





# The Outlook of Missions

Volume XII  
Number 11  
November, 1920



TRINITY REFORMED CHURCH, DETROIT, MICHIGAN

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# The Outlook of Missions

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# The Quiet Hour



Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved. —Psalm 55: 22

Lay hold of that more abundant life that the life of Jesus gives. It is a question whether you have the life at all, if you do not long for the more abundant life.

—C. A. R. JANVIER.

Let the weakest, let the humblest remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little but they are priceless in their value.

—F. W. ROBERTSON.

"The Gospel of the Kingdom has, as one of its firm demands, religious education. We must make our schools and colleges what they ought to be, so that children and youth may not be separated from their early faith by false teaching, but may find all truth of whatsoever kind centered in God and His will as revealed by Jesus Christ."

He cannot receive you, because you will not come to Him—not even God can do that. He cannot forgive you, because you are not forgiving, and therefore not forgivable. He cannot bestow, because you will not receive. He cannot pour the elixir of His love into the vessel, because it is full already of something which you refuse to empty away.

—CHARLES BROWN.

You will be astonished, when you seriously try, to find how long it does take you, and how hard it is, to become perfectly quiet and absolutely silent. To know God, to commune with God, to worship God, not only your lips but your soul must be silent. Men complain of God's silences and call Him inscrutable, but I think, the reason is that God cannot communicate with them because they never give Him a chance; they are so busy, so noisy, so interminably loquacious themselves. He is waiting for a decent pause in the conversation. "Be still and know that I am God."

—CHARLES M. ADDISON.

His love lies back of your temptation. The most difficult day is in His hand. Oh, lay hold upon Him, that you may have His strength in these days of temptation!

—JOHN KELMAN.

Sorrow shall then be as an autumn wind,  
Singing the earth's recurrent threnody,  
Telling your heart that spring shall yet be kind,

And death itself shall set life's magic free.  
And you shall learn, in the sunset's shadowed fire,  
The tender meaning of all lost desire.

—MARION COUTHONY SMITH.

These are the gifts I ask of Thee, Spirit serene:

Strength for the daily task;  
Courage to face the road;  
Good cheer to help me bear the traveler's load;

And for the hours of rest that come between,  
An inward joy in all things heard and seen.

—HENRY VAN DYKE.

"Just to believe without anything to believe in is not possible for long. They who face the world as it is today and are to labor for its redemption must have personal experience of a power adequate to the task. That power is Jesus Christ. The best service we can render to our age is to get a new experience of Him, is to believe in Him, to receive His gifts of forgiveness, cleansing, holiness, power."

The happy, cheerful face of the child of God impresses the world with its need of a Saviour. Graveyard religion has no place in service. Christ Jesus never came into the world to bring any such religion. His is a religion of joy, and happiness, and peace. God help the Church to realize this great truth, that it may lay aside its graveclothes and put on the garments of life!

—LEN G. BROUGHTON.

## THE PRAYER



ORD, search our hearts, and make them clean. Renew continually a right spirit within us. Make us willing to do Thy will. Teach us how to pray and how to work. For Jesus' sake. Amen.

—ERNEST BOURNER ALLEN.

# THE OUTLOOK OF MISSIONS

VOLUME XII.


November, 1920

NUMBER 11

## A Truth in a Libel

"He stirreth up the people."—St. Luke 23:5.

*(Abstract of the sermon delivered by Dr. Allen R. Bartholomew, retiring President, at the meeting of the Eastern Synod in Trinity Reformed Church, Norristown, Pa.)*

 FROM the day of His birth until the hour of His death, Jesus was the target of hatred, envy and slander. Men hated Him without a cause. They spoke all manner of evil against Him falsely. Herod sought to kill Him as soon as he heard that He was in the world. His parents had to flee with the newborn babe into Egypt in order to save His life. But all the evil that men said of Him and did to Him during His public ministry turns out to be pure Gospel. "He stirreth up the people," was a libel with a profound truth.

The world never had such a shaking up as Jesus gave it. Heaven, earth and hell felt the potency of His advent into the world. "Who is this," was ever on the lips of those who came within the radius of His presence. They heard His words of life and light, spoken to the few and the many, on land and sea. They saw the wonders of His healing power. And yet He was put to death on the shameful cross by the sanction of a fickle ruler who said, "I find no fault in this man." Thank God, He could not be holden of death but came forth Victor

over death and the grave. Since then He reigns on the earth and stirs up the people mightily.

This very stirring up by Christ and His servants has led to violent opposition in every age, but it is short-lived. The very scorn and slander and sacrilege become a high tribute to the value and worth of Christianity. The Jews were moved by envy at the preaching of St. Paul, and said, "These that have turned the world upside down are come hither also." That was a verdict in favor of the power of the Gospel. The cause of Christ touches the whole world. It is a living force that causes all mankind to thrill and vibrate with new life. Well might the noble defender of the faith shout with an air of triumph: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

1. *Who is this Jesus whom the Jews accused before Pilate?* He is the Son of God and the Son of Man, the only begotten of the Father, full of grace and truth. He was born of the Virgin Mary and in Him dwelt all the fulness of the Godhead bodily. He came into the world to reveal God to man and to reconcile man to God. He is the Lamb slain from the foundation of the world to take away sin and to open the way into the holiest of all. He is the resurrection and the life and will raise up to newness of life all who believe on His name.

This wonderful Being spent His life

in Palestine, and after His childhood He was never out of the country of His birth. So far as we know He did not go to school and He could speak but one language. Those who saw Him beheld only a poor man, in the company of poor men. No halo of glory encircled His brow. There was nothing to distinguish Him from those who were with Him. And yet this humble peasant with little of the world's knowledge and less of scholastic learning has been the great teacher of civilization for 2,000 years.

We do well to discover the secret of power in this teacher over the hearts and minds and lives of men. It was not so much in His words or in His works, although these were mighty influences in His earthly life, but the power lay in His character. "I am the Truth." "I am the Light." "I am the Life." No man dared to say, "You are not."

2. *What was Jesus doing?* His enemies said, "He stirreth up the people." False as this accusation was, we see in it a profound truth. Jesus did stir up the people, and He did it for their good. The Crusades of the middle ages, which set all Europe in commotion, were but the outbreaks of the spirit of Jesus. The Reformation was a stirring up of a decadent Church, breathing into priests and people a spirit that enabled them to throw off the bonds of papal rule and exercise the freedom of faith and life. No sooner had men become conscious of the liberty wherewith they were freed by the power of the Son of God than an agitation arose to confer that same freedom on all the sons of men. And we know that although slavery was a very old and powerful institution, yet Jesus did not give any rest to the people until the shackles fell from the arms of the last slave in our nation. But this freedom from slavery is not only due to the men with black skins, but it must be given to the army of human toilers with white skins, who often labor under a bondage and an oppression of tyrant task masters, who are even more stern and severe than that experienced in the darkest days of

slavery. In recent years there has also been a stirring up of the people against the American liquor traffic, one of the greatest foes of human society, but which had grown to monster proportions by feeding on human appetite and greed. It was the voice of Jesus that aroused the conscience of the masses to this great evil, stirring up public opinion until, in a most magic way, the death sentence of this nefarious traffic was written into the Constitution of the Nation. The World War was the stirring up of nations by the influences of ideas and ideals of the modern Christian world. The time came, and let us not lose sight of the spirit of Christ in the present political campaign, I say the time came when the whole Christian world rose up against the blight of militarism and said, this age of cruel barbarism must end, and a new era dawn, when mercy and peace will kiss each other and truth and righteousness shall reign on the earth. Men may try to silence the voices of peace as they are now crying out all over the world, but let us not be discouraged. "He that stirreth up the people," in His own time and in His own way, will utter with His majestic voice, the words: "Peace be still," and there will be a great calm.

3. *How did Jesus stir up the people?* What were His means then, and what are the means now? We know that men have used various means to stir up the world. "The Jews sought to stir up Pilate and the people against Jesus by appealing to their prejudice and hatred, and this is a very popular and potent method of stirring them up in our day." The sword was the weapon used by the rulers of the world. Alexander and Caesar and Napoleon, yes, and even the later world-thirsty conquerors, used the sword, but defeat was their sure doom. Jesus had no sword and He forbade His disciples to use it. "They that use the sword shall perish by the sword." He had but one means and the Jews themselves hit upon it in their charge: "He stirreth up the people, teaching."

Jesus excited men to *think*. That is the meaning of the word "educate"—to



lead out the mind, to develop its latent powers. This, the Gospel of Jesus can do. No other religion has evoked greater thought than the Christian Religion. Men are spending more time on the study of the Christian Religion than on any other subject. Christianity provokes discussion. It enlightens the mind wherever it goes. Previous to the advent of Christ into the world, human thought was calm in Judea, but no sooner was He born than great excitement blazed up throughout the land. "When Herod heard these things, he was troubled and all Israel with him." It is in the exercise of thought that the world learns to think. Christianity possesses the power to call out what is the best and noblest in man. Compare the nations that are under the spell of Christianity with those under the shadow of heathenism and you will find the contrast between progress and stagnation. Mohammedanism is a restraint on the growth of the Arab. Buddhism acts like a nightmare on the nations of the East. The religion of Confucius presses like an incubus on China. No one can truthfully say that Christianity represses intellectual activity. It provokes it. Most of the books that are written to-day on the false religions of the world are written to expose their hollow, unsatisfying and unprogressive spirit.

The teaching of Jesus was undermining the whole structure of the wisdom of His day. It was uprooting the power of the priests and rulers of His times. To protect their own interests, this new teacher must be put out of the way. They took counsel together how they might accomplish it. Indeed they conspired together and slew Him who was the Light of the world. Thank God, they could not kill Him before a few men and women had caught the light from Him. His followers have ever since held out the Lamp of Truth to the people. The apostles of light are holding up the Torch of Truth amid the fiercest persecutions. They are cast into the prisons of seclusion and burnt at the stakes of slander and smitten by the lashes of abuse and

put to death. Has all this been a hindrance to the spread of the Gospel? Nay, rather, did it help it forward. Times of persecution are usually times of great spiritual quickening. Some of the early martyrs had for their mystic symbol a candle in the midst of a crowd of angry men who were puffing hard to blow it out, but the harder they blew, the more brightly burnt the candle.

Great trials and impassable difficulties are the creative forces in Christian experience. The old faiths give way to new truths. "Casting down imaginations and everything that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The Saviour taught men to learn of Him for He was meek and lowly in heart. The Church of the Twentieth Century is learning to wear the garment of service for the badge of authority and girding herself with a towel of humility to prove that she is greatest in the time when she serves most. We have come to see the Church driven out of her shelter of seclusion into new domains of faith and service, so that men may know that she belongs to the world and the world to her.

4. *What was the character of the teaching of Jesus?* It was the Gospel of Love for the world. All the teachings of Jesus are embodied in the two great commandments: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul and with all thy mind," and "Thou shalt love thy neighbor as thyself." Love to God and love to man; on these two basic truths, hang all the law and the prophets. Modern theologians have given us the phrases—the Fatherhood of God and the Brotherhood of Man. In the one man is bound by kinship to God and in the other, he is bound by kinship to all mankind. Jesus taught men to be dependent on and obedient to God, and to regard all other men as brothers of one common family. As Preachers of the Gospel, this is the great theme for us in our teaching from house to house and in our preaching, from the sacred desk. The Gospel reveals the

whole counsel of God concerning our redemption, and the centre of the Gospel is Jesus Christ. I fear the trend of some pulpits, in our day, is the hiding of the cross. Many sermons do not have a word about Christ or the Cross.

Mighty forces are at work in the world today. Some of them are constructive, most of them seem to be destructive. It is a time when the men on the watch-towers of Zion must be wide-awake. It will not do for any of us to simply drift along by hoping that the Church cannot perish and that the gates of hell cannot prevail against it. We must be up and doing and see to it that those gates of hell are shut, and kept shut.

Jesus has a message for the people who are sin-ridden and down-trodden, and the Church must be the tongue to speak it. He has a work to be done for a weary war-torn world, and the Church must be His feet to run on errands of mercy and His hands to heal the suffering of earth's millions. The Church is the only ark of safety. The world is absolutely dependent upon the Church for moral stimulus and spiritual inspiration. All problems, social, political, moral and intellectual, find their solution in the teachings of Jesus, the Head of the Church.

The peril of our age is for men to look to every other source for help than God, who is our refuge and strength in every time of need. The need of the hour is more religion. The place to find it is in the Church of the Living God. Someone has said: "The trouble, to-day, is that we are trying to hatch chickens from sterile eggs. We have the finest incubator in the world, but unless the eggs have the germ of life in them all our efforts are of no avail." Ah, yes, we need a love for God and man that is true and warm; we need a faith that is active and zealous; we need a hope that can see in the dark and know that all is right that seems most wrong, if it be His sweet will. In short, we need a nation-wide revival of pure and undefiled religion, a revival that will make every man and woman strive in every act of life to

do justly, love mercy and walk humbly with God.

*My Dear Brethren: Christian work is no easy task for the man or woman who is a true child of God in this day and generation. To be able to defy the reproaches of the enemies of the cross, to defend the faith once given to the saints and to deny the pleasures of the world, this is the test of the true Christian. And to what does it lead in the end? It leads to an ampler faith, a nobler character, a richer life, a measuring up more nearly to the stature of the fulness of Christ. This is the very essence of the Forward Movement in our Church. God hasten the time when the last man, woman and child, in the last congregation, may feel its stirrings, see its opportunities and accept its blessings.*

The eternal problem of Christianity is to be ever making things new. "And he that sat on the throne said: 'Behold, I will make all things new.'" Getting away from the dead past, and our former selves, and launching out into the new future, this is ever the striving of the divine spirit in the human soul. The Church is never in greater peril of making shipwreck of her high ideals and holy aims than in the eras of stagnation. A stationary church is a dead church. Too long have Christians been standing in the wailing places of the Jews on the narrow streets of Jerusalem, instead of laying the foundations of the new and greater Jerusalem. "Everywhere" and "everybody" is the heart of the Great Commission. And why? Because the Gospel satisfies the cravings of the soul as nothing else will do. It was a significant title which Pilate wrote over the cross: "This is the King of the Jews." Yes, Jesus is the King of all the earth, and the time is rapidly approaching when every kindred, tribe and tongue shall crown Him—"Lord of All."

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Thankful for all, we thirst for Thee;  
Pour out Thy gifts both full and free,  
That in them all our eyes may see  
Thyself, oh Lord.

—EDITH A. TALBOT.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## The Way of the West

 HE new Mission in the midst of a mass of about twenty-five thousand and Italians in a congested section of the west side of Chicago is indicative of a new avenue of service for the Reformed Church. On a recent Sunday they had seventy-five present at the Sunday School. This mission is rendering a Christian service unto a neglected people. But I hear some one say, "Why, these people are Roman Catholics—why give attention to them?" They, many of them, were identified with the Church of Rome in Italy, but when they came to this land of freedom they laid aside that which by virtue of outward authority they adhered to. Until they find a religion, or it finds them, that begets an impulse from within, they drift into worldly ways for the most part. Some remain loyal to the church of their native land, a few of the children may be turned that way, but the great masses are carried far adrift by the outward ways of this busy new world.

The ministry of this mission finds appreciation. The pastor and members of Grace Reformed Church are zealous in this encouraging service. Mr. Maietta, an Italian student, preparing for the ministry, had been directing the work with the assistance of our Deaconess, Miss Noll, and the workers already mentioned. Mr. Maietta has been called to his home in the East, but the work goes on under the care of the helpers.

Rev. Mr. Beck, of Grace Church, so interested, speaks of a chapel organ needed. A baby organ would be most servicable in this work. Who has one to give, or who will help get one?

This is the beginning of what promises to be growing work.

## THE PROBLEM OF MEN

The problem of men for our Western missions has always been before us. At times it has gone unsolved to the injury of the work. But for once we have all enrolled missions in the Interior Synod supplied with pastors. And having said that we catch our breath, for hardly do we have that happy state of affairs when one here and there becomes vacant. We cannot rest in complacency; for other fields should be occupied or reclaimed with the placing of the right kind of leaders, and so the call from the West is still,

"Give us Men!"

## DAILY VACATION BIBLE SCHOOLS

The Daily Vacation Bible School is becoming a factor of growing importance in our missions and self-supporting churches. This daily training in Bible study, hand craft and play gives useful employment during the long summer days for the children. Grace Church in Chicago, as well as First Church of Gary, held successful schools. In the Italian mission quite an interest was manifest in this work among the children. The encouraging help given by the General Sunday School Board is likewise appreciated. Our Home Board encourages this work, and desires our mission churches to consider this additional sphere of service in the community. In most cases the Daily School reaches more than the regular scholars of the Sunday School.

## THE PROGRESSIVE PROJECT

We are just rounding out the program of the Progressive Project in the Interior Synod, by virtue of which the indebtedness on all the mission churches of this Synod will be lifted. The total

amount of this indebtedness is about \$120,000. The Board of Home Missions agrees to provide through the gifts of the Church at large for two-thirds of this amount if the Interior Synod would raise the remaining one-third. This one-third is practically all paid in and the pledges run the amount considerable over the mark. This meant practically \$10 a member in the Synod, and that was quite an undertaking when this project was launched five years ago. It has been a training school for this Synod for larger participation in the Forward Movement Campaign.

The program of this Progressive Project had spiritual objective before the membership, as the promotion of the practice of prayer, and the emphasis on personal and public evangelism, and the extension of the work in new fields. And the raising of the money on the part of the missions as well as in all self-supporting churches was a spiritual achievement.

And now since these burdensome debts are practically provided for, energies and resources are released for more extensive work as well as more intensive development in the various fields. It is from strength to strength we go on in this distinctive mission territory of our land.

