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The Outlook of Missions

Volume XIII

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* THEOLOGICAL SEMINARY



He Did What He Could

THIS can truly be said of our dear Brother Whitmer who now lives amid the glories of the heavenly world. It was in the year 1882 that I first met him at the meeting of the Eastern Synod at Bellefonte, Pa. Since then his saintly presence has been to me a precious benediction. His address at that Synod was on "Temperance," the outcry of an

anxious soul, but only a cry then. However, he lived to see the desire of his soul gratified in the Law of Prohibition.

It is a real joy to his host of friends to know that the Offerings on Home Mission Day shall constitute a Memorial to him who was the Founder of the Church-building Funds. Our Church can pay no worthier tribute to this great and good man than by laying a large Offering upon the Altar as a permanent token of affection and esteem.

Allen R. Bartholomew, Secretary
BOARD OF FOREIGN MISSIONS



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The Outlook of Missions

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The Quiet Hour



God forbid that I should sin in ceasing to pray.—1 Samuel 12:23

The lifting of the human will to the divine has always been regarded as the supreme aim of prayer.

—ALBERT D. BELDEN.

Be assured, if you walk with Him and look to Him and expect help from Him He will never fail you.

—GEORGE MULLER.

Take care of your body for the sake of your soul and spirit. A neglected, undisciplined, overworked or diseased body is a handicap on the soul.

Master, it will not be long
Till the weak have been made strong
In a world of love and song.

—ROBERT NORWOOD.

“The Son of Man is glorified when you become unworldly, when everything in your life, within and without, is under His control, and His control in your life is undisputed. Not when you call him ‘Lord, Lord,’ but when you begin by instinct to do the things that He says.”

At this particular crisis in human history we must not turn back from democracy. Every possible argument may be made against democracy except one—that some other form of government has proved better.

—W. H. P. FAUNCE.

One wonders how ministers of today sometimes preach about all sorts of things, flowers, politics, philosophy, when the old story of Jesus and His love, for which people are hungering, is neglected. Let us all, Sunday-school teachers and ministers alike, follow Paul in an earnest declaration of God’s love in Christ.

—FLOYD W. TOMKINS.

It is not from the few conspicuous deeds of life that the blessings chiefly come which make the world better sweeter, happier, but from the countless lowly ministries of the everydays, the little faithfulnesses that fill long years.

—J. R. MILLER.

Although a pagan philosophy of life may seem unduly to prevail in many minds at this time, nevertheless this may still prove to be the age of reviving faith in God and this century the consummation of the promise and the potency of our Christian civilization. The dream may come true—if you so will it.

—JOHN GRIER HIBBEN.

“The great lack of safe leadership is carrying many a community down to perdition. Especially is this true in country places, where every village is a would-be kingdom by itself. It is not so much evil that holds back the kingdom of God in these places as it is the lack of righteous leadership.”

He that taketh up the burden of the fainting
Lightheneth his own load.
The Almighty will put His arms underneath
him;
He shall lean upon the Lord.
Blessed is the way of the helpers,
The companions of the Christ.

—HENRY VAN DYKE.

With wings of the light, o’er the land, o’er the
wave,
Go tell the glad tidings, He liveth to save;
Till, sweeter and louder, the earth takes the
strain,
And millions of voices sing forth the refrain!

—D. W. WHITTLE.

THE PRAYER

HELP us to remember, O Lord, that Thou callest us to be children of light and of the day! May we no longer walk in the night! Teach us the responsibility of having light! May it keep us from stumbling, may it be reflected from our countenances, may it reveal itself in our gladness of soul! Because of it may men learn to glorify Thee! Amen.

—JOHN GARDNER.

THE OUTLOOK OF MISSIONS

VOLUME XIII

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Is Christian Missionary Work in Japan Worth While?

By REV. HENRY K. MILLER

THIS question has probably arisen in the minds of some tourists who have visited the "Land of the Rising Sun."

I myself have raised the question, especially on the eve of leaving Japan on furlough. The missionary force is very hard to keep up. Men and women are constantly dropping out of the ranks on account of sickness and for other reasons. Besides, as a field offering a useful career to young men and women ambitious to spend their lives where they will do the most good, Japan for a time at least has been less popular than China, India or Africa. In our own Mission the working force is entirely inadequate, and as one of the older members, I could not avoid asking myself whether it would be right to urge any young person to go to Japan as a missionary.

Let me at the outset acknowledge that personally I firmly believe that Christian missionary work in Japan is very much worth while. Some of the grounds for this conviction will be stated later, but first a few preliminary remarks are necessary.

In forming a general opinion as to the success or failure of Christian missionary work in Japan, it is important to take account of the comparative shortness of the time in which this work has been carried on in that country.

Some three hundred years ago Roman Catholic missionaries carried on rather extensive operations, principally in and around Nagasaki. These efforts were quite successful. Unfortunately the missionaries and their converts came to be suspected by the Regent (Shogun), Ieyasu

Tokugawa, of plotting to bring Japan under the domination of the Pope and the King of Spain. What justification for this suspicion really existed, I do not know. At any rate, Ieyasu issued stringent orders prescribing "the evil sect," as he called the Christians, and took drastic measures to root out the foreign religion. In the Imperial Museum at Ueno Park, Tokyo, may still be seen a specimen of the signboards bearing the prohibition. There also may be seen some *fumi-e*, metal plates with crucifixes, upon which the people were required to trample as evidence that they were not Christians, or else that if Christians, they recanted. Even these terrible expedients did not utterly exterminate the Christians, but Christian missionary work was practically suppressed.

More than half a century ago another attempt was made to Christianize Japan. Men like Williams, Brown, Verbeck and others arrived and prepared the way for the present modern movement, but they were tremendously handicapped in their work. They had no Bible nor hymnal in Japanese, no church buildings, and though the proscription of Christianity was not rigidly enforced by the Government, yet from habit the people were hostile. The missionaries were obliged to live in certain prescribed places called foreign concessions. Even as late as the time when I myself arrived in Japan (1892), foreigners were allowed to travel outside the concessions only for the benefit of their health or for scientific investigation. By that time, however, the regulations, though allowed to stand, were not strictly enforced and missionaries, with

the full knowledge of the Japanese authorities, carried on religious propaganda in the interior. Moreover, such foreigners as did actually live in the interior (that is, outside the concessions) were actually or technically in the employ of a Japanese. Thus, though our Board of Foreign Missions paid the salaries and other expenses of the Reformed Church missionaries, yet before the law they were employees of the Japanese heads of the schools in which they worked, the heads themselves deriving their own living directly or indirectly from the same Board.

The above facts are probably sufficient to make it plain that it took quite a number of years for modern missionary work to get started. Indeed, even today much of the missionaries' time and strength is taken up in getting together the necessary apparatus for effective and permanent work, such as homes for the missionaries themselves, churches, schools, etc. When all these things are taken into account, the number of converts, though small in comparison with the rapidly increasing population, must be acknowledged to be quite normal.

Another thing to be remembered is the fact that the influence of Christianity in Japan is greatly out of proportion to the number of its nominal adherents.

In Japan we have a pretty highly developed people, with many of the appliances of modern civilization. Newspapers and magazines abound, education is greatly emphasized, and considerable progress has been made in assimilating Western culture in practically all its phases, so that indirectly, that is, through the adoption of the institutions developed by Christendom, many Christian ideas that are sometimes not formally labeled as such, find lodgment in the minds of the people and exercise considerable influence over their lives. For example, the English language is assiduously studied throughout the length and breadth of the land. As we all know, English literature is full of Biblical allusions, and Japanese teachers and students of this literature are obliged to refer to the Bible in order to understand these allusions. (Parenthetically it ought to be said that many of the teachers of

English in the public schools have come out of the mission schools). Other occidental languages are also studied, though to a less extent than English.

Moreover, a considerable number of Japan's leading and rising men and women have received a part of their education in European and American universities and colleges. Of course, some of those who while abroad actually professed conversion after returning to Japan do not openly proclaim their faith, but yet their lives are very different from what they would be had they not come under the influence of the Gospel in actual practice in Christian countries. If it were necessary, instances could be given of Christian influence in the very highest places.

After the above preliminary remarks, let me now state some facts that appear to me to justify Christian missionary work in Japan as a worth-while undertaking.

1. The introduction of Christianity has had much to do with re-awakening the religious consciousness of the Japanese. This re-awakening has moved along various lines. In the first place, the old religions—Shinto and Buddhism—have become aware that a really formidable rival has appeared on the scene. Christianity is no longer ignored as unworthy of serious attention. Nowadays Shinto and Buddhist leaders extend a friendly hand to Christians and seek their co-operation in various ways. Some years ago the Home Minister, who by the way happens to hold the same office now, arranged for a Three Religions Conference, with a view to having the rival Shinto, Buddhist and Christian propagandists get closer together. During the Eighth World Sunday School Convention in Tokyo last Fall, the Federation of Buddhist Societies for children's work gave a reception and elaborate (vegetarian) luncheon in a temple at Tsurumi, near Yokohama, to about sixty of the Convention delegates. Dr. Sawayanagi, a prominent educationalist, made the principal address, stating that, since both Christian and Buddhist were alike engaged in work for children, they are brethren. When the present Crown Prince left Japan on

his trip abroad, the Shintoists, Buddhists and Christians in the northern city of Sendai held a union religious service, each party in its own way offering prayers for the Prince's safety. Thirty years ago such a thing would have been impossible.

The Buddhists more especially have been aroused to the seriousness of the situation. They have learned that mere denunciation of the new religion accomplishes very little, and they now try the plan of fighting fire with fire. They have adopted Christian methods. There are Young Men's Buddhist Associations and children's meetings corresponding somewhat to our Sunday Schools. Some of our Christian hymns have been taken over and adapted to their purposes, so that children now sing: "My Buddha, I love Thee." In Ueno Park, Tokyo, quite close to the great temple of the Goddess of Mercy (Kwanon) the Buddhists have erected a preaching hall patterned somewhat after a Christian church. In the Kanda Ward of the same city a large hall has been erected which is intended to be a sort of social centre. Moreover, certain learned men, like Dr. Anezaki, professor of Comparative Religion in the Tokyo Imperial University, and Dr. Sawayanagi, who was just mentioned, are engaged in an attempt to modernize Buddhism. These scholars interpret Buddhism in a sense that approximates Christianity. Indeed, some of the terminology they use is Christian, but often, where the names are different, the ideas they set forth are very much like corresponding ideas in Christianity, if indeed they are not practically the same.

Now this re-awakening of Buddhism seems to me to be both a hopeful sign and also a serious peril. Even an erroneous religion, if active, is better than a torpid or dead one, or no religion at all. On the other hand, the real contest between Buddhism and Christianity is now before us. Some think that this revival will not last long, but in my opinion the modernization of Buddhism confronts Christian missionary work in Japan with its most serious menace. Are we not living over again the days of Gnosticism? The Christian apologist has a comparatively easy task when he has simply to repel calumny and confound misrepresentation,

but when he is called upon to maintain the purity of the Christian faith in the face of a fundamentally different system disguised under superficial similarities to Christianity, then his task is indeed very difficult. Buddhism has nothing to lose and much to gain by incorporating Christian elements. Its genius does not forbid this. In fact its history generally has been characterized by just such accretions from other religions by way of making it acceptable to the peoples it undertook to convert. But it is otherwise with Christianity. Purity is the *sine qua non* of its existence as a useful religion in the world. Its problem is, not to appropriate useful elements from other religions, but to eliminate all foreign excrescences that may have attached themselves to it while growing up in a pagan environment. It will take great wisdom to meet the present situation successfully. I have no great fears for the outcome, and recognize that the revival of Buddhism in Japan is a normal development that must be gone through with before the final triumph of the Gospel can be attained. From that point of view, we must say that Christianity in the short course of a half-century has accomplished a great deal, if it has actually succeeded in stirring up the long-dormant giant for the final and decisive contest.

Another phase of the religious awakening to which Christian missionary work in Japan has contributed is the linking up of religion with all the every-day affairs of the people's life.

In general, paganism is a matter of places, times and seasons. To one who has lived long in a pagan community, a special significance seems to attach to the words: "Remember now thy Creator in the days of thy youth." Missionaries in Japan again and again meet with young men who, after listening to an exposition of the Gospel, decline to consider the matter seriously because they are too busy. After they have secured a competency and retired from the active duties of life, they will take up religion. The idea used to be that religion is something for old people whose interest in the things of this world has waned. As a rule, only certain rather definite human interests, not the

whole of one's life, are subject to religious influence, according to the pagan ideal. When a man builds a house, he calls in a priest to clear the place of evil influences, and also, when the frame-work and roof-timbers are in position, there is a sort of dedication ceremony consisting of weird chanting, followed by a feast and perhaps carousing. Prayers are offered for health, success in business, prosperity of the household, and for other material benefits, but religious principles seem to have little, if anything, to do with the conduct of business. Even marriage appears to lack religious sanction, though in recent years it has become somewhat the fashion in Tokyo among the middle and upper classes to have weddings performed at a Shinto shrine in Hibiya Park. Now, missionary work addresses itself to people of all ages, and holds that all legitimate human interests must be carried on according to correct religious principles. Both experience and circumstances have led Christian workers to give especial attention to the young, and in that way have brought under Christian influence that large part of human life which paganism comparatively neglects. On this account, the Japanese Church is vigorous and aggressive. Moreover, the many young people who have gone out from the mission schools have helped to give a new complexion to the life of the circles in which they move. Imperfect as they may be, having been brought under Christian influence at an early age, they show by their conduct that religion is a real factor in their lives, rather than something to be laid aside and taken up at one's convenience. That is an asset of incalculable value to any nation, and Christian missionary work in Japan can justly lay claim to having enriched the spiritual life of the people by inculcating the idea that religion has to do with all human interests.

