is full of his subject. It was quite evident that with heart and soul he believed the Gospel to be China's hope. No thoughtful person could leave his class without an earnest desire to help China.

A class for young people was taught by Rev. W. W. Foust, the text being "Men and Things." When asked how they enjoyed their course, these young people replied with no little enthusiasm, "Fine."

Not all the seed sown in the study classes fell on bad ground. It has taken root in those who were there; it will continue to multiply in the lives of those who could not attend the conference. I feel certain new missionary zeal will be enkindled in many of our Churches.

OTTO J. ZECHIEL.

Alliance, O.

THE W. M. S. AND THE Y. W. M. A.

A wonderful program of instruction and inspiration for the Woman's Missionary Society was carried out at the 1919 Tiffin Conference. From the able leadership of Mrs. Dr. Shumaker, who brought to the women lessons from her own rich experience in the Orient; from Dr. Souders' presentation of Christian Americanization through his own association and kindly ministrations to the alien peoples of our good land, to the Methods Hour, where a number of women gave of their varied experience and valuable information, the whole week was filled full of delightful companionship, blessed fellowship and inspiring instruction.

Mrs. C. A. Krout gave helpful advice for the use of our most excellent programs, both on "Christian Americanization," and "The Crusade of Compassion." These programs are for the Y. W. M. A. also, and have been pronounced the best to be had anywhere by men and women of interdenominational fame. Every society should procure programmes and leaflets for this most interesting study. This



Young Peoples'
Group.

Taught by Rev.
W. W. Foust.

Ohio Confer-
ence.

is also a call to every local society to send at least one delegate to the Missionary Conference next year.

MRS. R. W. HERBSTER.

Prospect, O.

SUNSET SERVICES.

Perhaps at no other hour of the day is the Heidelberg campus more attractive than at twilight. Here on the bleachers, under the splendid maples which meet in a complete arch overhead, were held the inspirational sunset hour services.

Rev. E. V. Loucks, of Bellevue, Ohio, presided at these meetings, and after a short song service, led by Rev. Conrad Hoffman, of Cleveland, Ohio, the message of the hour was presented by Rev. G. T. N. Beam, pastor of Trinity Reformed Church, Dayton, Ohio.

His general theme for the week was "Investment of Life." His idea is to lift ourselves away from things and get to realities. Our danger is to yield to the spectacular and to lose the idea itself in the interest in the visible representation.

He challenged each one to a program of "stupendous stewardship." In order to carry out such a plan there are three things necessary: *Self effacement, consecration and co-operation.*

At the closing service on Friday evening he emphasized the need of Bible study—daily, hourly, in order to have the spiritual life sustained and built up; to find out God's wishes for us; to learn to know God. Through the Bible, God talks to us and as by fellowship with people we learn to know them, so we

learn to know God through hearing Him talk to us in His word. By meeting Him through prayer and meditation on His word, we grow in fellowship with Him.

People left the last service with a determination to make the memory of the sunset hour a real force in their lives.

ELINOR KATHARINE HURSH.

THE PLATFORM MEETINGS.

The platform meetings at the Conference were all that one could expect. The Rev. E. P. Herbruck, D. D., of Canton, Ohio, sounded the keynote in his opening address on Monday evening. Dr. Herbruck spoke on "Comparative Religion" and gave his audience a very vivid picture of some of the so-called religions of the world in comparison with the one real religion that is the priceless inheritance of the Christian. The following evening Dr. C. E. Schaeffer, secretary of the Board of Home Missions, presented the challenge of the day to the people of the Reformed Church. He explained the aims and organization of the Forward Movement. The Rev. Frank Bucher drew us closer to China on Wednesday evening as he taught us the greater needs of the field in which he is permitted to labor. Thursday evening the Rev. William A. Brown, D. D., of Chicago, carried his audience with him as he explained the need of Christians with diversified ideas and aims working together for the bringing of the world closer to Christ. No one could explain the immigration problem better than the Rev. D. A. Souders, D. D., of our own force, explained it to us on Friday evening. Saturday evening was the social even-

ing, preceded by a masterly organ recital under the direction of Prof. Bach, of Heidelberg University. These meetings were very well attended and each audience went away feeling that they had received something that would be of real and lasting value.

REV. RICHARD R. YOCUM.

Youngstown, O.

THE MISSIONARY CONFERENCE: A GREAT OPPORTUNITY.

Having had another opportunity by the grace of God to attend the sessions of the Conference held in Tiffin, O., July 21-28, we feel deeply grateful to our God for such an opportunity, and sorry to know that so few avail themselves of this privilege. It is in such a place that we pause a while to comprehend the love of God and His nearness to His children wherever they are, and to worship Him in spirit and in truth. We also have fellowship with other workers, to exchange ideas and talk over plans, enabling us to become strengthened in the service of our Master.

The needs of the Church and its different organizations are presented in such a way that everyone may understand and assimilate. It was an inspiration to sit under the leadership of our foremost workers in the Reformed Church. We are grateful to God that blessings have come to our mission station in foreign lands. May He bless the missionaries and native workers and fit them for better service, and that they may win many souls to Him. Matt. 9: 37, 38. The harvest is truly plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.

These words come to my mind very often,

and particularly after hearing messages of Missions:

"Others, Lord, yes others,
Let this my watchword be:
Help me to live for others,
That I may live like Thee."—Meigs.

We leave this Conference better informed and greatly strengthened to carry on the work of Christ's kingdom, both in home and foreign lands. May all the young people and older ones, too, plan *now* to attend the Conference next summer!

We highly appreciate the hospitality extended us by Heidelberg and Tiffin friends.

MISS CARRIE SCHMIDT.

Warren, O.

GROUPS ON METHODS.

There were a number of method periods at the Lancaster Conference. Rev. A. P. Frantz, of Philadelphia, presented very helpful methods for the conduct of Missions in the Sunday School. Here undoubtedly the largest number is reached. It should be taught in a systematic way.

The W. M. S. was brimful of suggestions and queries, which Mrs. Rupp handled carefully and well. The Y. W. M. A. conference by Miss Schoedler resulted in six new organizations, many desirous of exactly the help they received.

The "Why and How of Mission Study" was discussed with a very large number of the delegates in attendance. We feel sure many new classes, judging from the remarks, will be the result.

The writer attended the Methods Conference on Young People's Work, conducted very

"Christian .
Americaniza-
tion" Class.

Dr. D. A. Sou-
ders, Leader.
Ohio Confer-
ence.





“New Life Currents in China”
Study Class.

Rev. J. Frank
Bucher, Teacher. Ohio Conference.

ably by Rev. J. M. Peck, of Norristown. The young people are the hope of the Church, and no society can thrive that does not stress Missions.

Our leader considered Mission study suitable to the different ages a fine medium to create interest and impart instruction. Every Young People's Society should have a missionary committee and a regular missionary program. We were indeed very much inspired to return to our homes and put into effect the instruction we received.

FLORENCE M. HOLBEN.

Allentown, Pa.

RIDGEVIEW PARK CONFERENCE HYMN.

TUNE—Ripley. Reformed Church Hymnal 443.

1.

Thou hast called us to the mountain;
Here we wait thy blessing, Lord.
Fill us, Christ, thou blessed Fountain,
Fill us with thy precious word.
Here upon the mount, O Jesus,
Do we climb so close to thee
Glowing sun and cooling breezes
Bring us blessings full and free.

2.

Ridgeview's rising sun awakes us,
Bids us rise to morning prayer.
Till the twilight overtakes us
Blessed hours of joy we share.
Ridgeview's setting sun doth find us
Praising God in Vesper Song.
All these blessings, Lord, remind us,
We are thine; thy love is strong.

3.

Water from the springs of Ridgeview,
Like the wine of Cana's feast,
Seems the gift of God and bids you
Drink it deep till thirst has ceased,
So the water from the fountain
Of God's grace is flowing free
Here upon this blessed mountain—
Gift of love, O Lord, from thee.

4.

Rests the fragrant dew of morning
On the mountain; gracious Lord,
Thus, the blessed earth adorning,
Pour on all thy precious word.
May the hills of every nation
With the heavenly dew be pearled,
As we reach with thy salvation
All the kingdoms of the world.

W. CARL NUGENT.

Mt. Pleasant.

THE RIDGEVIEW MISSIONARY CONFERENCE.

One hundred and fifty-two delegates were registered at the Ridgeview Conference, the largest delegations being those of Westmoreland and Allegheny Classes, with 61 and 55 registrations, respectively. The largest single delegations were those representing the congregations at Latrobe, Export, Turtle Creek, Altoona and Johnstown.

In the five Mission Study Classes there was a total of one hundred members enrolled. Ninety-one members were enrolled in the Workers' Conferences on Methods.

More young men were present than at any former conference and thirty-three ministers.

Dr. J. M. Runkle, of Jeannette, Pa., was in charge of the morning prayer groups and also of the sunset services. Dr. Theo. F. Herman, of our Theological Seminary at Lancaster, based his talks in the Bible study hour on Ephesians 2: 18.

In the Conference Half Hour in the morning, we had the privilege of hearing the following as speakers: Miss Gertrude Hoy, the youngest of our missionaries to return from China; Dr. Poteat, representing the Inter-Church Movement; Rev. A. M. Keifer, of our Orphans' Home at Greenville, and Dr. C. E. Schaeffer, general secretary of the Board of Home Missions.

Dr. Apple, president of Hood College, gave an address on "The Forward Movement of the Reformed Church" on Monday evening and led the discussion on the same subject in the conference of Tuesday morning.

In one of the evening platform meetings, Miss Hoy told of the missionary work among Chinese women and girls. Prof. J. Frank Bucher, in another of these meetings, talked particularly of the work being done among the men of China.

One feature of the Tuesday evening meeting was a pageant, "From Darkness to Light," given by the Women's Missionary Society of Latrobe, Pa.

"Christian Americanization" was the subject of Dr. Schaeffer's address on Friday evening.

The model Sunday School was presided over by Prof. George D. Robb, of Altoona. Dr. Schaeffer preached the sermon at the Sunday morning service. Rev. H. N. Bassler, senior chaplain of the 28th Division and now

pastor of Trinity Church, Wilksburg, in the last meeting of the Conference, gave a splendid address on "The Religion of the Trenches and the Future of the Church."

Laura Bethune.

Turtle Creek, Pa.

CONFERENCE RECREATION.

The delegates to the Missionary Conference at Lancaster, Pa., certainly had a profitable and enjoyable time during the recreation periods, which, by the way, came along as regularly as meals, only once a day instead of three times.

Under the able and well-planned leadership of Rev. A. N. Sayers, of Harrisburg, whom the delegates unanimously voted "a jolly good fellow," we hiked through parks and historic ground, and through the largest linoleum plant in the country. A wonderful automobile trip to places of interest, such as the grave of Stevens, the oldest tavern in the city, built 1756; the largest umbrella factory in the world, the spot where Congress sat in 1776, the oldest drug store in the country under one family name, and the oldest cigar store in the United States under a single family name. The old historic cloister of the Seventh Day Baptists at Ephrata was the great treat of the week.

Surely, the Conference ministered to the fourfold life—spiritually, mentally, socially and physically.

H. A. REBER.

Schuylkill Haven, Pa.

Theological
Seminary
Building,
Lancaster, Pa.,
where
Conference was
held.



THE MISSION HOUSE CONFERENCE.

The Mission House Conference this year reached a membership of 250, including the leaders and committee members. The morning devotional period was in charge of Prof. Frank Grether.

The Foreign Mission class, under the leadership of Rev. Ward Hartman and Miss Gertrude Hoy, both of China, studied "New Life Currents in China." "Christian Americanization" was taught by Rev. J. Friedli in the Home Mission study group.

Mrs. B. B. Krammes gave the members of the woman's class splendid aid on the two books which will be used by the Woman's Missionary Society this year, "Christian Americanization" and "A Crusade of Compassion for the Healing of the Nations." She called attention to the salient points in each chapter, giving the page on which each was found, so that the members of her class went home with the tools for the year's work well sharpened and prominently located.

Rev. C. M. Zenk led a class of fifty young people in the study of "Ministers of Mercy." "Uganda's White Man of Work" was the textbook used by Mrs. W. Beringer in a class of boys and girls from 10 to 15 years of age.

Children under ten became acquainted with the hard lot of many of their brothers and sisters in our own land, who cruelly slave for our comfort while we are so happy and gay. The leader of this group, Miss Helen Nott, told them the story of "Jack of All Trades."

The evening meetings attracted a considerable number of visitors from the neighborhood. The committee, under the able leadership of the chairman, Rev. John H. Rettig, is to be congratulated on the splendid success of the conference. The members may feel assured that this conference for which they labored so long and faithfully will long be remembered by those who were privileged to be present.

Milwaukee, Wis.

RUTH NOTT.

REPORT OF COMMITTEE ON RESOLUTIONS OF THE
7TH ANNUAL MISSIONARY CONFERENCE OF
INDIANAPOLIS, IND., AUGUST 31, 1919.

The Committee on Resolutions embraces this opportunity to give a brief resume of the work of the conference. It is with gratitude that we review the work of this seventh conference held in Indianapolis, Ind. In the seven years that the conference has been in existence it has been advancing step by step and made its influence felt. Its atmosphere was permeated with the Spirit of God. The prayers that were offered, the hymns that were sung, the inspirational addresses and service talks which were given by able leaders of our own and other denominations brought us into closer fellowship with Jesus Christ and the experience of these days sink deep in our

hearts and we hope will make a lasting impression upon our lives.

In the class study hours in Sunday School and Young People's work, Home and Foreign Mission activities, as also Women's Methods touching upon efficient work in the auxiliary organizations of the Church, we were brought face to face with the tasks and fields where we have opportunities to serve the Master. Visions of greater things and consecrated service for the Kingdom were held before us as we stood on mountain tops, and we trust that as we go from hence we may realize our obligations and responsibilities and willingly go to our respective fields with new consecration and zeal to use our talents and gifts for the extension of God's Kingdom.

In addition to the 167 registrations there were many persons who attended the evening inspirational services. There were 37 registrations from outside of Indianapolis.

In view of the many blessings received, we beg to present the following for adoption:

Resolved—

1. That we gratefully acknowledge God's mercy, kindness and love for His manifold blessings, coming to us through the channels of this conference.

2. That we express our thanks and acknowledge the splendid service of the speakers in bringing before us their powerful messages, and of the instructors in the study classes for their able presentations of the lessons during the conference.

3. That we express our appreciation to the Y. W. C. A. for their cordial entertainment in the spacious hall and study rooms during the conference. Likewise to acknowledge with thanks the publicity given the conference by the daily papers of Indianapolis and the *Christian World*.

4. That we express our thanks to the union consistory of the Reformed churches of Indianapolis, the respective Boards of the Church and the Executive Committee and sub-committees who supervised the work of the conference.

5. That we record our high appreciation to the Director of Music and the singers who rendered the songs of praise in the evening services.