—J. C. HORNING.

### The Larger Things of Today



HIS is the third time I have written on this interesting subject—about twenty years ago and then again about ten years ago I called attention to the growth of our church work; for by such comparison one can better appreciate what has been done. To know the past enables one to understand the present. The small things of yesterday help us to measure the larger things of today.

We seem now to have opened a new chapter of history, as indeed nearly all other Churches have done, and I shall once more write of the larger things of today, briefly repeating some things said before.

Our population in 1850 was 23,000,000; in twenty-five years (1876) it had

doubled, 45,000,000; and now, seventy years later, we have 110,000,000.

Seventy-five years ago our brooms, shoes, clothing and furniture were made by hand in villages and towns; today they are made by machinery in the large towns and cities.

Our school houses, public libraries, hospitals and mail bags are evidences of larger things than our fathers even thought possible.

So in our Church. In 1864 we had 107,000 communicant members and 460 ministers. (It took us one hundred years to reach this.) By 1889 twenty-five years had made our membership 200,000; and now, thirty years later, we have nearly 350,000 and nearly 1300 ministers.

To those who can recall the day of small things sixty or even forty years ago, our present colleges, academies, theological seminaries, orphans' homes, periodicals, general publication interests and especially our missionary work are a wonder not only in their number but also in their largeness and completeness.

So of our benevolences. What a remarkable growth! In 1880 the average was forty-five cents a member. By 1890 it was \$1.00. Today it is \$3.00.

Are these dry figures? No, they are living and inspiring facts, answers to earnest prayers and hard work.

How came all this? Our people have grown greatly in knowledge, wealth and interest, which explains how the Board of Home Missions now has an annual income to about \$250,000, with a record of over 700 Church-building Funds (about \$475,000).

Are not these larger things of today wonderful? And is it not a most joyful fact that so many of our men and women—by the way, what is more remarkable than the very large work done by our women through their strong and active organizations in the Classes and Synods?—I ask, is it not a most joyful fact that our people, in such large and growing numbers, with a wider vision of God's kingdom, are giving hundreds where they used to give tens?

Some years ago, after an address on

home missions, giving many such facts, a dear friend of early years said: "Yes, that is the old story." She was a truly good woman, and from her girlhood she had heard missionary sermons and addresses; but somehow they all seemed alike to her, and so she said: "Yes, that is the old story."

No, no, dear lady, that was a new story, quite new, for it told of larger things, things not possible in your girlhood, not possible or at least not done even in your riper years, for they are the larger things of a new day.

Turn to the pages of *THE OUTLOOK OF MISSIONS* for 1920, and see how its facts compare with what you read ten years ago; so you will better see and understand the growth of our church work, and your prayers will gain in freshness and fervency, as your insight and knowledge and wider vision have grown.

Indeed, many of our missionary words have a newness that challenges attention and awakens interest.

One of the newest and largest things of today is the Forward Movement, in capitals you will notice, thoroughly organized, remarkably manned and widely successful, an effort on a five-year plan to train new workers, to teach the whole Church the value of our various institutions and interests, and so to awaken and deepen a sincere and cheerful willingness to support them on a scale never before known.

Last Sunday the pastor thanked God for the Forward Movement, "in which," said he, "we can do thy work better than heretofore." Just so. Strange indeed, if the Church had not in the past ten years found better methods than our fathers used, for in commerce and manufactures business men have found them.

Just when I had finished the last paragraph I read the very clear statement of the elder who had carefully heard an address on the subject: "I understand you to say that you want us to do the things we have always been doing, but to do them on a much larger scale, that is,

to give much more each year for the next five years for about the same objects we have been supporting through the apportionment, so that when this emergency work is over, we will go right on and do better and finer things for the Church than we have done heretofore."

Now, all this, in connection with the work of several new committees for evangelistic and social service and the help of needy rural churches, all this means in larger form the loyal and intelligent co-operation of our whole membership, which indeed we already have gained to a remarkable degree in the training of the past twelve months. While much yet remains to be done, we should take great encouragement from the larger things which have come out of the last ten years. We, in common with many other Churches, have been wonderfully blessed in our missionary and educational work; and now while we fervently and unitedly pray for God's blessing on our large work, for His further guidance and help, let us also give most hearty thanks for his favor in past times, not merely the later years but also in the days of small things fifty years ago, when faithful souls in their humble way and with their scant means did what was then considered a large work.

Let us think also of the larger things of tomorrow. These depend partly on the workers of today, but mainly on the young people who are now in training for tomorrow, a training of head and heart and hand, that powerful triple alliance of brains and energy and consecration.

It is true, a fine beginning in this has already been made in our mission study classes and in our missionary conferences, both of which are preparing many young people for great usefulness in the various departments of church work; but let this training start much earlier even in the family teaching and in the Sunday School class, where deep impressions can be so easily made, and where seed can be sown which will surely bring forth a beautiful harvest.—A. C. W.

### Notes

Miss Irene Basso, our Hungarian Deaconess, after finishing her summer work in the Mission at Toledo, Ohio, has gone to Gary, Indiana, and is at present securing funds from the Hungarians in different places for a new Hungarian Church to be there. The work in Gary promises to be most interesting.

\* \* \*

Rev. J. M. Johnson, pastor of the Gary Mission, reports as follows: "The work for the Fall is opening out splendidly. Miss Blanchard, our new worker is on the field and we are getting things in shape on the south-side for better work and eventually preaching services in addition to the Sunday School work. We are also planning for meetings during the week. At Eleventh Avenue, Miss Basso is caring for the Mission, with the Rev. Boros giving part time to the work, as well as myself. The Hungarian Church is moving along quite well, while the parsonage is nearing completion. We are planning a Double Up Day and Mortgage Burning Day for the 31st of October. Rev. Horning will be with us and thus make the day one long to be remembered. That day must be set forth as a day the community will look back to, and then come and meet with us. Our further plans are to utilize the building seven days each week, with something going on all the time."

\* \* \*

The following letter has been received by the Board of Home Missions from Rev. David Lockhart, of Altoona, Pa., who had charge of the program for the annual Missionary Convention of Juniata Classis, recently held:—"I want to thank you and your Board for the presence of the speakers who represented our Home Mission work at the annual meeting of our Classical Missionary Convention. Rev. Bakay was just the man to present the Hungarian work. As a result of his speeches and Elder Wise's presence, we have decided to raise, in two years, a Church-building Fund for Hungarian

work. We completed a Church-building Fund this year. It will please you to know that one of your Home Missionaries will be president of our organization this year—the Rev. J. K. Wetzel, of Juniata."

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Rev. J. G. Kerschner, pastor of the Mission at Palmerton, Pa., reports that he has 15 prospective candidates for the Catechetical Class to be organized soon.

\* \* \*

Miss Grace Martin, the Deaconess in Trinity Mission, Detroit, Michigan, conducted the Vacation Bible School there with an enrollment of 146, for a period of five weeks. During the pastor's three weeks' vacation she took charge of the church service and is now conducting a School Children's Prayer Service every morning at 8:15.

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The Mission at Williamsburg, Pa., of which Rev. G. A. Ehrgood is pastor, has beautified the walls of its church at a cost of \$261, which does not include about \$50 of donated labor which was done by the members.

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The Rev. A. P. Frantz, pastor of St. Andrew's Mission, Philadelphia, reports that a fine Daily Vacation Bible School, was conducted, with an enrollment of 106.

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The beautiful and adequate Church which took the Board nearly a year to erect, due to the war conditions, for the Trinity Mission, in Detroit, Michigan, is now completed and was formally dedicated on September 26, 1920. Dr. C. E. Schaeffer and Superintendents Horning and Wise represented the Board on the occasion. The Sunday-school and three fine audiences of well pleased people turned out on Sunday. The program provided features for every evening of the week following. A cut of the church appears on the cover page and also one of the parsonage in this issue.

## The New Hospice of the Reformed Church in New York City

BY REV. PAUL H. LAND, PH. D.

**O**UR Church has been doing mission work among the immigrants for more than 30 years. The harbor-missionary in New York City, Rev. P. H. Land, may be known to a good many of the readers of the *OUTLOOK OF MISSIONS* from the various missionary conferences, which he attended. During the last 5 or 6 years the whole aspect of this immigrant work has undergone a decided change. The immigrants of old, the sturdy people from the Northern, Protestant countries have been supplanted largely by people from the South-East of Europe, a very inferior class, who do not easily amalgamate with our American citizens.—The citizens of the Central States, particularly Germans, have been barred through act of the Congress and are even now allowed to enter only by special permit from Washington. It is to be hoped, that this state of affairs will soon change, so that these skilled laborers and farmers may be enabled to come over as of old, for they were at all times of the very best type of our immigrants.

Most of the better immigrants of later years have been coming over in the so-called II. cabin of the steamships. Cabin passengers are not usually taken to Ellis Island, but are permitted to land from the steamship docks directly, and to go where they please, provided they come up to the requirements of the immigration inspection of the government. As these people frequently stay over in New York for a considerable length of time, it has long been felt, that there ought to be a safe place for them in the large city, where they could find shelter, rest from the weary journey and good counsel for their future. No doubt, there will be very many such people coming over here, as soon as the way is open to them. For such the new Hospice of the Reformed Church has been founded. On the other hand, there will undoubtedly be a large number of our church members travelling to Europe within a very short time, just

as soon as affairs are a little more stabilized in Europe. Many of these good people are unacquainted in New York and shall appreciate a church home, where they can find shelter for a few days, until the steamer sails, where they will find a man in charge, who has their welfare at heart and who can give them all necessary help in those little but important matters, which have to be attended to before sailing, such as getting the necessary "Sailing Permit," "Pass" etc.

But the Hospice of the Reformed Church has also another purpose, quite distinct from the above mentioned items. It is intended as a sort of clearing house for all our church members, who happen to have business in New York City, who may come for study, to attend meetings, or even to shop in our large stores. They will find here a safe place, a homelike, Christian atmosphere, a pleasant retreat, where they can meet friends, get directions and information, in short, where they will feel entirely at home.


The new Hospice is located at 107 East 34th Street, just off Park Ave. It is a 5 story brownstone building, which has been remodeled and refitted to suit the purpose. There are 11 guest-rooms of various sizes. All rooms are light, airy, cheerful and exquisitely furnished, in keeping with the main idea of forming a homelike place. Rooms can be rented for short periods only, at moderate prices.

As the Hospice is very centrally located, only 5 minutes from all large stores and near the principal railroad stations, it ought to appeal to our Reformed people and will no doubt enjoy their patronage to a large extent as soon as it becomes known that our Church has such a splendid Home at the disposal of its members in the largest city in the land.

We believe that in the future this Hospice will form a very important link between the German and the English speaking part of the Reformed Church, where people of broad mind and liberal tendencies will enjoy meeting Christians of all parts of our great country, from

the Pacific to the broad Atlantic, members of one church, disciples of one Saviour, in Christian fellowship and mutual understanding, to the honor and glory of God.

### "From Weakness Made Strong"

 It would be hard to imagine a situation more difficult than that which confronted the men of the Mayflower as their little craft lay tossing at anchor in the Bay of Provincetown. They were but a handful in number, separated by a wide and stormy sea from the homeland. Before them lay the bleak, inhospitable shores of the new world and back of these vast stretches of unexplored forest and wilderness peopled only by savages. Winter was at hand. They had no houses, no sheltering roofs against storm and cold, except such huts as they might extemporize. Their store of food, of clothing, of medicine and of supplies was scanty, with no sources from which these necessities could be renewed. Above all, there was no government, no law, no provision for protection, peace and order!

It was in the face of these stern conditions that they met there in the cabin and framed and signed that immortal document which has blazed the way for the entire modern world to free institutions and constitutional government.

Truly this was an enormous achievement. Few individuals in all human history have been permitted to do so much for their fellow men; and yet one can not help feeling that it was the very thing which might have been expected of them. Here they were, a group of resolute, Christian men, face to face with vast, common perils, difficulties and problems. Something decisive must be done and done promptly. What could be more natural, more inevitable, than that they should apply to civil affairs the fundamental principles of the faith which they so firmly held and for which they were making such sacrifices?

Had their necessity been less stern and compelling their achievement might well have been smaller. It is a law of life that the human spirit gathers itself for a supreme effort only in the face of supreme difficulty, so that the hardest of experiences are the most fruitful. This is doubtless the reason why the course of events, both for the individual and for human society, is so ordered that life normally presents itself as a series of difficult situations to each of which a man must bring his best endeavor.

The perils and tasks that confront the Christian community of our own time are neither few nor light. They are, of course, immeasurably different from those which the Pilgrims faced, but to thoughtful eyes they are quite as grave and threatening.

May the memory of those brave days cheer us as we take up the tasks and grapple with the problems of these modern times, and may they deepen within us the conviction that every difficulty is an opportunity, that one can do great things only when there are great things to be done and that to believing and devoted men, united in a common cause, all things are possible.—S. L. L.—*The American Missionary*.

### OUR FAITH AND OUR FLAG

Home Mission Day Service  
November, 1920

Let us, then, as a nation, be just—observe good faith towards all nations, cultivate peace and harmony with all, and give to mankind the example of a people always guided by an exalted justice and benevolence.

—GEORGE WASHINGTON.



## Hungarian Vacation Schools

BY THE REV. D. A. SOUDERS, D. D.

*Superintendent of the Immigration Department*

VACATION Bible Schools are becoming increasingly popular in American congregations and in some cities are carried on effectively by interdenominational agencies. The *Hungarian* Vacation Bible Schools, however, antedate the schools by at least a decade. Hungarian Protestant Mission Work in the United States began in 1891 and from the start held Vacation Bible Schools. As the number of congregations increased the number of schools increased till this year, "there are reported 78 Reformed and Presbyterian congregations where church services are held or some provision is made for the spiritual needs of the people. In every one of our Missions we maintained a Daily Vacation Bible School during July and August, where the children are gathered from the streets and receive religious instruction in both English and Hungarian. The membership this year was over 6,000, including Reformed, Presbyterian and Church of Hungary Schools." (Rev. Dr. Alex. Harsanyi.)

The reports from our Reformed Schools have not yet all come to hand, but those at hand indicate a very successful season. The subjects taught were: reading, writing, church hymns, psalms, scripture selections and folk songs (in Hungarian), history and customs of the Reformed Church, catechism, gospel songs and Christian Americanization in English. Schools were in session for such studies two hours in the morning for eight weeks and for two hours in the afternoon for kindergarten, needlework and manual training. All pastors taught and one of them reports that he did all the teaching. How did he get along with the kindergarten and needlework? Well, being a bachelor he probably can handle the needle, and being a musician he could have the kindergartners sing and play. In other schools a deaconess or a

Vacation School teacher from some Theological Seminary aided the pastor and in most of the schools some young ladies from the congregation helped along. The schools were closed with public examinations in church which included singing and recitations by classes and by individuals. We attended such an occasion in Johnstown which lasted from two until five o'clock P. M. The only relief for the children was "recess," when ice cream was served in the basement. It needs to be added that either a few days before or a few days after "examination" there is a picnic in some nearby park or farm, where parents and children unite in having a good time.

This year the schools were larger and the liberality of parents and patrons in supporting them was greater than in former years. The total number of children taught in our schools was about 2,000. We bespeak for these schools more interest, more frequent visits and larger liberality on the part of Reformed Congregations and Sunday Schools in their several localities.



TWO IMMIGRANT WOMEN AND CHILDREN.

## Christianizing America

BY REV. JAMES M. MULLAN, B. D.

**H**OME MISSIONS are the organized attempt on the part of the Churches to accomplish their common task of Christianizing America.

If this definition of Home Missions is correct, then it must be evident that the Home Missions field cannot be limited to those communities that are either unable or indisposed to establish and maintain churches for themselves. Important as this phase of home missionary endeavor is, which requires the adequate churching of every section of the land, the task of making and keeping America Christian necessitates an adequate Christian ministrations in every community, without distinction between self-supporting and aid-receiving churches. What America needs and must have for its highest welfare is vital religion in every community. Mr. Taft has quite recently been quoted by the newspapers as having said with strong conviction, growing out of his experiences as an administrator of public affairs, that without religion a people are lacking in the greatest aid to the progress of society, and that it is through the moral elevation of individuals and the community, which religion creates and sustains, that society advances and popular government survives. This is the task of the whole Church, and of every church, throughout the land and in every community. "Home Missions are the churches themselves at their task of redeeming our nation."

By the terms of this definition the missionary spirit of every church must be judged primarily by the service it renders the community in which it is located and of which it is a part. This is not the whole of its missionary task, but nothing else that it may do elsewhere can atone for its failure to render a full and vital service to its own neighborhood. "Fear God in your own village" is the slogan that expresses this for one Reformed minister under whose leadership in a certain community, a seven-day religion is putting God at the heart of the com-

munity life. This is the only way in which the group of people who call themselves a church can make their fundamental contribution to the Kingdom of God. This ought to be more clearly perceived today than it is. Failure at this point is fatal to the churches as well as detrimental to the communities and to the progress of society. "A church which is not gripping the life of its own community is simply bluffing, however zealous it may be in sending to the uttermost parts. A program which permits a so-called missionary church to welter in the reek of its own community's moral disease, cheapens distressingly the Gospel it presumes to preach, and at the same time casts disgraceful reflections upon the distant community to which it presumes to bear its Gospel message." This is one of a multitude of sins which this sort of charity is not able longer to cover; and in a time like this when the community life is feeling after God, the church that does not lead it will inevitably be ignored and forsaken.