2. Another great service that Christian missionary work has done for Japanese society is the great contribution it has made to the elevation of woman's position. It would not be fair for Christian missionary work in Japan to claim the credit for all that has been accomplished along this line, but it is a fact that Christian

missionaries have been pioneers in the education of Japanese women, schools for girls being established practically at the same time as schools for boys. It was thus that women received their start in emancipation, for it is impossible to keep educated women in arbitrary subjection. Japanese women were not treated with cruelty in a way to make them suffer physically, and probably they did not know enough to feel humiliated and hurt by the contempt of the men. As a rule they were uneducated, and regarded themselves as inferiors and as "just women," so that they accepted the overlordship of men as a matter of course. But graduates of mission girls' schools, where the doctrine is taught that in Christ there is neither male nor female, and where girls are trained to be something better than head-servants, inevitably commanded more respect than their ignorant sisters. It was not so much by demanding better treatment but by actually becoming fitted for better treatment, that an improvement in their status came about. And let me say that concubines and *geisha* (professional woman-entertainers) as regular institutions in Japan are bound to go, because with the general education of women, men will naturally come to appreciate their own wives, and women themselves will become increasingly unwilling to be concubines and *geisha*.

It is simply marvelous how far this emancipation of women in Japan has progressed. In the native Church with which our own denomination co-operates—Church of Christ in Japan—the Synod last Fall decided to give women the right to be ordained as elders and to be elected as delegates to the Church's judicatories. This is understood to involve the right to be ordained as ministers of the Gospel! And there is no telling where this movement, started by Christian missionary work, will end. One avenue of employment after another is opening to women. Quite recently the Imperial Universities threw their doors open to women students under certain conditions. There are women conductors on the Tokyo motor-busses, women ticket sellers in the railroad stations, women teachers, clerks, type-

(Continued on Page 467)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Home Mission Day

THE congregations and Sunday-schools of the Reformed Church in the United States are called upon by the action of the General Synod to observe the annual Home Mission Day on the second Sunday in November. This year this day comes on November 13th. It should be an outstanding day in our congregational calendar. The day has both informational and inspirational value. Many of our Sunday-schools have no other method whereby the work of Home Missions is brought definitely to their attention. We cannot hope to build up a strong membership in our congregations thoroughly imbued with the spirit of Missions, if Missionary facts and principles are not taught our people in the early period of their lives. The facts of the work of Home Missions are marshalled and presented in a service, entitled "Building the Church." The matter of Church-building is one of the most important phases of Home Mission work at this time. This is made possible largely by the Church-building Funds and by the contributions from the Forward Movement.

The Church-building Fund idea originated thirty-five years ago in the mind of Superintendent A. C. Whitmer. This good brother, after serving the Church as Superintendent of Missions for a period of almost thirty-five years, fell asleep on December 8th, 1920.

It is proposed to set apart the offering on this Home Mission Day as a memorial to Superintendent A. C. Whitmer. It is to be in the form of a Church-building Fund of \$25,000, and is to be numbered the one thousandth Fund in the list of Church-building Funds, of which there are now 817. The information which this special day imparts to the Church will serve to enlarge the vision of our people and will deliver them from prejudices and selfishness and narrowness. It will also

afford an opportunity for the expression of the spirit of benevolence. Let us give the children of our Church a chance. An ever-increasing number of congregations are using the envelope system for the gathering of their congregational and benevolent money, and they do not wish to have any special service like this Home Mission Day service to interfere with their regular system. It must be remembered, however, that this special day is intended, first of all, for the Sunday-school, where this weekly system of benevolence scarcely obtains. Here is a vast resource of the Church which has scarcely been reached for the larger and more general work of the Church. If the Day is properly observed it will teach the young generation to give and will help to train up a new class of givers. Let the day be universally observed and let every Sunday-school make a worthy contribution towards this great contribution.

Memorials

In a little book entitled "Another Story of Our Church-building Funds," Superintendent A. C. Whitmer some years ago wrote a chapter on "Abiding Memorials."

"Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her.—Matt. 26: 13."

"In a cemetery the other day I saw a large and beautiful monument, costing perhaps \$3,000, and this was my meditation:

"The man or the family that put it there showed good taste, for it is a work of art and a real adornment where it stands. Far be it from me to say that it has no value and that it serves a poor purpose. Indeed it is a silent teacher of solemn lessons for the thoughtful, and so it has educational value. But this I do say, as a truth easily seen and long to be remembered: If that \$3,000 were a monument

in the form of a Church-building Fund, it would last ten thousand times longer and would be ten thousand times more useful than this marble shaft among the dead.

"See another lesson in marble. A large and beautiful statue of Washington was placed in front of Independence Hall, Philadelphia, Pa., in 1869, and you will note that this was less than forty years ago. Alas, it began to crumble, and now has been put under shelter to save.

"So will it be with the marble and granite, the costly shafts and monuments which you placed over your precious dead in the cemetery. Sooner or later the elements will destroy them; indeed, in many cases you have already seen the beginning of this.

"Why, then, waste thousands and even millions of money in such fruitless effort to keep your dead in remembrance? Why not build memorials that cannot crumble, memorials which passing years will only make more beautiful and glorious? Why not put your money into some charitable, benevolent, educational or religious work, where it will abide in usefulness? The suns of summer and the storms of winter cannot touch it there; but thereby through countless ages men will be helped and God will be glorified.

"Study this lesson in marble. It deserves your best thought. What more suitable monument can you build than a Church-building Fund? No crumbling there in forty years, not even in forty thousand years, and all the while that monument stands before men, a memorial of love to your dead and of devotion to your Lord, it will also be a power for good in making the world better."

The time has now come when the Reformed Church can erect a monument in memory of the author of these beautiful words. Superintendent Whitmer was one of the choice spirits in the Reformed Church. After serving several pastorates, at Martinsburg, Altoona and Mifflinburg, Pa., he became the Superintendent of Home Missions in 1886 and gave himself with untiring zeal and devotion to this great work for a period of twenty-eight years in active service and six years as Superintendent Emeritus. His counsel and advice in the work of Home Missions were of incalculable value. His crowning achievement was the establishment of the Church-building Funds. Little did his heart dream of the possibilities of this plan. He set forces into operation which are just now gathering strength and momentum. He died on December 8th, 1920, full of years and honor. The



FIRST STEP IN CHURCH BUILDING—SECURING THE SITE

Trinity Mission, Buffalo, N. Y., is building here. The sign-board is a good example of up-to-date church publicity.

Board proposes that the offering on Home Mission Day, November 13th, shall be a memorial Church-building Fund, bearing the name of Superintendent A. C. Whitmer, and that it shall represent an amount of not less than \$25,000. It shall also be designated as the one thousandth Fund in the list and thus stand out significantly and appropriately in the history and work of the Board. This also that this man has done shall be spoken of as a memorial of him throughout all generations.

Building

FEW people in the Reformed Church realize the vast building operations which are being carried forward by the Board of Home Missions at this time. The building of a church on the part of a congregation is usually regarded as a time of great stress and strain for pastor and people alike. The Board of Home Missions has at present fifteen buildings in course of construction, over which it exercises more or less close supervision and which it either in part or in whole finances. This is a vast undertaking, involving thought, effort, patience and painstaking perseverance. Usually the plans are drawn by an architect suggested by the Board or by the Mission itself. These plans have to be carefully examined, revised and then subsequently approved. Later they will be submitted to a number of contractors, whose bids are analyzed, sometimes rejected in toto, the plans restudied and modified until they come within the financial range of the Board and the Mission, and then the contract is awarded, and then come the usual problems and perplexities. Generally unforeseen conditions develop. These have to be adjusted. Delays are occasioned. Other circumstances may retard the work. Sometimes the people lose heart and courage. The money must be provided. The morale must be sustained. Finally the building is finished. Furnishings must be provided. Then the day of dedication comes and usually everybody is happy. In the meantime the bills must be met, the contractor must be paid. Very often the Mission is disappointed in securing the amount which it sets out to raise. Con-

sequently the Board must come to the relief; sometimes a second time. When all is done in one Mission the Board prepares to repeat the process elsewhere.

Where does the Board get the money to carry forward this work? Why, from the Church at large, from congregations and from liberally disposed men and women throughout the denomination. In 1886 the Board did not possess one dollar for this kind of work. It could not buy a foot of ground. Then the plan of Church-building Funds was instituted. A Church-building Fund is \$500 or more, bearing a suitable name, contributed by an individual or a congregation, which is loaned to a Mission for the purchase of ground or the erection of a building, and afterwards it is returned to the Board to go on a similar mission elsewhere. In some cases, however, when so stipulated, the Fund is given as an outright gift to a Mission. At the first these Funds came in very slowly. Five hundred dollars was a big amount thirty-five years ago for an individual to contribute. But after awhile they began coming in larger numbers and in larger amounts until today we have 817 on the list, the largest of which amounts to \$11,000. It took twenty years to get the first one hundred Funds. Last year the Board received one hundred Funds; that means two a week, or \$1,000 a week.

The Forward Movement likewise is enabling the Board to make this enlarged work possible. The Board of Home Missions asks of the Church, through the Forward Movement, for the amount of \$2,383,200. All of this amount is to be



THE BUILDERS AT WORK
Grafton Avenue Mission, Dayton, Ohio.

applied to the building of churches and parsonages and the liquidation of debts resting upon the properties of the Missions. This money is to be supplied during a five-year period. When this becomes available, practically every Mission now on the roll of the Board will be properly equipped and will be in a position to go to self-support. This will enable the Board to launch out into new fields and greatly extend its Missionary operations.

ARE CITY MISSIONS WORTH WHILE?

A Bit of History in Answer to the Question

THE Mission Sunday-school, out of which Faith Church, Baltimore, has grown, was started about thirty-five years ago in an uninviting hall on an obscure street of that city. Three or four of the pastors, then in charge of local churches, and some of the members of their respective congregations, headed the enterprise, rented the hall, gathered children and maintained the school for months under trying circumstances.

For a year and a half (1886-1887) the mission was supplied in turn by a minister and a theological student from the Lancaster Seminary. During this time a congregational organization was effected, with eight or ten members. The beginnings were very feeble, and the prospects of building up a self-supporting congregation rather discouraging to almost all concerned with it. Not a little faith was required to go on with the undertaking.

On the part of a few, however, such faith was never wanting. They had the missionary zeal that masters difficulty and overcomes criticism and opposition. Under the conviction that there was important work to be done, they were determined to carry out their purpose of doing it. They secured title to a suitable site for a church building, and made plans for erecting a small chapel upon it. They succeeded in interesting Classis and Board in their project, and, with financial assistance from these, the chapel was completed in the autumn of 1888.

Meanwhile matters had been carried still further. The Board of Missions was

induced to commission a minister to take charge of the mission, two of the local pastors pledging part of the support required for his services. He was installed, promptly after the chapel was occupied, and has continued, from that time on to the present—a period of almost thirty-three years—the first regular pastor of the congregation.

When his pastorate was begun only 15 active members were on the membership roll of the congregation, and from that year's report to Classis it appears \$6.48 represented their contributions for benevolence, and \$247 those for congregational expenses. The financial outlook was no brighter than other aspects presented at that time by the struggling young mission. It is not surprising that in the circumstances there were those who questioned the wisdom of the enthusiastic organizers of the congregation, as well as that of the Board in settling a regular pastor in so unpromising a field. Prophecies of failure were often made, and regrets expressed that a man who could be so useful elsewhere should be so shortsighted as to waste his time and opportunities on so hopeless a mission.

In the light of what has since then been accomplished in this once obscure and uninviting field, several questions may now perhaps be put without impertinence: Has it been worth while for a minister to give a third of a century of his lifetime, and to devote the best energies of his life, to a pastorate of so feeble beginnings and of so little promise? Has the expectation of the pastors responsible for starting the mission been realized, and has their confidence been vindicated? Is the outcome of the work, as it is now to be seen, of sufficient importance to show that the Board of Missions was justified to use of its trust funds, in addition to the small outlay for the erection of the original chapel, the larger sum of \$6,760 for pastoral support during the sixteen years that were required to develop the mission into a congregation able to care for itself and to take part in the benevolent activities of the Church at large?

In reply it may be said that at least a partial answer to such inquiries may be gathered from the tabulated statistics

which, as reported from year to year to Classis, are available for the purpose. Here are several of the items: To the 15 names enrolled on the church register thirty-three years ago 1,236 have since been added. Of the 15 originals only 2 now remain, and of the 1,236 later accessions 638 remain, thus leaving 640 on the present list of communicants. A larger or a smaller number of those no longer in the fellowship of Faith Church are now active in one or another of the English Reformed congregations of the city. Over 1,100 children were baptized, a large proportion of whom afterwards became members of the Sunday-school and of the pastor's Confirmation Classes, 830 of the latter being admitted into communicant relation.

With the numerical growth in membership there came not only a corresponding but even a proportionately larger growth in the grace of giving. The congregation in the past twelve months contributed for all purposes over \$10,000.

Had any one predicted thirty or twenty or even five years ago that Faith Church in 1920-1921 should have the financial and moral ability of doing this he would have been regarded a visionary dreamer rather than a trustworthy prophet. But, as often in Christian experience, the seemingly impossible has yielded to the co-operative faith of a united group of faithful people. Of the total over \$5,500 was given to the general benevolences, and \$4,989 used to cover congregational expenses. This showing places Faith Church among those congregations which during the last Classical year have done more for others than for themselves. Its subscription to the Forward Movement Budget is \$21,000 on the five-year basis. On the first year's instalment upwards of \$3,800 has been paid into the hands of the treasurer at Philadelphia.

Mere statistical representations, however, carry far less weight for the moral encouragement and support of pastors and of missionary agencies than do other con-



FAITH REFORMED CHURCH, BALTIMORE, MARYLAND

Rev. A. S. Weber, D. D., Pastor.

siderations, the sustaining and justifying nature of which is too subtle and elusive to be set forth in the tabulated form of statistical columns. Of necessity, therefore, the answer to the questions asked above which is suggested by figures is only a partial answer. The noble impulse to start a mission, the willingness to devote considerable sums of money to its maintenance and the giving of half a lifetime to the service of its ministry are all prompted and sustained by faith in and a steadfast devotion to the Church of Christ and the Kingdom of God. Entrance upon and perseverance in the work which is entrusted to the Church is not dependent upon results that can be reported in figures, but rather upon faith in the Son of God and the implicates of that faith.

The practical bearings of this upon the individual and associate life of Christians is quite obvious. It means that those whose lives have been freed from the terrible taint of sin and made radiant with the hope of immortality should be constrained by love for others to bring them into living touch with the Source of these blessings. It means that the Gospel is today, as it was of old, the power of God unto the salvation of believers, and that the proclamation of it is the supreme privilege and joy of life. It means that the opportunity of promoting good-will among men by holding up the ideals of Jesus should be seized, and thus the kingdom of brotherly men, rightly related to God and to one another, be extended. To be in this way directly and definitely engaged in the work to which our Lord gave His life, and to be conscious of His Spirit's presence and guidance in such engagement, carries its own inspiration and reward.