6. That we overture the union consistory through the Executive Committee of this conference to again take the initiative steps and arrange for another conference in 1920.

7. That these resolutions be published in the *Christian World*, *Reformed Church Visitor* and the *OUTLOOK OF MISSIONS*.

The above resolutions were read at the closing session and unanimously adopted.

Respectfully submitted, the Committee,
M. N. GEORGE, H. W. VITZ,
J. C. HORNING, EMMA BLOEMKER,
CLARA KORN.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Prepare For Home Mission Day.

The annual Home Mission Day will be observed on Sunday, November 9th. The Board of Home Missions has prepared a special program entitled "Making a Nation."

During this period of reconstruction, this subject ought to appeal with peculiar interest. Congregations and Sunday Schools are expected to make proper use of the services and prepare to lift an offering for the use of the Board. This year the offering will be devoted to the Progressive Project of the Synod of the Interior. It is important that our Western Missions should be put upon an adequate and efficient basis. Many of these are hindered in their work by heavy debts, or by inadequate equipment. The offerings on Home Mission Day will help to relieve this situation and make it possible for the Missions in that far-reaching field to do their work more effectively. Other literature has been prepared and will be furnished the Sunday Schools in due time.

At the Summer Missionary Conferences.

There were eight Missionary Conferences held in various sections of the Church during July and August. All of these attained high-water mark in their attendance as well as in the life and spirit manifested by the delegates.

The outstanding theme which was considered at all of these Conferences was that of "Christian Americanization." The text-book of the same title by Dr. C. A. Brooks was generally used and great interest was manifested by the large classes that studied the subject and the book. At all of the Conferences an

entire evening was devoted to the consideration of the subject. At a number of the Conferences Dr. D. A. Souders delivered a stereopticon lecture on our Immigrant work, in which he vividly portrayed the life and work of the immigrants among whom the Reformed Church is doing missionary work.

A Big Task Ahead.

The Board of Home Missions realizes that the year immediately ahead of us is fraught with gigantic problems. At its annual meeting in July it increased its appropriation to the Missionaries to the amount of \$30,000 for the year. That means that the Board must receive \$50,000 more than it did during the year 1917-1918, for during the past year it received \$20,000 more than the previous year. In its Church-building Department it granted requests in the form of loans and gifts to the amount of \$155,000. To raise this amount for the Church-building Fund Department will mean unusual efforts. We believe, however, that the Church at large is ready to contribute big amounts and that when such a big program as that presented by the Board challenges the Church, the response will be forthcoming and will be adequate to meet the demands.

Bread on the Waters.

A letter from Rev. D. G. Glass, of Faith Reformed Church, Lancaster, brings the cheering news of the bequest of \$500 for the establishment of a Church-building Fund from Mrs. Anna M. Harris. This good lady likewise made a number of other charitable bequests. Some years ago she made the erection of a Sunday School Chapel pos-

sible and has been a great benefactor to Faith Reformed Church. Some thirty years ago this Mission was started by Rev. Dr. Theodore Appel, in the southern part of the city of Lancaster. A number of college and seminary students assisted him in this work. Some of us had very interesting experiences in that Sunday School. Subsequently the Sunday School grew into a congregation under the splendid leadership of Brother Glass, and has developed into a strong and influential organization, and now comes this splendid gift from one of his members. This is simply another illustration of the old Scripture, "Cast thy bread upon the waters and it shall return unto thee after many days."

Two Missionaries Departed This Life.

During the month of July, two of our faithful Home Missionaries were called from their earthly labors. The first of these was Rev. T. R. Dietz, of Wilkes-Barre, Penna.

Brother Dietz for many years served as a Missionary under the Board of Home Missions, first at Turtle Creek and afterwards at Shiloh, Bethlehem, and for the last eight years at St. Luke's, Wilkes-Barre. At this latter place he endeared himself into the affections of his people and accomplished a splendid work for the Lord. He was earnest and consecrated and faithful in all of his duties. He stood for righteousness, justice, temperance and peace.

The other was Rev. W. F. Devert, of Akron, Ohio. Brother Devert for a number of years labored as an assistant to Rev. Dr. E. P. Herbruck of Trinity, Canton, and less than a year ago moved to Akron and took charge of our Avon Street Reformed Mission. During his brief ministry in this Mission he suffered a serious illness, which greatly interfered with his labors, but his death was unexpected to him and his friends. He had met the evening before with his Consistory and early the next day he was suddenly called to his reward.

The Board of Home Missions sympathizes with the families and the congregations of these two departed brethren. Their names will be starred on our roll and their memory will be held in grateful affection. "They rest from their labors and their works do follow them."

Notes.

Trinity Mission, Detroit, is seeing its new building rising up out of the ground and taking definite shape. Even during the summer months the interest of the Mission was kept up and the people are looking forward to the time when they can occupy their splendid new building, after worshipping for two years in a very modest, temporary structure.

Grace Mission, Detroit, is contemplating the observance of a Pennsylvania Day on Sunday, October 19th. All Pennsylvanians in the city of Detroit are invited to be present on this occasion. The General Secretary of the Board of Home Missions has been invited as the speaker on the occasion.

The Board of Home Missions congratulates the Mission at Cheney, Kansas, on its ability to go to self support. This Mission was under the Board for many years, but has now resolved to get along without any further help from the Board. The congregation is without a pastor at this time.

Rev. Melvin E. Beck, of Xenia, Ohio, has accepted the call to Grace Mission, Chicago, and took charge of the work September 1st. A great field of usefulness awaits this young brother, who comes to the work with faith and enthusiasm.

Grace Mission, Toledo, rejoices in the liquidation of its debt. A grand mortgage burning service was held on July 20th, when the last vestige of indebtedness was removed. The Mission is now

looking forward to the completion of its plant, which will involve the erection of a suitable church auditorium.

Plans are being completed for the new church at Fern Rock, Pa. This Mission was organized a year ago and has been worshipping in the Lyceum. The Mission is in possession of a fine lot on Broad Street and its new building will enable it to perform its work more satisfactorily in this growing community.

The Mission at Lewistown, Penna., has just finished a successful debt-raising campaign and celebrated the consummation of this effort in a Jubilee Service the last Sunday in July. Wonderful progress has been made in this Mission during the last few years.

Miss Carrie M. Kerschner, who has been in charge of the English Department in our Japanese Mission in San Francisco for the last five years, has resigned to become the Field Secretary of the Woman's Missionary Society of General Synod. Miss Kerschner did a splendid work and endeared herself greatly to the Japanese in San Francisco. General regret was felt at her leaving the work.

Miss Alma Hassel, daughter of Rev. C. Hassel, of Buffalo, N. Y., has arrived in San Francisco and has taken charge of the Kindergarten Department in connection with our Japanese Mission there. Miss Hassel has had special training and experiences in Kindergarten work and will undoubtedly prove a valuable factor in the life of our Japanese Mission.

Rev. J. Mori has been visiting South America with the view of acquainting himself with the Japanese situation there. It appears that a large number of Japanese are living in South America, and Mr. Mori's heart for some years has been going out to his brethren in that part of the world. We are anxiously awaiting his return and his report of the outlook and conditions there.

Chaplain George A. Ehrgood, after a year's absence as chaplain in the army, is again back at his work in Hollidaysburg and Williamsburg.

Chaplain Paul B. Rupp, who rendered similar service, is back with his Mission at McKeesport, and Rev. R. J. Harrity, who was in the service for the greater part of the year, has returned to his Mission in Sioux City, Iowa. During the absence of these brethren their work was cared for by others and they come back with enlarged experiences and increased zeal for their work.

Some Compensations of the War.

REV. CHARLES E. SCHAEFFER, D. D.

AT the eleventh hour of the eleventh day of the eleventh month of the year 1918, the armistice was signed and the greatest war of the ages came practically to a close. It is impossible to describe with any degree of adequacy, the awful horror, the frightful devastation, the fearful havoc that was wrought by this clashing of arms and armies. For a distance of 700 miles, covering a width of over 21 miles, there is a trench dug in France that was the scene of indescribable horror and bloodshed. There are eleven million graves in northern France and Belgium. It has been computed that if the dead of France alone, one and a quarter million, were to march by, twenty abreast, it would take eleven days for the procession to pass; and if all the dead of all the nations in the war, eleven million, were to pass in similar fashion, it would take from September to Christmas; and if the blind, the maimed, the marred and scarred, twenty million of them, were to pass in similar style, it would take until next Easter for all of them to go by.

The cost in money was likewise appalling. Two hundred and fifty billion dollars were spent. All the wars of the world for the last 125 years cost only \$22,000,000,000. America's expenses in the last war for two years was more

than \$15,000,000,000. Perhaps we are still standing too near this awful cataclysm and catastrophe to have a true perspective in order to make a proper appraisal of the real outcome of the war. We see now only the devastation, the fields of carnage, the rivers of blood, the torn up lands and torn down villages, the mutilated bodies of men, the wreck and ruin of empires, and cannot fully appreciate the real positive results that have come into the world's civilization through it all. In the providence of God, there have been definite benefits won. We come back with the spoils of war and they are of far-reaching and permanent significance. It is the glory of Providence that He keeps watch over His own and takes the tangled threads of life and weaves them into a pattern of order and beauty. "All things work together for good to them that love God." "The wrath of man worketh the praise of God."

It is proper that we should contemplate some of the outstanding compensations of this war and replace, if possible, the wail of pessimism with a note of gladsome optimism.

First. *It has enlarged our vision of life and pushed back our horizons.* "Where there is no vision, the people perish." We are constantly in danger of entertaining too narrow and circumscribed views of life. Our horizons are frequently too limited and provincial. The war has lifted the curtain for us and has opened vistas of life, that hitherto remained undiscovered by the vast majority of people. It has made the world both smaller and larger. It has brought distant countries and placed them at our very door, and today we speak as familiarly of France, England, Italy, Russia, Japan and China as if they were next door to us. The world has become a great big neighborhood. We have been lifted out of our provincialism and have come to occupy higher altitudes of life. The problems of the world are our problems. The war revealed not only the world to our vision, but it also disclosed us to ourselves. We

learned many things about us as a people and individuals that we had never known. The real test for America came with the first draft on June 5, 1917. More than two million young men registered on that day, and the country stood aghast when it discovered that over seven hundred thousand, one-third of our young manhood, were rejected because of physical and other deficiencies. It was an astounding revelation of the fact that the country had neglected its youth, whom it now asked to sacrifice for it. The large percentage of illiterates was likewise a startling revelation. It was almost crushing to know that only one out of three young men was qualified to serve his country in full measure, when the crisis presented itself.

Second. *It stimulated the thought life of the world and excited the ingenuity and skill of man in making inventions and discoveries tributary to the welfare of man.* In the conduct and prosecution of the war, the skill of inventive genius was laid upon the altar of Mars, and with his magic wand man controlled the earth, the sky, the sea. "He rode upon a cherub and did fly, yea, he did fly, upon the wings of the wind." He mounted up as with eagles' wings and he descended into the channels of the deep. He bent every force of brain and brawn, for the invention of methods of destruction. The war kindled intensity of thought and of action. It lifted us out of our lethargy and stimulated us for action along every line of life. Man's resourcefulness was put to the test.

Every great war has been followed by a great literary revival. So these inventions and discoveries in science and revival of letters will serve the world for constructive purposes. The aeroplanes will carry messages of truth and messengers of the Gospel to the ends of earth. The prophetic vision of an "angel flying through the heavens with the everlasting gospel" is being literally fulfilled in our day. The war called forth from America the power and genius for organization and efficiency in an unparalleled degree.

Third. *It revealed resources of service, suffering and sacrifice of unexpected richness.* Again and again we were amazed at the readiness on the part of our people to render service of every conceivable character. Not only did the young men leave their books and their tools and their homes and their kindred and offer themselves willingly, but every household became a workshop for the nation, and everyone did his best. Men and women were willing to suffer privations and hardships. Lives were laid upon the altar. Christian sympathies were quickened and a readiness to do, to dare was manifested. The spirit of heroism, courage, unselfishness and high idealism was born in the hearts of many people. The very finest elements in human life were put into new exercise during these past few years. In the reconstruction program of the world, this will prove a most valuable asset. A new idealism which is social as well as individual, and which seeks to realize the Kingdom of God, upon the earth as well as in heaven, was disclosed by the recent war.

Fourth. *It made real the fundamentals of our religion and tested the value of its institutions.* When the war broke out, the cry went forth, "Christianity has failed." Three-fourths of the Christian nations of the world had each other by the throat, but the reply was made, "Christianity has never been tried." Now, war is a testing time. It is a day of judgment, a sifting process. It tests all of our institutions. It lays bare the heart of things. The war has shown us what in our religion can stand the test. It has revealed the heart, the essence of our religion, as over against the outward trappings and trimmings that belonged to its external observances. It showed us the reality and the richness of our faith, and while faiths were less and less, faith was more and more. It tested the Church. It showed us the folly of an undue emphasis upon denominationalism and revealed our weakness as well as the elements of our strength. It showed us the very heart of God, and it is this

new and enlarged conception of God which is the basis of the new age upon which we have entered. This thought is strikingly brought out by H. G. Wells in "Mr. Britling Sees It Through." Mr. Britling was a wealthy Englishman whose son at the beginning of the war was tutored by a German student. Both the son and the tutor joined their respective countries in the service. The son was killed and the tutor likewise became a victim. Then Mr. Britling writes a letter to the father of the German tutor. He writes all night, page after page, tears it up again, and finally sends these words, "Our sons who have shown us God."

Fifth. *It has uncovered the principles of democracy and world brotherhood.* This was America's great contribution to the war and it was our own Wilson who coined the phrase, "Making the world safe for democracy." Now democracy and world brotherhood are as old as the gospel of Jesus Christ, but they never stood revealed as they do today. Fully 75 per cent. of all the wars of the world were ordered by kings and monarchs for the acquisition of territory. Autocracy is passing, and has passed. Thrones and scepters are going to the junk heap. There has come deliverance to the captives. Fully 50,000 political prisoners were at one time rushing back from Siberia to their homes in Russia. This principle of democracy and brotherhood should be actualized in all departments of life, in the social and industrial as well as in the political.

Sixth. *It has given us a new sense of responsibility for Christianizing the world, especially America.* Long ago, Josiah Strong said, "As goes America, so goes the world." War has shown us the tremendous truth and significance of that statement. Democracy cannot be safe for the world unless the world is actuated by Christian motives and impulses, and no nation wields a greater force in the impact of its life upon the world than does America. This is the supreme opportunity for Christianizing the world, for the world is plastic and

pliable. It is hospitable to new ideas and stands waiting to be delivered from its ancient thralldom and bondage. As America came to the deliverance of the nations of Europe from political oppression, so now America must mobilize her spiritual forces and resources and deliver the nations of the world from spiritual oppression and death.