There is, however, another phase of the Home Missions task of the Church. Home Missions operate as an agency for collective action to promote the Christianizing process in American life, in communities not yet qualified or equipped for the task. There is, therefore, a legitimate gift service on the part of the churches that would make themselves most effective for the Christianizing of America. And this is inseparable from their community activities, in behalf of the Kingdom of God. What has been said is surely axiomatic, namely, that no church can atone by its gifts to the Kingdom elsewhere, for its neglect of the Kingdom in its own neighborhood. But it is no less axiomatic that a church that is interested vitally in the Kingdom of God in its own neighborhood must be interested in its coming in every other neighborhood throughout America and the world. It must be true that a church really interested in the Kingdom of God anywhere is interested in it everywhere. I also am willing, as another has expressed himself, to trust the missionary

cause for its financial backing to a church which is gripping the life of its own times and its own communities. Such a church is impelled by necessity of its own life to support the larger program of missionary enterprise at home and abroad.

There are two phases of this larger program of Home Missions. In the first place, it is necessary still to establish and maintain churches in communities inadequately churched. Pioneering work must still be done in the great western sections of the land. There are eight Western States having a combined area of more than a million square miles with a population of more than that of the metropolitan area of New York City. There will be home mission work to be done for many years to come in that great area as the population increases and communities are settled. There will also be required a continuous program of churching in the great and growing cities in every section of the country. And for this type of work the collective support of the churches, which propose to do their full duty toward the common task of Christianizing America, will be needed.

The other phase of organized Home Missions, which is taking precedence today, is that which has to do with the problem of adequacy of Christian ministrations to the communities in which the churches are located. And this without distinction between self-supporting and aid-receiving churches. It is a problem involving leadership, program and equipment.

Of first and paramount importance is the necessity for an adequate leadership. What the times require is a leadership of men and women of social vision, with a passion for righteousness and the pioneer spirit for service, and withal properly trained for leadership in this new age. Failure in this is tragedy at a time of world crisis which America must resolutely face. The question of gravest concern of the Church at this time is not the *scarcity* of ministers, about which one hears and reads most today, but the

*fitness* of ministers for the constructive work required by the Church in this day of social rebuilding. In the last analysis, the home mission task of the Church in the Christianizing of America, hinges upon this question, and it is the most serious responsibility which the Church has to face in supplying this need.

With apologies to a writer in a recent edition of a metropolitan newspaper for changing a few words in his article on the importance of the modern engineer in the scientific administration of economic activities, I wish to quote what he said as applicable to religious activities: "There is every reason to believe that the world is on the threshold of a new (religious) era. The people feel this and are ready for a decisive step. But those whom we regard as leaders are not prepared for the task. That, in large measure, is the cause of the world's agony today. But a new leadership is coming to the fore, offering mankind a new point of view and a new courage. I am sure the world will accept it. I hope (the Reformed Church) will be the first to do so. I am referring to the leadership of the (ministry) . . . a new kind of leadership, based not on the demagogic arts of beguiling and goading, but on the democratic power of knowledge."

The other outstanding need of the times is for more adequate programs. This does not mean programs that can be prepared at "headquarters" and handed down to the churches ready-made and guaranteed to work as cure-alls for the churches' troubles. We have become disillusioned: there "ain't" such things. If there is danger, as one hears there is, that the people are turning away from the idealism upon which they have been "fed up" for some time, and are reacting to the crudest sort of the "practical," it will be well to consider that it is not the ideals from which they are turning, but that they are seeking in the realm of the practical methods of attaining these ideal ends, in which they are profoundly interested. They are sick of "perunas." "The hope of the world lies in the fact that men are beginning to do intelligently

what they have always attempted." This is the hope of the Church also, if we will but recognize that, as it has been strikingly said, doing justly, loving mercy and walking humbly before God are skillful occupations.

With the coming of an adequately trained leadership, based on the democratic power of knowledge, using the scientific method of survey, the churches will build their own programs to suit the needs of their respective communities, as the skilled tailor cuts the cloth to fit the man; and there will inevitably accompany both, adequate equipment for carrying on the work.

For all these features of the home missionary program there will be required increased resources of workers and funds, and an adequate agency of promotion. The boards of home missions are no doubt becoming more and more these agencies for their several denominations. It will be their task—let us hope in interdenominational co-operation—to mobilize the resources, by effective and democratic co-operation with local churches and communities, and to give such expert service as they may be able to develop, so that in every community there may be provided an adequate religious ministrations that will put the Kingdom of God into the community life and build the life of the nation in accordance with its teachings.



PARSONAGE, TRINITY CHURCH, DETROIT, MICH.

## Observations of the Treasurer

BY J. S. WISE

**H**OW much are you worth? One hears this question frequently but nearly always in the third person, singular, rather than in the second person, and then, too, in the past tense. After death the question—how much was he worth—does not seem to be out of place nearly so much as the one—how much *are* you worth—when the questioner is face to face with the one questioned. In the latter case, unless when asked by the income tax official, it is rather impertinent to ask it; but notwithstanding that, I want to ask you—how much are you worth? Have you ever taken an inventory of yourself? Stocks and bonds and real estate and big bank balances are all right, but what are they worth to *you*? Do they sweeten, ennoble, refine and promote the graces of liberality, benevolence and kindness, or, do they rather promote a mean, grasping, sordid and selfish disposition? These things become assets or liabilities dependent upon the truthful answer to the last question. Hence, it is not quite so easy to answer my first question as one might suppose. Careful stock-taking is necessary before a true answer can be determined. The pomposity of the man who thinks he is worth a great deal and who, in reality, is worth less than nothing, if that were possible, often partakes of the ridiculous. The things we count as wealth too often are but dross and in our stock-taking must be liberally discounted in these days of inflated values.

How much are you worth? Do you estimate it in dollars or do you estimate it in genuine, Christian character? Where do you place the emphasis? Dollars may satisfy your selfishness but it takes more than dollars to satisfy the longings for happiness. Happiness never comes with the accumulation of dollars alone. It takes more than that. You may be fooled into believing that it does, but the facts of all the ages of human experience are against you. And yet, in spite of this experience, in these days of world tra-

vail, the mad chase after dollars continues to dull and destroy the highest and best in men who would be rich, who would be happy. Riches never has been and never will be the synonym of happiness. Therefore, in taking stock we must be sure to estimate all our "holdings" at their true values.

How much are you worth? Are you an asset or a liability to your community? Are you a help or a hindrance to your fellowmen; a blessing or a curse; a joy or a gloom? All these must be counted if you are to have a true inventory. What are your resources in the light of the beatitudes—blessed are the poor in spirit, they that mourn, the meek, they which do hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, the falsely reviled and persecuted? Can you stand the test? If so, then are you *rich* indeed—a spiritual millionaire, one who can afford to smile at the airs assumed by such other millionaires who often overlook the beatific standard of values.

For myself I claim a great deal. I can not exactly express my worth in dollars and cents. Others must do that. But there are some things, not represented in actual bank balances, that can, after all, be reduced to figures and that will enable many a family to count its worth by the thousands, even though the bank account may have very little to its credit. For instance, in my family there were four children. Some one has estimated that to raise a child, educate it and give it a fair start in life, costs the father and mother in actual money, plus labor and care, no less than \$25,000. On that basis Mrs. Wise and I can count our savings, securely invested, at something over one hundred thousand dollars. To this must be added all that we have given away and the untold blessings our children have added to our lives and then you will but approximately approach what we are worth. We believed it to be far better to put our money into life than to put it into the bank. I am still of that opinion, although some of my friends with bulging bank accounts are

sometimes disposed to question it. Some time ago a gentleman of wealth, while we were travelling together, said to me, "I don't know why I continue in business. I have enough. I can't spend it all. I haven't saved much, for I can only count that which I have given away as saved. All the rest I must leave behind and that which I leave behind is utterly worthless, so far as I am concerned." I told him that he had come to a very sensible conclusion and that I hoped he would live long enough to multiply his savings over and over again. It is possible that Jesus intended to make the "rich young ruler" really and truly rich when he told him to sell all he had and give it to the poor.

How stands your savings account? What interest does it pay? A fair percentage in life, abundant life, or a measly percentage in dross? Is it an account for self gratification only or does it stand for more than that? Does God's kingdom have any part in it, or not? Its real value depends very much upon the motive which prompts you to save. Many saving accounts are sadly misnamed. They are hoarding accounts—not saving accounts. There is a vast difference. To save for the purpose of serving is commendable. To save for the sake of hoarding is condemnable. The motive, after all, determines its value. Now, how much are you worth?

Are you willing to add to your worth? Then give—give to the Forward Movement, give generously on Home Mission Day, give cheerfully and often to all such agencies as are laboring to establish the Kingdom of God on earth. Home Missions, as emphasized on Home Mission Day, is one of these agencies with an ever enlarging program. The Home Mission Day program, for the last five years, was arranged in the interest of our Western work and known as the Progressive Project of the Synod of the Interior. Each year we have appealed for larger offerings for this Project and now, in this indirect way, I make my last appeal. The offerings of last year are shown elsewhere in this issue of THE OUTLOOK OF MISSIONS. The Project

ends with this year. The Missions have lived up to the letter of the agreement and now it remains for the Board to "make good." May I ask for the "largest offering ever?" There can be no better investment; none that will pay bigger and more lasting dividends. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" How much are you worth?

### How to Invest

BY J. S. WISE

**A**NNUITIES have of late years figured largely in the establishment of Church-building Funds. The Treasurer in his annual report to the Board of Home Missions reported twenty-two active annuitants, as of July, 1920. The amount paid annually on these, representing gifts of \$30,709.23, is \$1,616.56. During the years three annuitants, not counted in the above, died and the accounts were closed.

Mr. J. Everett Geist, died December 6, 1919, and when the account was closed it revealed that for a number of years Brother Geist had the joy and satisfaction of seeing his Church-building Fund of \$500 working in God's Kingdom while he, in turn, was enjoying a fair income on the investment. The amount returned to him in annuities since the Fund was established until his death, amounted to \$225.

Some years ago Mrs. Agnes Hoffman established three Church-building Funds of \$500 each. Of the \$1,500, her original investment, \$665 were returned to her in annuities.

Miss Sarah A. Reynolds, a few years ago, decided to establish a Church-building Fund of \$1,000 on the annuity plan. She had already provided for it in her will, but decided to change the will and put the money to work at once. She died March 17, 1920, and her fund was relieved from any further payments. During the life of this contract the Board paid Miss Reynolds, in annuities, \$150.

The annuity plan is sure and safe.

There is no danger of loss. I know of no safer investment and the givers' desires are sure to be carried out. There is absolutely no danger of upsetting the wishes of the donor, as is often done through technical errors in the making of a will.

A few weeks ago, both the Home and Foreign Boards were advised of the death of Mrs. Sarah A. Dingledine, Woodstock, Va. Her husband preceded her in death by several years. His will gave Mrs. Dingledine a life interest in his estate and after her death the residue was to be equally divided between Home and Foreign Missions. Mrs. Dingledine was old and did not want to be burdened with more responsibilities than were necessary. So, in order to relieve herself, she converted her husband's estate into cash and gave to the Boards amounts due them on the annuity plan. The amount given to the Home Board amounts to \$1,109.23, with which a Church-building Fund was established. The amount paid to Mrs. Dingledine from May, 1918, to August, 1920, amounted to \$155.31. The annuity was paid to her in semi-annual payments of \$33.28 each—no trouble, no concern.

All our annuitants know of and appreciate the regularity and the certainty with which the payments due them are made—regular as the calendar and as sure as day follows night. Such was the experience of each of the above, as well as many others. At the death of Mrs. Dingledine, the benevolences of the husband were already attended to and there was no further trouble. The task of the executors of her estate is made easy and light. Her "house" was in order.

I heartily commend this form of giving to a larger use among our friends.

It is of further interest to note that while these good people were living they had the satisfaction of watching their Funds at work. Their history is briefly told as follows:—

The Giest Fund, No. 250, established June 3rd, 1912, has been continually invested in the Dewey Avenue Reformed Church, Rochester, N. Y.

The Hoffman Funds:—No. 83, esta-

blished July 17, 1902, was continually invested in the First English Reformed Church, Homestead, Pa.; No. 107 established July 11, 1903, was invested in the Reformed Church at Taverns, Adams Co., Pa., and is now invested in Palatinate Reformed Church, Philadelphia; No. 139, established Jan. 6, 1906, was continually invested in the Church of the Ascension, Allegheny City, Pa.

The Reynolds Fund, No. 563, was established April 3, 1917, and has been continuously invested in the Michael Schlatter Memorial Reformed Church, Winston-Salem, N. C.

The Dingledine Fund, No. 605, established May, 6, 1918, and invested in the First Reformed Church, Gary, Ind. This Church will benefit from the Progressive Project of the Interior Synod and the Fund will, therefore, soon be released and invested elsewhere.

Can you find an investment, anywhere, that is safer, sounder and more lasting?

**Report of Home Mission Day Offering for November, 1919, by Classes and Synods, to June 30, 1920**

	<i>Amounts.</i>
East Pennsylvania .....	\$719.53
Lebanon .....	271.06
Philadelphia .....	778.65
Lancaster .....	335.67
West Susquehanna .....	147.37
East Susquehanna .....	261.39
Tohickon .....	423.34
Goshenhoppen .....	80.45
Lehigh .....	412.10
Schuylkill .....	276.86

Wyoming .....	302.26	
Reading .....	269.45	
		\$4,278.13
Total for Eastern Synod..		
Miami .....	\$254.00	
Lancaster .....	266.89	
Tuscarawas .....	895.16	
Tiffin .....	236.15	
Eastern Ohio .....	298.70	
St. Joseph .....	331.29	
		2,282.19
Total for Ohio Synod....		
Westmoreland .....	\$751.37	
Clarion .....	188.19	
St. Paul's .....	234.23	
Somerset .....	211.10	
Allegheny .....	330.31	
		1,715.20
Total for Pittsburgh Synod		
Zion .....	\$548.49	
Maryland .....	567.21	
Mercersburg .....	182.53	
Virginia .....	185.10	
North Carolina .....	249.18	
Gettysburg .....	198.06	
Carlisle .....	167.47	
Juniata .....	550.39	
		2,648.43
Total for Potomac Synod.		
Illinois .....	\$26.02	
Kansas .....	30.81	
Wichita .....	5.35	
		62.18
Total for Interior Synod..		
German Maryland .....	\$47.72	
Philadelphia .....	19.30	
New York .....	67.00	
Western New York .....	86.97	
		255.66
Total for German Synod of East		
Central Synod .....	34.67	
Southwest Synod .....	25.00	
Personal Offerings .....	5.00	
		\$11,306.46
Total.....		



**Two  
Hungarian  
Deaconesses**

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**Mrs. Ida Harsanyi**

**Mrs. Helen Hetey**



### Book Reviews

*Chinese Heart Throbs.* By Jennie V. Hughes. Published by Fleming H. Revell Company, New York City. Price, 75 cents net.

Upon opening this book one finds the picture of Dr. Mary Stone and Miss Jennie V. Hughes, —two very remarkable missionary women, whose faces express much of ideal and attainment. These sketches and stories tell of the varied experiences of long missionary service. The style is charming; and the sympathy and insight of the author have enabled her to really interpret the heart throbs of those among whom she has labored. There are several good pictures. This is a book that will make a special appeal to earnest women in missionary circles.

*The American Red Cross in the Great War.* By Henry P. Davison. The Macmillan Company. New York. Price, \$2.00 net.

The work of one of the greatest relief societies in the world is here set forth, and by one who was the chairman of the War Council of the American Red Cross. It is a marvelous record of liberal support on the part of about thirty million Americans, and an enduring monument of self-sacrifice on the part of those who were ministering angels to the soldiers in hours of distress. The volume is divided into two main divisions with twenty-two chapters. The versatile author tells of the rise of this merciful agency, and of its efforts to mass the forces for effective service. It had behind it not only the President of the United States, but every loyal son and daughter. Any one who doubts the ability or willingness of the American people to care for the needy and the suffering will find here infallible proofs to counteract it.

*Frank Higgins, Trail Blazer.* By Thomas D. Whittles. Interchurch World Movement of North America, New York. Price, 60 cents.

This is a very captivating story of a heroic soul who spent much of his time among the men in the lumber camps. It was while he went fishing in Kettle River that he found his great life task, a task which has made him known to many Christians in America. "Because Higgins found himself, thousands of lumber jacks found God." The book is written in simple style and will be fascinating reading to boys and girls who are lovers of true heroes.

*China, the Mysterious and Marvelous.* By Victor Murdock. Published by Fleming H. Revell Company, 158 Fifth avenue, New York City. Price, \$2.00 net.

The mysteries and marvels of China are engaging more and more the interest of a large class of readers. This book is very in-

forming, and takes one into quite intimate views of people, places and things that are puzzling and odd in this far Eastern Nation. The author takes his readers far into the interior of the country, beyond the Yangtse Gorges; into Szechuan, and those portions that fill one with much surprise when it is learned that their culture and advancement have been so extensive. China is so big, so diversified, so unique that many volumes can be written ere the field is covered. This is a worth while book.

*Persian Pictures.* By Mary Fleming Labaree. Published by Fleming H. Revell Company, New York City. Price, \$1.00 net.

The East is full of poetry, and in this respect no portion of it excels Persia. Ages of picturesque life, romance, and colorful beauty furnish food for poetic thought and expression; odorous blooms and brilliant skies by day and night inspire the imagination. When a missionary carries into these regions a mind and heart responsive to these finer touches of art and nature, it is most fortunate that the gift of poetic expression is possessed as well. This rather small book is filled with most charming short poems, all quite true to the atmosphere of the Orient. One seldom meets with anything more unusual and delightful; one is transplanted into the land where perfume and poetry abound, yet the minor note of pathos is ever present also.

*America's Stake in the Far East.* By Charles Harvey Fahs. Association Press, 347 Madison avenue, New York. Price, 95 cents.