And let it not be supposed that pastors and congregations working together in the power of this faith will fail to accomplish spiritual results of great and lasting importance. Not only will the lives of individuals be armed against temptation and sin, minds illuminated and characters beautified and enriched, but homes also will be made happier, social conditions bettered, and whole communities improved under the quiet trans-

fusing and transforming influence which attends the earnest preaching of the Gospel and the faithful practice of its precepts. Cynics may sneer at the Church and deny that it is rendering services of such spiritual value, but the facts will not escape the observation of those best qualified to pass judgment.

Of this Faith Mission has had a notable experience. It was the recognition and deep appreciation of the important services it was rendering that brought forward an occasional worshipper in the chapel with his munificent gift of \$52,000 for the erection of the splendid and substantial house of worship which for twenty years the congregation has been occupying. He saw the need of a modern building with suitable appointments in order that the work of the Lord might be more efficiently and successfully done, and decided to erect and furnish it at his own charges so as to enlarge the opportunities and increase the usefulness of the congregation. For fifteen years afterwards he followed the progress of its work with keen interest, and shortly before his death, six years ago, declared that his benefaction to Faith Church "was the most gratifying act of his life."

The most recent experience that has been met with, with reference to the recognition and appreciation of the church's important work, has been a voluntary act of the congregation itself. To enlarge the scope of its work and in a measure to relieve the pastor of some of the labors he has been doing these many years, a young minister has been called to be his assistant. Under their joint efforts it is confidently hoped that the congregation will continue to bear abundant fruit, and thus give added evidence to the soundness of the contention that city missions are really worth while—a contention that could doubtless be quite as fully established by scores of other instances as by that concerning which this bit of history has been given.

A. S. W.

Baltimore, Maryland.

THE ANNUAL STATEMENT OF THE BOARD OF HOME MISSIONS, 1921

TO THE REVEREND SYNODS:

Dear Fathers and Brethren:

The Board of Home Missions during the past year has been endeavoring to carry forward the work committed to its hands and is pleased to present to your body the following information pertaining thereto.

STATISTICS

There are 160 Missions on the roll. These are distributed among the Synods as follows:

	Missions	Member-ship
Ohio Synod.....	21	3709
Pittsburgh Synod.....	27	3839
Interior Synod.....	16	1701
Potomac Synod.....	39	4059
Eastern Synod.....	34	5076
German Synod of East...	9	1503

Two of the Missions went to self-support, namely, Vandergrift, Pa., and Ridgewood, Brooklyn, N. Y.

FINANCIAL

The net receipts in the General Fund for the fiscal year ending June 30th, 1921, are \$191,107. The net receipts in the Church-building Department are \$164,081. While these amounts show a marked increase over the receipts of a year ago, they are scarcely adequate to meet the growing demands of the work. The General Synod, without increasing

the apportionment for Home Missions, assigned much additional work to the Board. In order to accomplish this, it becomes imperative that the full amount of the apportionment be promptly paid.

FORWARD MOVEMENT

The Forward Movement receipts and expenditures for Home Missions to September 1st are as follows:

RECEIVED	
Cash	\$126,087.32
Liberty Bonds, etc.....	61,108.48
	\$187,195.80
EXPENDED	
To Tri-Synodic Board.....	\$27,282.14
To Catawba College.....	14,013.12
To designated objects	32,832.03
	\$74,127.28
Balance	\$113,068.52
Appropriated for Church buildings of Missions.....	132,950.00

CHURCH-BUILDING DEPARTMENT

A large number of the Missions are contemplating the erection of church buildings. In many instances this is an absolute necessity. Building operations were delayed during the period of the war on account of exorbitant prices of materials and labor, but the time for waiting among many of the Missions has already passed. It is imperative that the full amount of the Budget for Home Missions in the Forward Movement should be raised within the five-year period. Failure on the part of the Church to do this will retard the work in many of our Missions and will oblige the Board to carry these Missions on its roll for a very much longer period.

Our Church-building Funds have increased rapidly during the past year. We enrolled one hundred new Funds. We now have 817 Funds enrolled. The total value of the Church-building Funds is \$541,325.



FIRST REFORMED CHURCH,
MCKEESPORT, PA.



CATECHUMENS' CLASS OF FIRST MAGYAR REFORMED CHURCH, BRIDGEPORT, CONN.

IMMIGRANT WORK

Industrial conditions in America have had serious effects upon our immigrant communities. Many among our Hungarian people have returned to their native land and a number of our Hungarian congregations find themselves seriously handicapped in their work. Negotiations with the Conventus in Hungary for the transfer of Hungarian Churches in this country to our denomination are still being carried forward. No definite action has as yet been taken.

The work among the *Japanese on the Pacific Coast* is making commendable progress. The Board recently purchased the property 202 North San Pedro street, Los Angeles, for the use of our Japanese Mission there. The Mission in San Francisco is eagerly looking forward to the erection of the new educational building which the Woman's Missionary Society of General Synod will provide for the Mission.

The work among the *Jews* in Brooklyn, N. Y., is in a precarious condition. Rev. J. S. Kosower, who took charge of this work in April of this year, has relinquished the same, and Mr. George H. Wulfken has been appointed as his successor.

The Jewish work in Philadelphia, which was carried on jointly with the Presbyterians, has been taken over by the Woman's Missionary Society of General Synod for supervision and support. A property has been purchased at 1914 South Sixth street, in which the Mission is housed, and the work is carried forward by Rev. and Mrs. Immanuel Gitel and Miss Ida Peltz.

MISSIONARY EDUCATION

Daily Vacation Bible Schools were conducted during the summer months in many of our Missions. These schools are proving of inestimable value.

THE OUTLOOK OF MISSIONS has about 14,000 subscribers.

The Summer Missionary Conferences were again held in the various centers of the Church under the auspices of the Mission Study Department, in charge of Rev. A. V. Casselman.

NEW DEPARTMENT

At the annual meeting in July the Board created a new department, to be known as *The Department on the Pacific Coast*, and elected the Rev. Edward F. Evemeyer, of Easton, Pa., as Superintendent of this department. Mr. Evemeyer has many excellent qualifications for this type of work. His territory will cover the region west of the Rocky Mountains, embracing seven States, with an area of 717,000 square miles, and having a population of about twenty-three million people. The Tri-Synodic Board will co-operate in supporting Mr. Evemeyer in this work and will thus be free to utilize his services in looking after some of the work which said Board is carrying forward in that section of the country. The First Reformed Mission, in Los Angeles, California, in charge of Rev. G. Von Greuningen, was transferred by the Tri-Synodic Board to General Synod's Board at its annual meeting in July.

HOME MISSION DAY SERVICE

In accordance with the action of the General Synod, the annual Home Mission Day is to be observed this year on November 13th. A special service has been prepared, entitled "*Building the Church.*" The offering this year is to be in the nature of a memorial in memory of Superintendent A. C. Whitmer, who departed this life December 8th, 1920, and who was the founder of the Church-building Fund plan. It is proposed to raise a Fund of \$25,000 and to pre-empt the one thousandth Fund in our list of Church-building Funds for this purpose. Pastors, congregations and Sunday-school superintendents are urged to make this day worth while in behalf of the work which it espouses.

EVANGELISM

The past year has been an important one in the development of the spirit and work of evangelism in the Reformed Church. It is marked by a number of significant facts.

The Committee on Evangelism, in accordance with the action of the General Synod of Reading, 1920, was raised to the dignity of a Commission on Evangelism, consisting of fifteen members and representing the various sections of the Church.

By mutual actions of the Forward Movement Commission and the Commission on Evangelism, the Commission was authorized to function as the Department of Spiritual Resources of the Forward Movement. A plan of work for the year was adopted.

On this basis the work of the Commission was presented to the Church in the form of a Manual for Leaders in Classes and Congregations, entitled "Our Spiritual Resources." It was issued in five numbers and was freely used as a suggestive source of plans and methods of work in the local church.

The election and installation of a Synodical Evangelist for Eastern Synod was another significant event of the year. At its regular meeting in 1920 Eastern Synod requested the Commission on Evangelism to elect a Synodical Evangelist to serve the Synod. The Commission accordingly met on December 9, 1920, in the Reformed Church Building, Philadelphia, and nominated and elected Rev. Rufus C. Zartman, D.D. The Synod and the Commission conjointly, through their executive representatives, commissioned Dr. Zartman and made arrangements for his installation, which took place in Heidelberg Reformed Church, Philadelphia, Pa., April 17, 1921. Ever



MILTON AVENUE MISSION,
LOUISVILLE, KY.

since his installation, Dr. Zartman has been busy filling appointments. The plan of work adopted has been satisfactory, both in its spiritual and financial results.

Ministerial Retreats. In the work of the year the Ministerial Retreats were a primary factor. Their aim was to stimulate the inner life of the ministers to deeper consecration. Forty-six were held in thirty-eight different classes.

There is no way of tabulating the results of the year's work. To what extent the Manual was used, it is impossible to say. The increased attendance at Church and Sunday-school, the large number of additions at Easter were stimulated by the Commission. The testimony of many pastors would indicate that the general viewpoint and help of the Commission acting as the Department of Spiritual Resources has helped to deepen and unify the spiritual aims and efforts of the entire denomination.

In recommending the work of the Synodical Evangelist to the several synods for the coming year, the following policy should be taken into consideration:

First, that the work of evangelism through the Reformed Church be stimulated, organized and developed on the basis of the Commission on Evangelism of the Board of Home Missions.

Second, that the Board of Home Missions recognize the work of the Commission as church-wide in scope and seek to develop it either on the basis of individual Synods or such combinations of Synods as may be practicable.

Third, that the Synod or Synods interested may suggest the names of their Synodical Evangelist, but that the election of said evangelists shall be by the Commission on Evangelism and subject to the Board of Home Missions.

Fourth, the salary of the evangelists shall be paid by the Board of Home Missions.

Fifth, the congregation receiving the services of the evangelist shall pay his traveling expenses and arrange for his entertainment, and shall give an offering for the support of the work of the Commission to the Board of Home Missions. Exception may be made on behalf of a congregation unable to meet these condi-

tions, at the discretion of the Executive Committee of the Commission.

The plan of work for the year adopted by the Commission at its annual meeting, June 16, 1921, is set forth in the General Announcement of the Forward Movement for the new year. The details of this plan are elaborated in the Departmental Leaflet for 1921-1922, which has been sent to all pastors of the Church.

SOCIAL SERVICE AND RURAL WORK

The Commission on Social Service and Rural Work is the creation of the Board of Home Missions, by the instruction of the General Synod of 1920. It consists of fifteen members, representative of the various sections of the Church. It has been organized for a year, with Prof. George W. Richards as President. By recommendation of the Commission itself, its affairs are administered in conjunction with those of the Department of the East of the Board of Home Missions, whose Superintendent, Rev. James M. Mullan, is the Executive Secretary of the Commission, with an office in the Reformed Church Building, at Philadelphia, Pa.

According to the terms of its creation, the Commission is charged with a twofold task:

1. A Social Service Agency. The Commission was organized to continue the "educational activities" of the former Social Service Committee of the Board of Home Missions, and to "seek to promote a genuine Christian Social Service Program." (Minutes of the General Synod, page 197.)

2. A Rural Church Agency. The Commission was constituted also as a rural church agency, "whose duty it shall be, after studying the problems involved, to look after the interests of the rural church." (Minutes of the General Synod, page 353.)

An examination of the Minutes of the General Synod of 1920 will show that the course of the Commission along lines of social service is therein outlined with considerable detailed instructions. These include instruction to function through Synodical and Classical Committees. Three Synods and forty-two Classes, so far

reporting, now have standing Committees on Social Service and Rural Work.

In pursuance of instructions received, the Commission has done or has undertaken the following:

1. Information Service. Some twenty articles have appeared in the church periodicals, and a department is being carried in *THE OUTLOOK OF MISSIONS*, in the interest of the work.

The office of the Commission is serving as a clearing house of information, suggestion and advice, through a growing correspondence carried on with inquirers.

By co-operation with the Federal Council of Churches and affiliated denominational agencies, as well as other national, civic, social and rural organizations, up-to-date informations and results of experimentation, are continuously available to pastors and congregations.

The Federal Council's Labor Sunday Message was sent to all Reformed ministers in the active pastorate, together with a copy of the "Social Ideals of the Churches" and a copy of "A Social Litany," printed by the Commission.

2. Conferences. Conferences have been held with consistories and committees for discussion of policies and problems and in democratic efforts to build local programs.

3. Demonstration Programs. Programs of community services are being promoted, to a limited extent, by the Board of Home Missions, in demonstration of the Commission's work, the results of which will be given to the Church.

The Commission solicits information from local fields where efforts in community program building are being made.

4. Summer Conferences. The Commission co-operated in the Summer Missionary Conferences, at which the "Social Gospel" was presented as a feature of the daily program, and other addresses, bearing on the Commission's work, were made.

5. Sunday-schools and Young People's Work. The Commission is co-operating with the Sunday-school Board, and, as a kind of first fruits, social notes on the Sunday-school lessons will appear shortly in the *Heidelberg Teacher* and the *Adult Quarterly*.

6. Rural Leadership. Upon the Commission's recommendation, the Board of Home Missions co-operated in the denominational Summer Schools for Rural Pastors, at which there were twenty-seven Reformed ministers in attendance; in promoting the circulation of the *Home Lands*, a periodical devoted to country church life and work, and is recommending an interdenominational Correspond-



BETHANY REFORMED CHURCH AND PARSONAGE, PHILADELPHIA, PA.

ence Course for Rural Pastors, under the direction of Dr. E. deS. Brunner.

7. Surveys. Upon requests, several rural fields have been studied and recommendations made looking toward constructive readjustments in the interest of better rural church and community service.

8. Problems. Four committees of the Commission are at work studying assigned problems: (1) An adequate literature. (2) The country church situation. (3) Recreation. (4) Methods of promotion.