Seventh. *It has revealed the need of bringing the churches together in the accomplishment of a great world task.* If there had been a League of Churches, there might have been no need for a League of Nations. It is to be regretted that in a great world crisis the churches have been unable to speak with a united voice. Happily, however, the religious statesmen today observe the necessity of bringing the churches together in an aggressive and co-operative program of effort. The Interchurch World Movement is born out of the spirit of the times. The movement for unity among the nations will undoubtedly issue in the corresponding movement for unity among the churches.

Eighth. *It has brought about a new chivalry and knighthood.* The Knights of King Arthur were convivial over their wine and women. The war has served to exalt woman to her lofty sphere in life. No class of people will receive greater blessings out of this war, even as none have suffered more, than the women. Likewise nation-wide prohibition has been achieved by reason of the war, and these two elements, wine and women, will usher in a new chivalry and knighthood in the world.

Ninth. *It has stimulated an undying interest in immortality.* This is perhaps the strangest of all results of the war that have occurred. At the time when the emphasis is shifting from "other worldliness" to "this present life," when the cry is for reality, there is a strange feeling after the unseen and the eternal. The Comrade in White that was seen upon many a battlefield, the books that have appeared, like Lodge's "Raymond," "The Twentieth Plane," and many others, are an indication of the hold the spiritual

world has upon man. Mr. Britling writes to the German father, "These boys, these hopes, this war has killed." He then threw down his pen, straightened himself up and stoutly said, "No, they live," for there was borne in upon him the thought that there were thousands and tens of thousands of fathers and mothers who desired with all their hearts these reconciling words, "These boys, these hopes, live," and then he wrote, "Let us make ourselves watchers and guardians of the new order of the world, if only for love of our dead. Let us pledge ourselves to service. Let us set up the peace of the World Republic amidst these ruins. Let it be our religion, our calling. Religion is the first thing and the last thing and until man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor, but all these things fall into place, and life falls into place, only with God, only with God."

We are living in a new world. The world is not the same as it was five years ago. It will not be the same world five years hence. The trophies of war entail responsibilities. We have obligations today which we cannot escape. I do not know why in this decisive hour of the world's crisis, God should have devolved such responsibilities upon the men and women of this generation, but we must not fail God. In this supreme hour we must be ready and willing to enter into our heritage and out of the wreck and ruin of a past civilization must build a new world order and capture the new civilization for Christ and His Kingdom.

Rural Survey Uncovers Strange Conditions in Eastern New York State.

A REGION in Eastern New York State where there are nine church edifices, but where no minister has served the people regularly in years has been discovered and carefully examined in the course of the nation-wide rural

survey of the Interchurch World Movement of North America.

This pretty valley seems once to have been the centre of flourishing religious life, but now most of the church buildings are in decay and now and then does a preacher come in and hold services.

The Interchurch survey man, who tramped eighty miles through the valley, found, on asking the people "what denomination they preferred," that many did not know what was meant. One man replied: "Me? I'm an American." Others answered with no comprehension of what they were saying, simply recalling the denomination of some clergyman they had known.

"Most of the men gave evidence of abuse of liquor," says this man's report, "and the majority of the women showed the same signs, plus evidence of hard treatment at times at the hands of the men."

Few children had attended Sunday School. Most of them did not know the Lord's Prayer and never had heard of the Ten Commandments. Mothers were many of them slatterns, with no suggestion of ideals, and, the report adds: "Several of the households are not the result of marriage, I am told."

The nine church buildings were:

(1) Wesleyan Chapel, in good repair, but where no services have been conducted in three years.

(2) Baptist Church, in good repair. A Sunday School, with fifteen members, is maintained, but there has been no communion service for two or three years.

(3) Presbyterian Church, in bad condition. No elders remain, there is one trustee and very few remaining members. No Sunday School, but recently a preacher from a nearby town held a communion service there.

(4) Methodist Episcopal Church, erected in 1863, in fair condition, but with sheds decaying. Only one or two members in the vicinity and no organization.

(5) Christian Church, in excellent repair. Ten living members, most of them

removed. No communion service in five or six years.

(6) Methodist Church, dilapidated, in shape to use, walls peeling and mould spreading, no remaining organization or membership.

(7) Presbyterian Church, in good repair. Organization dead, with only three or four members living, and only one trustee in the vicinity.

(8) A few members and one or two officers remaining. Preaching service held at rare intervals and a Sunday School maintained.

(9) Methodist Church, in good repair. No service in a year. No Sunday School.

The suggestions of the survey man for ministering to this neglected territory of about 700 souls were as follows:

"Let us regard all this region as a legitimate home mission field. If possible, and so far as possible, federate the denominations represented. Put a man on the field whose whole business shall be to serve those people and none other. Let him organize Bible study groups in each school district, visit the people regularly in their homes (at least twice a year), look after the sick, the sorrowing, those in trouble; create social centres as opportunity offers; encourage the mothers to better standards in home and family; quietly fight the drink habits of the people; establish several preaching points in existing churches, giving at least one service a month at each station and not preaching oftener than twice on any Sabbath, as a rule.

"Let us work this field as formerly the frontier fields were worked. It is now a frontier field, or rather a rear end of civilization field, for the entire region is decadent.

"For this work we should pay not less than \$1,200 salary and we should provide a horse, wagon and saddle. Have it understood by the man on the field that he is to take offerings, but not as perquisites. All Sabbath offerings or offerings for the furthering of the work of preaching and teaching are to be turned in to the committee as an offset

to the salary. Let him introduce, so far as he is able to do so, the every member canvass plan, trying thus to raise at least 65 per cent. of the salary. Let us try out the plan for a term of at least three years. Every family is to be sorted out and followed up. In this work let us sink all seemingly selfish ends, seeking first the Kingdom and the Righteousness of God, and let us follow up the work and the workers with our earnest prayers for larger things."

Observations of the Treasurer.

J. S. WISE.

"There is a pleasure in the pathless woods,

There is a rapture on the lonely shore,
There is society where none intrudes

By the deep sea and music in its roar."

THESE lines, remembered from my school-boy days, come to me at the beginning of these Observations because, while writing them, I hear the continuous roar of the old Atlantic. In a rather unexpected way, my family is escaping the hot and almost unendurable summer life of Philadelphia. "It is an ill wind that blows no one any good." And while we are complaining about profiteering, it is profiteering in a sense that opened the way for the Wise family to spend the summer at Wildwood-by-the-Sea. It is a familiar Philadelphia story and experience. Thousands of other families are similarly affected—at least to the extent of being obliged to give up their homes. The houses in which they lived were owned by reputable men, and surely reputable men would not stoop to sell the roof over the heads of their friends. Friends who paid them hundreds and often thousands of dollars in rents! But that is just what has happened. Many tenants were warm personal friends of owners of the houses in which they lived, and yet, many such owners seem to have sensed no moral responsibility whatever toward them. All they could see in the

transaction was a few hundred dollars profit and, therefore, it was exceedingly good business, perfectly proper and legitimate to sell without warning. This sort of thing has happened and is still happening in all of our great cities. Storage warehouses are crammed with furniture that, until recently, helped in the making of thousands of happy homes, now temporarily broken up.

The house in which I lived passed through several hands within a few months. Did my friend—at least I counted him as such—give me a chance to buy when he made up his mind to sell? Certainly not! That would not be "good business." According to business ethics, he owed me nothing. True, during the last five years he received about \$1,700 from me for the privilege of living in his house. On the first of each month, therefore, his responsibility ceased. It was then perfectly good business to sell to Tom, Dick or Harry so long as it was profitable to do so. While other houses were being sold all around me, I was losing no sleep. My house was owned by a friend, so why should I worry? One morning, however, there was a rumor. Next day, it was a fact. The house was sold. After several profits were added and when the price was far above the value, then for the first time I had a chance to buy. To decline meant move out, and so the storage house shares in the profit.

As a result of it all, here I am "by the deep sea" and listening to "the music of its roar."

I cannot recall the entire poem. One of its lines, however, I recall quite distinctly. It is, "I love not man the less, but Nature more." This was a great line when it was written, but is no longer ideal. I suspect that our great reverence for the rights of property has caused us to lose sight of the rights of men. Good business is becoming bad business because profit is the only goal. The idea of service is practically eliminated. To be termed a shrewd, hard-headed business man is no longer flattering. It indicates a man without sentiment and with no desire to

serve, except when service means profit. Too long have we paid deference to such men. Big profits do not always indicate success. What shall we suppose Jesus had in mind when He asked, "What does it profit a man if he gain the whole world and lose his own soul?" Is it any wonder that the term profiteering is becoming odious? New standards are needed. Why not accept the standards of Jesus? They never have been tried and there never was a better time than now. Instead of "I love not man the less, but Nature more," I would write it, "I love not Nature less, but mankind more." By substituting profit, business, things, pleasure and a number of other words for "Nature" we give the line a newer and better meaning. Were we to love mankind as Jesus commanded, there would be no present day profiteering.

I have no special quarrel with the house owner, the food dispenser, or the laborer who profiteers. They are the logical product of our old-time standards—the get-all-you-can kind, in which honesty or justice figures only when it does not interfere with the profits.

It is evident that the world's greatest need is comprehended in the growing social service program of the Church. Much has already been written and said about Social Service, and there is need of much more. A large part of the work of the Board of Home Missions is given to its promotion. Its importance is beginning to grip the conscience of Church and people. The most interesting and edifying of the discussion groups of the Missionary Conferences was conducted by Dr. William C. Schaeffer at Lancaster and Collegeville. The discussions were based on his latest book on Social Service, "The Greater Task." It shifts the emphasis of salvation from "saved for Heaven" to "saved for Earth"—from a life of getting, to a life of giving. *I love not self the less, but others more*, is the new ideal. Bolshevism, Socialism and all other radical movements, based on selfishness, fall short of it. They simply shift the idea of profit from one class to another. By shifting the power of exploiting from

capital to labor solves nothing. The greater task is still in the future. The whole order of society, business and all the relationships of life must be Christianized. They must be harmonized with the ideals of Jesus for which He gave His life. Our standards will then be changed and selfishness will disappear. No more profiteering—not in houses, or lands, or food, or anything that is detrimental to our fellowmen.

To the so-called hard-headed business man all this is "punk." To the man of faith and vision it is the beginning of the Kingdom of God.

As I listen to the rising tide without, it seems to me I faintly hear the turning of the tide of God's glory within the portals of His holy Church, because, here and there, His followers are beginning to understand as never before, that there is a world, a *whole* world, to be saved, and that the task can never be completed by any method that contains any motive that is selfish in the least degree. Listen for "the *music* of its roar."

"Every Battle is Won the Day Before the Actual Fighting."

An advertisement bearing the above headline appears in this month's issue of the *OUTLOOK OF MISSIONS*. It is an announcement of the educational campaign to be put into effect in Sunday Schools and Churches this fall. The campaign is preparatory to and leads up to the grand climax, the observance of Home Mission Day in November.

WINNING THE WEST FOR CHRIST is our lofty aim and objective. It cannot be won today, but it can and shall be won tomorrow if we heed this appeal to immediate and concentrated thought and action. The West needs us; we need the West. The conditions and resources of the West are not known to many of us. The educational material to be sent into every Sunday School is attractive and most interesting. Shall we give it the attention due it, and then pray, plan and practice according to our share of the duty? Remember the motto:

I am but one, but I am one;
I cannot do everything, but I can do something;
What I can do, I ought to do;
What I ought to do, God helping me, I will do.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The Duty and Opportunity of American Protestantism Toward the Far East.

DR. SYDNEY L. GULICK.

THE world is trying to enter on an era in which justice and the well-being of all men shall rule the motives of nations. This effort is of incalculable moment in the history of Christianity as a world force. For some of our European allies it entails great material sacrifice—witness the concessions which France has made, and the concessions being demanded of Italy. What concessions and what duty has America in this world effort?

Of America no sacrifices of material character are asked, no surrender of national ambition is required. What is asked of America is clear thinking, the squaring of deeds with words. If the moral law is indeed to rule among the nations, race-arrogance must cease, goodwill arise and true patriotism expel the chauvinist.

These principles bear most directly on America's Asiatic relations. These relations will largely determine the future of Christianity in Asia; American Christians should face the facts. They are briefly these:

1. *America's Non-fulfillment of Treaty Obligations.* Since 1882 the United States has enacted a dozen laws which contravene our treaties with China through dealing differentially with resident Chinese. America in form accepts these treaties. She binds China to fulfill their terms. In 1888 the Supreme Court of the United States declared that the Scott Act of that year was "in contravention of the treaty of 1868 and of the supplemental treaty of 1880. But the statute is not on that account invalid.

. . . This court is not a censor of the morals of the other departments of the government." This law is still in force. Subsequent treaty-violating laws have been added to it.

Is it possible that the Protestant Christians of America are permanently indifferent to the importance of the faithful observance of treaty obligations?

2. *Failure to Comprehend What Japan Wants of America.* Americans persist in the belief that Japan has for years been demanding opportunity for free immigration. This Japan has repeatedly denied. For ten years she has faithfully carried out the "Gentlemen's Agreement." The Japanese alien male population in America has thereby diminished by over 15,000. Japan does not ask for free immigration. She does ask that those Japanese who are in America shall receive the "equal protection of the laws." This phrase of the constitution the Supreme Court has interpreted as meaning "the protection of equal laws." No civilized and self-respecting nation can accept without protest the humiliation of differential treatment of its citizens. The California State Legislature has again waved the red flag of race insult in the face of Japan by her recent anti-Japanese school law. Few Americans as yet understand the real point of Japan's contention.

3. *Rejection of Japan's Plea by the Paris Peace Conference.* Japan, speaking implicitly for all of Eastern Asia, pleaded at the Paris Peace Conference for an article in the Covenant of the League affirming the principle of equal treatment of races. Japan did not ask for the right of free immigration. The control of immigration would of course be left as heretofore in the hands of each nation. For the ominous fact that

this plea was rejected by the Peace Conference, America may not have been responsible. But in America the plea was widely misrepresented, distorted and spurned. Representatives of the American press in Paris have falsified the statements of Japan's peace delegates. American political leaders have tried to capitalize the Japanese plea, and also the address in New York of the Japanese Ambassador, in the effort to discredit the plan for the League of Nations. The religious press, taken as a whole, has at best remained silent. Silent the Churches have remained, with perhaps a few exceptions, and by this silence they have permitted a domination of American public opinion by elements which seek dissension and even, by implication, incite to war.

4. *Falsehoods Regarding Alleged Japanese Activities in Mexico.* Ominous again has been the recent agitation against the alleged plans for the purchase of land in Mexico by Japanese citizens. In all this agitation there has been no strong voice raised to declare that Japanese individuals and corporations, when it is evident that they have no ulterior purpose, have as much right to buy and develop agricultural or other lands in Mexico as have the citizens of any other nation including our own. Even the Department of State has been misquoted and has not publicly repudiated the misquotation. Not the Monroe Doctrine, nor fair play, nor international law, nor any treaty forbids the *bona fide* purchase of land in Mexico by Japanese. Yet an almost universal impression has been created in the American mind by certain sinister forces that Japan is undertaking something illegitimate, hostile, predatory. Thus are sown the seeds of "national hatreds of whole generations," and thus are being sown the seeds of future war.