This is one of the latest and most thought-provoking presentations on the current international problems. Mr. Fahs has enjoyed unusual opportunities for a searching study of this intricate subject, and he presents in a very forcible manner America's relation to the Far East. The volume is not a treatise on the Far Eastern problem, but it raises questions and offers material that will enable the student to form his own conclusions. For discussion groups there is nothing better. It should have a large sale.

*North American Students and World Advance.* Edited by Burton St. John. Student Volunteer Movement for Foreign Missions, New York. Price, \$2.50.

Within 654 pages are compressed the brilliant addresses delivered by a galaxy of the ablest speakers in all the world at the Des Moines Student Volunteer Convention, 1920. Nowhere can be found such an array of talent, and so much live material on the present world situation. This volume should find a place among the ready reference shelf of every church worker. It is worth double the cost of the book. Send for it before the last edition is exhausted.

(Continued on Page 478)



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## Annual Review of our Foreign Work

ALLEN R. BARTHOLOMEW, SECRETARY

**T**Hese are great days in which we are living. It is a time when the voice of rejoicing should be heard in the assemblies of the righteous. Clouds and darkness have often cast their shadows upon our labors, but the light of His countenance still shineth. The present is no time to take counsel of our fears. We must "carry on" in the hope that the hands of human endeavor will, at last, by the grace of our risen and glorified Lord, open the eternal doors of the Kingdom to all believers in the world.

Foreign Missions today occupy a central place in the thought and life of men in all the walks of life. We have come to see that this is the primary work of the Christian Church, and the object for which the Church exists. No class of men and women occupy a greater position of influence in the world than the ambassadors of Christ at the ends of the earth. They are brave, intelligent and unselfish.

### OUR MISSIONARIES

Our missionary staff in Japan consists of forty-six workers and in China of forty-one workers, including wives.

Every year the Board of Foreign Missions finds its greatest joy in sending forth more laborers into the Master's harvest fields. Nine new workers have gone forth during the past year. To Japan: Rev. and Mrs. W. Carl Nugent and Rev. and Mrs. Israel G. Nace; to China: Miss Anna Katherine Zierdt, Miss Ruth F. Snyder, Mr. Clarence E. Heffelfinger and Mr. and Mrs. T. Edmund Winter. Two of the missionaries, Miss Snyder and Mr. Winter, are children of ministers. The latter is the grandson of

that noble saint, Dr. Herman J. Ruetenik.

There are also under appointment Mr. George S. Noss, Miss I. Grace Walborn and Miss Helen M. Wolf.

### NEW MEMBERS OF THE BOARD

At the meeting of the General Synod, Elder Henry C. Heckerman, of Bedford, Pa., was elected a member of the Board. At the first meeting with the Board he proved his deep interest in the work by offering to pay \$2,500 toward the new North Japan College Building. Prior to his sailing for the Orient he sent a check for the amount.

### HOME ON FURLOUGH

At the present time the following missionaries are in the homeland: from Japan: Prof. Paul L. Gerhard, Rev. Ezra H. Guinther, Rev. Alfred Ankeney, Miss Kate I. Hansen and Miss Lydia Lindsey. From China: Rev. Paul E. Keller, Dr. Lewis R. Thompson, Prof. Karl H. Beck and Miss Mary E. Myers.

It was a rare privilege to have with us during the summer months our two veteran missionaries, Rev. William E. Hoy, D. D., of our China Mission, and Rev. D. B. Schmeder, D. D., of our Japan Mission. Both have returned to their fields of labor.

### SICKNESS AND DEATH

On account of ill-health, Dr. J. Albert Beam, of our China Mission, had to resign from the staff of the Hoy Memorial Hospital at Yochow City where he rendered such fine service and where his presence was greatly needed. Prof. F. B. Nicodemus has been at death's door for months, but is recovering. Mrs. Christopher Noss and three children were stricken with typhoid fever. The latest news is that the critical stage has been

passed. Rev. Paul E. Keller, who was struck by an auto truck a few days before his intended return to China in July, has made a more rapid recovery than the most sanguine could hope, and is now expecting to leave for his field during November. Prof. Karl H. Beck is home for recuperation. Miss Kate I. Hansen had to undergo a second operation.

While there has been much sickness among our missionaries, to all of whom our hearts go out in deepest sympathy, yet the greatest sorrow that has come to the Missions is the removal by death of two of our best workers, Miss Mary A. Vornholt, of our Japan Mission, and Rev. William A. Reimert, of our China Mission. Miss Vornholt died on March 2, 1920, from a malignant attack of diphtheria. Mr. Reimert was shot by a bandit soldier on June 13, 1920. Two missionary graves in three months on heathen soil! How great the loss, when we think of the few workers and the vast fields! Our Church is passing through a time of trial in our work in Japan and China, but the Lord is not un-mindful of His own. As His loving children, we know that the Father of us all doeth all things well and that in some way these sore bereavements will advance His glory and hasten the coming of His Kingdom on the earth.

#### CALL FOR RECRUITS

Is there not in all this a new loud call for recruits to fill up the broken ranks? Our Board is earnestly pleading for two physicians, who are also skillful surgeons. We need teachers, men and women, preachers, business managers and stenographers. Both Missions are appealing for trained kindergartners. Will not our pastors and elders help us in finding worthy men and women to fill these needy positions?

#### CAUSE FOR REJOICING

We should never cease to thank God that He led our Church to plant its Missions in Japan and China: two of the most populous and powerful nations of the world. More than one-half of the

people on the globe live in Asia. That vast continent is in the midst of changes—social, political and religious—that may well stir the mind and conscience and will of Christians in America. Sherwood Eddy says: "Asia is passing through a period of fundamental reconstruction, and the molds into which she hardens will determine her whole future life. The reconstruction of Asia in these decades is the most important issue which the world has to face."

There are signs of progress evident in every department of our work in Japan and China. These are fully set forth on Pages 45-60 of the Triennial Report of the Board. The evangelistic spirit is manifest in all our fields. Since 1900 the number of evangelists, church buildings and other meeting places, members, baptisms and Sunday Schools in Japan have doubled. The increase in benevolent offerings is most encouraging. At Sakata the Christians have contributed over \$1,000 for a new church. This is remarkable when the earning ability is taken into account.

Dr. Allen K. Faust says: "I am sure that you will rejoice with me when I tell you that yesterday (June 4) 82 students of the Miyagi Girls' School decided to become Christians. This is the *largest* number of decisions we have ever had at one time. Many of these students will be baptized at the end of this month. This is a part of our Forward and Upward Movement."

The same enthusiastic reports come from the work in China, where our missionaries have been face to face with almost unbearable trials and troubles. The prospect for the spiritual awakening in Hunan has never been so bright or our responsibilities so overwhelming as now. Up to this time the work done in our field has been but preliminary. This, as we all know, has been due to the lack of men and means. Now the time is at hand when we must go in and possess the land. There is an urgency for two evangelistic missionaries that must be met without delay. There are, at least, twenty places in our two stations where we

should erect chapels and provide evangelists.

#### CHAPEL FUNDS FOR FOREIGN MISSIONS

Strange to say, although the Board and the missionaries have been, for years, stressing the need of Chapel Funds of \$500 and \$1,000 for Japan and China, very few of our people seem to know and feel the great need for such funds. We could put to immediate use fifty Chapel Funds, and then make only a beginning to provide the most needy places.

#### THE FORWARD MOVEMENT

The Secretaries, missionaries and members of the Board are giving all their available time to the Forward Movement in helping to bring all the objects before all the congregations in the confident hope that this is the only way that all the Boards and institutions can receive the spiritual and financial support which they so sorely need. The real awakening already produced in our Churches is only an index to the rich blessings in store for all our pastors and people.

#### HELPS FOR THE ASKING

The Board has been a creative agency along the lines of providing helps for the promotion of missionary intelligence, inspiration and liberality. Through Mission Study books, Summer Missionary Conferences, the *OUTLOOK OF MISSIONS*, stereopticon lectures, Missionary Institutes, special literature for pastors, visitation by secretaries and missionaries, there is being provided fuel for the kindling of missionary fires on the hearthstones of every home in our denomination. All these helps can be secured by applying to the Board.

#### WORLD'S SUNDAY SCHOOL CONVENTION

Twenty or more members of our denomination are attending the World's Sunday School Convention in Tokyo. Most of them expect to travel extensively in Japan and China and they should return with minds and hearts aflame with love for the cause of Missions. Our missionaries will welcome these delegates to their homes and afford them every

opportunity of seeing the work. May they all return in health and safety to their native land.

#### FOREIGN MISSION DAY

Foreign Mission Day has been fixed for Sunday, February 13, 1921. This is the one occasion in the year when the Board, with the help of pastors and superintendents, can reach every member with the news of our work.

#### THE HELP OF OUR WOMEN

The Board highly appreciates the help of the W. M. S. of General Synod in the conduct of the foreign missionary enterprise. During the past triennium these gallant workers have paid into the Treasury of the Board \$46,810.47. This amount is \$22,353.03 in excess of the offerings of the previous triennium. The women have paid in full the cost of the second recitation hall of the Miyagi Girls' School at Sendai, Japan, and the new Ziemer Memorial Girls' School at Yochow City, China. Besides, they have given liberally towards the support of the work among women and children as carried on by our Missions. Two women, Mrs. L. L. Anwalt and Mrs. C. A. Krout, representing the Woman's Missionary Society of General Synod, are present at the meetings of the Board and of the Executive Committee. This affords them the opportunity of gaining an intimate knowledge of the problems of administration, as well as giving the Board the benefit of their wise counsel.

#### FINANCIAL

Special acknowledgment is due our pastors and people for the generous support they have given the work of Foreign Missions during the past year. While the offerings have been increasing, we are sorry to report that they have not been sufficient to meet the continuous mounting upwards of expenses. The Board has felt obliged to protect the missionaries in China against loss from the unfavorable rate of exchange, where our gold dollar was worth only 40% of what it was before 1915, and to grant extra allowances to the missionaries in Japan due to the high

cost of living. In Japan the cost of living has advanced by as much as 400%. One of our missionaries in Japan wrote to the Board that the extra allowance for 1919 was a God-send, and that if it had not been granted he would have been obliged to borrow money at 15% interest. The loss in exchange and the high cost of living have had the effect of adding at least \$50,000 annually to our expenses for several years past.

The most persuasive reason why the full apportionment for Foreign Missions should be paid, is the deficit of the year 1919, amounting to \$30,780.08. The expenses for 1919 were almost \$300,000. The income of the Board was \$267,265. The Budget for 1920 of the Japan Mission is \$182,109.83, and of the China Mission \$133,240, and of the Home Department including interest and co-operative work, \$46,450, a total of \$361,799.83.

May the Lord bless and prosper the work of our Church at home and abroad is the sincere prayer of the members and missionaries of the Board of Foreign Missions.

### Odd Bits By the Way

BY REV. DANIEL BURGHALTER, D. D.

(Picked up in passing through Japan a year ago.)

#### JAPANESE PATRIOTISM

We marvel at the nationalistic, patriotic spirit of the Japanese and admire their compact form of government, and intense loyalty. This is nothing new. One evidence of this is their national song, dating from about 750 A. D. It is a finished poem of the standard Japanese classic style of 31 syllables, showing a high degree of culture, when Europe was just emerging out of the dark ages, and the dawn of the Charlemagne period was at hand.

It runs as follows when put in Romaji, the transliteration of the Japanese characters into Latin letters:—

"Kimi ga yo wa  
Chiyo ni yachiyo ni

Sazare ishi no  
Iwao to narite  
Koke no musu made."

Translated:—"May our Sovereign live for thousands and tens of thousands of years, until the tiny pebble becomes a moss-covered Rock."

#### A TEN FOOT STREAMER

Japan is strong for publicity. All kinds of striking bill boards, advertising, and streamers glare at you in the most bizarre manner. So it was not long until the native authorities demanded that I too should have a subject for my address and a standard way of writing my name in the language and characters of the country.

This became such an absorbing topic of interest and my name being almost impossible to them, it was finally agreed upon by an informal group of the native part of the faculty of the "Tohoku Gakuin," that the proper form of the subject of my address and the simplest and most classic style of writing my name when put in Romaji, is:—

"Shin Shukyo Senden no Koki,"—"Baguhata, Hakase." (The New Religion Sending of Right Time—Burghalter, Doctor). I carried back with me as a curiosity a ten foot streamer which at one time floated in front of a Japanese Church simply announcing that your Field Secretary would deliver a lecture on "The Great Opportunity of Spreading Christianity" in their country. For me it had an amusing effect, but to them it was just the proper thing.

#### THE POWER OF LOVE

A short statement of the story of Mr. W. M. Vories, of Hachiman, on Lake Biwa, near the ancient imperial capital of Kyoto, as I got it mostly from his own lips.

Mr. Vories came to Japan about 15 years ago as a teacher of English in a government school for boys. His influence with these boys for Christianity was so marked that a great persecution set in from the side of the Buddhists, and in two years he was put out of the school,

without any means of a living. But he did not leave. Instead, a Mr. Yoshida, a mere lad, who had a small allowance for his own schooling, hardly sufficient to keep himself, took Mr. Vories into his room, sharing his "loaves and fishes" of ten dollars a month with him. Soon an unknown friend began to send him twenty-five dollars a month, which he has kept up to the present time, for twelve years.

During this time a noted Mission Station known all over Japan, even outside of Christian circles as the Omi Mission, has developed. Mr. Vories has married a Japanese viscount's daughter, and the stern uprightness and integrity of his character, tempered with the love of Christ, has given him wide influence both in Japanese business as well as in political spheres of their country. His fundamental motive or principle of action is practically to apply the second great law of Christ: "Love thy neighbor as thyself."

Mr. Vories has some very intense and positive convictions, gained, as he says, by his 15 years' experience at Hachiman. Among them are:

1. God's money is international.
2. It must come only from those who have a sincere purpose.
3. I no longer *believe* in miracles. I *know* God works them.
4. The missionary is a Reconciler, that's his true character,—of men to God; of men to men; of nations to nations.

Twelve years ago he was driven out of the schools, now he is consulted in the appointing of teachers in these same schools. Then he was regarded as the most dangerous person to the welfare of the town, now they tell him that real estate is worth three times as much because of his work.

Then the school authorities had the worst suspicions concerning him, now he has been engaged by the "Mombasa," the educational authorities of Japan, to deliver a series of lectures in the nation's capital, Tokyo, on how to improve the physical, mental, moral, and spiritual life

of the youth of Japan. And Mr. Vories added with emphasis, "I will preach Christianity when I shall speak of the spiritual improvement of the young men of his country."


#### A STRIKING WITNESS

One of the richest men at Karuizawa, the great summer colony in the heart of the mountains, where not only the missionaries come for a vacation, but where the Japanese nobility and better class are also coming in increasing number, is Mr. Handa, who comes from the town of Aneka, which was the native place of the great Japanese Christian and educator, Prof. Neesima, the founder of the Doshisha University, at Kyoto.

Mr. Handa has a fine summer villa at Karuizawa in front of which he has placed a large slab stone of distinctive native style, on which he had cut, in very large characters that can be read across the street, "Glory to God in the highest, on earth peace, good will to men," with the proper Scriptural citation of book, chapter and verse.

Mr. Handa is himself a Christian, and is evidently not hiding his light under a bushel. But in true native style, instead of a votive slab to some shrine, he has set up a memorial to the true God.

#### It Is Hard to "Makemasu"

 HE Japanese are a proud, sensitive race. One of the most difficult things for the average man of this people is to "*makemasu*," (surrender) and especially to a woman.

Miss Winn, of the Dutch Reformed Mission, who served as a "hold-over" evangelist at Aomori, during the last year while the transfer was being effected between our Mission and the one just named, tells of an interesting example of *makemasu*.

About twenty years ago, Mr. Okawa, a young soldier, called in full uniform, saluted, and asked to study English. She had an inflexible rule that those who studied English must come to Church services. When told this he saluted

proudly and left. Later, he called the second time, saluted again, unbuckled his sword, hung it in the reception room and came in, saying that he had been a soldier in the body guard of his Emperor for ten years, had fought in the war with China, and that he hoped that she would teach him English. When she repeated the conditions as at the first time, he rose at once, stalked out, buckled on his sword and left the house. After a while he came back the third time, repeated his standing and achievements in the army and in the services of his country, but smilingly said, "I *makemasu* to an American woman."

The result was that he became a faithful Christian after a course of study and is high in the Imperial railway service today. His son, now 18 years of age, is a bright, promising lad, even a finer looking man than his proud father, but the son is also ready for Christian baptism of his own free choice.

In the same town are two very interesting examples of strong Christian men, Mr. Kobayashi, who, a few years ago, sold ice about town with a little dray wagon. He told me that the Lord made him to see the ice which no one used, so he cut it, put it up and now he handles 6,000 tons of ice a year. He is an elder in the Church and has promised 1,000 yen for a new Church. He laughed when I told him "he had a cold business but a warm heart," and presented me with an autograph photo. The other man is Dr. Onishi, an eye specialist, with a large private hospital, a very busy man; too busy to do more than greet us in full regalia of his work of mercy, for such is every eye doctor in this land of almost universal ailments. He, also, is a man of high Christian ideals, and also will give a 1,000 yen for a Church. Daily he lays aside two yen for this purpose.

D. BURGHALTER.

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Help our Missions in Japan and China by supporting Special Objects—such as needy students, or paying the salaries of pastors and teachers.

### Interesting Paragraphs from the Personal Reports of Our Missionaries in China

How shall I describe what I saw and heard at the great Laymen's Convention in early April, at General Synod, and at the Meeting of the Woman's Missionary Society of General Synod,—all three in Reading? It was worth the long trip to be there and to have the privilege of making addresses on the work of our blessed Lord in China. The Reformed Church is surcharged with the spiritual dynamic of the Forward Movement, and everyone who attended those great epochal meetings received new visions and increased faith. The Kingdom of God has become dear to us all.