Request: That each Synod appoint, or continue, a standing Committee on Social Service and Rural Work, to co-operate with the Commission and classical committees in carrying out the instruction of the General Synod.

Referendum: That the Synods advise whether they will favor the appointment of a rural church field worker by the Board of Home Missions.

Trusting that your Synod will take suitable action to bring these vital facts and conditions to bear upon the conscience of the Church at large, we are,

Respectfully yours,

CHARLES E. MILLER,

President.

CHARLES E. SCHAEFFER,

General Secretary.

September 12, 1921.

Conditions Affecting Home Missions in the Northwest

BY ALFRED WILLIAMS ANTHONY

I. The Economic Basis of the Northwest.

1. Crops are bountiful. There is a consequent tone of hope and cheer. Wheat is spoken of as "40 bushels to the acre." The yield of corn is large.

2. Labor has been in part liquidated. Wages are lower. In the agricultural areas of the West and Northwest there is work enough to do at fair wages. This is not true of Chicago. In Chicago there is much unemployment and men are asking for food and money on the streets.

3. The erection of buildings is more in evidence in Western cities than in Eastern cities.

4. Food is much lower, both in markets and in restaurants, in Western cities than in Eastern.

It appears to the traveler that the West is returning to normal conditions more rapidly than the East, and that the basis of recovery is agricultural—out of Mother Earth.

5. The nickel has lost its supremacy. Pennies are increasingly common. Street car fares in Chicago are 8 cents, in Omaha 7 cents, in Spokane 8 cents, in Portland 8 cents, in Tacoma 10 cents, and in Seattle 10 cents. The automobile bus in inter-urban service is displacing the trolley.

6. The municipal docks and storage plants of Seattle, bonded at eight and a half million dollars at pre-war prices and now valued at twenty-two millions, give promise of increasing communication and commerce from the Northwest with the Orient and by way of the Panama Canal.

II. The State of Mind.

1. Radicalism is not as prominent as was expected. Radicals do not appear as numerous, nor as bold and loud of utterance as reports would lead one to suppose. And others do not express much concern about Radicals and Radicalism. A condition of nerves seems to have passed.

2. Problems of transportation and railroad rates for freight and passengers are talked about and engage attention as much as any one group of subjects.

3. Church workers who have come from the East speak of an overweight of materialism, the pursuit of material prosperity is so eager, and they complain of a lack of lay-readers, who conjoin vision and leisure.

4. Perhaps it should be added that W. R. Hearst has broken into the journalism of the Northwest by acquiring the *Post-Intelligencer*, "the P.-I." of Seattle.

III. Co-operation in Church Work.

1. People on the Pacific Coast are very shy of what may seem to be an attempt at Eastern domination. In the realm of religion and philanthropy, as well as of finance, New York and New Yorkers have to bear the stigma of being where "Wall Street" is. Western men think (a) that Eastern men do not understand Western conditions, and (b) that Eastern men,

with a conceit which is provincial, undertake to rule and "put something over on them."

2. Within their own spheres and among themselves Westerners go far in fellowship and co-operation. They are keenly alive to the problems of space, isolation and materialism, and of the need of understanding and fellowship in the realm of comity.

3. The larger problems of co-operative advance into unoccupied territory and for uncared-for groups have not yet been taken up to any considerable extent.

4. There is very serious dissatisfaction with "surveys" and "programs," which reach only the paper-stage, and a distrust of all propositions from without, lest they, too, be fatuous.

5. On the whole, Western church work just now seems to be "marking time," attempting to keep in step, but timid about advancing. The same comment applies in the East also.

IV. Special Needs.

1. The East and the West need to understand each other better.

2. Conferences, such as the Every Community Service Endeavor, so successfully held in Montana in 1919, should be held in other States as rapidly as possible. Eastern Washington and Northern Idaho ask for such a conference in 1922. Western Washington and Utah may make a similar request.

3. Neither the West nor the East can, alone, deal successfully with great problems like these:

a. Race relations, including the Japanese and the Chinese on the coast, the Mexicans of the Southwest, the Negroes as they are appearing in many sections, and the Jews, always in the limelight when prejudice is stirred and passions are fanned.

b. The Indian, in his religious instruction and preparation for citizenship.

c. Mormonism, subtle in its propaganda and powerful as a business organization.

d. The proper occupation of the cities, which are expanding with great speed.

e. Advance into rural areas, following irrigation, reclamation, mining, lumbering and the development of hydro-electric power.

f. Because of its immense resources of hydro-electric power, the Pacific Coast has promise of undergoing soon a great industrial awakening and social reconstruction, for which we all must be prepared.

Dr. E. deS. Brunner, who probably knows the country church and its conditions as well as any man among us, says (under date of July 21, 1921):

"Comparing the way in which churches were built along the old frontier, Western New York, Ohio, etc., and later in the Middle West, and the way work goes on along the present frontier, is beginning to lead me to the conclusion that, despite all our machinery, we are not doing as well in Home Missions in 1921 as we did in 1820-1860."

Our great need, obviously, is to turn our surveys, plans and programs into specific, practical and effective action.

"Somewhere"

How can I cease to pray for thee?

Somewhere in God's great universe thou art today.

Can He not reach thee with His tender care?

Can He not hear me when for thee I pray?

Somewhere thou livest, and hath need of Him,

Somewhere thy soul sees higher heights to climb,

And somewhere still there may be valleys dim

That thou must pass to reach the heights sublime.

Then all the more, because thou canst not hear

Poor, human words of blessing,

Will I pray, oh, true, brave heart!

God bless thee! Where'er in His great universe

Thou art today.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

A FRONT LINE STANDARD FOR TOWN AND COUNTRY CHURCHES

ONE of the valuable results of inter-denominational efforts to improve the service of rural churches is the production of a standard by which to measure and promote church efficiency. This is known as "The Par Standard." It is the work of denominational secretaries and field workers, tested by the successful experiences of many churches. It has come to be looked upon by Home Mission leaders throughout the country as a good basis by which to govern missionary appropriations and to gauge the work of mission churches. It is applicable to churches in places having less than five thousand population, and can easily be used by any church desiring to gauge its own work or to improve its service. It is

not, however, an ideal beyond which there is nothing further to be attained. Many town and country churches now exceed it. However, it may be said, upon good authority, that a study of about a thousand representative churches indicates that for a church to reach twenty of the thirty-one points covered is to do exceptionally well.

This standard is printed herewith in such form as to enable any interested persons to score their own churches. The Commission on Social Service and Rural Work will be pleased to receive reports from churches subjecting themselves to this test, and shall appreciate rendering any solicited service in behalf of desired self-improvement.

Par Standard

(Use dotted lines to grade your church)

I. Pastor

- 1. Church has a resident pastor living within the bounds of this community.
2. Pastor devotes his full time to the work of this community.

II. Parish

- 3. Church works systematically to extend its parish to the limits of the community.
4. Church works systematically to serve all occupational classes in the community and all racial element which do not have their own Protestant Churches.

III. Physical Equipment

- 5. A church building with an auditorium having a seating capacity adequate to the maximum attendance at regular service, and equipped with organ or piano.
6. Space for social and recreational purposes fitted with movable chairs and a stage and large enough for the largest crowds in the habit of assembling there.
7. Separate rooms or curtained spaces for Sunday-school classes or departments.

- 8. A stereopticon or motion picture projection facilities.
9. A well-equipped kitchen.
10. Comfortable, attractive parsonage with modern improvements.
11. Adequate sanitary toilets on the church property.
12. Horsesheds or adequate parking space for automobiles.
13. All property kept in good repair and in sightly condition.

IV. Religious Education

- 14. Sunday-school maintained throughout the year.
15. Sunday-school enrollment at least equal to church membership.
16. Definite and regular attempt made to bring pupils into church membership and the offering of specific instruction in preparation therefor.
17. Provision for teacher training or normal class.
18. Definite provision for training of leaders for church and community work.

V. Finance

- 19. The church budget, including both local expenses and benevolences, adopted annually.
- 20. Every Member Canvass made annually on the basis of the local and benevolent budget adopted; all church members and adherents canvassed; envelope system used.
- 21. The budget for benevolence at least 25% as large as the regular current expense budget.
- 22. The pastor receiving a total salary of at least \$1,200 a year and house, with an annual increase up to at least \$1,800 and house within five years.

VI. Program

- 23. A definite program of work adopted annually by the officers and congregation.
- 24. A definite assumption of responsibility with respect to some part of the program by at least 25% of the active members.
- 25. Public worship every Sunday.
- 26. Systematic evangelism aimed to reach the entire community and every class in the community.
- 27. Co-operation with church Boards and denominational agencies of world-wide missions.
- 28. Community service a definite part of the church's work, including a continuous and cumulative study of the social, moral and economic forces of the community and a definite program of community co-operation led or participated in by the church.
- 29. Co-operation with the other churches of the community, if any.
- 30. Definite organized activities for the various age and sex groups in the congregation and community (as Young People's Society, Men's Brotherhood, Boy Scouts or similar efforts).
- 31. A systematic and cumulative survey of the parish with a view to determining the church relationships and religious needs of every family, and such a mapping of the parish as will show the relationship of each family to local religious institutions.
 - Number of points answered in unqualified affirmative.
 - Number of points answered in partially affirmative.
 - Number of points answered in negative.

Observations of the Treasurer

J. S. WISE



LESS than three blocks to the south of the Reformed Church Building, where the Boards and Commissions of the Reformed Church are housed, and which is known as the executive headquarters of the Reformed Church in the United States, Philadelphia's City Hall is located. The City Hall was erected nearly half a century ago. In 1876, the centennial year of American independence, this building was in course of erection. Its high and stately tower can be seen from all parts of the city, as well as from Philadelphia's many and beautiful suburbs. Its massive clock is Philadelphia's official timepiece. High above the clock is a superb statue of William Penn. We affectionately call it "Billy Penn."

I often wonder what his Rip Van Winkle-like astonishment would be were he able to step down from his lofty ped-

estal and mingle with the thronging, jostling crowds of the busy streets below. The old sleepy town is now transformed to a great bustling city! Oh, the confusion of it all! The familiar broad-brim-hatted men in comfortable knickerbockers and the modestly and somberly attired women of his day are no longer in evidence. The over-dressed, as well as the under-dressed, are everywhere in marked contrast. The former quietness of the streets, disturbed only by the clatter of horses' hoofs and the rumble of the old-time stage coach, is changed to the noisy, shrieking, clanging, rattling and nerve-racking sounds of rushing railway trains, automobiles and trolley cars. The noisy electric riveter on yonder rising skyscraper is all new to him. But this is not enough! Overhead he hears the buzzing of the airplane and underneath he is further disturbed by the rumbling and scraping sounds of the subway.

Much must be left to your imagination. The telephone, the telegraph, the great changes in churches, homes, schools, hospitals, hotels, theatres, together with the myriad of electric lights, are all new! Independence Hall and Liberty Bell are likewise new! He hears for the first time of the American independence, the aims and ideals of our great nation, and of its marvelous development in material resources and in spiritual power and influence. He sees the whole world looking to America for leadership in the dawning of a new age.

How much credit, think you, he would give to the Church for all this? A look at the map of the world would undoubtedly reveal that where the church flourishes there the people are to be found at their best. Where the church is unknown civilization is backward and fits very well into the age in which he lived. Of all the nations of the world, America should be most thankful for the Church. The Gospel and Spirit of the Church are so interwoven into her national life that even the air seems to be infected with it. And yet there are millions today who are ready to discount all of this beneficent influence because they erroneously think that the Church is interfering with their material welfare. For them the prayer

of our Lord is most apropos: "Father, forgive them, for they know not what they do."

Believing, therefore, with all my heart, that the Church is the most potent influence in the world for the civilization and the welfare of the human race, is it any wonder that I am an ardent advocate of Home Missions? Never, in all history, did the world need Christ and His Church more than now. China, India, Japan and the Islands of the Sea need Him! America needs Him more! For America, whether she is willing or not, *must* set the pace for the next advance of civilization. Is she ready, by God's help to do it? And His help, I firmly believe, must come through the Church.

All of the Protestant Home Mission Boards in the United States have long since sensed this tremendous task. The whole work of the Church must be revived and stimulated. Individual evangelism, just as important now as it ever was, is not sufficient. Social, political and industrial evangelism are likewise important. Because of the long neglect of these fields, unusual emphasis is now given to the newer or Social Gospel. The world is "hungering and thirsting" for it. Shall it be filled? That depends on how far we are willing to support and encourage our own Home Mission Board in its varied program. The late Dr. William C. Schaeffer called the Social Gospel the *greater* task. Individual evangelism is easy in comparison.

Constitutional prohibition was accomplished by propaganda. First the Church alone spoke; then the women; then big business—the railroads in behalf of safety and of efficiency; then our army and navy had to speak in order to save the whole world from disaster. Thus came prohibition! The rest of the world will follow in due course. The changing of the social and industrial order will be accomplished in the same way. The Church must speak first. Her message must be permeated with truth and fairness. The spirit of the living, risen Christ must dominate the message. Love and gentleness must supersede hate and force. The brotherhood of man is impossible without the fatherhood of God. The gospel of the

Sermon on the Mount must be preached with renewed emphasis. The spirit of the new commandment that "ye love one another even as I have loved you" is more important than treaties for mere trade. Will the nation heed? If it does the world will follow. For "it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine, for He taught them as one having authority."

All this means more churches, more preachers, more teachers, more consecrated business men and women, more—aye, many, many more—who are honestly and sincerely willing to "seek first the kingdom of God" and to be satisfied with the *things* that He shall be pleased to add unto them. On Home Mission Day let us stress these things and give of our substance in such measure as will make the Whitmer Memorial Church-building Fund a glorious success.

Let us put "Billy Penn" back again and take him down after the expiration of two hundred years more. What shall he see? Well, that depends on what we are willing to do and contribute *now* in the promotion of the Kingdom.

Mission House Missionary Conference

IT was a great conference. It ended in sending to their respective homes well-nigh three hundred boosters. The Registrar has only one fear: the difficulty he will have to house the delegates in 1922. Those desiring to go will do well in sending in their applications two months in advance.