How to Solve the American-Japanese Problem—Call for Action. A constructive program of legislation for setting right American, Japanese and Chinese relations is before the American people. It has been endorsed by more than one thousand leading thinkers and men of

affairs, and is believed by its supporters to be a thorough-going solution of the whole confused problem. This proposal, which has been made by the National Committee for Constructive Immigration Legislation would reduce the Asiatic immigration to America to a figure below the present minimum. It would square our behavior toward China with our treaties with China. It would sweep away all discrimination in the naturalization and immigration laws, discriminations which rankle in the breasts of Chinese, Hindus and Japanese. It would meet every complaint from Asia and would also at the same time wholly protect the economic, ethnic and civic interests of the American people. It would have other far-reaching and wholesome consequences in the problem of immigration as a whole.

If its advocates be right, the adoption of this plan by America will recognize in principle and establish in practice the equal treatment of races, and will accomplish this result with no material sacrifice, no surrender of security and no violation of tradition or of principle. This proposal has been for five years before the American people. Is it not time for American Christian citizens to inform themselves, and in their political capacity to become active in a question so momentous?

Summary. We talk and preach about the Kingdom of God. Do we really believe in that Kingdom? Do we really want to have the Kingdom of God prevail in our relations with Asia? The great problem looming before the world today is the problem of the relation between the white and the yellow races. To the solution of that problem America can make a contribution possibly decisive. On Christian principles alone can it be solved; any other attempted solution is but a dangerous makeshift and an ultimate failure.

Not those nations that say "Lord, Lord," shall enter the Lord's Kingdom, but those that do the will of Him is at once the Father of all men and the Judge of all the earth.—*The Christian Work.*

A Well Deserved Honor.

Dr. John R. Mott, general secretary of the National War Work Council and International Committee, Y. M. C. A., has been decorated with the Distinguished Service Medal by Secretary Baker. He was cited for "especially meritorious and conspicuous service." Dr. Mott made five trips abroad during the war. His personal relationships with the King of Italy, Premier Clemenceau and other European leaders, gave him unusual opportunities for understanding war conditions.

Will Support Missionary Hartman.

The First Church of Dayton, O., has assumed the support of Rev. and Mrs. Ward Hartman, missionaries of our Church in China. A service of farewell was held for them on Sunday morning, July 27th. Despite the hot weather and the vacation season, a large audience was present. It was the privilege of the Secretary of the Board of Foreign Missions to deliver the sermon. Elder A. L. Shearer presented a gift to Mr. Hartman in the name of the consistory, and the President of the Missionary Society in a few gracious words presented a gift to Mrs. Hartman. These tokens of esteem were received with appropriate remarks.

That the First Church of Dayton should support a foreign missionary shows that the members have been under the good influence of Dr. William A. Hale, former pastor, and are now being led by that genial, capable and aggressive pastor, Rev. Fred K. Stamm. Brother Stamm has been pastor for only two years, but he has already found a large place in the work of the city, and is ready for every movement that goes forward.

It was a special privilege to address a large union meeting on the campus of Central Seminary and to mingle for a while with those in charge of this school of the prophets. I want to add that four of our Churches are now supporting five missionaries, the First Church, Dayton, Grace (two), Trinity and Wooster Avenue, Akron.

Our Work in China.

REV. WARD HARTMAN.

LEAVING the large ocean steamer at Shanghai, China, we change to a large river steamer. Traveling up the Yangtse River between five and six hundred miles we land at Hankow. Here a change must be made to a smaller river steamer. During a couple months of the year we can travel by small steamer across the Tung Ting Lake, going direct to Changteh, within one hundred and thirty miles of Shenchow. But the trip from Changteh up the Yuen River must always be made in the small Chinese flat-bottomed boats pulled by men walking on the shore. This one hundred and thirty miles if made in five days is considered rapid—seven and eight days are quite the ordinary.

Now let us go back to Yochow, situated on the Tung Ting Lake. Here is our first station organized in China. In the city we have our Ziemer Memorial Girls' School, with Misses Hoy and Firor in charge. Here is located the Hoy Memorial Hospital. The women's building has not been erected yet, so work for women is being done in an old Chinese building. Doctors in charge are Drs. Beam and Adams, together with Nurses Misses Traub and Myers. The evangelistic work is in charge of Rev. Heinrichsohn, with Miss Ammerman doing evangelistic work among the women. Our property and buildings are surrounded by a high wall and so is called our compound.

Four miles out on a bluff overlooking the Lake is our Lakeside Boys' Schools. All are boarding pupils for the Higher Primary, Middle School or College. Our missionary teachers are Dr. Hoy, Revs. Reimert, E. A. Beck, and Owen and Mr. Bachman.

Outside the city of Yochow we have a district covering about 5,000 square miles. Already nine outstations have been opened where Chinese evangelists reside and do regular church work. The Hwa Yung field across the lake, for which we have plead so long to be occupied by a missionary, has been opened with a Chinese evangelist in charge.

Many do not realize that our Yochow and Shenchow stations in China are separated by more than three hundred miles. We have nothing in the way of a public road in our district—only paths which wind their way over the mountains and through the valleys. Traveling must be done by walking, riding a pony or in the small Chinese boats.

In Shenchow we have the Eastview Schools for boys. Here we start with the beginners and take them through the Middle School. Missionary teachers are Rev. J. F. Bucher and Prof. K. H. Beck. The Girls' School, where we have

primary and higher primary training for girls, is in charge of Misses Messimer and Sellemeyer. We have good sized hospital buildings for men and for women, but the women's building has been used now for several years by the Boys' School as a dormitory, thus practically no work can be done for the women until a new building for the Boys' School is erected. The hospital is under the care of Dr. Thompson and Nurse, Miss Miller. The evangelistic work, including a district of more than 5,000 square miles outside of Shenchow, has been in charge of the speaker.

Miss Weil is now on the field doing work for the women.

Our entire district is hilly and mountainous. We have Chinese evangelists in four outstations. We have a city of nearly 20,000 inhabitants, two cities of ten thousand and several of five to six thousand, together with many, many villages where no regular Christian work is being done. Within our field we have a large group of Aborigines who speak a different dialect and have no written language of their own. They have proven themselves, whenever an opportunity has been



TEACHERS AND PUPILS OF THE GIRLS'

given, the equal of the Chinese. Many of them have never worshipped idols. So far nothing is being done to give the Gospel to these people. It is the hope of the speaker to be able to carry the Gospel to these people.

Question asked: Will you explain about the opening of the chapel at Paotsing?

Answer: We had done little preaching in Paotsing before it was opened. It is a city eighty miles across the mountains from Shenchow, so few of the people living there knew anything about the Gospel. We felt it was a strategic point and should be opened. Two of

our Chinese workers were sent there to sell literature, preach on the streets and try to secure a building to be used as a chapel. After nearly two months our workers became somewhat discouraged because they were unable to secure a building. The Buddhist priests were doing all they could to stir up the people against the opening of a chapel. They told them all sorts of sickness and calamities would come to pass if the chapel was opened. One day the men thought they had a property. Word was sent me and I went at once, but had to spend five days in the city before we

could close a contract. Both the civil and the military officials were doing what they could in an underhand way to keep us from securing a building. A citizen who had already visited our mission in Shenchow and had studied the Gospel some gave us assistance in securing a building, but through it lost his position as clerk in the military yamen. The country about Paotsing was being overrun by robber bands at that time and many people fled to the city. But one day a band of over three hundred robbers appeared across the river just outside the city. People were terrified,

many of them rushing their women and children to the mountains to hide them. Our Chinese worker in charge kept his men at work repairing and fixing over the building so as to use it for a chapel. People noticed that he didn't seem to be excited, so some came to him and asked why he didn't take his family to the hills. He told them he understood there were robbers in the mountains, so what was the use of taking his family out there? "No," he said, "we will stay here. We have been sent here to tell you about a Saviour, about One who can give us life eternal. Oh!" he



SCHOOL AT SHENCHOWFU, HUNAN, CHINA.

said, "they might kill this body, but we have the joy of knowing of life eternal."

The people couldn't understand it, so circulated a report saying, "The evangelist has a charm from the Foreigner and the robbers can't kill him."

The result was that more than a hundred women and children fled to the chapel, bringing their bedding, saying they were going to stay there and the evangelist must save them. He told them he had nothing to protect them, but if they wished they could stay. They remained there five days and five nights. Men

brought food to them during the day. Our evangelist saw his opportunity, and morning, noon and night brought the message of the Gospel to the people there. Fortunately the robbers didn't enter the city. The wife of the military official was among the refugees. Later the official came in person and apologized for opposing our entrance into Paotsing. The man referred to above who lost his job was reinstated and to-day holds the highest clerk position in the yamen. People for many miles around know of the chapel in Paotsing, and everyone has a kind word for it to-day.

The Intellectual Equipment of the Missionary.

BY DR. JOSEPH H. APPLE.

IF I were preaching you a sermon this morning, I should take as my text 2 Peter 1: 5, "Add to your virtue knowledge." You have been told of the temperamental equipment necessary for a missionary and the spiritual resources needed. Dr. Bartholomew has asked me to talk to you as to the importance of your intellectual equipment. While not minimizing in any degree the importance of the temperamental and the spiritual, and while agreeing in advance with what you shall hear later as to the physical basis of your work, I do wish to emphasize the importance of adding to all these a sound and sure knowledge of the subjects you may be called upon to teach, a knowledge of human nature, of the Scriptures,—in a word, a degree of knowledge which if not power is the best guarantee of power in the difficult situations in which you will be placed.

It is quite significant that one of our great Churches recently decreed that no missionaries should be enlisted who lacked a college education. I am not advocating this specifically as an indication that a college education does give all needed knowledge, or that without it certain men and women may not be quite efficient missionaries. But I am pointing to the principle involved as a good one, that we should send the non-Christian nations of the East none but the best of our young men and women, and to equip them with nothing less than the best educational training in their power to receive and ours to give. You well know of the ignorance of the man who "knows not and knows not that he knows not," the innocence of the man who "knows not, but knows that he knows not," the inefficiency of the man who "knows, but knows not that he knows," and the power for good of the man who "knows and knows that he knows." It is this power derived from a sound and safe scholarship that I covet for you.

Nor should your intellectual training

cease with your equipment in this land. Opportunities will continue and expand in your new environment. Seize them and make the most of them, and your reward will be a richer fruitage of souls for the Kingdom.

And may I depart from the main topic sufficiently to urge the importance of cultivating the art of expressing your message in such manner as to reach and impress those who hear you. In a long experience in training the young, and especially young women, I have frequently regretted the loss of the best impact of a message upon an audience by unsatisfactory or inadequate delivery. A pleasant manner, an agreeable mode of approach to one's subject, and sufficient vigor of voice and gesture in presentation, will "put the message across," whereas the lack of these things will sometimes fail to reach a large part of the audience, or may even send them all away but little impressed with what has been attempted in their presence. I have strong convictions on this subject, and frequently hold up to the young people over whom I preside the example of public speakers who come to us, either commending good presentation or holding out as a warning defects of manner or speech. The prime requisites are conviction as to the vital importance of your message, and a sure knowledge of the facts and deductions you aim to set forth. But, granting all these, there is the very definite art of address and presentation to be reckoned with, and you should not rest content until you have done your best to develop a general mode of presentation that is acceptable. Make the best possible preparation for each particular occasion, and then secure intelligent criticism from some friend present, if possible, who will give such constructive suggestions as will help you to do better on the next occasion.

May I in closing congratulate you upon the opportunity of going forth at this time? At no time in the history of the world has there been greater need, nor in the history of the Church greater promise of support. The great move-

ments that are going on in all of our Churches indicate these two things: the challenge of a world crisis, and the response of a ready and waiting Church. I have great faith that our own Forward Movement will support you, and your colleagues already on the field, as has never been done before, and I pledge you my individual efforts and those of all those whom I may be privileged to direct and control that your going out shall not be in vain, and that we who remain shall not forget you or grow indifferent over your needs or your successes.

I have spoken on former occasions of the deep impression made upon me after a denominational conference at Greensboro, North Carolina, in which Dr. Christopher Noss participated and I presided, by the fact that our trains about midnight passed in the station, he going southward and westward to return to his work in Japan, and I northward to my home and congenial work here at Hood. Under that impression I registered a vow that I should not remit my efforts to support and sustain him and all others of our workers in Japan and China while we continued at our tasks in the home land. God bless you and keep you, and direct your work as you go forth as laborers in the Lord's harvest.

Equipment of the Missionary— Temperamental.

BY DR. WILLIAM E. LAMPE.

A MISSIONARY goes to a strange land to work with a people whose language he does not understand, for several years at least, and to have as colleagues men and women from his own land, but who are almost strangers to him. Trying conditions of climate, housing and travel upset his equilibrium time and time again. If he becomes discouraged and melancholy he is totally unfit for his important work. If he can keep his spirits up, and if he can be cheerful under any and all circumstances, his work will be far better than if he is "out of sorts" most of the time.

It is not to be expected that a missionary shall be cool and unruffled at all times and under all circumstances, but it is altogether out of place for a Christian missionary to lose his temper and give way to his feelings. It will pay to do everything possible in order that the missionary may be physically and temperamentally fit and in good spirits all the time.

The advice given to missionaries to Japan and China a few decades ago was, "Take along a good supply of flannel and of patience." Less stress is put in these latter days upon the supply of flannels, but even greater stress is put upon the necessity of taking a good supply of patience. A missionary to the Orient who lacks patience and who fails to see the wider sweep of God's plans can and will bring disorder into the work of a whole Mission. Strong, deep faith in God, and His plans, and an attitude of sincerity and love toward the people to whom he is sent, will go far toward keeping the missionary bright and cheerful and in good shape to carry on his important work.

The Social Adjustment of the Missionary.

BY BESS MARTIN KRIETE.

DURING the first year and a half of our term in Japan we lived in a rented house in Tokyo while attending the language school there, and scarcely a week passed that we did not have guests in our home from Sendai and other places. That year the Board published a Calendar with a Scripture verse for each, and the verse under our photograph was this, "And he dwelt in his own hired house and received all who came unto him." The new missionary must make up his mind from the beginning, willingly and gladly to "receive all who come unto him," and happy is the person who from the first can maintain an attitude of friendly interest in these people whose social customs are so different from ours.