WILLIAM E. HOY.

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Upon our return to Shenchowfu, last year, I took up work in the Evangelistic Department of this Station as directed by the Mission. Plans were made to conduct the work for the year. A trip was made to Luki, Kienchowting, and Chenki, (Soli) and intervening cities. I had intended to go overland to Yung sui and Paotzing, but the local troops were fighting on that road at the time and it was closed to traffic.

In January of this year, I was transferred to the Eastview Schools because of the serious illness of Mr. Beck. My work in the schools is brought out in the report of the Department.

Mrs. Bucher and I wish to extend our thanks to the Board and other friends in the homeland for the many kindnesses showered upon us during our furlough in America. We appreciate them very much.

J. FRANK BUCHER.

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It is with a feeling of deep gratitude to our Heavenly Father that I can again report to you a year of work on the field. I am in very much better health now than when I came last fall. Last year, as you know, I was confident that my life work in China was not yet finished, and I am

very happy to report this justification of my confidence and of your kindness in taking the risk of sending me back.

I loved Mr. Reimert and leaned on him in many ways, and now I miss him very much, but because he had completed all his arrangements for starting on furlough, his absence, strange to say, does not seem unnatural.

HORACE R. LEQUEAR.

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With the addition of four graduate nurses to our staff, the work went along smoothly until June 14th, when I had to leave my work unfinished on account of political disturbances,—which was the fourth time during my twelve years in China. All my time was spent looking after the regular routine of the hospital and teaching.

ALICE E. TRAUB.

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We have had to spend another year working without an associate in our department. Our duties have included many activities outside of our purely pastoral ones. Conditions in our district of labor have been very bad for the people. Where we found we could do something to help ameliorate the sufferings of this poor bandit-ridden, official-oppressed folk, we felt it our duty to do what we could, for it seemed to us that we could never persuade a people to accept salvation for their souls, if we were utterly indifferent to the fate of their bodies.

Our regular duties took us often to the outstations, for eight outstations give enough work to occupy the entire time of one man, if he could give it.

Along with our fellow-missionaries we feel keenly the personal loss we have sustained in the sudden taking away of our esteemed co-worker, Rev. W. A. Reimert. His companionship on many a trying trip to the outstations, meant much to us, and his wise counsel and sound advice have helped and encouraged us in many a difficult situation. The work of our Mission has sustained a stupendous loss, and we can but pray that God will make

use of this tragic occurrence to further, in some way, the cause of His Kingdom.

F. K. HEINRICHSON.

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The past year has been spent in attending to the various duties which have devolved upon me as a medical missionary in China.

W. F. ADAMS.

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At the beginning of the second semester I took up my former schedule of work, which includes teaching, preparation of lessons, office work, and general supervision of the school.

In conjunction with the China for Christ Movement in Shenchow, I devoted every Wednesday afternoon to evangelistic work. On each occasion I accompanied several Chinese women to two or three homes where we held meetings. The attendance was anywhere from twenty to fifty, and much interest was manifested.

REBECCA MESSIMER.

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Since my last personal report it has been our privilege to spend our first furlough in the homeland. During the year in America a little over twenty-three thousand miles was travelled, reaching one hundred different churches or groups of people, before whom one hundred and seventy-five addresses besides many short talks were made.

Unsettled conditions of the country about Paotsing and Yung Sui make it practically impossible to open the Miao work at present, but we hope to enter that work as soon as the way opens.

WARD HARTMAN.

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At present school work in China is more than usually interesting. The students, with their revolt against the past, their intense and jealous love of country, are indeed at the parting of the ways, and one feels very keenly the responsibility of setting them forth in the right direction. Will you not pray that we

may be granted the wisdom and strength necessary for this task?

GERTRUDE B. HOY.

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The past year has found me busy in my regular routine work in the Girls' School, with the addition of a new Day School at the West Gate of Yochow, and a new Sunday School at Giau Tung Men,—both of which, I hope, will prove instrumental in reaching more young people of Yochow.

MARION P. FIROR.

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During the past year my time has been occupied with work among the women, and part time in language-study.

MINERVA S. WEIL.

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The year from July fourth, 1919, to August sixth, 1920, has been occupied in the various duties about Huping College. I have tried to standardize the biological department by attempting to meet the prescribed pre-medical course.

Athletics and the school gardens occupy a large part of my day's work.

GEORGE W. BACHMAN.

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It has been a great privilege, as well as a pleasure, to attend the Language School at Nanking, and to do work outside, enabling us to come in touch with the Chinese. I gave a course in Home Nursing to the Seniors in Miss Lyon's Girls' School, and taught English in the Y. M. C. A. for two hours per week.

TASIE M. SHAAK.

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During the year, both of us had classes in English conversation, at a Government School Orphanage. We went to the Orphanage on two afternoons a week—after the work at the Language School was closed. This Orphanage is taking care of 640 boys and girls, and it is under the very competent Christian

leadership of Mrs. Geou. Our rather direct touch with these young folks was a distinct blessing to us. Mrs. Snyder had a class of twenty-one girls, and I had a class of forty-nine boys.

It was my privilege to act as substitute teacher for Mr. Charles S. Keen for a Sunday Bible Class in Nanking University. It was also my privilege to preach one Sunday at the Union Church services for foreigners in the city. These few acts of service which it was possible for me to do along with our language work filled me with joy.

GEORGE RANDOLPH SNYDER.

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We have spent the past year in language study at Nanking Language School and thus far have passed all of the examinations. In addition to language study, I had the privilege of teaching a class of boys in English Bible study on Sunday mornings throughout the year.

STERLING W. WHITENER.

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Except for a brief period in mid-winter, I was able to carry my full schedule of teaching which consumed five afternoons a week and half of Saturday morning. My time during the first half of each week day, excepting Saturday, was devoted to the preparation of lessons and to the study of Chinese as outlined for second year students by the Nanking Language School.

ESTHER I. SELLEMAYER.

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To worship Him who is my Father-God  
In the all-worthy name of Christ, the Son,  
Through the blest Spirit, ever Holy One,  
Bowing the knee, with heart all hushed and  
awed;

To come to Him, confessing all my sin,  
And seek forgiveness, through the precious  
blood,

To ask that He, in love's o'erflowing flood,  
Will bless my needy life, without, within;

To intercede for all my kinsmen, friends,  
For the elect who love our Saviour-Lord,  
For the great world, e'en to its farthest ends,

That Christ may be by men obeyed, adored;  
And then to praise, always and everywhere;—  
Be this my fervent and effectual prayer!

—HENRY WESTON FROST.



## Annual Report—Huping College

BY REV. WILLIAM E. HOY, D. D.

**W**HEN Dr. Gilman took charge of Johns Hopkins University, he called to pay his respect to the sister of the great patron of the institution. After the introduction, the lady exclaimed, "Dr. Gilman, I am disappointed in you. You are so young." Like a flash came the happy reply, "Madam, I have the grace to grow older every day." "You'll do, you'll do," was the tactful rejoinder. In like manner it may be said that Huping College has the grace to grow older every day and to improve with the flight of time. Progress, of course, means that schoolmen be in full touch with the better spirit of the times and try to meet the requirements of their environment.

During the past year the curriculum has been standardized, and a new catalogue issued. The faculty is striving to make Huping College one of the best Christian colleges in China.

Considerable additions have been made to the equipment during the year, especially in the Department of Biology. New apparatus has been added to the Department of Physics and more is coming from the United States. For the Department of Agriculture and Forestry a few friends have made it possible for us to order over two hundred dollars worth of the best commonly used implements. A few new books have been added to the library, and Mrs. Susan Boob, of Mifflinburg, Pa., has donated valuable volumes in history. It goes without saying that an institution in the process of healthy development will always need more and more equipment.

### GREAT PROGRESS IN NEW DEPARTMENT

The Department of Agriculture and Forestry is making great progress. Over four acres are under cultivation already and more will be done in this line. The nursery of young trees is a delight to the aesthetic sense, and from these little trees will grow an enterprise that must cover our neighboring hills with valuable forests. Eight students find employment in

these gardens and nurseries. This number may be increased. Prof. Bachman deserves full appreciation and encouragement for what he is accomplishing in this helpful line of work. This department at the same time enhances the beauty of Lakeside.

The spirit of athletics has been developed in a wonderful way during the year. Base ball, foot ball, basket ball and volley ball, as well as lawn tennis, have grown quite popular. At the same time, the institution insists upon other forms of physical exercise.

### SPIRITUAL ACHIEVEMENTS

You are well aware that the spiritual side of life in Huping College is never for a moment neglected. In our daily chapel exercises and in our graded Bible course, in Sunday School, in Church and in the Y. M. C. A. every student is daily receiving instruction that holds up before him the Lord Jesus Christ. Among the 182 students enrolled during the year, 87 are baptized Christians. Besides these there were 62 special enquirers, and of the latter 19 were baptized at Easter, 1920. At a glance you will see that Huping College has become in every truth a *Christian College* of which we need not to be ashamed. Our prayer and constant aim is to develop in the student a character after the image of Jesus Christ.

### THE DAY SCHOOLS

The day schools, under the masterful management of our lamented Brother, the Rev. William A. Reimert, have had another successful year, and it must be our effort to maintain them at the high point of efficiency to which he so signally developed them.

Of the faculty nothing but praise and esteem may be mentioned here. As a member of a sister Mission told me the other day, we have strong men, devoted men, efficient men, the equal of any college men in China. My advancing years are graciously enriched by the companionship of younger men of such sterling worth and virile faith.

It is a joy to note here the return of

Prof. Lequear to Huping College. He seems to be in splendid health, and his well known efficiency in teaching and his invaluable grasp of mission work in general are an asset of great value.

"HE GAVE HIMSELF FOR US"

And now we must bow in grief and in resignation of soul when we refer to the murder of Rev. William A. Reimert by northern soldiers on June 13, 1920. As one of the men in the office of the Associated Mission Treasurers in Shanghai said to me, "It is one of those inscrutable experiences of life that impel us forward rather than hinder us." A kind and genial friend, a real brother in Christ Jesus, a safe counsellor, a man of fervent spirit, of remarkable gifts of prayer, an inspiration to others, a most excellent guide of boys and young men, a sincere follower of Jesus Christ, a lover of truth, alive to God and to the best that may be found in men,—a manly man, a Godly man, has been taken from us. And how? He died for others. He was thinking not of self; he gave himself to save the honor of women and girls from the brute force and lust of undisciplined soldiers. The whole world heard the news by cable message. When the whole world truly appreciates the motive of his self sacrifice, men will place new value on the human race that can produce such a spirit and such an act of devotion to the highest, holiest ideal of manhood. Thank God for such a type of man in Christ Jesus. Thousands of Chinese say, "He gave himself for us," and so he did. Shall we not all strive to honor his memory by a larger, greater, better Huping College? The last words he spoke to me, as he bade me good-bye, on leaving for the United States last March, were, "The greater Huping College!" Yes; strong brother of my soul, the greater Huping College will hold thy name in loving, inspiring remembrance forever.

Unto the Lord Jesus Christ, who is our motive in all vital teaching, and to you, our faithful board, His servants, do we look for the principles and the helpful activities that will make the greater Huping College.

## Book Reviews

(Continued from Page 468)

*The Near East—Cross Roads of the World.*

By William H. Hall. Interchurch Press, New York. Price, 75 cents.

"Where is the Near East and what is it?" are questions that will find a ready answer in this timely book. Dr. Hall writes out of a full experience, and shows what great changes have been wrought as the results of the World War. The Near East is the theatre where many nations mingle, and it is also a hotbed of political upheavals. Old religions are struggling in the presence of a new day, and the heart of Islam is laid bare in the eyes of the world. "If the supremacy of Christianity over Mohammedanism can be settled here it will be settled for all the world." Dr. James L. Barton adds a most interesting chapter on "Shall the Land Be Healed?" This in itself is a challenge to the Christians of our day. There is a very fine bibliography which is always of help to the student. We can commend this book for Mission Study classes.

*The Pilgrim and the Book.* A Dramatic Service. Published by the American Bible Society, New York City.


The General Secretaries of the American Bible Society acted wisely when they invited the author, Percy MacKaye, to write for them a Dramatic Service for use in the churches. In a charming style and reverent manner Mr. MacKaye has woven together, with beautiful words of his own, passages from the Bible, making a service full of truth, beauty and dramatic power. The Church should surely have all talents and accomplishments as its servitors and handmaidens; and the drama may be made a means of noble and exquisite service. Any church, school or settlement can render "The Pilgrim and the Book," either simply or elaborately as facilities afford. It can be given at any period of time, although the present seems most opportune, as the Pilgrim is now so much in mind. The comments and suggestions are ample, clear and altogether adequate.

Ten of the most familiar and most worshipful hymns are embraced in the service. The cover design is taken from a statue by Augustus Saint-Gaudens.

This fine publication may be procured from the American Bible Society, and may be given in any church or school, provided no admission is charged.

## Japanese Women Have More Privileges Than Supposed

SHUNKICHI AKIMOTO

 HE Japanese women of today are not the same as the Japanese women of ten years ago. They have changed, and are changing, perhaps, more rapidly than old conservatives think right.

It is not quite true that our women are as free as our men or their Western sisters, but it is certainly untrue to say that they are badly or cruelly treated, as the women are said to be in some Oriental countries.

In Japan as in other countries there are many old-fashioned people who cling to the ancient idea that women are weak and delicate creatures, beautiful to look at, but not strong enough physically or mentally to bear the burdens which fall to men. Many of our women, we must confess, are silly, or perhaps cunning, enough to leave to men their old illusions.

### CONFUCIUS CALLED THEM FOOLS

Buddha stigmatized woman as "a heinous creature with the face of an angel but the soul of a demon." Confucius classed woman with "fools" under the "ungovernable ones." In the estimation of Shintoists—followers of the old cult of ancestor-worship—all women were regarded as unclean, ungodly persons, to be kept out of the sight of clean, godly men!

In a country like Japan, where the teachings of Buddhism, Confucianism and Shintoism had so much influence in molding the national character, it was natural that the dignity of women should not have been recognized as much as it was in Christian nations. But time has altered. It is now over half a century since the process of Westernization commenced, and with it the Christianization of our morality. I can possibly assert that there is hardly an educated man in Japan today who is not, consciously or unconsciously,

imbued with Christian ideas of morality, no matter what his professed creed may be.

At present there are about thirty-five hundred Christian churches and chapels in Japan, there being hardly a town or village throughout the country where some organ or other of Christian propaganda does not exist. Under such circumstances it is only natural that the old Buddhist or Confucian notions about women should grow out of date and be gradually supplanted by Christian ideas. We hold bigamy a barbarous crime, just as you do in the United States, and no decent man will ever keep a secret mistress. The sight of young persons of opposite sexes behaving in an immodest fashion in public—a sight not infrequently seen in some decadent European towns—is not only unseeable, but unthinkable in Japan.

### DEMANDING POLITICAL RIGHTS

Whether for good or bad, Japanese women are being fast Occidentalized in many ways, not excepting the tendency to demand a share in the political rights of men and to encroach upon the professions hitherto monopolized by men. Women doctors and women reformers are no longer novelties. Women writers, women artists, and women journalists are without number; "new women," no longer new, are already going out of fashion in Japan.

But the Japanese law pertaining to women, which remains the same today as when it was codified, treats them as men's inferiors. But even here careful examination will show that it is not so much the belittlement of the rights of women as the kindly spirit of protecting the weak which dictated a law apparently so unfair to women. For instance, girls can marry after 15 years of age, whereas a youth cannot before he is 18, and women must have the consent of parents if they marry before 25, whereas in the case of men parental approval is necessary up to the age of 30—provisions which are evidently in favor of women.

## MARRIAGE BRINGS "DISADVANTAGES"

Women are debarred from political meetings except proceedings in the diet. But most of their legal "disadvantages" date from their marriage. The Japanese wife, for instance, must have the consent of her husband, if she wishes legally to make the following transactions: To receive or spend the principal of loan advanced by her husband; to contract debts, or stand surety for other person's debt; to transact any business involving the gain or loss of immovable or valuable property; to institute law suits other than divorces against her husband; to make any contract which may involve the loss of her personal liberty, etc.

The spirit of the law is protective. An indiscreet wife may contract a debt which may compel her fulfillment of terms injurious to her interest, or a weak woman may be compelled by force or intimidation to sign documents which may destroy her happiness. In other words, the law of Japan treats women still as weak, helpless creatures standing in need of its special protection. But there is at least one unmistakable case of inequality against women, and that is the law of adultery. Unfaithfulness in wife or husband is equally a criminal offence, but in the case of husband only when the woman with whom he offends is another man's wife. Our women of today are chafing under this "inequality" and every year sees a bill or petition presented to the diet by a large number of notable women "for righting the wrong." In a word, the latest tendency of Japanese women is toward emancipation—but whether they think it is really conducive to their happiness I do not know.—*American Supplement of the Yomiuri, Japan.*

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**Get It and Use It**

The American Bible Society has issued a beautiful dramatic service, entitled "The Pilgrim and the Book," in honor of the tercentenary anniversary of the landing of the Pilgrims at Plymouth. This service was pre-

pared by Percy MacKaye, of New York, and should be used in all our churches on the Mayflower Universal Bible Sunday, November 28, 1920. These services can be had by applying to the American Bible Society, Bible House, New York.

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**"Omitting the Fourth Stanza"**

MRS. E. C. CRONK, IN EXCHANGE

"Let us conclude our meeting by uniting in singing Hymn 102, omitting the fourth stanza," announced the presiding officer, with an effort not to appear hurried.