A unique feature was the *Mission House Conference Daily*, a two-page paper edited (and printed, too, mind you) by the Misses Hinske and Zimmerman, of Sheboygan. In its columns the great lights on the program were introduced, as, for example, Rev. A. V. Casselman, Rev. E. N. Evans, Dr. C. E. Creitz, Rev. E. H. Guinther, Miss Carrie Kerschner and Miss Catherine A. Miller. The others were left unmentioned, not because they were unworthy, but because they were so well known to the delegates.

Again and again it was observed that both as to numbers and quality the young people were an exceptional crowd. That

the "young people" were not all girls, as is so often the case, is clearly demonstrated by the fact that Rev. Evans had the privilege of discussing "Making Life Count" with a fine class of boys. Not always does a conference crowd make possible such a class.

From Dr. Frank Grether on down the line every leader was a specialist in the thing he or she tried to do, and the brief space we can give this report will not permit going into detail. Rev. E. N. Evans, who conducted the sunset meetings, has already been asked by the chairman for 1922 to conduct these meetings next year. In this case, and in others as well, the proof of the pudding was in the eating.

Mr. Herbert Weckmueller, of Central Seminary, as chairman of the Recreation Committee, proved to be the right man in the right place. There was an abundance of "stunts," and all exceedingly well put on. Miss Miller, of Philadelphia, had an evening's opportunity to show the young people how to play together. The auto trip to Crystal Lake, with its opportunities for boating and swimming and especially good fellowship, will be remembered for many a day.

The picnic supper on the banks of the Sheboygan River, half a mile west of the Mission House, did not materialize. In place of it "the biggest stunt" of the conference slipped into the program unheralded. Several sharp claps of thunder, blinding flashes of lightning, an overcast sky and a windstorm! The women, who were holding their annual meeting as Northwest Synodical in the large tent, had hardly more than moved to the Recitation Hall when the tent collapsed. The piano had been covered, but the wind not only uncovered it, but knocked it over. Although thoroughly drenched, thanks to the efforts of Rev. William Zenk, the instrument, after having been removed to the Recitation Hall, was taken apart and dried piece by piece. The 'cello belonging to the Glee Club was also injured, and it was necessary to procure another one for Saturday night, at which time the boys gave one of their splendid concerts. Rev. A. V. Casselman, for one at least, in the midst of the clouds and storm, saw the

silver lining. His motion picture machine had failed to arrive for his lecture on a previous evening. Of course, he had been disappointed for having had to disappoint us, but of a sudden he was happy. He at least owned a perfectly good machine. Had it arrived when he wanted it, it, too, would have been in the tent and gone down in the common wreck. A group of valiant strong-armed men and boys in an incredibly short time had the tent raised again, and the next day, but for some dampness, all evidence of the "big stunt" had disappeared. Another piano had been brought from the Recitation Hall.

The delegation by States was as follows: Wisconsin, 225; Indiana, 17; Illinois, 9; Iowa, 7; Ohio, 5; Pennsylvania, 5; Kentucky, 4; North Dakota, 2; South Dakota, 1, and Michigan, 1. After these figures had been compiled it developed that several had been overlooked, for the delegation was upwards of 280.

The Conference Committee of 1922 is as follows: Rev. E. Worthman, Prof. E. Traeger, Mr. Fred Zimmerman, Mr. Carl Weckmueller, Rev. E. H. Oppermann, Mrs. D. Knickel, Mrs. William Klumb, Miss Erna Flatter and Miss Martha Zenk.

AN INDIANA DELEGATE.

The Church is the Missionary Society

In a sermon preached before the General Convention of the Protestant Episcopal Church in 1835, Bishop McIlvaine so eloquently advanced his belief in "*The Church as the Missionary Society*" that it was incorporated in the canons of that communion. In preaching the missionary sermon on that occasion, he said:

"The Church is a great missionary association, divinely constituted for the special work of sending into all the world the ministers and missionaries of the Word. But if such be the cardinal object of the whole Church, it must be alike the cardinal object and the duty of every part of that Church, so that whether a section thereof be situated in America or in Europe, or in the remotest latitudes of Africa, it is alike required to attempt the enlightening of all the earth; and though it be the smallest of the local divisions of the Christian household, and though just on its own narrow boundaries there may be millions of neglected pagans swarming with the horrors of heathenism, still that little section of the Church is to embrace within the circle of its zeal, if not of its immediate labors, the destitute of all the earth."

BOARD OF HOME MISSIONS General Fund Receipts for August

Synods—	1921	1920	Increase	Decrease
Eastern	\$1,990.32	\$1,332.46	\$657.86	.....
Potomac	1,103.18	1,761.06	.....	\$657.88
Ohio	800.00	888.00	.....	88.00
Pittsburgh	1,150.00	.....	1,150.00	.....
Interior	100.00	.....	100.00	.....
German of the East.....	443.02	94.22	348.80	.....
*Central .....	.....	51.29	.....	51.29
*Northwest .....	.....	.....	.....	.....
*Southwest .....	.....	.....	.....	.....
Jewish	57.00	.....	57.00	.....
†W. M. S. G. S.....	986.15	738.50	247.65	.....
Y. P. S. C. E.....	.....	.....	.....	.....
All other sources.....	36.66	83.92	.....	47.26
Totals	\$6,666.33	\$4,949.45	\$2,561.31	\$844.43
Increase for the month.....	.....	.....	\$1,716.88	.....

* For Hungarian and Harbor Missions only.

† The W. M. S. gave \$122.94 additional for Church-building Funds and other causes.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Our Board and Its Task

The Board of Foreign Missions is the servant of the Church, its members being under appointment by the General Synod. This very fact imposes a solemn responsibility which increases with the growth of our work in Japan and China. That the members of the Board and the missionaries are dealing with grave problems in the midst of a war-torn world must be evident to all discerning minds. They are face to face with a situation that demands a strong faith in the latent power and triumphant destiny of the cause of Foreign Missions. A new era is being born out of the chaotic condition of the world. Everywhere men are talking of a new world order. Trade relations are being set up along international lines. Pulpits resound with plans for lasting peace and prosperity for all the nations. There is an impelling conviction in the minds of God's people that they must arise and shine in the strength of their all-conquering Lord. The hour has now struck for the Church of Christ to take advantage of her greatest opportunity in all her history.

No Doctor in Sight!

Our hospital work has been greatly crippled on account of the lack of physicians. During the past year there were only one foreign doctor and two Chinese doctors in the Hoy Memorial Hospital as compared with three foreign doctors and three Chinese doctors in the preceding year. At the present time there is only one Chinese doctor in the Abounding Grace Hospital at Shenchowfu. One of the nurses writes: "To continue without an American doctor is like trying to make bricks without straw. If only some doctors at home could realize even a small fraction of the great need and wonderful opportunity here!" The appeal for two physicians, skilled in surgery, is louder than ever, and should be heeded immediately.

How the Forward Movement Helps

Frequent inquiries reach the headquarters of the Board: "What is the Forward Movement doing for the work of Foreign Missions?" Up to September 12, 1921, the total amount received from the Treasurer of the Forward Movement is \$197,549.63. Of this amount \$43,510.00 is in Liberty Bonds and these are being held until they can be sold at par value. A considerable amount has been applied toward the outfit, travel and support of the thirty new missionaries, including wives, sent out during the past two years, the purchase of land for school and chapel purposes; the erection of six missionary residences, chapels, and a large amount towards the erection of the Middle School Buildings of North Japan College. The Board has been hoping from year to year that the offerings from the churches would be sufficient to pay for the regular expenses. This hope has not yet been realized, but we wish to express our high appreciation to the pastors and people for the support they are giving to the work.



REV. YOSHIAKI AKAISHI
Professor-elect of Homiletics, North
Japan College.

Famine in Our Mission Field

During the last two years you have all read much and given generously toward the famine sufferers in North China. Partial crops and rain in those sections have brought relief so that the giving of aid there has practically ceased. Friends frequently wrote asking how the famine affected us, and we could reply that it was far to the North, and we were no more affected by it than the friends in America. We gave our gifts toward it as you did.

Now we have quite a different story to tell, and the prospects of the future cause us to shudder when we realize what suffering may take place within our field unless very speedy help can be secured, and that on a large scale. I have just returned from a trip through part of our district. For over a month there has been no rain in a large part of our field. The early corn which had not hardened was being eaten as fast as carried to the market places. Many people had been digging roots and others using grass for food. The main crop of corn will be an absolute failure throughout the greater portion of the district and the rice fields are dried up and much of the grain was dried already wilted so as to be of no use. If rain comes soon it will help a little with the sweet potatoes and save the wood-oil nuts. But we cannot see how even, with the most favorable rains, a real famine can be averted. By the end of three months every possible thing on hand now will have been eaten up and in our field alone over half a million people will be destitute.

For over two years, robber conditions throughout the larger portion of the field have made it impossible for the farmers to raise crops; this together with very short Spring crops, has produced great want this summer already. While on this trip I saw many famished and a few dying by the roadside. In several places the Chinese were giving out food to the very destitute.

As near as I know, at least gold thirty thousand dollars was used in giving relief by the Chinese.

Some very pathetic stories of suffering came to me as I went through the dis-

trict. In a family of four, who were absolutely without food and almost famished, the father took a club and beat the wife and two children to death, and then hanged himself. Some children have already been sold, and, of course, there will be much more of this. Other families are considering how many of the family must leave and go out to beg wherever they might find something for a time at least. It is very pitiable to see the suffering among the little children.

One of the things which will make this relief work so difficult is the fact that there is no food in the district to be purchased, but all must be brought in on slow Chinese boats, which require two to four weeks. The whole province will have a great shortage in rice this year, so that the purchase of foodstuffs will be a problem. Again, shipping is very difficult now, because our main line of travel is badly infested with robbers, who are well armed and have been doing a wholesale business of robbing all passing boats.

We cannot leave this relief work to the Chinese, or thousands must die. They have not the funds sufficient to do the work, and again the officials are so heartless and crooked in their dealings that they would be perfectly satisfied to see their own people die of hunger while they reveled in smoking cigarettes or opium. We are appealing to the American Red Cross and other organizations here in China, but the assistance of friends at home will be needed. When you give to the sufferers in China, give it where it can be used for the relief of those within our own mission fields. Am sure any money sent to Dr. Bartholomew will be forwarded directly to us.

WARD HARTMAN.

August 9, 1921, Shenchow, China.

The Christian book-store in Sendai, Japan, which is conducted by Mrs. Yamagishi, under the direction of the Mission, during the past year sold 1,343 Bibles, 1,143 hymnals and 1,480 copies of other Christian literature. Dr. Faust, as chairman of the Book-store Committee, says: "It is a quiet factor in our work, but it surely does valuable service."

Letters of Dr. Hoy

III

Huping College, Yochow City,
Hunan, China,
August 3, 1921.

Dear Friends in the Reformed Church:—

I have a lantern which I have carried more than a thousand miles. This has not been done in imitation of the old Greek philosopher in search of a man. The world is really full of men and he who runs may see them without the means of artificial light. This lantern has been carried in the work of bringing the LIGHT OF LIFE to men, under the conviction that there is a LIGHT which lighteth every man that cometh into the world. As this lantern has always done its work so faithfully, I sometimes ask myself the question,—“Am I as good a light in my way and use as this good old lantern is in its?” In storm and rain, when the water trickled down my body and filled my boots, have I carried this companion of my trips by night afoot. There is no recollection that this light ever failed me. In the storm and stress of life have I ever failed to shine into the dense paths that radiate into so many directions round about me? Let us all face that question. Our Lakeside boys have a song in which occur the words,—“Lakeside shall shine tonight.” Let us take up the refrain and brighten the corner where we are. As star speaketh unto star, so may our lives be bearers of the true light that driveth out sin and darkness.

Thus one night, some months ago, with my faithful lantern in hand, I left Lakeside and walked to Yochow City. Then Mr. Whitener and I went to the railroad station on our way to Yunshi. There were many soldiers standing about. They also were bound for a station down the road. It is seldom that you can ride in the cars here without having a lot of soldiers for your fellow passengers. Quite a number of them look meek and mild; and one must wonder how such men can become the awful brutes of fire and loot of which we hear so much these days of China's painful uncertainty. You may meet a soldier that will prove a delight-

ful conversationalist. The breath of war may turn a man from being a pleasing personality into the spirit of a demon.

We buy third class tickets and enter the dirty cars and take our chances to find a seat or to stand. Well, it is only an hour's ride. To sit or to stand is not a serious matter for this short distance. The most important thing is to look out for the gang of robbers who are systematically working on the cars between Yochow and a number of stations beyond.

Now look out for your destination. There is no one to call out the names of the stations. We nod to each other with satisfaction, for we are going to the second station beyond Yochow. We arrive. Surely Evangelist Tang will be here to meet us; because I wrote to him a week ago. There is no one to greet us; and up the street we go in search of the Chapel. Here it is. Loudly must we shout and with force must we pound on the large front door of the Chapel. At last out of their midnight dreams and visions come forth the evangelists and the day school teachers. Don't doubt your welcome at midnight. Surprise soon gives way to those smiles which can dispel the gloom of the midnight air in a sleeping city.

No letter had reached them; only next day during the services did the weary and heavy laden arrive. It was so tired and showed the signs of utter exhaustion on account of its hurried journey of twenty miles a week by the fast mail service of the great railroad. Poor, brave little letter that it should live so long through all this rush and haste. Wonderful letter.

Then off to bed, up a very steep staircase, faithful old lantern in hand. And this is the prophet's chamber. All our out-stations have one like this. Here the visiting brethren can enjoy a little privacy, a privilege not always to be had for the asking. Good night! Talk tomorrow. It's time to sleep. What's that? A sound from some room below. Who is talking in his sleep? That's not human speech. Don't you know a snore when you hear one? Your ears must be alert. There's another. A lot of schoolboys racing in snoring.

The morning call of the cock is as

peremptory in China as it is in the United States. It's time for you to get up. The people downstairs are all busy already. Get up. What kind of a sleep did I have? Fine; and I dreamed of old Panku chiseling out the heavens and the earth. The strange thing of that vision was that the old chap forgot to give Australia a place in the sun. No doubt, his geography is not up to date. The bed? Man, you have forgotten that your companion learned to sleep on the soft side of a board many years ago. All right. Thank you, Mr. Tang, for the hot water. We'll soon be down. Breakfast? Yes; but this is a feast. Why did you not set before us the ordinary Chinese morning meal? Eat Chinese food? Of course we do; and many of the Chinese cooks can make your mouth water with the very smell of the good things they are preparing for you. No more, please; if I am to preach today.