When the new station is reached the

new missionary is supposed to have a fairly good working knowledge of the language and to be familiar to some extent with the rules of etiquette. There is a feeling of discouragement and helplessness, but the missionaries should not forget that from the moment they set foot in the place they are exerting an influence either for or against the Christianity they wish to bring to the people, and by trying always to be respectful and friendly and eager to learn the ways of the people the adjustment will come naturally. It is not easy, in a country whose etiquette rules are numberless and exacting, to do the right thing at the right time, or to do it without a conscious effort. For instance, we are hurrying down the street, intent upon some errand, and a friend approaches. We are about to pass with an ordinary "How do you do," when we suddenly remember, and we bring up with a start and make a bow, at the same time trying frantically to remember where we last met the person and whether we must thank her for some favor received, or apologize for rudeness the last time the person came to our house, and all the time realizing the awkwardness of our movements in contrast to the deliberate gracefulness of our friend. And when it is all over and we are hurrying down the street, we remember that we forgot to inquire about the sick mother-in-law. I have often spent a part of the time during the sermon in Church service looking over the audience and making out an appropriate greeting for each woman, only to forget what I wanted to say when the time for greetings comes.

One's own home is the best place to begin the social adjustment, and here the missionary's wife has the advantage. To be able at any time to welcome a caller, and cheerfully and warm-heartedly make him or her feel at home, is an accomplishment indeed, and a wonderful help toward winning their friendship and breaking down prejudice against Christianity.

There will be the wife of an official whom we wish to treat well, befitting her station, and woe to us if the fire is

out and there is no nice foreign cake in the house to serve to her when she calls for the first time. Then, some day, when you are very busy with something that you feel you must do, the servant will come in and say that Mr. So and So is at the door. "Tell him the master is not at home." But the servant replies, "I did, and he says he will see the mistress." So we put our work aside with a sigh and go down to the door to find an old man from the country, whom we have never met before, a man with a terrible dialect unintelligible to our Tokyo trained ears. He has met the missionary on some of his travels, and now that he has come to the city he has called in response to the missionary's invitation. He is very bashful about entering, but finally yields to our repeated insistence and enters the living room. The Japanese expression for sitting down is to "Hang yourself on a chair," and when you see the farmer frantically clinging to the edge of a rocker, whose next movement he is unable to predict, you feel that he has hung himself on the chair. The pressing question now is how to make this uncomfortable man from the country feel at home, and we must be glad—genuinely glad—for this opportunity to do good to our brother from the country. We serve him tea and cakes, answer his questions about America, our family, brothers, sisters, show him post cards, and if we send him away feeling that it was not as bad as he expected, we have at least convinced him that the Christianity and brotherliness which the missionary preaches on his tours is exemplified by the life of the people in his home. And for him it has been a new experience that he will not soon forget, and he will be more willing to listen to the missionary message when the missionary comes his way again.

Then, one day, you will be greeted at your front door by a whole group of school girls, whose teacher has recommended to them that they go and try their English on the missionary. As a matter of fact, they know about as much English as a sophomore in high school here

knows of French, and likely a good deal less. They have a vague idea that the missionary will be able to teach them a good deal in an hour. But the most earnest efforts on our part to extract conversation in either English or Japanese elicit no response but giggles. "What is your name" is greeted by a chorus of giggles. "Where do you live?" More of these exasperating giggles. Now, if the missionary can devise some method of entertaining those girls and sending them on their way rejoicing, this phase of the social adjustment is accomplished.

It is more difficult to adjust one's self to conditions outside the home, but here again, by striving to learn as soon as possible the ways of the Japanese, the road will be neither hard nor long. It seems useless, and very irksome indeed, to be compelled to remove one's shoes when calling at a Japanese house. I have seen actual harm done because foreigners refused to do so and refused with a contemptuous air. The Japanese housewife is proud and careful of her home, and there are many things about it that deserve our admiration and that we might do well to imitate.

After living away from our glorious country for seven years we are inclined to idealize America and our American friends, and there are many traits that Japanese have that get on our nerves and make us unhappy. But a furlough at home proves to us that our Japanese brothers and sisters are no worse than their American kin, and when we see the Christians in the home land acting in an unbrotherly way, we go back to the field with a new spirit of toleration for the faults of the Japanese.

As one learns to know the Japanese, we find in them sterling qualities which make them splendid Christians and loyal friends, and if the new missionary approaches the people believing that they are and will be all that we would like them to be, the life will be happy.

At all times let our "walk and conversation" be such that seeing us they will want the power that makes our lives different from theirs.

With the Boys in France

MISS MIRIAM R. APPLE

WHEN Dr. Bartholomew asked me to say something to you about War Experiences in Relation to Missions, my first impulse was to refuse, for in my own experiences there was very little that would be of interest to you along that line. Yet, when I began to think over the subject I decided that I might be able to tell you a few things, which you may have heard before, but which bear repetition.

We often heard, during the war, that our boys would be greatly changed and uplifted by the experiences they were going through. And after visiting that part of the country in which they fought, and viewing the terrible desolation and devastation which alone can give you a small



MISS MIRIAM R. APPLE.

idea of the ferocity with which this war was waged, you cannot wonder that undergoing this would have changed them.

And yet in talking to boys in France, and to those who've already returned—the general opinion is that they have not changed as much as we expected. The boys who had led clean moral, upright lives, were strengthened by overcoming the many added temptations that were surrounding them in France. While the weaker soldiers, who didn't care, came back, a little worse perhaps for their overseas experience. But the returning soldier is a problem that the Church has to meet right now. He has been leading a life in which there was something doing all the time. His existence was rather care free and irresponsible, for he was part of a great whole, and as long as he performed the duty assigned to him, no one cared particularly what else became of him. Also he was made much of, and spoiled just a little, for there was nothing too good for our soldiers.

Now he is coming back eager and expectant, and his first feeling is one of depression.

It is hard to settle down to cold, prosaic business life—and looking back to France he sees only the glamor and good times of his life there.

When he takes off his uniform, which was an open sesame to many privileges he didn't have before, he becomes a little cynical. For instance, one of the boys wrote this poem which he called

IN CIVIES

Where are the girls who used to smile,
And the rides I used to get,
And where is the crowd that was very
proud

To pass me a cigarette?
Time was I danced with the maidens fair
And captured their hearts by storm.
But I've lost my pull with the beautiful
Since quitting the uniform.

I've sunk my shoes into Turkish rugs
That only the rich can own.
At tables fine I've been asked to dine
In the heart of the social zone.
In the cushions deep of a limousine—
I have rested my manly form,
But I've lost my graft with the tony craft
Since quitting the uniform.

I've been a queen of the ballroom floor
An ace in the social whirl;
I could show my face in any old place
And never a lip would curl.
I could walk right up to a rich man's
door
And be sure of a welcome warm,
But I've changed a lot and they know me
not
Since quitting the uniform.

Now I walk down town and the autos
pass
And nobody says, "Get in";
And the girls are shy when standing by
And they give me the tilted chin.
And nobody knows and nobody cares
Whether I eat or how,
I must buy my chuck, for I'm out o'
luck
I'm wearing the civies now.

So you see it's up to the Church. We must give them a religion that is vital and progressive, in order to hold them. And they need to be handled with infinite tact, patience and sympathy in making this latest readjustment in their lives. And if we're even going to reach them, now is the time, and it's up to the Church.

Perhaps you are thinking that this is only for the home Church and this has nothing to do with foreign missions. But you are going to find the same problem in all the countries that have given their boys to this conflict. And realizing how our soldiers feel will help you handle the soldiers of other lands, for they're all brothers under the skin.

Frederick, Md.

The outlook for a great spiritual awakening in China was never so hopeful as now.

Prospects of Mr. I. J. Fisher's Early Return to Japan.

AFTER just four days less than one year spent in Japan, during which time he was a student in the Japanese Language School in Tokyo, Mr. Isaac James Fisher of our Japan Mission sailed for Vancouver on August 10, 1918, by the steamer "Katori Maru," to answer his country's call and enter the British Army, as he is a British subject. Up to the time of his leaving the United States for Japan as a missionary, he thought he was an American citizen, as he had come to America at an early age with his grandfather, who became a naturalized American citizen. Mr. Fisher was obliged to leave Japan very suddenly last summer in answer to his country's desperate need for additional troops on the West front. Before he left Karuizawa on August 7th, the members of our Mission at a farewell service in his honor held at the Millers' summer home on August 5th gave him a sum of money as a parting gift for which he bought a silver wrist watch with a fifteen jewel Swiss movement and a radiant dial on his arrival in Vancouver.

On landing at Victoria, B. C., he went on to Vancouver and from there to Montreal. From Montreal he made a trip of about a week to his sister's home at Connellsville, Pa. On September 11th he sailed on the Allan liner "Corsican" from Montreal for London, arriving there September 25th. His description of an iceberg and the Northern Lights is very graphic. "Yesterday and day before we were in iceberg regions, and I never saw anything more wonderful in my life. One looked like a large pyramid, and had about seven hundred and fifty feet above water. Now imagine the size of it if we are to believe as we are taught that eight-tenths are under water. And how I wish I could describe to you the Northern Lights. Such wonderful rainbow hues, and how the lights rolled and spread into all kinds of shapes and fantastic designs covering the heavens. It is no use my trying to describe

such a sight to you, 'cause I can't do it."

After six days spent in London and nine at his cousins' home at Workington in Cumberland, he became on his birthday, October 12th, a member of Company C of the Second Battalion, Artists' Rifles Cadets, attached to the Twenty-eighth London Regiment, and was stationed at Hare Hall Officers' Training Camp, Gidea Park, Essex, about twelve miles from London. His pay of 1s. 6d. (36 cents) a day was spent at the Y. M. C. A. Hut for cakes and coffee, he writes. At Christmas he had seventeen days' leave and spent five of these in London, doing the British Museum and Westminster Abbey and seeing the sights.

Later he was transferred to another camp. For three weeks, during February and part of March, he was at his home, ill with influenza, which affected the hearing of one of his ears for a time. On March 8th he received his commission as Second Lieutenant. The armistice was signed before Mr. Fisher got a chance to go to the West front, and though all of his letters have been full of eagerness to return to his work in Japan, he has nevertheless been glad to have volunteered his services in the hour of his country's supreme danger.

From one of his latest letters, written May 5th, we learn that he has been demobilized and will return to Japan direct from England and not via the United States. He will travel on a military passport from the British War Office and will receive first-class passage to Japan as an officer.

Just when he will reach Japan we do not know, but we can assure him of a hearty welcome from his fellow workers.

WM. G. SEIPLE.

Sendai, Japan.

Our Eastview School at Shenchowfu.

That this school is under capable leadership everyone knows who has met Rev. J. Frank Bucher and Prof. Karl H. Beck. They have a number of faithful Chinese associates who are helping to train the future leaders of China. Those who support students may rest assured that they are making a wise investment of money and sympathy.

The Missionary's Relation to the Board.

HON. HORACE ANKENEY.

MY GOOD CHRISTIAN FRIENDS:

We have just recently studied about the first Christian Church. Christ, before His departure, had given orders to His disciples assuring them of His power and continued help and with instructions to wait for His Spirit. Now, as a result of their obedience, the outpouring of His Spirit came upon them, and the opportune time was at hand to begin preaching.

Jerusalem was filled with thousands of Jews from all lands at the Pentecostal feast. With great earnestness and boldness did they preach Christ unto them, Peter telling them that this very Christ whom they had crucified and slain was *the Messiah*, that He had risen from the dead, and that they, the disciples, were witnesses of His resurrection. Thousands were converted, confessed Christ, and were baptized in His name, thus becoming the organized body of believers known as the first Christian Church. We are not surprised at the intense interest aroused by the disciples' preaching, the numerous conversions following, and it is not strange that they should wish for this revival to continue. It did continue, for besides their personal conversion, they had the desire to carry back to their homes an adequate knowledge of Jesus as the Christ. All the Christianity in the world was there in Jerusalem, and under the daily preaching and teaching of the disciples Pentecost became as it were, both a Theological Training School and a Training School for Missions.

But the people from a distance had not come prepared with provisions for so long a stay, and hence something must be done. The new converts soon took in the situation, and "gripped" as they were by the new gospel, they met it by sharing of their means, and from a common fund made distribution so that those from a distance could remain and become equipped for giving the good news to others at their homes. They seemed to hold noth-

ing as their own, barring the claim of Christ's gospel upon them. In fact, it should be so now, but it is not. Our own people must be stirred to contribute the limited sum our Church, through our Board, is spending to give this gospel through you and our other missionaries to the people in Japan and China.

Christ said to His disciples to "go into all the world," but they were first to tarry for His Spirit. This the disciples did, and He blessed their preaching. The result was convicting and gripping so that the converts began to speak in His name and to give of their means. We, missionaries and members of the Foreign Board, are the Church's appointed organization for the extension of His gospel. As the heathen cannot "hear without a preacher and cannot preach except they be sent," we, the members of the Board, must use our best judgment in making the selection, and to do the sending. But just as you who are our missionaries have come from our Christian homes so we must get the means to send and equip you on the field from our members.

Hence, just as you are filled with His Spirit and proclaim Him to the heathen with power, and give evidence of the Board's wisdom in selecting you, by just that much do you give the Board a privilege to present the cause to the Church and inspire our people to come to our help and to offer other sons and daughters and more means to carry on the work. By all this you see the relation between the Board and the missionaries is mutual. Just as you prove by your works our wisdom in selecting you, do you enable us to inspire the Church to back us up instead of criticise us. You may be tempted to criticise the Board for not carrying out all your good intentions, but remember we must depend on the Church for the men and the means, and the Church is not easily aroused. We can assure you the Board is made up of earnest, consecrated men, and at least of average capability to direct the Church's work. Have all the faith in us that you can have in human beings charged with such great responsibility. We are proud

that we have before us those who have been in service for several years and have "made good." May all you new missionaries also prove your fitness for the work, and may your labors be so blessed that we will have that much more incentive to inspire the Church.

We are hoping and praying that through the Interchurch World Movement and the Forward Movement of our Church as a part of it, all our people may be given a new vision and greater zeal for Christ's cause, and then all our hearts will be cheered.

Farewell Remarks to Missionaries St. Paul's Church, Lancaster, Pa.

JOHN W. APPEL, ESQ.

My Dear Brethren:

As the time draws nearer and nearer for your departure to the Foreign Field, the Board, as well as yourselves, are more and more impressed with the solemnity and the significance of the work in which you are about to engage.

I consider the Christian Ministry the highest calling in life, and in that vocation there is no nobler work than that of the Foreign Missionary.

You are especially privileged in entering upon this work at this momentous juncture in the history of the world. There never were so momentous times as now, and there never was a more inviting field for missionary work than that which confronts you today.

The whole world is being readjusted and reorganized. There is no department of life which has not felt the influence of the terrible war through which we have just passed. It has made itself felt in trade and commerce, in industry and business, in education, in politics, in social and international relations, and especially in religion. We will never go back to conditions as they were before the war.

And no sphere of life has been affected more than the Church. A new Gospel is being preached and a new religion is being lived. The man who

preaches his ante-bellum sermons to his people now-a-days will preach to empty benches; and Church people who think they can work out their salvation on ante-bellum lines will be lost.