No. 102 was a favorite hymn, and the society sang heartily:

"Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise."

"Madam President," said a voice when the third verse had been sung, "I am opposed to omitting that fourth stanza."

People looked in amazement, for Miss Sparkman had never opposed anything in the society before. She was a wheel horse and pulled hard and never balked. Now two spots of bright red burned in her cheeks, which were usually colorless. Almost unconsciously the women opened the hymn books they had just closed to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse, on which the eyes of every member of the society now rested:

"Take my silver and my gold,  
Not a mite would I withhold."

"I'm opposed to omitting the fourth stanza," said the little lady. "If it were just in our singing it wouldn't be so bad; but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. The appeals from our mission fields are read, and we listen to them and say placidly, 'How interesting!' but we 'omit the fourth stanza.'"

# Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

## Pilgrim Anniversary Hymn

"The Mayflower Still Is Sailing On"  
Tune, Truro or Duke Street.

"The Lord hath more truth and light  
to break forth out of His word."—Pastor  
Robinson's Farewell to the Mayflower  
Pilgrims.

More light shall break from out Thy  
Word

For Pilgrim followers of the Gleam;  
Till, led by Thy free spirit, Lord,  
We see and share the Pilgrim dream!

What mighty hopes are in our care,  
What holy dreams of Brotherhood;  
God of our fathers, help us dare  
Their passion for the Common Good!

Wild roars the blast, the storm is high!  
Above the storm are shining still  
The lights by which we live and die;  
Our peace is ever in Thy Will!

The ancient stars, the ancient faith,  
Defend us till our voyage is done—  
Across the floods of fear and death  
The Mayflower still is sailing on!

ALLEN EASTMAN CROSS in *The Congregationalist*


## Our Honor Roll

Mrs. H. C. Blosser, Bluffton, Ohio.  
Mrs. E. Fledderjohann, Bucyrus, Ohio.  
Mrs. Catherine Rea, Chicago, Illinois.  
Mrs. Eva K. Smink, Shamokin, Pa.  
Mrs. T. Tan, San Francisco, Calif.

Each of the above named Secretaries of  
Literature sent us ten or more *New Subscribers*  
during the month of October. May we  
not hope to have at least 50 Secretaries of  
Literature enrolled for November!

## EDITORIAL COMMENT

### Bi-lingual Sunday School Lessons

 HE information secured by the Interchurch Survey on the Foreign Language Press as a medium for Christian Americanization, has been classified and put into form for publication. It falls into three classes; that which pertains to Foreign Speaking Sunday Schools, general Christian literature, including hymns, prayers, stories, etc., and special studies of racial groups. What we say refers chiefly to the first division. The survey shows that the literature provided for Foreign Speaking Sunday Schools does not approach in quality what we regard as standard Sunday School literature. As it is now, there are nearly as many varieties of lessons in use as there are Sunday Schools.

The large variety of foreign language Sunday School literature has been tabulated. Much of it is inferior in substance and editorship, having been prepared by individuals not qualified to do the work, and published as an independent venture. Very little has the imprint of any denominational board upon it. As a consequence many of the publications have been short-lived on account of lack of funds.

The survey discloses some facts which compel us to face a comparison between the orthodox and unorthodox religious bodies in respect to the amount of literature provided for the newer American. While practically nothing has been provided by our denominational publication boards, Christian Science has published thousands of tracts in ten languages, Russelism in twenty-three and the Seventh Day Adventists in thirty. Many

of these tracts teach health, cleanliness, good morals and other qualities necessary to comfortable living, but we cannot expect them to teach Christianity. The complacency with which Christians have allowed the secular and semi-secular press to mold the thought of new Americans is not only a reproach but a menace under which we begin to tremble.

The first united attempt to supply uniform, graded Sunday School lessons will be made by the National Council of Sunday School Associations and the National Home Mission Boards. A joint committee has been appointed by these national bodies, with instructions to have bi-lingual adult lessons published this year, for use in Spanish, Italian, Polish, Russian, Czech and Magyar Sunday Schools. The idea is to publish one grade of lessons each year until every grade will have uniform lessons. The lessons will be interdenominational, but an effort will be made to have certain denominations assume the financial responsibility for the literature for certain racial groups. In all probability the Reformed and the Presbyterian U. S. A. will publish the lessons for the Magyar group.

We believe it is an imperative duty of Home Mission agencies to supply bi-lingual Sunday School literature, equal in quality to the English, in order that the children of new Americans may have opportunities equal to English speaking children to form Christian standards of life through the Sunday School.

### A Suggestion

From our experience as literature secretary, we wish to suggest the following plan to local literature secretaries with reference to *OUTLOOK OF MISSION* subscribers.

The plan is for the Literature Secretary to select an Assistance Committee annually, and with its help divide the congregation into groups. Have the committee sufficiently large that no one need take more than ten visiting places. On a prearranged date, make the visits, report at a certain hour to the Secretary,

have a cup of tea, and the work is done. We believe a committee composed of different persons each year is desirable.

### Two Visits Associated With Yom Kippur

**O**N the morning of the Jewish Feast of the Atonement, I went to Ellis Island. Three thousand arrivals a day during the past week had established a new record for "the biggest immigration in the history of the Island." Every place on the island was congested, every place intended for one had to accommodate two.

I stood for one hour and watched the steady stream of immigrants coming into America. Ten thousand steerage passengers on steamers lying in the bay were waiting their turn to come ashore. I could have stood hour after hour and the scene would have been the same. Is it any wonder that most of the immigrants look as though they never would be able to respond to Americanizing influences, after the many weary days in steerage quarters? On that day 2,223 were being temporarily detained, of which number 1,111 were held because they had no money to proceed on their journey.

Ellis Island is where Home Missions begin. On the 22nd day of September there was big necessity for kindly, Christian interest, a comforting word from some one who cared, but among the large number of temporarily detained, to say nothing of those who were excluded, there were two Protestant Christian workers, several Catholics and eight Jewish welfare workers. During the week Jews had brought pressure upon the authorities to accelerate inspection and landing of Jewish immigrants in time to participate in Yom Kippur. Almost 50 per cent. of the immigrants arriving at this time are Jews, and there is no time lost among Jewish agencies to keep them within the fold. Home Missions begin with vigor at Ellis Island, among the Jews.

At noon I left Ellis Island to go to our Jewish Mission in Brooklyn. A by-gone

Sabbathlike atmosphere made the usually busy Brooklyn thoroughfares quite unfamiliar. Families and friendly groups were sitting quietly on the pavements or steps. Stores were closed, even the public schools in the district were closed early in the day.

When I reached the mission I was directed to the church where a service was being held,—a service which opened my eyes to the almost impassable barrier between Judaism and Christianity. The pastor had made the Jewish holiday the occasion to bring men who had broken away from the faith of their fathers, into a Christian Church. They came, not to hear a sermon, but to discuss an article which had appeared in a Hebrew newspaper. About fifty men had assembled, among whom were scholars, professional men and business men. Pastor Diekman used the occasion to speak for Christianity, but the fierceness and acrimony displayed by the men toward it, was most disconcerting. Many of them spoke with enthusiasm of the expected Russian Utopia when men would give three or four hours to work, the same amount of time to study and the evening to the opera or some form of pleasure. Under the hoped for form of government money would no longer be the medium of exchange, thus eliminating the difference between the rich and the poor.

In that meeting I saw the discontent which occasion can readily turn into violence.

As the day came to an end, a series of contrasts forced themselves upon me. I saw the comfortable life of the ordinary Christian man and woman over against those men and women, weary and discouraged, sitting on their bundles, waiting for the money to carry them on their journey; the already overcrowded Brooklyn and New York tenements into which the incoming thousands will slip and make them more unwholesome and hateful; the schools where, I was told by the men at the meeting, most of the children are forced to go without breakfast.

This is Home Mission Month, and the

time to take special account of the conditions which are making America less and less a Christian nation. The conditions never will be changed until the united Christian forces become more deeply stirred by them, than they are at this time. Our little efforts are like pebble rings in the ocean.

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### Bowling Green Notes

The Bowling Green, Kentucky Training School opened on September 13 with seventy pupils.

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Mrs. Hattie M. Wolfe reports that the sewing room has been repapered and looks neat and clean. The renovating was made possible from the sale of the articles which had been sent to the meeting of the W. M. S. G. S. last May. The sewing department opened October 1st, and supplies of all kinds are needed.

\* \* \*

Aside from sewing-room supplies, the school is in need of table cloths, white and colored, curtain goods, dishes, furniture, cooking utensils, ticking to cover old mattresses, shades, old rugs and clothing.

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Miss Carrie Kerschner expects to visit the school for several days in connection with her institute itinerary.

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### Conference Notes

Miss Carrie M. Kerschner sold Bibles and Testaments to the value of \$65 in connection with her missionary conference work. These were sold for the American Bible Society from whom we received many of the valuable leaflets in the program packets of the W. M. S. and the Young Woman's Missionary Auxiliary.

\* \* \*

The women who attended the Wilson College Summer School of Missions will be glad to hear that the conference management have expressed their apprecia-

tion for the splendid service rendered by Miss Elizabeth Miller as conference nurse. Miss Miller was popular. Her suite of rooms was in the building which housed most of the teachers and leaders. The neighborliness which developed among them was in a large measure due to her tactful and original way of saying and doing things. We regret that the letter was received by our President too late to forward to her before she sailed for China.

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### Miss Helen Ammerman Returns to China

The eulogy was brief: it was spoken by Rev. Hoy at the triennial convention in Reading Pa.; its subject was the excellence of the work done among the Chinese women by Miss Helen Ammerman.

The desire of the women to provide for the training of Chinese Bible women was much strengthened by the appeal of Rev. Hoy. The Woman's Missionary Society regards his word as authority concerning China and things Chinese.

We appeal to the women who heard the message to tell it broadcast to the girls of the Y. W. M. A. They are to support the work from their thank-offering. Remind them of this little command: "Go; Let Go; Help Go." Miss Ammerman is fulfilling the first; her parents the second and the auxiliary girls are depended upon to fulfil the third part. Miss Ammerman is well known to the women, but not to the girls, of the Eastern part of the Church. The women became acquainted with her at the missionary meetings which she attended during the year. Her presence there and her intimate ways produced a feeling of fellowship and a confidence in her opinions concerning Chinese needs. She said, one of the great needs is trained Bible women. She returns to China with that as her definite aim.

Miss Ammerman left San Francisco, Cal., August 1, on the S. S. Katori Maru.

### New Organizations

A Young Woman's Missionary Auxiliary was organized on September 24, in St. Stephen's Reformed Church, Reading, Pa., by our Executive Secretary, Miss Carrie Kerschner, with a charter membership of seventeen. The following officers were elected: President, Miss Marie Matz; Vice-President, Miss Mae Pauley; Recording Secretary, Miss Margaret Klein, Corresponding Secretary and Treasurer, Miss Hilda Bowman. Miss Emma Haage is the leader. Deaconess Harriet M. Bowers arranged the organization meeting.

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As a result of the Mission House Conference this summer, Mrs. F. W. Knatz, of Plymouth, Wis., organized a mission band with nine children. Mrs. Knatz is the leader of the band.

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A junior Woman's Missionary Society was organized in Zion Reformed Church, Sheboygan, Wis. This also is the result of inspiration received at the Mission House Conference. The new organization has fourteen members. Zion Church, Sheboygan, has two enthusiastic missionary societies. The latter society was reported by Mrs. L. D. Benner.

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Mrs. L. V. Hetrick has organized a mission band with twenty-nine members at Greencastle, Pa.

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### Why A Red Cross Sunday?

The Fourth Roll Call for Membership in the American Red Cross will be held between November 11th, Armistice Day, and November 25th, Thanksgiving Day. Sunday, November 14th, is to be observed as Red Cross Sunday. The Fourth Roll Call is not a campaign but merely the yearly opportunity for all Americans to renew their membership and pay their dues.

The work of the Red Cross represents the united Christian effort of Americans to serve Humanity. For "The least of these His children" we are responsible as world neighbors—whether across the street or across the Atlantic.



## Reports of Synodical Gatherings

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### Meeting of W. M. S. of Pittsburgh Synod

The 34th annual meeting of W. M. S. of Pittsburgh Synod met in the Reformed Church, Greenville, Pa., on September 29 and 30. The meetings were well attended and replete with interest. There were 110 delegates present.

The devotional services were conducted by members of the W. M. S. of the Synod. The following had charge of the devotional periods: Mrs. Chas. Bushong, Miss S. Elizabeth Zimmerman, Mrs. B. W. Cribbs, Mrs. Edgar Brown and Mrs. B. A. Wright. Revs. A. M. Keifer and A. B. Bauman conducted the Communion service. Mrs. Karl Beck of China and Rev. Ezra Guinther of Japan delivered inspiring addresses. The Synodical Society was also honored by the presence of Mrs. B. B. Krammes, the President of the W. M. S. of General Synod. She sounded the note of optimism and challenged the society to deeper zeal and earnestness in the work of the Master.

The ladies were invited to visit St. Paul's Orphans' Home on Thursday. The invitation was accepted and a sumptuous dinner was served the ladies. The visit was thoroughly enjoyed. The ladies presented the Home with a gift amounting to \$104.00. They were well pleased with the conditions of the Home as they found them and thank Rev. and Mrs. Keifer for their kind hospitality.

Perhaps the most interesting service in connection with the sessions was the farewell party given by the society to Rev. and Mrs. I. G. Nace and baby. This service was held on Wednesday evening. The Presidents of the five classes in the Synod made addresses and presented gifts in behalf of their classes to Rev. and Mrs. I. G. Nace and baby. The gifts amounted to \$715.41.

The receipts for the year from all sources amounted to \$9,707.56. The fol-

lowing officers were elected for the ensuing year: President, Mrs. A. C. Renoll, Fredonia, Pa.; First Vice-President, Mrs. H. D. Hershey, Irwin, Pa.; Second Vice-President, Mrs. W. H. Cogley, Troutville, Pa.; Recording Secretary, Miss Elizabeth Zimmerman, Berlin, Pa.; Corresponding Secretary, Mrs. Maud Trescher, Jeanette, Pa.; Statistical Secretary, Mrs. Charles Bushong, Pitcairn, Pa.; Treasurer, Mrs. B. A. Wright, Latrobe, Pa.

The sessions were all well attended and proved to be one of the best ever held by this body. A fine spirit prevailed throughout the sessions and the women feel confident that the sowing will yield a bounteous harvest of good for the Master and His Kingdom.

MRS. PAUL J. DUNDORE.

*Latrobe, Pa.*

### Thirty-fourth Annual Meeting Ohio Synod

With hearts filled with gratitude to God in appreciation not for a perfect day in June, but for the glorious days of autumn, the women of the W. M. S. of Ohio Synod met in their thirty-fourth annual meeting, in Bellevue, Ohio, September 28, 29, 30, with seventy-five voting delegates. The program with the following speakers, Mrs. E. H. Guinther, Miss Carrie M. Kerschner, Rev. Paul L. Gerhard, Rev. D. Burghalter, D. D., was instructive and inspiring. As in preceding years the W. M. S. of Ohio Synod took action to comply with all plans outlined by the W. M. S. G. S.

Recognition was made of societies on the Honor Roll. Miami Classis reported one hundred per cent., with the majority of others following close.

The following officers were elected: President, Miss Helen Bareis; First Vice-President, Mrs. J. W. Miller; Second

Vice-President, Mrs. Abram Simons; Recording Secretary, Mrs. R. W. Herbster; Corresponding Secretary, Mrs. D. Burghalter; Statistical Secretary, Mrs. E. W. Moyer; Treasurer, Mrs. L. P. Prugh; Historian, Mrs. Grace F. Burger.

Action was taken and plans enacted to provide a home for missionaries at home on furlough, this home to be at Tiffin, Ohio.

A gain in membership for the W. M. S. of 684, for the Y. W. M. A. of 147 and an increase in gifts of \$7,185 were the encouraging reports given.

MRS. A. A. AULT.

Akron, Ohio.

### Thirty-third Annual Meeting Eastern Synod

The Woman's Missionary Society of Eastern Synod convened in its 33rd annual session in Heidelberg Church, Philadelphia, on Tuesday evening, September 28.

After a musical selection rendered by a quartette, led by Mr. Brunhouse, devotional services were conducted by Rev. R. C. Zartman, D.D., pastor of the Church in which the society met. Mrs. Brunhouse, President of the local society, presided at the opening session. Mrs. R. C. Zartman extended a most cordial welcome to the delegates, and Mrs. John Lentz, President of the Society, responded. Prof. Paul Gerhard, of Sendai, Japan, spoke of today's opportunities in his field of labor. When the program for the evening closed, the guests were asked to remain for the reception. The music, the refreshments served and the good fellowship which prevailed, were thoroughly enjoyed.

The business session opened promptly at nine o'clock Wednesday. Mrs. D. W. Gerhard, mother of two missionaries, led the devotions. It was a benediction.

Reports of Secretaries of Departments showed a year of increased interest, influence and blessing. The woman's work has broadened and deepened. Increased devotion and interest has resulted in

larger gifts of service and money.

Rev. W. F. DeLong, in his address, attributed the larger attendance at Summer Conferences to the Forward Movement, especially to the Fellowship of Intercession, which has twenty thousand members.

Rev. Kirrman, a missionary to the cannibals of the Caroline and Marshall and other Pacific islands, brought a wonderful message of his work, under the Australian Wesleyan Bible Society. Thousands of these people who were cannibals several years ago are now Christians, reading the Bible in their own language. Miss Maurer, a native of Switzerland, and a missionary of the China Inland Mission, brought testimony of the transforming power of the spirit of our Christ. She proved by an interesting story of robber visitors, to their mission on the mountain, that prayer and diplomacy are the swords of defense in heathen lands.