That happy little boy counts it a great thing for him to ring the bell for Sunday School and Church. Here comes an old Christian who walks twenty miles every Sunday and never misses a Sunday. No mere weathercock Christianity for him. He says the Sunday service with its worship and instruction is his glance of a day into the glories and happiness of the consummation of the spiritual life in Heaven. I myself have walked many a time at night eight miles, coming and going, to attend prayer meeting, and also this through all sorts of weather; but you, sir, of the bent back and crippled knee have twenty miles worth of joy in waiting upon the Lord. Some day, brother, forever with the Lord, we shall know no weariness of the flesh. For the hope that is set before us, we'll keep on serving the Lord; and our old bodies will not totter in vain along the way. Even as we walk the hard path, we walk with HIM.

Why do these school boys and the members listen so well to the theme that we are all the children of God in and through the Lord Jesus Christ? Does not the love of God draw them nearer unto HIM? How quick and bright the boys are to answer when the preacher, now and then, pauses to illustrate by the good old Socratic method of question and answer.

And then after the services come a

father and mother with broken hearts over the loss of their dear little girl. How bright she was and how she loved Jesus and Brother Reimert. They told me how Mr. Reimert used to take her up and have her sing her little Christian songs. Last summer when this little friend was told that her FRIEND REIMERT had been killed, she would not believe the report for a long time. Her sorrow was keen and painful. Father, mother, and I concluded that the two are now singing songs far sweeter than any we know on earth.

A Christian is sick, will we go and see him? A sick man and a very discouraged one. He cannot sleep. He shows pleasure in our presence. Some conversation and then a simple prayer from the heart that had gone out in the deepest sympathy for this man in his illness and suffering. Like a tired child the man falls into the first natural sleep for weeks. He sleeps and sleeps himself into recovery. He gives God the Glory; and so he well may.

After a few visits with the parents of some of our Lakeside students, we are taken outside of the town to be shown the battle ground of last summer. The signs of the devastation wrought by Djang Gin Yao's troops were in evidence on all sides. How the people of China suffer! I see it; I feel it. God help them.

Back to Yochow City and to Huping College. On this short trip have we seen simple human life in China. We have seen more than that. We have felt the heart throbs of those in grief. We have looked into the faces of those who have lost their all, but who are rich and strong in the Lord. I look back upon that trip very much as I do when I stand under a clear sky at night and gaze upon the wonders of God's handiwork; and there is so little that I really know. I no longer wonder at the price set upon human life and human souls by Jesus. HE GAVE HIMSELF FOR YOU AND ME AND THE CHINESE. PRAISE HIM.

Sincerely yours,

WILLIAM EDWIN HOY.

IV

August 5, 1921.

Dear Friends in the Reformed Church:—

It is a long call from May 27, 1902, to

August 5, 1921. On the former date I wrote the following paragraph in a letter to the Church papers: "Some interested parties from two neighboring cities keep urging us to pay them a visit and give them a chance to hear the Gospel." One of those cities was HWA-YUNG; and thus it comes that the invitation to occupy that field is, or should be, a familiar one. A certain scrap book of China letters will bear evidence that the call from HWA-YUNG has been faithfully repeated from year to year. In 1913, on Foreign Mission Day, the Reformed Church heard anew of the needs of the "Hwa-Yung Field;" but for some reason these needs were not supplied, and HWA-YUNG went begging for some years longer. Finally in addition to meager Mission funds a few of the missionaries reached in their thin pockets and helped the new work; and the preaching place was opened with rejoicings. The long delay in opening that field and the failure of a portion of the 1913 Foreign Mission Day fund to materialize in China, these two things, hang upon the conscience of at least one person; and he is praying for and practicing a course of self-denial by which this oversight may be made good to the souls that had to wait so long for the assurance that there were those who did care for their souls. May God help us to get awake and see some cruel omissions.

Let us go to HWA-YUNG! Then Mr. and Mrs. Whitener, Miss Ammerman, Mrs. Hoy and I took a trip to that place. We went in a small cargo boat not high enough for even a little fellow like myself to stand upright in it. After we had started we discovered that the vessel was not watertight and occasionally the water had to be dipped out. Had we encountered a storm, such as sometimes suddenly burst upon Tungting Lake, we must have gone to the bottom, where we might have investigated the truth of the numerous fairy tales of the fabled spiritual world under those waters. We slept one night in that narrow boat; and we may not tell you in all its harrowing details of the loud scream which Mrs. Whitener sent forth on the sympathetic night air. The reason of that call for help from a person who was not really drowning was a rat, an inno-

cent, frightened rat. This is not a fish story.

The second day after a quiet sail we arrived at HWA-YUNG, Mr. Djang and the church members, with a number of catechumens, were on the river bank to meet and welcome us. What a noise a Chinese welcome is! Thousands upon thousands of firecrackers have their part and play in the frolic. And, mind you, the average small boy of the street is not far away. He would not miss the show. He may witness it all without thrusting his finger through the curtain. It is free. At the doorway of the Chapel stands a man who comes forward and says with tears in his eyes, "I am a Christian now. Seventeen years ago I met you and urged you to have missionaries sent here to live with us and teach us. None have come to be with us, as one of us; but some of us have found the Saviour. When will the missionaries come and live with us and help us to be witnesses for Christ?" All I could do was to rejoice with the man for his salvation, and then hang my head in shame. Can any one of you hear such pleading and not wonder why we all have been so deaf? Is it not an attempt at rhetoric to say that my heart bleeds at the omissions of the last nineteen years? O HWA-YUNG, God will yet send you men and women to watch with the faithful ones the signs of the Kingdom of God.

And what a joy we find among the women! Miss Ammerman tells them of their good fortune in her plans for woman's work, which, by the way were soon carried out by that energetic missionary. Since that happy meeting special property has been purchased and remodelled for that important work. From that must flow the source of many a Christian home eventually. Give woman her place here, and her place is by redemption in God. The Christians and enquirers have met; and I am told that some have walked fifteen miles to attend these meetings. They issue invitations to come here and there to preach and open chapels. In this meeting with those who are being examined for baptism one talks with men soul to soul; and the secret of the Holy Place in the lives of God's children is

laid bare. The prayers from the freshest experiences of the pardon and peace of the Holy Ghost pierce the man of the older activities in the Christian Church. These newly twice-born men kneel before the fountain of grace, and behold they are cleansed. The duties, relations and services of the new life of God in their hearts must be entrusted to the tender keeping of the Shepherd of Souls. Let them look unto Jesus the Author and Finisher of their faith. Look and grow in grace.

Now this is the Lord's Day. The large Chapel is crowded to the doors and beyond. As you stand between God and these hundreds of souls, and the consciousness of what all this means flashes in you, you forget the things around you, and you are given utterance such as you did not premeditate with all your careful preparation. Have you ever felt the living personal truth of Jesus surge and surge through you in the presence of men who are listening for the first time to the call of God to come and LIVE?

Baptism and the Lord's Supper come next. To be baptized out of dark heathen-

ism into the glorified light of the Lord and then to partake of the means of grace of the Communion of Christ! These hundreds of men and women who see and yet do not understand say here is something they do not have. Thus to minister unto these, the least of His little ones is enough for the day. JOY!

Back to the Guest Room! A man rushes forward and with the tears streaming down his cheeks asks that the old pastor come to his house in far away village and tell him more of the way of grace and life. The services of yesterday and today have laid bare his sins. He seeks salvation; and he seeketh not in vain. Jesus is sure to go with him home; but he does crave Christian fellowship where all around him is so dark and soulless. The Lord be with him.

O HWA-YUNG, of the loud, long call, do not lose faith. Choice young men and women will be sent to thee. Happy will be they who may reap in this beautiful harvest field.

Sincerely yours,

WILLIAM E. HOY.

LEADING STUDENTS TO CHRIST

BY MARY E. GERHARD

A QUESTION frequently asked of those who are engaged in the work of Christian education in a non-Christian land is, Do all of your students become Christians before they graduate? What is the proportion? If the proportion is high, the questioner's face carries a look of satisfaction. If the proportion is not so high as anticipated he may perhaps say: "Don't you think you ought to expend more of your annual budget in work that is more distinctively evangelistic?" If you could follow the lives of these young people as they go out from our Christian schools into their places in the world I am sure you would say that there is no work more truly evangelistic than what is called the educational part of missionary work.

Our Sendai schools now enroll over a thousand young people at the most impressionable time of their lives—the "teen" age and above. The majority are

from non-Christian homes; a thousand adverse influences are around them in their homes and in society. But day by day and every day for at least five years they are taught the Bible and Christian hymns, hear Christian teachers praying for them to the heavenly Father, and they never can erase from heart and mind the principles and ideals which are held up before them by the example and precept of Christian teachers and students.

In North Japan College about 60 per cent. of the students are baptized before graduation. We rejoice in these who have thus early obeyed the Saviour's call. We are constantly trying to increase the number, to win the boys while yet their hearts are tender. We rejoice in the many pupils who, receiving baptism at the age of fourteen to eighteen (Middle School age), go on from that time in an orderly development of Christian character. Some of them remain with us for six or seven

years longer, and through the studies of the College and Seminary prepare themselves for the Christian Ministry. Others as Christian laymen may be found here and there helping to build up the Church.

But what about that other 40 per cent.?—after all, a pretty large number. Do these, having refused to accept the invitation to respond to the challenge that every student hears not once only but many times in a five-year course, now with hardened hearts refuse to have anything more to do with Christianity? By no means! The fact is that a large number of these come and ask for baptism within a few years after graduation. And often these who were a little slow in making the great decision come later to be of the number of our strongest Christians. This has happened again and again within the sixteen years of my observation, and so I have sometimes wondered whether the reluctance to be baptized did not in some cases, at least, spring from strength of character, a real battling with hard problems, an earnest facing of difficulties which cannot be solved in a year or two. As to the proportion of that "40%" who afterward do become Christians, I have no means of knowing, for in the nature of things we cannot keep in close touch with every one of our graduates; but I will give the cases of some individuals whose lives illustrate what I have been saying.

Seventeen years ago two boys, I. T. and

K. D., graduated from our Middle School of North Japan College among that number who were not baptized. They were good students, well behaved and studious, but they had not been ready for the decisive step. Within two years after graduation, however, both were baptized, and they have developed into splendid Christian leaders. I. T., after finishing his compulsory army service, became a teacher of athletics, in charge of general discipline in our school, and for years has been a faithful and efficient standby in the maintenance of good order in a rather turbulent period of student-life. He is also an active member of one of our Sendai City churches. His classmate, K. D., also became a teacher in North Japan College. He has a brilliant mind and a winsome personality. After five years' successful teaching of English, he took a theological course, was a pastor for two years and after further study became a professor in our Theological Seminary. In Sunday-school and church work he has always been a leader. He is married to a worthy helpmeet, and their home is a Christian center.

K. Y. and A. Y. were classmates in our school some seven or eight years ago. About three years after graduation they were baptized. One became a Sunday-school teacher, the other a Church Elder and Treasurer. Both are faithful and earnest witnesses for Christ. The older



STUDENTS OF THE DOSHISHA UNIVERSITY, KYOTO, JAPAN

They gave concerts in Sendai and elsewhere in North Japan as their contribution toward the Rebuilding Fund of North Japan College.

of these two is married and his wife is a leader among the women of the Church.

G. I., while in school, was one of the rough, unruly sort; he would have nothing to do with the Church, came to Bible class only because it was required, and his general behavior was a trial to his teachers. Yet his heart was influenced and he could not forget what his school had taught him. A few years later he voluntarily sought baptism, sent messages asking pardon of his teachers, and has since led a consistent Christian life.

S. K. was a quiet, orderly fellow, but seemed untouched by the Christian message. About six years after graduation he was baptized, became a regular attendant at church service and prayer-meeting, and is now one of the Elders in a small church, the same one that K. Y. attends, where the help of each individual counts for a great deal.

T. O. graduated at the head of his class. He appeared rather bored by the Bible lessons, refused to see any relation between them and his daily life, and seemed to care for his school chiefly as a means to get English. But within a few years he was looking back with affectionate remembrance to the days spent in North Japan College, and wrote to one of his teachers: "I now find that I received not only material benefits, but help in spiritual things, too, and I want to be of service in the world." It took a longer time for this man to make up his mind than the others mentioned above, but finally he became convinced that he needed the help that only Christ can give, and that Christ's way meant to become a baptized member of the church. For some years he has been a teacher in a Mission School, faithfully teaching Christianity as well as English to his pupils, and also in vacations making earnest efforts to convert the people of his own home town, which has very little teaching except what he brings to it. He has established a Christian home of his own.

Another boy whose experiences I have heard from the president went away without baptism, and seemingly untouched spiritually. He became a sailor, but his constitution could not endure the hard life, and after an illness he died at sea.

One of his mates, reporting the circumstances, wrote:

"During his illness the New Testament was constantly in his hands, and we buried it with him, because it had been such a comfort to him."

Another boy, who left us unbaptized, fought in the Russo-Japanese war. Wounded, lying for many hours on the battlefield, he recalled the Bible teaching of his school days, and resolved that if he were rescued and had any opportunity to see the Book, he would not neglect it as he had done while a student in Sendai. He was found in time by a searching party and taken to a hospital. There the Y. M. C. A. distributed Bibles, and he gladly received one and read it with new interest. When he recovered and was discharged from the army, he sought a missionary and was baptized.

H. K. was a serious-minded, thoughtful boy. He loved the Bible study, but his mind wrestled with the problems of theology, and his conscientious nature felt that he could not join the church unless he understood and believed everything that the Bible and the preachers said. So when he graduated he was among that 40 per cent. But he continued to be an open-minded seeker. "Show us the Father and it sufficeth us," was his attitude. When he became convinced that Jesus has indeed shown us the Father, he was ready to obey the commands of Jesus, and now for many years he has been happy in the Christian life. He has been the standby for the family and a faithful witness among his fellows, graduating with honor from the Government College and the University. He is now in the diplomatic service, in a Chinese city, a Christian Japanese, witnessing in China.