The Church is fully alive to the change. One of the marvels of the war is the way in which the Church responded to the call to arms. The record of the Chaplains in the army reads like a brilliant Epic. Jews and Christians, Protestants and Catholics carried on their ministrations side by side, and when they saw a good work to be done they never stopped to inquire whether they were dressed in their clerical cloaks or whether it belonged to the hospital corps or the machine-gun battalion to do, or whether it interfered with their ecclesiastical dignity, but they fell to and did the job. They developed a practical religion of good deeds such as the world never before realized. Religious bigotry, Sectarianism and Denominationalism, disappeared like mist before the sun. Preachers and Priests and people got down to a real living, working Christianity like that of the Master himself.

And this is the religion that you must be prepared to take with you to the Foreign Field. The battle of bullets has been fought and won and you are now to fight the battle of eternal principles.

The chief work of the Missionary, of course, is to save souls; but he must also work to save civilization and society and government and law. Christ came to establish a Kingdom on earth, and, in order that this may be realized, society and the state or the organized forms in which society exists, must be saved.

The prophets of old tell us that "the nation and Kingdom that will not serve Thee shall perish," and that is as true today as it was centuries ago. You must have in view then the making of Christian nations out of Japan and China. The war was a battle of fundamentals. The Central Powers contended that there was no such thing as justice and righteousness and law, it was all a question of force; while our boys contended that these principles were inherent in our very nature;

that right and justice were written in the human heart and revealed to us by the Almighty.

Our boys won out at a tremendous sacrifice of life and treasure; but we must carry on the fight now, as I said in the realm of ideas and of good deeds, else we shall lose the fruits of victory. We must teach the world that Bolshevism and Anarchism and lawlessness and theft and robbery and murder are not only crimes, but sins which a just God will punish, or civilization will be lost.

The only thing that can save the state and civilization as well as the individual soul is Christianity. A Godless democracy is the worst thing that can befall the world. Christianity is more necessary for the salvation of the state in a democracy where the people rule than in any other form of government. There is no violence like mob violence and there is always danger that a Godless democracy will become a lawless mobocracy.

An unchristian China and Japan will surely become a menace to the world. From this standpoint, if from no other, Foreign Missions should be encouraged as a matter of self-defense.

In saying farewell to you then, let me remind you that, in going forward to carry on the work of Foreign Missions, you are to strive for the establishment of the Kingdom of God upon the earth as well as for the salvation of souls.

The flag and the cross go hand in hand. The Treaty of Peace and the League of Nations, which we hope may be speedily adopted, stand for a triumph of Christian principles in the sphere of the state. If ratified the League of Nations will clear the way for the work of the Foreign Missionary in every land and clime. It will open the door for you in China and Japan in a way in which it was never opened before.

Wonderful possibilities for service, therefore, lie before you. Golden opportunities await you. That the blessing of God may rest upon your labors is our most ardent wish and our most fervent prayer.

Response in Behalf of Returning Missionaries at Farewell Service at Middletown, Md.

REV. WARD HARTMAN

Friends it is with real joy and gladness in our hearts that we are returning to our work in Japan and China. We have tasted of the real joy of missionary service.

How sad when a friend comes to one of us and says, "Are you really going back to that far-off land?" Not that it makes us sad to think we are going, but sad because we know that one cannot truly pray for us and the work on the field. Of course, there are sacrifices to be made. We realize what must be given up and what we will have to face, but in the joy of our work sacrifice is forgotten.

We are going as your representatives. You have a right to expect us to put forth our best in the services of our Master. Friends can we turn that about and expect something from you? We crave your earnest prayers that God may use us in the largest way possible to give the Gospel to those to whom we go in Japan and China.

The Missionary's Relation to the Mission.

REV. J. FRANK BUCHER.

HAD Dr. Bartholomew asked me upon which subject I would prefer to speak at this conference, I would probably have selected the one that he has assigned to me, for the relation of the missionary to the mission, with its corollary, the relation of the missionary to the other members of the mission, is a subject that needs careful thought. Lack of true relationship has often resulted in hindrance to the work, and has caused stations and even missions to go to pieces. And especially is this true in missions such as ours, using democratic systems of government. So I will try to speak as plainly as possible in the brief time allotted to me for this discussion.

When you get to the foreign field, you will find yourselves members of missions and stations. All questions of policy and those relating to the work will come before both of

these bodies. After full and free discussion, a course of action will be decided upon. That is the will of the station or mission and must be followed. Do not think you can do as you please. You most certainly cannot. And if you try it, you will only make trouble for yourself and for the mission and may force yourself from the field.

But suppose the individual is right and the governing body wrong. What then? Well, you can set it down as an assured fact that the collective wisdom of the mission is much more likely to be correct than the individual wisdom of any one person. Much more so. Wisdom never did begin and end in one individual. And even should you be right in your judgment, carry out the action of the mission to the best of your ability. If you are right, time will show it. And time shows us all that even though a plan may be faulty, if everyone gets behind it whole-heartedly, it can be successfully carried out.

And whatever you do, don't think that you are peculiarly led by the Spirit. It is true that a man of God is led by the Spirit. We all believe that we are, and we pray for His guidance. But the man or woman who considers himself or herself led by the Spirit to a much greater degree than their colleagues, is usually badly deluded. In fact, the Spirit usually leads them to do just what they please, go just where they please, and just when they please. For example, in China the Yochow field is to be preferred to the Shenchow field in some respects. Travel is much easier and safer, and the missionary can travel at any season of the year, while the distance to the port cities and summer resorts is much shorter. Steamers pass by almost daily, the railroad has come, and visitors are much more frequent. All these things make it pleasanter to work in Yochow than in Shenchow. Now it has happened on several occasions that when the mission wished to send workers to Shenchow, the Spirit has led these same individuals so strongly to the Yochow work that it was impossible to prevail upon them to carry out the wish of the mission. To say the least, most of us do not find any spirituality in such actions as that. In fact, it usually looks like self will and not like spirituality at all. And certainly people who are thus minded are a great trouble in any mission.

And when you attend mission and station meeting, don't think because there are differences of opinion that the mission is having a free fight. That's why we have mission meeting,—to get the opinions of the members. State that opinion plainly, briefly and honestly. Put your whole heart into it. Get as warm as you wish in your argument, but leave out personalities. Then, when the majority has ruled, abide by the decision arrived at, no matter what your judgment may have been.

We have found by experience that when our members frankly, honestly, heatedly, and most decidedly discuss questions at mission meeting, and the result is then willingly accepted by all, that meeting is a real spiritual blessing to the work and the workers.

And don't think you are going to the field to set things right in your station or mission. You're going to find many things to criticise. The older missionaries know that. One only needs to read the numbers of *The Recorder* during the last year or two to discover how much dissatisfied the missionaries in China are with the results attained. Methods may be faulty, we know that. Any schoolman can point out many faults in the school in which he works, but how to rectify them or when is a matter of much prayer. We do not need your destructive criticism. Constructive criticism or none. I remember Prof. Christopher Noss giving me most wholesome advice along this line. And he confessed that when he first went to Japan he expected to reform the mission. But he kept quiet when he began his work, and soon discovered that the mission did not need reforming. How fortunate for both the Japan Mission and for Prof. Noss that he is a man of such good common sense.

And even that constructive criticism, just wait a few years before you give it. Study the field, the people, and the question. You may discover that conditions are really much better than you thought they were. Perhaps then when you have really good suggestions to make you will know what you are talking about and others will be glad to get them.

And now as to your relation to the missionaries. It will probably shock you when you get to the field to discover that the missionaries are not a set of faultless saints. I have never either seen or heard of any such a saint, at least, not a live one. Missionaries are just people, having the faults and peculiarities of people. And in the rush of mission work with its nervous strain, in its non-Christian environment, these peculiarities are apt to become greater. And these same unlovely traits may happen to be those that we personally most despise, and we find it hard to love the person displaying them. But when the day comes that we find ourselves beginning to hate some one else because of their unlovely character, we had better stop short and prayerfully examine ourselves and see what is wrong with us that we have drifted so far from the spirit of Christ.

And then you will make friends, strong friends. And naturally you will go to them to talk things over. Then look out! Be careful of that wrecker of missions, *Gossip*. You know, it is pretty hard to avoid gossip. Your heart is in the work. Some one is not doing his or her share, or not doing it well. There

may have been certain mistaken actions or perhaps some unwise or careless words. Naturally these things are talked over. And just where the necessary discussion ends and gossip begins is hard to know. But it can be known, and we must find it. There is no place for gossip in the work of Christ. Missionaries' lives and missionary work have sometimes been ruined by it, and we simply must stamp it out of our conversation.

And then another rarer and much more troublesome class, viz., the person who tells lies, or who distorts the truth so as to make it a half lie. And there are occasions when the missionary in the midst of worry or exasperation may utter words that had better never have been said. The person who goes from one member to another with mouth watering over choice morsels either imaginary or distorted or unrepeatable truth, can keep a whole mission in a constant uproar. I know a case when such a person gave good-by to the station at which that person had been working, and another missionary expressed relief by saying, "When ——— boat floated down the river this morning, it seemed as though the black clouds that had been hanging over us for the last few years rolled down the river after the boat." What a commentary on a missionary's life.

Now I do not want you to think that all missionaries are trouble-makers, liars, etc. The things of which I have spoken are the exceptions which positively must be avoided. There is a brotherhood among missionaries stronger than that of any fraternal order. Just let one missionary hear that the chance acquaintance is another missionary, and they are brothers at once. They may disagree in their religious ideas, training, and methods of work. That makes no difference. They are brothers. And you will find some of the happiest friendships you will form, and some of the greatest spiritual blessings you will receive will come to you through your mission and its missionaries. Work in a Christlike spirit, make your relationship to your colleagues that of brethren in Christ, and your missionary life will be both happy and will count for something well worth while.

Interchurch Magazines in Spanish and Portuguese.

One of the first magazines to be published in the interests of the Interchurch World Movement of North America is to appear in Brazil. It is to be written entirely in Portuguese. J. W. Clay, of the Methodist Episcopal Church, South, is now in New York, making plans for the new periodical and buying \$100,000

worth of equipment for the publishing house of which he is head. Mr. Clay has worked in Brazil for many years as a publisher of religious books and magazines. He believes that the plans of the Interchurch Movement will stimulate the growth of Protestantism and friendliness in international relations.

Dr. Juan Orts-Gonzales is organizing an Interchurch Movement magazine, to be printed in Spanish in New York, and distributed in Central and South America, the West Indies, and Mexico. It will give Latin America a vision of worldwide Christianity.

The editors of these magazines recently have had frequent consultations with S. G. Inman, head of the Latin-American section of the Foreign Survey Divisions of the Movement. During his ten years on the Mission field in Mexico Mr. Inman founded and built up the "People's Institute" at Piedras Negras, a combination of industrial school and civic forum. He was also the organizer and executive secretary of the Panama Congress, one of the largest gatherings of missionary leaders ever held in the Western Hemisphere.

Frederick Conference for Missionaries

The Conference was indeed a means of great spiritual uplift in every way. The joy of service so evident in the returned Missionaries, the earnestness and sincerity of the Board members all helped us to catch a more glorious vision of the great work ahead. Then the service at Middletown! when Dr. Bartholomew lifted us to the heights with his plea for direct service for God! All was wonderful and will be a great inspiration to us on the field.

GEORGE RANDOLPH SNYDER

The great burden upon the hearts of the leaders in the Orient is not with the difficulties on the field, but with the lethargy of the Church. The trouble is at home.

Woman's Missionary Society

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

This Be Our Prayer

"I looked upon a sea,
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.

How came a fate so dire?
The tale's soon told:
All that it got it kept,
And fast did hold.

All tributary streams
Found here their grave;
Because this sea received,
But never gave.

O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.

And, Lord, help me my best,
Myself to give,
That I may *others* bless,
And, like Thee, live."

—Selected

August the Eighth

The New Field Secretary.

BY GERTRUDE COGAN LYON.

MISS CARRIE M. KERSCHNER needs no introduction to the members of the W. M. S. Her splendid work in local and Classical societies, and subsequently being the

American teacher in our Japanese Mission, San Francisco, have not only made her known, but have endeared her to the workers all over the Church. As our new Field Secretary we give Miss Kerschner a loving welcome.

The workers will find in Miss Kerschner a consecrated and able helper. And Miss Kerschner will find in the workers true yokefellows in the cause of our Lord and Master. There are hard days of travel ahead of the Secretary, but ours is a hospitable Church. She will be received into kindly homes, where true Christian fellowship will encircle her with rest and inspiration. My heart goes out in unending gratitude to the dear people in our Church who were so good to me during my term of service. There are homes where the Lord Himself dwells in spirit. Oh, how many I know! They are in Northwest Synod, in Southwest Synod, in Interior Synod, Central Synod, Ohio Synod, Pittsburgh Synod, Potomac Synod, Eastern Synod, and German Synod of the East; they are in every Classis. I know where they are. And I shall never forget them. How many laymen left their

FORWARD MOVEMENT CAMPAIGN

FOR

Membership in Every Local Society, Oct. 15-Nov. 15.

Read the Plan again in the August "Outlook of Missions."

BE READY FOR MESSAGE FROM THE SYNODICAL MEETINGS.

Goal—Membership Doubled.

Higher Standards of Knowledge Concerning Missions.

Some Form of Service Assigned to Every Member.

business, or their work, to take me to the train, or meet me at the train. How many pastors took long drives in severe weather to arrange for my meetings in out-of-the-way places. Women who lovingly assumed the work incident to having an additional one in the home; dear young girls who gave up a cozy room to sleep in the attic that I might be comfortable. And the audiences. Faces uplifted to hear the message of the Lord for the spread of His Gospel. The groups of consecrated women who gathered to organize the work. These touches of Christian fellowship made Jesus very near and precious, and out-balanced the many difficulties and hardships of a life of travel. Our new Secretary is entering upon an arduous work, but it is a service rich in blessings. Again we bid her welcome, and pray that the Holy Spirit may be with her in all His fullness as she takes up the work, and we will continue to pray for her that the hand of the Lord may be upon her and the work of her hands.

The Racial Distinction Between the Hungarians and the Bohemians

(To be used with October meeting program.)

MANY hundreds of years ago the Magyars were shepherds who tended their flocks upon the plains of Scythia. Legend says that Nimrod, the mighty hunter, and Enet, his wife, went into the land of Havila. Here two sons were born to them, whom they named Hunyar and Magyar. These sons grew up to be strong and were lovers of the chase, as their father was. One day, as they hunted, they heard sounds of music; following these melodious sounds they came to the hut of the Children of the Bush, where they found the king's two daughters singing beautifully. Hunyar and Magyar married these two sis-

ters. As their families grew they moved westward, conquering many people, but leaving to each its customs. From the children of Hunyar came the Huns, from the children of Magyar came the Magyars.

While this is purely a legend that the older Hungarians tell their little ones, in some respects it agrees with historical facts.