The Secretary of Mission Bands, Mrs. Butz, reported 74 bands. She explained the literature for Mission Bands and displayed posters and invitations, illustrating the new study books. The Thank-Offering Pageant, presented by the young people of Heidelberg, merits repetition in every local society. Miss Carrie M. Kerschner gave us a new insight into the difficulties and blessings of her work on the Pacific Coast.

Reports of the Jewish work were presented by Miss Forman and Miss Peltz. These young people, educated for missionary work, are doing a noble work among their own people in Philadelphia. Mr. Karl Beck, of China, spoke of the constructive work of Mrs. Hoy. She has at work, a company of women who earn a little money for themselves and for the school at Lakeside, by making quilts. The quilts are for sale and the money accruing from their sale will help many a Chinese woman to a life of self respect and self help.

The echoes of the summer conferences were interesting and inspiring,—the keynote being *service*.

Miss Myers, of China, brought us a

message in accord with the spirit of the entire convention, and Dr. A. R. Bartholomew preached the memorial sermon for the sainted missionaries. So closed one of the most blessed and harmonious sessions of the Woman's Missionary Society of the Eastern Synod.

MRS. J. L. ROUSH.

*Esterly, Pa.*

### Thirteenth Annual Meeting of the W. M. S. of Central Synod

The W. M. S. of Central Synod convened in the Fourth Reformed Church, Cleveland, Ohio, September 28th-30th. There were 8 officers, 2 departmental secretaries, 37 delegates and 12 pastors' wives present. Mrs. Schaad, of Cleveland, extended the courtesies of church and home to the visiting members and Mrs. B. R. Heller responded fittingly. The theme for the devotional service through the meetings was "Christian Opportunity." This was presented by the classical presidents under the divisions of "The Hour of Intercession," "The Hour of Discipleship," "The Hour of Danger," and "The Hour of Consecration." Mrs. Accola, the president, in her splendid address spoke of the opportunities we have today, such as our forefathers never dreamed of, stirring us to the fingertips to get into action. It was a call not merely to show an interest in Missions, but such interest which will reach out in our church for the enlisting of every woman among the working forces of our society to help bring Christ to others.

Mrs. Krammes, President of the W. M. S. of General Synod, was with us and gave a splendid presentation of woman's work, plans for the future, needs and duties. "We are passing into larger responsibilities," she said. "Missions spell co-operation; women must learn to co-operate, each for all, all for each." The Y. W. Auxiliary and Mission Band work were discussed in a conference led by Mrs. F. H. Diehm. Mrs. Moomaw, of Sugar Creek, O., presented the present day opportunities for our youth, urging

that in the midst of the many attractions and allurements to entice them away we be on our guard and help give them a better environment.

Institute work was presented and planned for, for the week of November 8th. Miss Kuhn, of Stone Creek, read a most interesting paper on "The Pilgrim Fathers' Tercentenary." She showed most graphically how our young womanhood with its abbreviated skirts, sheer waists and hose have strayed far from the moral standard of these Puritan ancestors. It should be woman's duty to help man to higher moral planes. We should not lose our heads over the privilege of the ballot but use it as an influence to purify the moral atmosphere of political life. Only by being Christians ourselves can we make Christianity attractive and helpful to others.

Missionary Rev. E. H. Guinther, of Japan, spoke to a large audience on Wednesday evening on "Woman's Position and Influence in Japan."

The consecration meeting was led by Miss Reif, of Tiffin, and the members consecrated themselves anew, praying for strength for the larger work and the greater responsibilities of the new program for the coming year.

The old officers were re-elected, Mrs. Accola as president by an unanimous vote. The meeting adjourned to meet in Sugar Creek, O., in 1921.

The reports showed gains of 12 societies, 235 members, \$1,009.98 in Thank-offerings and \$1,978 in all the funds for Missions.

MRS. F. W. LEICH.

*Galion, Ohio.*

### Annual Meeting of Interior Synod

The Woman's Missionary Society convened in the First Reformed Church, Cedar Rapids, Iowa, September 22-24.

Although there were but fifteen delegates present, the meeting was helpful and interesting. The devotional services were in charge of Mrs. J. F. Hawk. The themes were "Jesus, the Only Way of Salvation," "The Brotherhood of all

Men," "Service" and "Why am I a Member of the Missionary Society?"

The Treasurer reported the building fund for the Progressive Project of Interior Synod paid, except six dollars. This sum was provided for.

An invitation was extended by Interior Synod to join them in the union with Southwest Synod. Feeling that this union would be of benefit to us, and would make the work of the Reformed Church in the West more effective, the Woman's Missionary Society voted to accept the invitation, the details to be worked out later.

On Wednesday we listened to Interior Synod's conference on the Forward Movement. This was conducted by Dr. Musser, who gave a very encouraging report of the success of the Movement to date. He also explained the program of the Movement for this year.

We were fortunate to have with us the Rev. Ezra H. Guinther, of Sendai, Japan, who gave an illustrated lecture on Wednesday evening. The offering was \$30.08, and was given toward building the home in Sendai, Japan, for Miss Lindsey and Miss Hansen. Thursday afternoon Rev. Mr. Guinther spoke on "The Position and Influence of Women in Japan." He emphasized the need for a kindergarten training school. Surely our churches will respond to this loud call without further delay.

Quite a little time was consumed in planning for the institutes, which will be held locally in our Synod, because of the great distances. We appreciate the courtesy of the W. M. S. G. S. in giving us Miss Carrie M. Kerschner as our institute speaker. We also wish to thank the W. M. S. G. S. for granting us the local institutes. We are confident they will increase the efficiency of our work.

The Treasurer reported total receipts of \$2,254, memberships 484, Thank-offering \$701.

The following officers were elected: President, Mrs. J. N. Naly; First Vice-President, Mrs. J. F. Hawk; Second Vice-President, Mrs. W. J. Schneider, Recording Secretary, Mrs. A. R. Lynn;

Corresponding Secretary, Mrs. E. C. Geiger; Statistical Secretary, Mrs. C. J. Snyder; Treasurer, Miss Mary C. Remsburg.

The hours spent together were busy ones, but we trust profitable to all and to the societies represented.

MRS. JOHN F. HAWK.

*Omaha, Neb.*

### Meeting of W. M. S. of Potomac Synod

The W. M. S. of Potomac Synod held its sixth annual sessions in Emmanuel Reformed Church, York, Pa., September 22-23, 1920. The program as printed was carried out, and was from beginning to end of an exceptionally high order, full of interest and helpful. In the best of spirit the business was well transacted. The president, Mrs. W. H. Causey, in her address spoke of the general conditions of the Church and of the needs of the Church at large. Mrs. Conrad Clever gave talks on Prayer, Home and Foreign Missions and Temperance. Miss Anna Grim, Student Secretary, delivered an address on "Life Service." Miss Carrie M. Kerschner, executive secretary of the W. M. S. G. S., presented the new literature and study books, outlining the method to be used to produce the best results. She also had charge of the Quiet Hour. After the report of Mrs. Elmer Dixon, Secretary of Mission Bands, a pleasing and interesting demonstration was given by the mission bands of York, in charge of Mrs. G. T. Saner. Rev. W. Sherman Kerschner gave an illustrated lecture, using the slides of the Forward Movement. Mrs. J. H. Apple gave an address on "Service." Rev. Alfred Ankeney, missionary to Japan, and Miss Mary Myers, missionary to China, spoke about their work. Dr. C. E. Schaeffer began his inspirational address by portraying the brilliant pageant staged at the meeting of the World's Prohibition Congress, Washington, D. C. He declared that the great task of extending the work of home and foreign missions calls for new conceptions and new conditions in the Church.

The Classical presidents gave echoes of the recent meeting of the W. M. S. G. S., in Reading. The report of Mrs. T. S. Land which was so full of historical data, upon motion, was placed in the archives of Potomac Synod for future reference. The resolution committee was strong in expressing thanks in behalf of the convention to the kind people of the Reformed Church of York for the splendid hospitality shown in their homes and for the delightful automobile ride, and to Rev. O. S. Hartman, wife and members, for the fine reception, excellent music, and elegant meals served in the church, which made the social hours very pleasant. All the officers and departmental secretaries were re-elected. All the officers, 4 departmental secretaries, 47 delegates and 11 life members were present. 112 societies, 16 Y. W. M. A. 29 mission bands, 1,125 OUTLOOK OF MISSIONS subscribers, \$3,917.66 for Thank-Offering and \$12,026.66 total for all funds, were among the interesting items reported. All other reports were encouraging, showing progress and much activity in working for the Master and His Kingdom. MRS. J. L. BARNHART.

### Meeting of W. M. S. of Southwest Synod

The W. M. S. and Y. W. M. A. of the Synod of the Southwest held the seventh annual meeting simultaneously with the Synod of the Southwest in the beautiful little city of Berne, Ind., from the 22nd of September to the 26th, opening with a praise service.

Through the courtesy of the pastor and congregation of the Mennonite Church the sessions were held in the class rooms of their beautiful church, where also the excellent meals were served in the spacious dining room, by the women of our Church.

Owing to the illness of her little daughter, Mrs. L. W. Stolte, the President, could not preside, but we were well supplied by the ex-president, Mrs. D. A. Winter, of Louisville, Ky.

On Thursday morning Holy Communion was observed.

Mrs. Hoernemann, wife of the pastor, made the address of welcome, to which Mrs. Anna Eberhart, of Indianapolis, responded. Mrs. Emma Ackman, Recording Secretary, read last year's reports, and the business machinery was set in motion. A plan of work was prepared for the coming year which will extend the Gospel of Jesus Christ to those waiting hearts, whose needs He alone can fill.

The devotional services were conducted by various women, who chose for their theme, a passage of Scripture especially adapted for the hour's work.

Special music by Mrs. Soldner and by the ladies' quartet added greatly to the inspiration of the sessions.

Rev. L. W. Stolte, of Decatur, conveyed the greetings of the Synod of the Southwest to us and Mrs. D.A. Winter returned the compliment. Mrs. Ackman, secretary of literature, gave a splendid talk on the literature to be used in the work, and gave a fine demonstration of how to conduct a class study hour. The Mission Band was made most interesting by specimens of children's hand work, dolls, place cards, etc.

On Thursday evening, Mrs. C. Edward Korn, of Indianapolis, presided. Rev. Dr. C. E. Schaffer, of Philadelphia, delivered an excellent address and extended the greetings of the Potomac Synod's W. M. S. "The Magic Thank-Offering Box," under the direction of Mrs. Victor Eichenberger, was rendered before a large audience. Especial thanks are due Mrs. Eichenberger and her assistants for the splendid manner in which this pageant was presented.

On Friday afternoon, representatives of the various church boards visited the session and brought us many good impressions of the work they are doing in our various church activities.

On Saturday afternoon, by automobile, we had the pleasure of "seeing God's own country" and many places of interest, such as the home of Jean Stratton Porter and the "Limberlost," also the district destroyed by the cyclone in the spring.

MRS. CLARA WISNER KORN.

*Indianapolis, Ind.*

## First Annual Meeting of Northwest Synod

The first annual meeting of the Woman's Missionary Society of Northwest Synod was held in the chapel of the Mission House, August 16, 1920.

The President, Miss Ella Klumb, of Milwaukee, presided, opening the convention with scripture and song. Miss Carrie M. Kerschner, of Philadelphia, offered prayer. Thirty-one members were present. The proper committees were appointed, reports of officers were read and adopted.

The principal business transacted at this meeting was the adoption of a constitution. The officers elected at the time of organization were retained as they were well started in the work. They are as follows: President, Miss Ella Klumb; First Vice-President, Mrs. L. D. Benner, Second Vice-President, Mrs. F. Heide-man; Recording Secretary, Miss Erna Strassburger; Corresponding Secretary, Miss Clara Graef; Statistical Secretary, Miss Matilda Berg; Treasurer, Mrs. Edgar Luhman.

Mrs. Theodore P. Bolliger, of Madison, Wis., chairman of the Committee on Needs of our Indian Mission, was present and gave an encouraging report on the work begun. She reported on clothing our Indians and furnishing the rooms in the new dormitory at Neillville, Wis.

Miss Carrie M. Kerschner was with us all through the business meeting and her advice was sought many times. In appreciation of her helpfulness, a rising vote of thanks was given her. The business session was closed with prayer and song, the prayer being offered by Mrs. Bolliger.

In the evening, Miss Kerschner gave a splendid talk to the women of the Northwest, using as her text I Cor. 3:9, "For we are laborers together with God." This was a fitting close to our first meeting, much having been said and done which will inspire the delegates for years to come.

MRS. O. R. BROCKMAN.

*Plymouth, Wis.*

## "Pilgrims Old and New"

The tercentenary of the coming of the Pilgrim Fathers gives an opportunity to emphasize the value of religious standards. For many years we have lamented the indifference of our new pilgrims to religious standards. To study anew the sources of strength of the old pilgrims may assist us to present with a new meaning, the blessing of maintaining standards which square with the Decalogue.

The Woman's Missionary Society will do well to set aside special occasions for lectures and pageants to commemorate the tercentenary, in order that we may value more highly the legacy left us by the Pilgrim Fathers.

Among the literature suitable for such occasions is an historical pageant, entitled "The Return of the Pilgrim Fathers," by Rev. A. Edwin Keigwin, D. D., price 25 cents. For a lesser occasion, "Pilgrims Old and New" will make a very helpful program. The pageant and the service can be secured from the Board of Home Missions, Presbyterian Church, U. S. A., 156 Fifth Ave., New York.

## Jewish Girls Entertained

**O**N a recent sunny Saturday afternoon, with the W. M. S. of Heidelberg Reformed Church, of Philadelphia, as hostess, and Miss Rebecca Forman and Miss Ida Peltz and a number of Jewish girls as guests, a most delightful picnic was held in East Fairmount Park, which was thoroughly enjoyed by all present. The idea to give these girls a treat was conceived in the mind of Mrs. Grace McAllister, Thank-offering secretary of Heidelberg W. M. S., who saw that a nice and dainty supper was served to these guests.

The writer offered prayer and made a short speech, which was listened to with rapt attention. Ten of these girls have recently confessed Christ as the true Messiah and are quietly trying to serve

Him, but they meet with many persecutions. It is simply wonderful to hear these young girls quote Scripture and recite the names of the books of the Bible. They also sang a number of songs in a happy manner. One of the girls asked this question concerning the W. M. S. women: "Are these women really and truly Gentiles?" They think it can not be possible that Gentiles treat Jews in such a friendly way. They are eager to possess a copy of the New Testament, that they may learn more about the Messiah. They say: "O, how wonderful!" and "Christians look and seem so happy." Does it pay to help these workers, Misses Forman and Peltz, in their labor of love among the Jews in South Philadelphia? As an eye witness, I bear testimony to their love, earnestness and devotion in this work, which is being done at the Mizpah Community Centre, 8th and Wolf Streets.


As we separated in the Park, these girls gave expression of their joy and thankfulness as follows: "O, we do thank you so much for your kindness to us," and clinging to us one girl said: "I just hate to part with you, for you are so kind." As you write letters of encouragement to our missionaries at home and abroad, please include these earnest workers among the Jews.

MRS. R. C. ZARTMAN.

*Philadelphia, Pa.*

### November Literature Chat

MISS CARRIE M. KERSCHNER

N as much as the Woman's Missionary Society and the Young Woman's Missionary Auxiliary are using the "Bible and Missions" as a study book for the fall season, the "tools" mentioned in the "Chat" are applicable to both organizations. Rich material is promised in the OUTLOOK columns.

Have you read Miss Hartman's "The Bible, a means of Education for Individuality," in the October OUTLOOK, and given it a place on your November program? It is an excerpt from Dallas

Love Sharpe's article in the June, 1920, *Atlantic Monthly*, on "Education for Individuality," and fits in amazing well with the paragraph "Children trained in the Scriptures," on page ninety-eight of the Study Book.

Have you assigned to some one a "monologue" of the story of Judson or one of the great translators mentioned in Chapter III? Chapter I of "Lamp-lighters Across the Sea" may also be used in preparation of this "monologue". The December program, Chapter IV of our Study Book, contains so many suggestions for interesting assignments that no one need to stay at home because they have not been asked to do anything. Hunt your old Scotch plaid shawl and "impersonate" Mary Jones on her long tramp in search of a Bible. "Miles of Bibles" in the June OUTLOOK OF MISSIONS will furnish data to present the work of the American Bible Society.

A Covington, Kentucky, woman wrote the article "The World's Best Seller" in the April, 1920, *Ladies' Home Journal*. An interesting ten minutes' talk can be arranged from this article as well as a sketch "How We Got Our Bible."

Praise God for the work of the Colporteurs! Mrs. Smith, of St. Andrews' Missionary Society, Allentown, Pa., impersonated one of them at the Lancaster Missionary Conference. The impersonation, entitled "One of Christ's Vagabonds," appears in this number of the OUTLOOK. Use it, or one you have worked out for yourself.

Pocket Testament League work should be emphasized. Testaments of the League can be secured from Miss Carrie M. Kerschner, Fifteenth and Race Streets, Philadelphia, at the following prices: 50 cents, \$1.00, \$1.25, \$1.50 and \$1.75. Special rates when quantities of 15 or more are ordered. Pledges for joining the League may be secured at the same time. No meetings to attend, no dues to pay, only the promise to read a chapter of God's word, each day, and assist in spreading the Gospel. In other words, doing our Christian duty. One school teacher in Ohio has decided to

give each of her pupils a testament at Christmas. Are you helping in this little, yet great, work?