One more instance came quite recently under my observation. The oldest in a Christian family, a Sunday-school pupil from the time he was six years old, the head of his class all through his Middle School course and in the higher schools, too, a keen intellect, easily mastering the English that presented so many difficulties to his mates, but stumbling over problems about the Bible and critical of the faults of all who called themselves Chris-

tians. With a mixture of humility and pride and honest doubt, he refused the call that he had been hearing all his life, and graduated without baptism. Sometimes he reveled in emotional literature, English and Japanese translations of European literature, and thought that he was "a lonely soul, whom no one understood or sympathized with." But his heart was not hardened; it opened at one kindly touch. A sympathetic letter from a teacher who was interested in knowing what he intended to do with his life led the way to confidences, the intellectual difficulties cleared away, or ceased to assume such large proportions; he began to look for the positive, not the negative, and found that he really did believe in the essentials. He sought for baptism, and in the four years that have elapsed since then his development has been normal and happy. He has drawn other young men to the church, led prayer-meetings, and served as Sunday-school superintendent.

To watch the unfolding of this young life and most of the others mentioned above have been among the happiest experiences of my life here as a teacher. To tell them all would make a long story. This has been written to show you that the president of the school knows whereof he speaks when he says that practically every student goes away with Christian principles indelibly imprinted upon his mind and heart. "In the morning sow thy seed, and in the evening withhold not thy hand." In due time the harvest shall not fail.

Sendai, Japan.

A Letter from Miss Walborn

To THE OUTLOOK Readers:

People are seldom interested in the tools with which we work and how to manipulate such tools. Rather are they interested in the work and the results thereof. So it must be only the slips in language study that are interesting. How often our teachers must pity us when we bow before them, trying to say: "I've received great instruction," when, instead, we cry out: "Brains, brains, brains!" Doubtless they think it is a cry born from our great need.

Our term at Nanking gave us time for observation, time for wonder and contrast. China has seemed to us a land of temples. On the most inaccessible peak of every mountain there is a temple. Often it takes hours of labor and weariness to reach those storehouses of material wealth, yet pens of untold poverty in happiness-giving! I have viewed stately shrines hung with rich gifts, protected on all sides by gold-covered wooden figures, varying in size and hideousness. Some were fearful, some hideous, some pleasant, but all man-made gods.

At Chin Kiang we saw the priceless white jade belt that had been given to the temple about nine hundred and thirty-five years ago, at the death of the Emperor who owned it. That same temple was rich with all sorts of gifts and some two or three hundred monks tracked through its courts. In Chin Kiang there are two of China's most famous temples. It was an hour's climb to the great belfry of the second one. There a thirteen-ton bell hangs to sound its note of warning and call to worship to the noisy, hurrying throngs far below. Strangely, the majority of the throng have heard it so long and are so crushed with poverty that they heed it not at all. Perhaps, too, the softer tones of the Christian chapel have had their effect.

These temple pagodas, pointing away from the dirt and commonness below and directing to the clearness above, leave a question in our mind. Do they not, after all, represent the striving for a truth only partly arrived at—a Being infinitely better, infinitely higher and purer than man?

This thought and the reputed "awakening of China" would give one an optimistic outlook for China's future, but with wars hindering active work in many places, with opium returning, with gambling working at the same old stand, with the inrush of foreign vice, along with foreign commerce, Christianity has yet a mighty fight. I heard it said by an old and honored missionary that the missionary of today had a harder fight before him than had the pioneer. The groping Chinese hears of a pure Christ, a Christ of salvation. Then he learns the selfishness

(Continued on Page 480)

RETURNING FROM ANNUAL MISSION MEETING, YOCHOW MISSIONARIES ENCOUNTER ROBBERS

Kuling, August 2, 1921.

Arrived in Kuling last Friday, soon after returning from Mission Meeting at Shenchow.

At Yochow, as on all the plain, the weather was very hot. It has not rained for over a month, and the rice fields are dry and the rice drying up. It is an anomaly that while the Yangtse is flooded along its banks on account of the water coming down from the Thibetan snows, the fields of the valley are perishing for water.

We had a hot trip to Shenchow. Dr. Hoy, Miss Gertrude and Mr. Keller first went to Changsha for some meetings there and then across by launch to Changteh, where they joined the rest of us. From Changteh we proceeded in three small cargo boats, one of which the three ladies occupied. Reports kept constantly warning us of the danger of bandits. The land road was impossible, they said, and so Mr. Bachman and his geological party gave up going that way, as they had intended to do. The river route was dangerous, too, though there was some doubt whether the bandits would molest foreigners. But at Taoyuen we had word of the hold-up of a missionary above Shenchow and mistreatment of him; but the majority of the party were for going on, bandits or no bandits. So we went on to within three miles of the bandit camp, and our boatmen refused to go farther. We fell back, therefore, to the previous anchorage and sent Hartman back on a swift boat to telegraph for an escort from Shenchow. But, before he had gone far, he met a fleet of riceboats coming along with soldier escort, and he made arrangements with the soldiers that we should go along in the midst of them, under the protection of their guns.

So the next morning we proceeded in the midst of a fleet of eighty ships, for many merchant boats had gathered at Hsin Lung Gai, waiting for a favorable opportunity to go on. We saw a mysterious procession on one of the shores, which followed a long way up the river,

but no attempt was made to intercept our progress.

Going up through Chin Lang Tan we met the boat bringing Miss Messimer and the Bucher girls down river on their way to America. Shortly after we met a houseboat flying a very large American flag, and made it out to be the boat of the Standard Oil man—Gregory. When we reached Shenchow a day or two later, we learned that Gregory had been robbed above Shenchow of about everything he had. He was coming down from Shenchow with a gunboat escort.

We reached Shenchow Tuesday night without incident, and had our Mission Meeting, also without incident. But we were pained to learn first thing on arriving at Shenchow that the Buchers had lost their little boy, George, on Sunday evening and had buried him on Monday. Also Mary Bucher was sick at Shenchow under the care of the doctor and nurse, while the family—what was left of them—were on Ben Shan Deo. Mr. Bucher came down to Mission Meeting on Friday, and Mrs. Bucher came down on Saturday to see friends; they remained over Sunday and were to go back to the mountain early Monday morning.

We left down river Sunday afternoon, for we had to be at Changteh on Tuesday evening to catch the steamer from Changteh to Yochow; but we took a soldier escort with us—twelve guns. We hardly expected to be interfered with; but, sure enough, near Liu Lin Cha the robber guns were fired at us as a warning to pull to the shore and deliver up our superfluous goods. They fired three shots and the foremost boats were pulling in to the shore in a panic of fear when our brave soldiers crawled out from cover and began their fusillade. There were excitement and noise, but not much execution. It was enough to frighten the robbers off, however, and we went on. That was on the Shenchow side of the border. Just about an hour later, on the Taoyuen side of the border, we came upon another band of robbers. They were boldly out on the shore and were redhanded in the act of

robbing a boat they had just fetched to shore. They also delivered to us their warning shot, and were no doubt anticipating a rich haul from the nine boats that were huddled with us in a party. But our soldiers again came out and delivered a merry fusilade, which sent the robbers to cover, and we had the good sport of seeing them scurrying up the bank and over the hill. Again the policy of the soldiers was to scare and not to hurt, but we got through, and beyond this were not molested.

But what was our disappointment at Changteh late Tuesday evening, on our arrival, to find that the steamer we were expecting was not there! For some reason it missed that trip. So, though we had return tickets on a comfortable steamer, which would have been such a relief, those hot July days, after the hot, stifling, cramped cargo boats, the steamer was not there! The best we could do was to wait for a launch that was to tow two heavy barges the next day, and so that was the way we finally reached Yochow on the 22nd of July. With it all we kept pretty well, though much fatigued.

Hardly had we reached Yochow, when a military campaign is launched from Changsha against the Governor of Hupeh; soldiers have been crowding down to Yochow, and through Yochow to the front, which is said to be near Yang-low-sze, one of our outstations, where the Hsiangs and Lius live and Mrs. Cheng, who have charge of the chapel and boys' school and woman's school. A railway bridge is reported destroyed at Wu-li-pai, and the Hunanese and Hupehese facing each other there. What it is all about we do not understand, though it seems to be a move against the Governor of Hupeh, who has become unpopular through the recent lootings at Ichang and Wuchang by his troops.

. . . Since the above was written we learn that the Governor of Hupeh has been forced to go, and some sort of an arrangement is in sight. We are informed that thousands of wounded soldiers were sent back to Yochow, and of these many of the more serious cases were brought back to our hospital. It is a heavy burden these hot days on Dr.

Adams. And as if that were not enough, we have been obliged to inform Dr. Adams that Mrs. Adams at Kuling is sick with cholera. Fortunately the infection is a rather mild one, and now at length Mrs. Adams seems to be improving. The best of medical attention was secured, and Miss Zierdt and Mrs. Winter have been faithful attendants.

EDWIN A. BECK.

Is Christian Missionary Work in Japan Worth While?

(Continued from Page 433)

writers, nurses, doctors, writers, etc. If Christianity had done nothing else, to have started this one movement would make the missionary enterprise in Japan worth more than all that it has cost to maintain it.

3. There are a number of other lines along which the Christian missionary movement in Japan has left an indelible impress, such as temperance reform, mitigation of the evils of licensed prostitution (this terrible system is an improvement upon what went before; in time it will probably be abolished), promotion of public spirit and philanthropy, cultivation of the democratic spirit, etc., but it would take too much time and effort to treat these subjects adequately. However, I feel that some remarks are called for on the subject of Commercial Morality in Japan.

(a) In the first place, the Japanese people themselves in a general way have looked and still look down upon the mercantile class with more or less contempt, because this class is supposed to have no higher thought than that of gain. This idea frequently comes out in ordinary conversation. I believe that this attitude is gradually changing. Anyhow, it is a hopeful sign that many public men deeply regret that commercial morality is at such a low ebb, openly denouncing it and urging the necessity for improvement. How much of this demand for reform is to be credited to Christian missionary work, I cannot pretend to say, but certainly the constant preaching of honesty, purity and truth-telling cannot have been in vain. At the same time, is it not a fact that in the

improvement of human conduct, reform of business morality comes not first, but comparatively late in the order of development? That, I believe, is true even of Western countries. When the Christian movement starts in a pagan country, it is impossible to undertake the solution of all moral and social problems at once. Usually the first things to be done are to secure and train Christian preachers and teachers, translate the Bible, prepare a hymnal, and lay the foundations of Christian education. As for immediate reform of social morals, the first evil that Christianity attacks is sexual sin. (Notice how frequently reference is made in the New Testament writings to this sin.) This explains the undeniable fact that converts to Christianity, whatever other faults they may have, are far and away superior to their unbelieving compatriots in personal purity.

(b) The time is now at hand for the Christian missionary movement in Japan to make systematic efforts to instil Christian principles into commercial life. In the past the mission colleges have all felt the importance of establishing good English Language courses, partly to attract students and partly to furnish teachers of English both for Christian and Government institutions. Then gradually Normal courses have been established in order to furnish teachers of good character for the Primary and Middle schools. Finally, a beginning has been made in establishing Commercial courses. Thus a beginning has been made in imbuing the

minds of young Japanese of mercantile ambitions with the truth that buying and selling also are subject to God's laws, and that merchants, as well as ministers of the Gospel, must co-operate with God in the realization of His holy purposes by conducting their occupations according to the moral principles He has ordained. It takes time for that truth to gain a real hold upon the hearts of young men whose previous ideas on the subject were totally different. Moreover, the right sort of teachers must be trained for this work. It is not so difficult to secure men able to teach book-keeping and other branches pertaining to business, but to secure teachers who understand that business is but one of the many ways in which a person may serve God and his fellows, that is very difficult. Hence, we must wait patiently for this work to grow, being confident that, just as Japanese women were emancipated by starting girls' schools, so will business morality inevitably be freed from the spirit of selfishness and greed through the establishing of Commercial courses in Christian institutions of learning.

Such facts as the above appear to me to justify one in believing that Christian missionary work in Japan has been very much worth while. But what of the future? Would it be worth while at this stage of the enterprise for a young man or woman to go to Japan for his or her life-work as a missionary of the Cross? The answer to that question must be deferred to a future article.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of August

Synods	1920			1921			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$1,624.61	\$1,235.65	\$2,860.26	\$1,549.48	\$935.00	\$2,484.48		\$375.78
Ohio	888.00	427.23	1,315.23	800.00	193.59	993.59		321.64
Northwest	43.11	151.00	194.11	60.06	735.00	795.06	\$600.95	
Pittsburgh		130.00	130.00	1,150.00	5.50	1,155.50	1,025.50	
Potomac	1,522.24	255.00	1,777.24	1,068.76	149.75	1,218.51		558.73
German of East.	105.00	25.00	130.00	415.00	32.00	447.00		317.00
Central	54.97	145.00	199.97		25.00	25.00		174.97
Interior	100.00	46.87	146.87	83.00		83.00		63.87
Southwest	265.49	5.00	270.49	300.55	7.00	307.55	37.06	
W. M. S. G. S.		1,966.00	1,966.00		1,716.65	1,716.65		249.35
Annuit. Bonds.								
Bequests		250.00	250.00					250.00
Miscellaneous					5.00	5.00	5.00	
	\$4,603.42	\$4,636.75	\$9,240.17	\$5,426.85	\$3,804.49	\$9,231.34	\$1,985.51	\$1,994.34
						Net Decrease		\$8.83

Woman's Missionary Society

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

EDITORIAL

The Ingathering

The ingathering of the thank-offering is the festival in the W. M. S. which registers a symbol of our thankfulness—the aggregate thankfulness of more than 20,000 women. Each ingathering becomes a rich memory feast to most of us. We see the shining pieces leave the little box which held them and recall the happenings or state of mind which prompted the offering. Some of these memories are our dearest treasures—too intimate to share with our dearest friends.

The thank-offering this year will be used to open schools where Christian Japanese and Chinese women will be taught how to teach the Bible to others; how to serve in the Sunday-school, community and home. The Community House for the Japanese in San Francisco is planned for the same purpose. Places where women may receive Christian training! This is the thought which underlies every object for the thank-offering this year.

A short period remains in which to ascertain whether we are satisfied that *our* thank-offering represents an adequate symbol of *our* thankfulness. The thank-offering for 1920 was \$36,155.45. The question is not what was your part in the offering last year, but what it will be this year.