As early as 274 we find Dacia mentioned in ancient history. In 376 the Huns overran this country, but after the death of Attila it passed from one barbaric group to another. The real history of Hungary begins with the appearance of the Magyars in Europe about 884. These Magyars came of Turanian stock and were descendants of the ancient Scythians. Historians class them in the third or Scythic division of barbarian nations, which includes the Huns, Alari, Bulgarians, Turks and Tartars.

The first migration of the Magyars carried them into the region between the Don and the Dniester. About 889 they crossed the Carpathian Mountains under the great leader Almos. At this time they were a band of seven tribes united under a compact which granted justice and equity to all. The Magyars finally overran the whole of Hungary and Transylvania, making expeditions beyond the limits of their own country and spreading terror and devastation through Europe. After their defeat by Otho the Great in 935, they turned their attention to their own territory.

In the year 1000, Vaik, whose mother had been a Christian princess and who himself had been educated by the Bishop of Prague, was crowned under the name Stephen, and became the first Christian king of the Magyars. Under him these people became a settled and Christian nation.

BOHEMIA AND THE BOHEMIANS.

The second group of barbarian nations, namely, the Slavic, included the Bosnians, Servians, Croatians, Poles, Bohemians, Livonians, Pomeranians and Lithuanians. Some ethnologists assert

that these Slavonic tribes were an offshoot from the great Teutonic stock of mankind. If this is true, it is certain that the Slavs have exercised a less important influence upon European history than their Teutonic brothers.

Bohemia derives its name from the tribe of Boii, a Celtic race mentioned by Caesar as living in "part of Gaul." They were expelled from their original settlement by the Marcomanni and then migrated to Bavaria, and what is now known as Bohemia. Here they were incorporated with the other Slavic tribes, and together now are known as the Czecho-Slavs.

During the ninth century Christianity was introduced, and in the fourteenth century this country became one of the centers of the struggle for religious liberty, with John Huss as its leader.

DIFFERENCE IN ORIGIN SHOWN BY LANGUAGES.

The languages of these two nations clearly indicates the difference in the origin of the peoples.

The Czechs made a long and gallant struggle to preserve a distinctive lan-

guage. There was everywhere a Germanizing influence that seemed likely to destroy every trace of the original language. Among the monks, however, this original language was used, and at length it received the imperial sanction. It is of Slavonic origin and shows clearly a likeness to the language used by the other tribes of this group.

The language of the Magyars, on the other hand, is of Asiatic origin and various peculiarities in its construction show the close relation of this group of people to the Finns and Lapps, as well as the Turks and Mongolians. So decided a likeness exists between the Magyar and Turco-Tartanic dialects that one great Hungarian traveler and scholar for many years sought zealously, but unsuccessfully, for traces of the origin of his people and language in Thibet.

Although having been subjected to Aryan influences for nearly one thousand years, the Magyar language yet retains its original features as its chief characteristics.

MRS. H. B. DIEFENBACH.

Dayton, Ohio.

THE NINETEEN NINETEEN THANK OFFERING

It is unusual to write a double figure for the year of our Lord. To live in a year of double figures like 1919 suggests that it is an opportunity to do everything in double measure. This is the purpose for the 1919 Thank Offering. The growth of the work during the past year encouraged the Cabinet in session at Chambersburg to set the goal for

\$30,000 IN NOVEMBER

If the women gave \$15,830.86 last year, it means a double offering from each one this year.

DOUBLE FIGURED DATE THIS YEAR.

DOUBLE PROSPERITY IN CITY AND COUNTRY.

DOUBLE GRATITUDE FOR CESSATION OF WORLD WAR.

DOUBLE OPPORTUNITY PRESENTED IN WORLD ADJUSTMENTS.

Shall we double shrinkage of soul or double expansion of life? That depends on YOU.

Be a "doubler."

1918—\$15,000!

1919—\$30,000 (?)

Answer in your Thank Offering Box.

Why Give a Thank Offering

(Article to be used with program No. 2 for November)

AN old black heathen woman lay in a hut so filthy that when the missionary went to see her she could scarcely believe it contained a human being. The doorway was so low a dog could not enter without scraping his back. She was ill in body, but more ill in soul. "I asked you to come," she said, "because your God answers prayer." After a few visits from the missionary and the evangelist, light began to break, the light that gives life. She became a new creature in spirit, though rapidly nearing the close of her earthly life. The last visit found her fumbling with the filthy rag around her head from which she extracted a shilling and handing it to the evangelist, she said, "Go and give that to the missionary and tell him it is a thank-offering for the joy of salvation."

This little illustration taken from the June number of the *Missionary Review* gives us a fine conception of a real thank-offering.

"Why give a thank-offering when I myself cannot dress decently as I formerly did, when living expenses have increased twenty-five, fifty and a hundred and even two hundred per cent., and every day my mind is harassed and perplexed because of bills that I feel myself unable to pay? Why burden myself with the little box which always seems to speak to me so reproachfully in the language of God's word and I am made conscious that the eye of the Master is upon me as it was upon the poor widow casting in her all?" These questions so perplexing and so far-reaching are the reiteration of many hearts. These are times when souls are being tried as never before and when a religious spirit must awaken and fortify us anew for the present period of conflict which is facing every individual Christian. A new era has indeed dawned upon us with avenues open on every hand for service, for giving and praying.

Sacrificial giving is the only way by

which we can meet the demands of our churches, our mission boards and the immediate calls for assistance more nearly at home. The giving of a thank-offering is an act of faith which has back of it the promise of God's everlasting protection and care. We give and trust Him for new supplies. We have not obligated ourselves to give. We give because we love Him and want Him to know it by the gift we bring.

It is pleasant to record the \$15,830.86 as the thank-offering of the General Synodical Society because it is an indication of what we may hope to do in this the last year of the tri-ennium. It demonstrates the possibility of doubling this amount making it at least \$30,000.00. This is a great challenge to a great achievement and we should not for a moment think of turning back. The minimum gift every day should not be less than a penny with larger gifts for special blessings.

There are so many occasions when a prayer of thanksgiving and praise is not sufficient and does not satisfy our feeling of obligation to God: when the heart is prompted to give some tangible evidence of appreciation as an expression of gratitude for mercies received from our Father's hand. When sickness comes into the home and the shadows lie so thick about us, out of the gloom we cry to God for help and the burden is lifted. Who can feel otherwise than that these are times for special praise and larger gifts? These convictions can be deepened in the hearts of the little children in our homes and they, too, may have a part in filling the little box. A little fellow was running home from school and had a very severe fall on the hard gravel path. The flesh on the knee was badly lacerated and he had to limp home for his mother to bandage it. Through his sobs he cried, "Mother, go get the thank-offering box for I almost crushed by knee."

Why give a thank-offering? Because the one great debt we owe is to God, our Heavenly Father, who has promised to supply our every need, who has given

us the Bible with all its comforting promises, the Church with its hallowed influences, but most of all, and greatest of all, is the unspeakable gift, Jesus.

The most important question for us to settle is this, what are we doing to meet this obligation?

Perhaps never in the history of missions has the unity of all denominations been so strikingly manifest as today. The spirit that has set on fire the heart of the Christian Church, prompting it to inaugurate the great campaign for missions, is none other than the spirit of our Divine Lord and Master. Surely God is in the midst of His people.

This great Forward Movement is in response to the imperative urgency of the work in every mission field in the world, and it demands of us a willingness to co-operate with this great movement.

Thank-offering Secretaries and all others who are in any way identified with our department, let us see to it that we prove our loyalty to our denomination by placing upon the altar this year the magnificent sum of \$30,000.00. We have done nobly and have every cause for rejoicing over the success of our work, but we are looking forward to greater things in the future. Let us be very busy in making our plans and carrying them out, rallying all our forces until every classis, German and English, every congregation and every Church member becomes identified with the Thank-offering Department. Let us prove ourselves efficient and sufficient for the great task before us.

MRS. A. K. ZARTMAN

*General Secretary of Thank-Offering
Dayton, O.*

Southwest Synod

The Thank-Offering by its very name suggests pleasure, not duty! Our gifts should be spontaneous: dedicated with hearts full of praise and thanksgiving to Him who is the Giver of every good and perfect gift. Yet for our mutual en-

couragement and inspiration, it might be well to note these facts: During the year 1918, we netted an increase of over \$300 for our Thank-Offering. If in the past year it was possible to increase our gifts by one third; then in this last year of the tri-ennium when we are no longer asked to contribute so largely for war measures—surely we can double our Thank-Offering.

Do you know what that would mean?

Last year our gifts amounted to nearly \$1000.

Let us make every effort this year to reach the \$2000 mark. In order to reach our goal we should average over \$5.00 per capita. But, my friends, when you think of all your blessings during the past year, even that sum seems small.

Within our Synod, but three of the five classes have organized Missionary Societies. Surely, some of the women of these two classes would like to have a share in our Thank-Offering. As this last year of the tri-ennium draws to a close, let us ask our Heavenly Father to add His blessing to our work and our gifts. YOURS for a GREATER THANK-OFFERING,

FLORA H. SOMMERLATTE

Secretary

Terre Haute, Ind.

Central Synod

As Thank-Offering Secretary of the W. M. S. of Central Synod, am glad to report large gain over last year's report. We have more than doubled our Thank-Offering for which we are truly thankful.

When we think of the greatness of this work we are still far from what we might and should do. Many have sent in a splendid offering while others again have not remembered the Thank-Offering at all. We would urge all societies to work together and thus double the offering this coming November, this being the last year of the tri-ennium.

MRS. H. B. ROBROCK.

Potomac Synod

The Thank Offering work in the Potomac Synodical has been very encouraging since I have been the secretary. No doubt the good and great news has already flashed over the Synod that the women gave \$2,230.32 a gain of \$1,163.83 over last year, and this has caused great rejoicing among many who are deeply interested in the great work. Our women are proving to us that they appreciate the privilege of giving a coin every day for God's goodness towards them. Heretofore the giving in the T. O. boxes has been largely in the Missionary Societies, but I am glad to state that some of our Classical secretaries have been busy making a canvass of the congregations where there are no missionary societies, and many hundred boxes have been distributed.

Our goal this year is to double the Thank Offering. Since this is the last year of the triennium, we can do it, and we are going to do it. Never has there been a time when it is more urgent to give a Thank Offering than at this time, and let me urge all our women to give freely in the boxes this year with a prayer for the poor women in the heathen lands. He says that the silver and gold are His. We often have so much and we bring so little to Him, when it is really His and not ours. And, oh, the beauty and the grace of the feast of the life-giving water to the precious souls. As we gaze upon the great untouched mass of heathenism, can we not see in it the lineament of a face and can we not hear a voice saying, "Inasmuch as ye did it not to these ye did it not to Me."

MRS. SHUFORD PEELER.

Charlotte, N. C.

German Synod of the East

Ending December 1, 1918, the Woman's Missionary Society, Western New York Classis, finished their infant year. It was a successful one, starting with five local societies, and at this time we can add two new societies to the role. Up to December 1, 1918, sixty-nine Thank Of-

fering boxes were used, with the receipt of \$156.19. This year we have distributed 204 boxes and expect to put more in circulation. It is well that all societies put special stress on the Thank Offering boxes, and I am sure with the special effort of every missionary member the ensuing year will again be a success.

Four societies used the boxes last year with a report as follows: St. Paul's Buffalo, 10 boxes, \$23.52; Emanuel's, Buffalo, 40 boxes, \$60; Zoar, Buffalo, 19 boxes, \$40.48; Ebenezer, \$32.19. Total, \$156.19.

This year the societies using boxes are: Emanuel's, 58 boxes; Zoar, 29 boxes; Zion, 50 boxes; Jerusalem, 40 boxes; St. Paul's, 22 boxes; Trinity, 5 boxes; Ebenezer, no account. Total, 204 boxes.

The societies have been doing other work in addition to Thank Offering boxes, such as sending clothing and bedding to needy Missions, and in their home communities they have been looking after the poor, sick and aged.

Let us pray for the strength to go on with this wonderful work and let us strive to do more each day and remember what we do, we do it for Jesus, our loving Saviour and Redeemer. There is a wonderful blessing in this work, so let us do all we can to receive of this gift.

With the prayer for success for all our sister societies, I remain,

MRS. JOHN HAAS,

Thank Offering Secretary.

Get the Spirit.

The only difference between success and failure is in getting the spirit.

No man ever won who did not have the spirit. Even down to the commonest and most menial task, you have to have the spirit in order to make it work out to any purpose.

What is the spirit? It is to feel your work. And then it is to pass this feeling on to those about you.

Get the spirit—and what before seemed of little meaning and importance will loom as something definite in the formation of your plans.



Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Literature Chat

THE season for annual meetings of the Woman's Missionary Society of the various Synods is at hand, and around the literature tables at these meetings will gather all the women who are anxious to gain information. The women who want to learn of the needs of their sisters in other lands, and how they may help them: the women who want to take home with them supplies of literature for the benefit of their local society: the women who will act as leaders, not because they love to lead, but because there is a crying need for leaders in every branch of the work and those who are willing to do all they can, recognize the fact that much may be gained by going often to the literature table where there is always a cordial welcome and something to take home with them.

How the Secretaries in charge of these tables do talk! Really you will be obliged to take notes for fear of forgetting some of the important things they tell you.

Of course most of you will have your programs and packets before the first of September, and be all ready to start in with the Americanization program, so the Secretary can pass by this topic and give more time to the Forward Movement in the Woman's Missionary Society.

Last year at this time the recruiting

campaign was being urged, and in every society in which the campaign was carried on it greatly enlarged and in many cases doubled the membership. Some organizations doing even better than that. All very well, so far as it went, but *not one half* of our Missionary Societies availed themselves of the great opportunity, therefore did not receive the blessing. The recruiting campaign for those who made use of it, was a fine preparation for the great Forward Movement in our Church. *But what about the societies that did not respond to the call?* Will they heed *this* call to the colors? Madame President (of the local society in every congregation), are plans for the Forward Campaign in your society in course of preparation? Here on the table you will find Service Cards and other helps prepared for you. They are yours. Supply yourself, use them judiciously and you will be amazed at the returns you get.

A campaign is an organized *action* or *movement*. There is nothing about it that denotes lethargy or even ease, but work, and you, Madame Secretary of Literature, wherever you are, if you are faithful to your charge must be in the thick of it. *Publicity*, not for publicity's sake, but for the cause's sake. Talk Forward Campaign in season and out of season. Prepare posters and leaflets and see that everybody reads them. Find out what your Presbyterian friends did to advance their Jubilee Campaign, and what your sisters in the Methodist Church are doing for their Centenary Movement. You will receive valuable as-

sistance from them which you may adapt to your needs. Ours is the Publicity Department. Other departments are important, but at present we have time only to urge development of our work. If each department does likewise it will develop into a symmetrical whole that will accomplish the work.

A fine new "Catalogue of Publications" has been prepared and printed by Mrs. C. A. Krout, Chairman of the Printing Committee. It contains a full catalogue of our publications and other items of interest. It is yours for the asking, and every Secretary of Literature should supply herself with a copy.