On July 23rd, the "Gideons" (leaflet in Program Packet) held their 21st annual convention. During the past year they made the greatest membership growth in a decade. According to report there were 2,029 associate members and 660 active members enrolled and 130 reinstated. The organization now numbers 4,000 active and 4,500 associate members. Are there Bibles in the guest rooms of the hotels of your town? The "Gideons" will help you place them there. This is practical missionary work. Is the "traveling man" in your church a member of this organization? The father of our own Mrs. Calvin Zenk, Sauk City, Wis., is Gideon No. 11. "Thy word is a lamp unto my feet, and a light unto my path."

Have you planned to use a missionary map in connection with this chapter? The map of our own work in China and Japan will enable us to familiarize ourselves with the location of our mission stations in these countries. It can be secured by sending 50 cents to Dr. A. R. Bartholomew, Board of Foreign Missions, Fifteenth and Race Streets, Philadelphia, Pa. Our Reformed "Year Book" will give the names of the men and women missionaries who are God's and our instruments in "The Travels of the Book."

### One of Christ's Vagabonds

(To be used with the December program of the W. M. S.)

I am one of Christ's Vagabonds. We are found in all parts of the world. If you ascend to the frozen North, you will find some of us there. If you bury yourself in the depths of a South American River forest you will find us there. If you climb the Himalayas or pass into Thibet, you will see our footprints. In the far West we have preceded you. We paddle down still rivers in an African dugout or pack our Bibles on a Russian sled in the frozen fastnesses of Siberia.

I am working in Japan. I am promoting the sale of Bibles in my own country. I sell them myself. One day I tried to sell New Testaments to the students of a large medical school. Approaching a student I said, "Will you buy one of my books and read it?" "I don't want to read any ancient conceptions of two thousand years ago," said he, scornfully. "The sun was created millions of years ago, but its light still warms us," answered I. Thereupon he said, "I'll take your book, sir."

One Sunday morning, while taking a walk, I passed by a large prison. Reflecting upon the wretched condition of the prisoners within the gloomy walls, I remembered my own salvation from a life of sin by Christ. My heart melted and a voice seemed to say, "Tomorrow go there with your Bibles." Approaching one of the officials I said, "Will you give me permission to sell my Bibles to the prisoners under your care?" "No, sir, but you may give them each a book." Confident that the Lord would supply the funds to pay for them, I stepped into the store of a non-Christian merchant. I told him the story and the great need for more books. "That is just what I would like to do. I will give you the money," said the merchant. In a week's time several carloads of Bibles were at the prison gates. The surprised prison official said to me, "Why is it that you have worked with such energy, baffled by no obstacle to do this for these miserable men?"

I opened my copy of scriptures and preached unto him Jesus Christ. With tears in his eyes, he thanked me and said, "I have known very little about Christianity, but now for the first time I have some understanding of the true spirit of your Christ."


MRS. JAMES S. SMITH.

Allentown, Pa.

THE OUTLOOK OF MISSIONS  
CIRCULATION, 10,624



## Before the Bible was Translated Into English

HE first translation of the Bible into English was made in a very, very strange way.

Up in the northern part of England, there was a beautiful old abbey, the home of monks, who lived apart from the wicked world. Besides the monks there were servants who lived there too,—some who took care of the abbey indoors, others who planted and tended the garden, and still others who looked after the cattle, just as a large estate must be cared for today.

All day long these servants worked very hard, and when evening came, it was natural they should want some kind of amusements. Now, in those days they couldn't go to the movies, they couldn't even go next door to visit, for there was no "next door" for miles and miles around. Of course, sometimes bands of musicians would spend the night at the abbey and entertain them with their songs, but this didn't happen very often, so most of the time they had to entertain themselves.

After the evening meal was over they would gather around the board, and someone would bring out the harp and begin to sing. After the first person had done his part, the harp would be passed on to the next person for his song, and so on around the table. Each one would try to have his song about a braver deed than the person before him, and you can see that everyone tried his very best to outdo his neighbor. In that way they had their own enjoyment.

In this particular abbey there was one person who always felt very sad when the amusement hour came, and when the harp was passed to him, he would say that he could not sing, and quietly leaving the table, would go out to his own quarters. This poor cowherd, whose name was Caedmon, was very unhappy. One night he was most unhappy, for his companions had laughed at him because he could not sing as they could, so he crept off to the cattle shed to be by him-

self. Finally he fell asleep, when suddenly a voice awoke him, which said, "Sing to me," and as he had so many times answered before, he said, "I cannot sing, and for that reason I have come away from the feast." And again the voice spoke, "Caedmon, sing to me," and he answered, "What shall I sing?" "Sing to me the first beginning of created things." So in his dream, he sang of the Creation.

In the morning he told his master of the strange happening, and his master told the abbess, the Lady Hild. The Lady Hild sent at once for Caedmon and he sang his song for her. There was much excitement throughout the abbey; the brown cloaked monks hurried to and fro to hear the Bible story sung in English. Everyone could understand it, even the most ignorant servant, and this was very wonderful, for before this time only the people who could understand Latin could know the story.

Immediately the monks set to work to tell Caedmon the other stories of the Bible, and as soon as he heard the story, he would take his harp and sing the story in verses. He sang of the Children of Israel leaving Egypt and entering the Promised Land. He sang of the Birth of Christ, of His death and resurrection.

After Caedmon had heard these stories, and could sing them in poetry form, he went throughout the country and sang these beautiful stories to the accompaniment of his harp. All this was possible because God put it into the heart of Caedmon, to sing His works, and to teach them to others.

Today if you visit the abbey of Whitby you can see a beautiful cross, placed there about twenty years ago, in memory of Caedmon, who first gave the Bible stories to the people of England.

Bangor, Pa. J. MARION JONES.

## Program Material for the Missionary Meeting

"The Women of Spain," "One of Christ's Vagabonds," "Before the Bible Was Translated Into English."

## The Women of Spain



YOU have often heard of the lady with the beautiful lace "mantilla" who goes to the Easter bull-fights, and of the attractive young "senoritas" who dance so gracefully in the plazas, but it is not of them that I wish to tell you particularly.

My interest in the woman of Spain is chiefly in her relation to religion. Perhaps you will say, as we did when we were first challenged to take up this very important work, "Why work in Spain, why try to evangelize a country that is already Christian, when there are so many heathen lands still waiting to be given the good news? Is not the Church of Rome already ministering to the spiritual needs of the peninsula?"

After almost seven years of constant association with the Spanish people, I can say most emphatically that the Catholic church is not meeting the needs of the people. She is not giving them any knowledge of the Bible, nor any conception of the love of Christ that will help them to live happy, useful, consecrated lives. There is a tremendous need, and a great opportunity of giving the Gospel to thousands, or millions, of souls, who have never had a chance to hear pure, simple truths about God and Jesus Christ.

It always brings tears to my eyes to read the Bible with girls of twenty and more, knowing that they are hearing it for the first time in their lives. The beauty of the Gospels never fails to impress them, and they always ask why the priests and nuns never give them the story, and why the Bible makes no mention of the confessional, nor of the worship of the Virgin Mary, nor of paying for dispensations and indulgences, nor of the hundred and one other things which they are taught to believe necessary for their salvation.

Of course it is a hard task to explain just how the simple truth has become so corrupted and materialized, and it takes great patience and wisdom to keep on trying to correct mistaken ideas and to teach new ones.

Our work was started about fifty years ago, when a sort of religious toleration was established. At that time the pioneer missionaries, Rev. and Mrs. William Gulick, representing the Congregational Church in America, together with representatives of other lands, established missions in Spain. Meetings were held in any location available, schools were started in which the Bible was taught daily, and the children were led to see the beauty of trying to live Christian lives. This work is growing, as is also the evangelistic work in rural districts, where pastors and colporteurs distribute portions of the Scripture, and leaflets which explain the difference between the Protestant and the Catholic faiths.

Spanish women are undoubtedly deeply religious by nature. As I think of all those whom I met in these years, I recall only one woman who was frankly indifferent, and that was due to her great love for and absorption in her husband. He, like so many Spanish men, scoffed at all kinds of religion and she feared and dreaded his criticism of her if she fulfilled her obligations to the church.

Few of the Spanish men are good Catholics; in fact the great majority are absolutely out of touch with Rome, while the industrial classes are openly atheistic. Many of the higher class men, however, go to mass just to keep up appearances, or to appease their wives.

Most of the women of that priest-ridden country are ardent, fanatical Roman Catholics. Their whole life centres around the church; they attend mass, take communion, and confess daily, besides having family prayers, which consist in the rapid repetition of memorized responses. These women seem so very busy fulfilling their religious duties, and compelling their families and servants to do the same, that they forget to practice any sort of Christian kindness to those nearest them. That is very natural when one remembers that all the stress is put upon doing things, to win one's salvation, instead of becoming more and more like the Saviour who has already paid for our salvation.

Our work has suffered greatly from the persecution of these very women, who think they are doing God's will in annoying us in every possible way. They take children from the day-schools by threatening the parents that they will lose their jobs or be put out of their houses if they continue to send their children to our schools. They send their own school children to yell and scream and throw stones during our hours of service. All of these things and many others are instigated by the priests, who have great power over the women through the confessional. Few people realize what a tremendous influence this practice of the Roman Catholic Church has, and how seldom it is used for the highest purposes.

Needless to say, the women who break away from Rome to take up Protestantism are real heroines. They are cruelly isolated socially, they are rudely addressed on the streets, and they are subjected to many kinds of insult. It requires more real courage than any of us here can realize, to make the change.

Men converts suffer too, but not so acutely, as men are naturally more independent thinkers, and are permitted to do many questionable things without being criticized. Women, on the contrary, are not supposed to think for themselves, so it is very difficult for them to confess their faith in Evangelical Christianity, even when they are firmly convinced that it is the true way. Once the break is made, however, they become splendid workers. Women are our worst enemies when hostile, and our best workers when friendly.

Mrs. Gulick, the missionary mentioned above, after several years in Spain, realized that higher education was necessary if there were to be Spaniards to carry on the evangelistic work, and after many years of effort she succeeded in establishing a very wonderful school, which is now called the "Colegio Internacional," and is situated at Barcelona. That school has sent out many fine young women who are now teachers and pastors' wives. They are the best types of Spanish wo-

manhood, with all the charm of the Spanish character, and the added touch given them by association with our splendid American women of high ideals.

All of these women workers are bearing heavy burdens, many of them doing all the work which naturally falls to the lot of a pastor's wife, also teaching in the day schools, and last but not least bringing up large families that stand for definite things in the Protestant world. One very saintly pastor, Don Carlos Araujo, and his faithful wife, Dona Manuela, have raised a family of ten children, eight of whom are actively engaged in Protestant work.

Unfortunately, the pastors, who are intelligent men, have not had the advantages of a similar school and so our great ambition is to establish a school for boys in the near future.

One thing which impressed us greatly when we first went to Spain was the absence of home life, and the lack of comfortable-looking homes. They use the word "casa," which means house, instead of the word "hogar" which means home. The latter word is very seldom heard. All of the courting is done on the streets in the promenade hour. The eligible girls walk up and down the streets, with their mother or with a paid chaperone, and the young men walk along close by, paying compliments, and making their choices. All is done by means of intermediaries, and often couples are married without ever having been alone together before their marriage.

After marriage, the women take charge of the house, while the men continue the habit of going to the cafes after meals, to gossip and to play cards. So there is little comradeship between husband and wife, as a rule. Women are by no means so highly regarded as in America, chiefly because they have not yet been given a chance at adequate education.

Women of the lower classes have to work very, very hard. You can see them digging in the fields, and unloading boats, carrying heavy baskets of coal on their heads, up and down the gang-plank all day

long. It is not uncommon for men of the laboring classes to spend their entire wages on drinking and gambling, while their poor wives have to work hard to make ends meet. When the eight hour day for laborers was introduced, the poor women were greatly distressed, for they said it gave their husbands just so much more time in which to gamble away their earnings.

My heart goes out to the women and children of Spain, and I ask your sympathy and prayers for them, especially for those who are laboring to share with their fellows the Gospel in all its beauty, truth and simplicity.

MARGARET C. BOWERS.

*Chambersburg, Pa.*

(*Ed.*—The above article is the first in the series "In Unexpected Places." In the June OUTLOOK OF MISSIONS, under "College and Missions," the name of Mrs. Margaret Cameron Bowers, appears among the foreign missionaries, from Hood College. Rev. and Mrs. Bowers, with their four children, are spending their furlough in Chambersburg, Pa.)

### The Educational Institute

The Educational Institute, which is being held at this time throughout the denomination, is the largest piece of work ever undertaken by the W. M. S. G. S.

A special arrangement has been made for the Institutes of Interior and Southwest Synods. Instead of holding the Institutes by Classes, an intensive program has been arranged for that territory, and Institutes are being held in nearly all of the congregations. People who have lived in these Synods and understand conditions prophesy a splendid response to the effort.

Miss Carrie M. Kerschner has been released from the Philadelphia office to take charge of the work in Interior and Southwest Synods. She will speak at forty-one Institutes between October 4 and November 26. Her work began with Chicago, Ill., and will be concluded at

Gary, Ind., including two institutes in Tennessee, two in Kentucky, three in Indiana, four in Illinois, twelve in Iowa, three in Nebraska, one in Colorado, eight in Kansas, and three in Missouri.

Mrs. Henry Gekeler, of Cleveland, was the speaker at New York Classical Institute, and assists in some of the Interior and Southwest Synod meetings. Mrs. W. R. Harris, of Morgantown, W. Va.; Mrs. B. B. Krammes, of Tiffin, and Mrs. Allen Laub, of Easton, are the other W. M. S. G. S. speakers; Miss Lydia Lindsey and Mrs. J. Albert Beam, of Tiffin, are among the missionary speakers.

### The Sabbath at Ellis Island

The long established custom of the Sunday afternoon concert continues. Not only the detained immigrants, but employes and their families are invited. The most celebrated artists are secured to entertain at these concerts. On the Sabbath following Yom Kippur, Madam Schumann-Heink was the artist. It may be of interest to know that the Swedish nightingale, Jenny Lind, gave her first American concert, in 1850, to the immigrants at Castle Garden. There is no attempt made to make the concert suitable for the Holy Sabbath. Indeed, recently a celebrated dancer was the attraction.

The sad part is that the Sabbath at Ellis Island is the Continental Sabbath, and not the Holy Sabbath which has given inspiration for the best things in American history, the things which have made America an asylum for the oppressed.

### Anonymous Remittances

- January 8, 1920—
- January 13, 1920—North River, Va.
- February 28, 1920—Tamaqua, Pa.
- March 29, 1920—Zelienople, Pa.
- April 5, 1920—New Philadelphia, O.—\$1.00.
- April 30, 1920—
- June 14, 1920—Orwigsburg, Pa.
- June 28, 1920—New Waterford, O.
- August 20, 1920—Altoona, Pa.
- September 10, 1920—Wadsworth, O.

# MISSIONARY FINANCE

## BOARD OF FOREIGN MISSIONS

### Comparative Receipts for Month of September

Synods.	1919.			1920.			Increase.	Decrease.
	Appt.	Specials.	Totals.	Appt.	Specials.	Totals.		
Eastern .....	\$4,448.11	\$293.00	\$4,741.11	\$3,799.56	\$410.34	\$4,209.90	.....	\$531.21
Ohio .....	1,601.35	604.95	2,206.30	1,350.00	1,022.75	2,372.75	\$166.45	.....
Northwest .....	233.44	.....	233.44	387.28	951.00	1,338.28	1,104.84	.....
Pittsburgh .....	3,582.39	148.19	3,730.58	.....	.....	.....	.....	3,730.58
Potomac .....	1,399.81	281.00	1,680.81	1,949.33	424.25	2,373.58	692.77	.....
German of East.	175.00	50.00	225.00	300.10	.....	300.10	75.10	.....
Central .....	105.31	17.73	123.04	225.00	125.00	350.00	226.96	.....
Interior .....	300.00	15.25	315.25	.....	92.45	92.45	.....	222.80
Southwest .....	412.15	65.00	477.15	364.55	65.00	429.55	.....	47.60
Bequests .....	.....	500.00	500.00	.....	476.25	476.25	.....	23.75
Annuity Bonds...	.....	1,000.00	1,000.00	.....	.....	.....	.....	1,000.00
W. M. S. G. S. ..	.....	2,096.91	2,096.91	.....	3,303.70	3,303.70	1,206.79	.....
Miscellaneous ....	.....	98.92	98.92	.....	5.00	5.00	.....	93.92

\$12,257.56 \$5,170.95 \$17,428.51 \$8,375.82 \$6,875.74 \$15,251.56 \$3,472.91 \$5,649.86

*Net Decrease, \$2,176.95*

## BOARD OF HOME MISSIONS

### General Fund Receipts for September

Synods—	1919.	1920.	Increase.	Decrease.
Eastern .....	\$3,856.71	\$3,889.05	\$32.34	.....
Potomac .....	1,464.88	1,885.47	420.59	.....
Ohio .....	1,601.35	1,850.00	248.65	.....
Pittsburgh .....	3,582.39	.....	.....	\$3,582.39
Interior .....	300.00	175.00	.....	125.00
German of the East.	490.44	235.11	.....	255.33
*Central .....	.....	135.00	135.00	.....
*Northwest .....	.....	106.27	106.27	.....
*Southwest .....	22.00	.....	.....	22.00
†W. M. S. G. S. ..	677.00	738.05	61.05	.....
Y. P. S. C. E. ....	9.45	.....	.....	9.45
All other sources.	229.72	185.54	.....	44.18
Net Receipts.....	\$12,233.94	\$9,199.49	\$1,003.90	\$4,038.35 1,003.90

*Decrease for the month, \$3,034.45*

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$266.04 additional for Church-building Funds and other causes.

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### *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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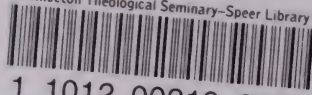
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