The Prayer Calendar is not yet on the table, but it is coming. This year it will follow the subject for mission study, "The Conservation of Human Life," in that the illustrations will relate to our medical missions. At a recent conference with the Presidents of Synodical Societies, a new plan for the sale of the Calendar was instituted. Each Synod will have for sale, a number of Calendars based on their membership, for instance, a society of 100 members will have about 50 Calendars to sell. The Secretary of Literature will want to canvass her society for their sale as early as possible. If she should not have enough to go around, she may be able to get some from one of her (Synodical) neighbors, and if she should have an over-supply, some other Synod may need them.

The Kuling School.

REV. EDMUND J. LEE.

THE Kuling School is a school in the mountains of Central China, founded three years ago primarily for the children of missionaries. It is not a large school as yet, but its intimate relation to the missionary enterprise in a large section of the greatest Mission field of the world gives it an importance out of all proportion to its size.

Kuling is the largest of the summer resorts and sanatoriums that have of recent years revolutionized life for foreigners in China. It is situated in the

Lu Mountains close to the Yangtse River, some five hundred miles from the coast. Automobiles take visitors from the river steamers to the foot of the mountains, and a funicular railway, now under construction, will this year, it is hoped, supersede sedan chairs and coolie bearers in carrying them to the top.

Some seventeen hundred foreigners assemble in Kuling in the summer months, while a smaller community, including the staff of a well-equipped hospital, remain through the year. The three hundred and more bungalows are scattered in a lovely valley set between the mountain peaks at an altitude of nearly four thousand feet. The climate is superb, and the place is one of the most beautiful and healthful in all Asia. It is an ideal location for a school.

To appreciate the unique service rendered by the Kuling School one must understand the situation which it relieves. Until recent years the children of missionaries in Central and Southern China have grown up in an environment unhealthy and enervating. The death rate among them has been high, and many who have survived have carried through life a weakened vitality as a result of the experience of their early years. Because of the lack of all schools their only resource has been such teaching as the parents were able to spare time for in their busy lives. Furthermore, the morally enervating influence of heathen customs and standards has been to the parents, as the children grew older, a cause of ever-growing concern.

As the only escape from these conditions the custom in the past was to send children home to school anywhere between the ages of seven and fourteen, after which they saw almost nothing of their parents until grown. Often the mothers went with their children, leaving the fathers working for years in the field alone. It is not too much to say that this break-up of families, with the subsequent separation of parents and children, has been, in the past, the source of more pain and anxiety to missionaries than all other causes combined.

It has infrequently happened, where families were large, that both parents have given up their work in China and returned home to educate their children. Many valuable workers have thus been lost to the field.

To relieve this crying need, boarding schools have been established by the several Missionary Boards to educate the children of missionaries on the field. The Cheefoo School, of the China Inland Mission, is the oldest and largest of these and has rendered notable service. Practically all the others, including schools at Tungchow, near Peking, at Shanghai and Kuling, have been established in the last ten years.

The Kuling School is designed to meet the needs of the missionary children of Central China. While intended primarily for them, it promises to be no less a boon to the children of consuls, business men and European customs officials. Of the missionaries alone there are one thousand working in the area now reached by the School, and soon the opening of Hankow-Canton Railway will make it available to the seven hundred missionaries of the semi-tropical southern provinces. The School is interdenomination-

al, and even international, as several nationalities are represented among its pupils.

The School offers these hundreds of boys and girls a refuge from the enervating climate, the many epidemic diseases and the moral miasma of the cities of the plain, by receiving them at early primary age into this veritable mountain paradise, where they acquire the health and physical stamina of young mountaineers. It gives them a sound education according to approved modern methods in place of fragmentary teaching by their parents. It prevents the pitiful break-up of families and keeps the children with their parents until they are almost ready for college. Moreover, the fact that the parents of most of the pupils are in Kuling in the summer makes it possible for the children to be a maximum of time with their families, with a minimum of expense and trouble.

For the Mission work the School effects an immense saving of missionary time by making it unnecessary for the parents to teach their children themselves. It also saves many valuable workers to the work who would otherwise, for the sake of their children's



GRADUATES OF ZIEMER MEMORIAL GIRLS' SCHOOL, YOCHOW CITY, HUNAN, CHINA.

education, return for years, or permanently, to the homelands.

Moreover, the School promises to render another valuable service to the Mission cause. Almost the best missionaries in China today are those who are themselves the children of missionaries. To illustrate this point, let me cite the case of two brothers, the sons of a distinguished missionary of Hangchow, now gone to his reward. One of the brothers is president of the Hangchow College, the other has just been called to the presidency of the University of Peking.

Unfortunately, comparatively few of such children return to China as missionaries. This is probably due to the fact that they are away from China and away from the influence of their parents in the impressionable years of adolescence. It is expected that the influence of the Kuling School will result, among its graduates, in a much larger proportion of second-generation missionaries.

Then there is the home side of the problem. The missionary children who come home to school become special responsibilities to their relatives, to the Mission Boards, and the schools to which they are sent. Often grave problems arise in regard to them which are the cause of no little anxiety. While removed from immediate parental influence and restraint, they are expected to be particularly good because they are the children of missionaries; often this expectation expressed and "rubbed in" operates to drive the child in exactly the contrary direction.

A gentleman recently told me that in the school of which he is a trustee a girl was to be brought before the disciplinary committee for some offense. It was remarked to him that the girl was especially culpable because she was the daughter of a missionary. He replied that he thought the reverse was true, that because she had been from a little child separated from her parents, without their training and influence, less should be expected of her, and she was, therefore, entitled to greater leniency.

I have also recently heard of a school

in which there are now three children, each presenting a grave problem to both Mission Board and school management, the parents of all three being absent in the foreign field. It should be quite evident that the schools that keep the children of missionaries with their families until ready for college lift heavy burdens from many shoulders at home.

One has only to think of the service which the School renders to the missionaries, their children, their relatives at home, the Mission Boards, and the Mission cause to realize what large interests it conserves, and that aiding it will be an investment promising unusual returns. This is the only thing that the missionaries of Central China are asking for themselves, a school for the educating of their children. Certainly, they deserve this of the Church, and certainly these hundreds of American boys and girls, with their unusually high moral and intellectual heritage, deserve a chance to prepare themselves for the work and service of life in the world of their generation.

Findings of Christian Americanization Class.

As a consensus of opinion concerning the study of Christian Americanization I feel that I express the convictions of the class in the following findings:—

1. That we as a *nation* must be mindful of the many problems and conditions which the heterogeneous content of our peoples present.

2. That we as *American Protestants* must be conscious of the great proportion of this population who are primarily because of Old World affiliations our own people and are our immediate charges in the New World of their adoption.

3. That we as *citizens* of this New World have not been just and fair in our attitude and dealings with these people and from henceforth feel most keenly the many shortcomings in our national life and hope as individual citizens to propagate a just and sincere and sympathetic attitude toward their strange customs and habits.

4. That we as *Churchmen* and American Christians will so ordain and regulate our lives that our example may be a compelling force toward making these people very conscious of the high ideals which only Christian influence and living can foster within the

bounds of a true democracy such as our nation strives to become.

5. That we as *individuals* be very zealous in rooting out of our hearts any spirit of animosity, selfishness, aloofness, in fact any race feeling whatsoever and pray incessantly that the Grace of God may foster within our hearts a love for and a true devotion toward these people such as our Master and Redeemer exemplified toward all mankind.

6. That we *give generously* of the many blessings and the great bounty with which the Lord has supplied us; that the necessary equipment for the various avenues and agencies, used in meeting the needs of these people, will be able to continue and increase their good work in great measure.

7. That we as *churches* so use our influence that the industrial and commercial activities

of this New World may be purified and their standards and code be such that the daily life of these peoples will meet the ideals conformative with the spirit of America.

8. That we as *Christian women* apply ourselves in every way possible toward the material comfort of the mothers and young children and extend to them the heart of sympathy and the hand of helpfulness, so that they will be happier in our midst than they ever were in the homeland.

9. And last, but not least: This is the clarion call to every true American in this year of our Lord, nineteen hundred and nineteen: Serve, for the Lord thy God hath need of thee.

MRS. MCHOSE.

Lancaster, Pa.

Mission Band Program for October



Mission Band Program. October.

Scripture Topic—*Songs of the Bible.*

Prayer Topic—The Italians.

Use *OUTLOOK OF MISSIONS and Everyland.*

Missionary for the month, Miss Esther I. Sellemeyer.

FIRST WEEK.

Scripture Lesson—Psalm 96.

Pray for the Italian mothers and fathers.

Study—"Giovanni," p. 49-56.

Read about Miss Sellemeyer first week.

Story from *Everyland.*

SECOND WEEK.

Scripture Lesson—Zech. 2: 10-13.

Pray for the Italian boys and girls.

Study—"Giovanni," p. 59-67.

Read about Miss Sellemeyer second week.

Paper on Columbus Day.

THIRD WEEK.

Scripture Lesson—Luke 1: 46-56.

Pray that we may be kind and loving to the Italians.

Study—"Giovanni," p. 71-77.

Read about Miss Sellemeyer third week.

Story from *OUTLOOK OF MISSIONS.*

FOURTH WEEK.

Scripture Lesson—Psalm 98.

Pray that we may win the Italians for Jesus.

Study—"Giovanni," p. 81-90.

Read about Miss Sellemeyer fourth week.

NOTE.—During November and December we shall use "Called to the Colors," by Martha Van Marter. An excellent manual for leaders by Miss Applegarth is also ready at 10 cents a copy.

Prepare now for the November Thank Offering.



MISS ESTHER I. SELLEMAYER.

Our missionary for the month of October is Miss Esther I. Sellemeyer, of China.

FIRST WEEK.

Miss Sellemeyer was born at Decatur, Indiana. At the age of fourteen she became a member of Zion's Reformed Church. She was an active worker in the Church, the Sunday

School, the Missionary Society and other organizations of her home Church. As a little girl she cherished the idea of becoming a foreign missionary. After finishing the High School course, she was anxious to take up at once the work of preparation for the foreign field. The way was not open, however. So she improved the time of waiting by adding to her musical education.

SECOND WEEK.

After a few years Miss Sellemeyer entered Heidelberg University and quickly became a member of the Student Volunteer Board, which is made up, as you may know, of those students who are planning to spend their lives to extend the Kingdom in foreign lands. She showed her earnest purpose by giving herself most devotedly to her studies. She ranked high in scholarship and also made her influence count for good in every activity of her university life.

THIRD WEEK.

A former pastor wrote of her parents and grandparents as being "good Christian people." It was a sacrifice none the less for her folks to give their consent to her fondest hope. After years of weighing the matter carefully and prayerfully, they saw that it was the Lord's will and agreed to have her go. Such a surrender is certain to bring great joy. Miss Sellemeyer spent her first year in China at the Nanking Language School. She was ready for the work of teaching in the Girls' School at Shenchowfu, when the Chinese general at Changteh refused to allow any newcomers to go beyond that city. This meant a long wait, part of it being spent at Yochow City.

FOURTH WEEK.

A week before Christmas, 1918, Miss Messimer, the principal of the Girls' School; Miss Weil, evangelist, and Miss Sellemeyer arrived at Shenchowfu. The school was reopened after Chinese New Year. There was such a rush of girls applying for admission that before long all available room was taken up. The late comers would not be turned away, but "offered not only to furnish their own bedding, but, in addition to this, to sleep on hard, springless wooden beds very much unlike the more comfortable iron beds which the other students have."

The past year Miss Sellemeyer has given five mornings each week to the study of the Chinese language. Her afternoons were occupied with classes in English, the Bible, singing and calisthenics. Three of the Chinese teachers are taking organ lessons from her.

A splendid picture of the School is published in this issue. There are 52 students in the boarding school and 25 pupils in the day school.

THE MISSION BAND.

Seeing is changed from *believing* into learning "how" to do it, when one observes how Miss Oswald conducts her Mission Band. I have been interested in Mission Band work for a number of years, and have always congratulated myself on my success, but since I saw how Miss Oswald does things, I have learned that so far as my own success is concerned, the motto holds, "Silence is golden." My trip to the Lancaster Conference has been amply repaid by my opportunity to spend a few hours in the Mission Study Class. The most difficult problems disappear into thin air when Miss Oswald tackles them, in her own unique way, and masters them with the skill of an expert in Mission Band work.

Did you miss it? You surely did.

REV. E. E. SENSENIG.

Allentown, Pa.

THE CLOSE OF THE CONFERENCE DAYS.

Tune—"At the Close of a Perfect Day."

Now you've come to the close of the conference days,

And you sit alone with your thoughts;
There you see the folks go their different ways

With the joy that the week has brought.
And you think what those days on the hilltop high

Will mean throughout the year.
Then you see the dawn of a well-laid plan
For your church in the kingdom here.

Who are we?

Reformed Church in the U. S. A.

We are here and come to stay,

Reformed what in all creation?

Reformed Church of the Reformation.

Lord, reconstruct my FAITH!
Lead me afresh to feed it on Thy Word;
Build up its strength on what Thy promise saith;

Slay doubtings with the piercings of Thy sword;

Lord, reconstruct my Faith!

—WILLIAM OLNEY.

Joys may come, sorrows may fall upon our hearts, surprises may wait us at some turn in the way, but do Thou, ever-present, loving Father, show us that no joy or sorrow or surprise can come to us, Thy children, without Thy knowledge.

—A. E. PIPER.

Every Battle is Won the DAY BEFORE the Actual Fighting

In the Great War the Generals spread huge maps before them and with all the informative material, regarding conditions of men, countries and resources, at hand, *planned, fought* and *won* the attack that was to take place on the morrow. The well-trained body of men, the adequacy of equipment, the capability of leaders—all attained the day before—were as much of the victory as the actual surrender of the enemy the day following.

On the Morrow the West is to be Won for Christ!

“The Church is needed in the West. There are entire counties without a single religious service. Children are growing up without a Sunday School or a Church home.”

“The West presents no plea of poverty to be relieved, but of prosperity to be seized and made tributary to the Kingdom of God”

Money, alone, cannot lessen the HIGH Cost of LOW Living.
The West is to be saved and won.

Today We Look for the First Victory

We look for Men Well-Trained; Equipment
More Adequate; Leaders Most Capable

Man, Woman, Boy and Girl are all privileged to the General's material for this conquest. *Two* attractive and informative *Wall Charts* will soon be on display in every progressive Sunday School of the Reformed Church. *Two Circulars* telling of the conditions and resources of the West will be in the hands of every Sunday School member. *Stories of Western Missions* will be read from every Sunday School platform

Today

Train
Plan
Fight
Win



Tomorrow

The West
is
Won

For further information, address the Mission Study Department
Reformed Church Building . . . Fifteenth and Race Streets, Philadelphia

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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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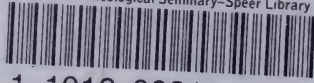
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