At the End of the Second Season

THE co-operative missionary work which has been carried on at Bel Air, Md.; West Dover, Del., and Preston, Md., among the foreign women migrants and their children has closed its second season. Begun as an experiment and continued through a second season, the question arises, What of the future? It is unlikely that the Woman's Home Mission Boards will be satisfied to continue with the temporary arrangement for an extended time,

and the end of the season is the logical time to ask, What about next year?

In a general way we know that each season about 22,000 foreign women, with their children, go into the berry, fruit and vegetable areas of the Middle Atlantic Coast States for summer work. The migrations had been going on for many years, with no effort being made by missionary forces to follow the groups with Christian influences or to surround them with American ideals under Christian environments. Most of us regarded them as born to the part they were playing on our economic stage. Two years ago Christian work was begun among them and they responded.

We have watched the work with an interest not unmixed with uneasiness over the expense. On the surface it appears that the monetary outlay is out of proportion to the people involved. That would be true if the basis for reckoning were numbers instead of the value of each human life. Millions are often spent on a short stretch of mountain tunnel in the construction of a railroad—an amount of money out of proportion to the distance involved—but distance was not the basis for the reckoning.

The work deals with a group of people who have no Christian inheritance to start with. Each individual must begin with the A, B, C of Christian experience—babies, children, women and men. It is Christian settlement work in the shadow of the cannery or under the scorching sun on the treeless berry patch. The job is big because it requires a group of missionaries for each group of laborers. The missionaries last summer were upper class college students who have had special training in domestic science, day nursery or playground. Besides these students, there is an older person who has oversight of the work.

If a program is to be set up, if the Christian forces can see the value of human life in the unlovely, unlettered women and children as Christ sees the value of human life, then our mission boards must develop a plan which will take into account all of the foreign women and children who are doing the hardest, hottest work while most of us are enjoying comfortable homes. Such a plan involves a shifting of emphasis from contribution to support. This year the work at the three stations was done at a cost of LESS than \$6,000. One board paid \$3,000 of the total amount. We might conclude that some of the boards looked upon the project as a side issue in the Christian venture; it were better to abandon it altogether, to leave these Polish and Italian women to the forces which lead to Bolshevism and anti-Christianity, than to play at Christian work among them.

The situation cannot be approached by a denomination or a group of denominations. The Council of Women for Home Missions—the national organization which represents home missions in the Protestant Church—is the only agency through which work can be done. This alone is a challenge to do the work in a dignified and comprehensive manner. The project has had a promising start. Shall it be continued?

Oh, for Illumed Letters!

I have heard the following expression on a number of occasions and feel that it is sufficiently serious to call attention to it: "I have looked through every number of THE OUTLOOK OF MISSIONS and I cannot find the price of the program packets or where to send for the study books."

The July number of THE OUTLOOK OF MISSIONS has detailed information about the study books, program packets, etc. It also contains the report of THE OUTLOOK OF MISSIONS campaign. Why not file the number?

Because of the inconvenience of sending to several places for books and literature in previous years, the Woman's Missionary Society of General Synod is handling all of the text-books used this year, and we wish to re-emphasize that orders

for text-books must be addressed to Miss Carrie M. Kerschner, Room 408 Reformed Church Building, Fifteenth and Race streets, Philadelphia, or to Mrs. C. A. Krout, 240 Washington street, Tiffin, Ohio. The definite addresses are necessary.

The Unofficial Missionary

We borrow the above caption from "On the Trail of the Immigrant" because we believe the young women who have returned to their colleges after a season of intensive work among the migrant women and children will give publicity and arouse an interest where it will count much: will open the hearts and eyes of their college friends to the satisfaction of giving a cup of cold water to drink in the name of Christ. The girls have returned to the following colleges: Mount Holyoke, Cornell, Slippery Rock Normal School, University of Pittsburgh, Miami University and Wooster College.

NOTES

Miss Alma Iske, our new Field Secretary of Young Women's Missionary Auxiliaries and Mission Bands, assumed her duties September 1st. Her headquarters will be at 14 Remmele Block, Tiffin, Ohio.

A Mission Band has been organized at Union Bridge, Md., under the leadership of Mrs. Gordon Fogle. Mrs. Murry Ness, Westminster, Md., organized the band.

We are indebted to Mr. E. H. Hambly for the article entitled "With the Men on the Move." Mr. Hambly is the office manager for McArthur Bros. Co., New York. He speaks with the authority which comes through living the transient life with the men. For sixteen years Mr. and Mrs. Hambly have lived close by the men, either in rooms in a village or in a hastily constructed shack. Their range of construction experience extends from British Columbia to Georgia. The article should be used with Chapter 3, "From Survey to Service."

Do not forget to order your Prayer Calendars.

A terrific storm was one of the un-scheduled events of the Mission House Conference. The auditorium tent was demolished and the piano turned over and badly damaged.

The snapshot of the Beck family was taken by Mrs. E. E. Williams at the Colleville Conference.

The column on Methods for Mission Bands will be conducted for the next twelve months by six different women who have specialized in children's work.

A Letter from the President

Tiffin, Ohio,
Sept. 12, 1921.

Dear Co-Workers:

The great present-day need is more earnest Christian co-operation. Living in a new era demanding greater consecration and service than we have ever rendered, there is but one source and one way to obtain proper direction, and that is divine guidance through prayer. There is great power in united prayer. The nearness of the Thanksgiving season, through strong impulse, led your President of the W. M. S. G. S. to take upon herself the responsibility of urging local W. M. Societies to observe one-half-hour season of prayer immediately following the morning service, Sunday, November 20th.

Return thanks for all blessings received and pray for:

1. Our Thank-offering and Budget.
2. Strengthening your local society, its officers, secretaries and members.
3. Strengthening your Classical Society, its officers and secretaries.
4. Strengthening your District Synodical Society, its officers and secretaries.
5. Strengthening your W. M. S. G. S., its officers and secretaries.
6. Strengthening Christian co-operation among all synodical societies.
7. Strengthening all efforts of our church boards.
8. Strengthening all phases of work in our church.

9. Strengthening our Reformed Church in becoming a strong factor for the evangelization of the world.

May you not only pray for these needs during the one-half-hour season of prayer, but may you continue to make these points objects of prayer throughout the year.

Suggestions: Scripture Lesson, Matt. 18: 19, and Matt. 5: 13-16. Hymn, "Sweet Hour of Prayer."

Yours in His Service,

EMMA RUESS KRAMMES,
President, W. M. S. G. S.

Institute Program

10 O'Clock A. M.

Hymn—"O Master, Let Me Walk with Thee".....490, New Hymnal
Scripture—Deuteronomy 8: 6, 14; 10: 12, 14.

Prayer.

Opening Words—"Responsibility of Leaders". President of Classical Society

Roll-Call—Response by President of local society, with number of women present from each.

Our New Mission Study Books—An Aid to Service.....W. M. S. Speaker

Adjournment—Social Period.

Twelve O'Clock

Luncheon—Where formal luncheon is served, two-minute after-dinner talks on "Rewards of Service" may be given by local Presidents. A picnic lunch would be enlivened by Conference songs and cheers.

One O'Clock

Social and Literature Hour.

Two O'Clock

Address—"Our Responsibility as Christians"Missionary Speaker

Forum—"Our Responsibility and Our Service."

Consecration Service.

The W. M. S. speakers will be Miss Carrie M. Kerschmer, Mrs. C. E. Wehler, Mrs. B. B. Krammes, Miss Helen Bareis, Mrs. Irwin W. Hendricks and Mrs. Edwin W. Lentz.

With the Men on the Move

H. Paul Douglass, in his chapter entitled "Mankind on the Move," has touched upon the camps built by railroad contractors. He says: "The better class of contractors, on their long jobs, are building model camps and paying careful attention to sanitation." My experience, after sixteen years' service with a railroad contractor, has been that the laborers working for this particular concern have been well housed and fed, and the camp sites are not only chosen for their proximity to the job, but for their desirability as a living place. If the work is in the South, tents with board floors are used; if a winter or Northern job, log cabins or frame shacks are built. The food is as good and more varied than Army fare.

But the problem in railroad construction camps is recreation. The saloon was a place for the men to congregate, and the saloon gathered in most of them. The saloonkeepers in the towns near the job catered to the laborers and made them welcome at their establishments. In one of the Western towns where I was located about two years one saloon man had a lunch room and movie machine in the rear and cots in a large room upstairs, and when the workers came to town they were given a loud reception by the proprietor, entertained at his place during their stay and sent back to camp, after a four or five days' spree, poorer but no wiser.

It seems to me the experiment tried in Larned, Kansas, described by Mr. Douglass in his estimable book, would help solve the problem in railroad camps; but the base towns are often small, very small, and the churches do not seem to be able to finance such a recreation room. The proposition would have to be taken care of by some broader organization—the Y. M. C. A. or some such agency. Every job brings its own problem; each one is different from the others; yet there is always the question when the day's work is done—where shall the men go for recreation?

As to holding services in large construction camps, I can recall but one denomination giving this attention, namely, the Roman Catholics, mass being said by the priest in the main dining room and

collections taken were always liberal. It would be well to mention, however, that a large percentage of those following construction work belong to the Roman Catholic faith.

On several large contracts—90 miles of railroad construction being the largest—a sister from a Roman Catholic institution in the West collected from the men twice a year, and the majority would give a day's pay. Many thousands of dollars were thus diverted to a worthy cause. As few of the men would have ready cash, a timekeeper would accompany the sister over the job and make note of what each man wished to give. After covering the work, the list would be O. K.'d by the timekeeper and check issued to the sister at our main office, amounts subscribed being deducted on the current payroll. As money earned by those following railroad construction was usually thrown away, it was a pleasure to assist in making these collections as large as possible, and with some 3,500 men along the line of our work you may rest assured it was a tidy sum.

Should a minister be sent to preach in a construction camp, he would want to be an upstanding man's man in every respect and, if possible, one who has seen something of the life. The men following construction work are, as a rule, a rough lot, but thoroughly appreciative and lovers of plain talk. **READING ROOMS**—with reading matter not too heavy—will reach them where other attempts fail. These fellows have some good stuff in their make-up, or they would not be at the front preparing an easy way for the others to travel. To say they give freely to a worthy cause would be putting it mildly.

I have watched the men sit around camp night after night—having read the magazines on hand—wishing for something to read, and am quite satisfied a religious body can break the trail and get them to attend service willingly by furnishing something in the way of recreation and plenty of reading matter.

E. H. HAMBLY.

"Pass on the Praise"

DEBBIE JANE stood in the doorway of her home, looking out over the beautiful green, into the eastern sky. The sun was painting the tips of the trees in the distance a bright rosy red, and sending a million rays into her sweet upturned face.

She was the first one to awaken, and because of the many duties awaiting her she lingered only a few moments in the doorway to catch a glimpse of the golden morning, and to breathe deeply the sweet, fresh air before beginning her work.

She hastened to start the oven, and then with deft fingers she beat the butter and sugar into a velvety mass and soon the golden-brown cookies emerged from the oven, sending a delicious odor through the open windows.

As she stood, viewing the reward of her early rising, a song burst from her heart, ringing out into the morning air, "The morning light is breaking, the darkness disappears."

The door opened and her husband, with a surprised look on his face, stepped into the kitchen. "Debbie, Debbie! You stole a march on us this morning. How did you ever succeed in doing all this work?" And, looking at his watch: "It is even now only a little past 7. No need of getting to work so early, is there?"

He brushed back the damp curls and stooped to kiss her. "You are a precious wife to me, the very sunlight of this home and the joy of my life. No breakfast for me this morning. I will just help myself to these cookies, and that will be all I will need."

"Well, indeed, we are going to dine together," and she opened the door leading into the dining room and displayed the table all set and ready for their breakfast.

"Your morning to read, Debbie, and mine to pray. Give thanks unto the Lord, for He is good," etc. There were no prayerless days spent in this home, for both alike were conscious that they needed divine help for every passing day.

The air was bracing and cool as Ralph stepped from the threshold of his home for a brisk walk to the office, where many responsibilities and duties awaited his

coming. "The morning light is breaking, the darkness disappears," rang silently in his heart until he was lost in a maze of books and papers.

Debbie went singing about her work, and soon the grocery man came trudging around the house, carrying on his shoulder a heavy basket of provisions. He hesitated, for was that not the song he used to sing in the old home church years ago? It sounded so good to him and sent a longing into his soul to get back into the service of worship and praise, and the next Sabbath morning he sat in a strange pew, 'tis true, but he sang "The morning light is breaking" with a new resolution and a rapture in his soul that he had not experienced for years.

"*Morning News!* Five cents a copy!" sounded in Debbie's ears in high staccato notes, and she rushed to the door to get the paper.

Under the torn slouch cap she saw a little, dark, smiling face. "Good-morning, Jack. Will you carry a paper to the old switchman, who is ill? He lives at the foot of the hill, on that narrow street."

"Wellum, I will get it to him in a few minutes, all righty. Will that do?"

"Surely it will, but would you like to taste some of my fresh cookies?"

"Don't know as I ever ate any, but I reckon they is all right and first class if you made 'em. I allers likes what you gives me."

He disappeared among the shrubbery, and a shrill whistle soon brought his companion, Tobey, to his side. The cookies disappeared with remarkable haste while they chatted together under the bushes.

"Tobey, let's sneak back to the house an' see whether we can see her face again. I just love to look at it. She teaches us little darkey boys every Sunday afternoon, an' I likes to see her smile."

They crept cautiously up to the house, and then because of what they heard they hesitated and listened. "The morning light is breaking, the darkness disappears."

"Oh, Tobey, there surely must be a heaven somewhere and it's where the darkness disappears. Tobey, us chiluns can neber live in a beautiful home wid nice

rugs and lace curtains an' such like. That's not for little black boys. Do you suppose, Tobey, that our faces will eber turn white in heaven? It mus' be true, for the darkness disappears.

"Tobey, I'se goin' be a missioner. You know what that means? I'se goin' work for de salbation ob de darkey people. Miss Debbie sed I should. Don' you want to be one, too? Youse don' dare clim ober dat fence an' take dose red apples any mo', Tobey. Jes' shet de eye on dat side when you pass an', if you want 'em too bad, jes' say, 'Lead me not into temptation.'

"I'se earned two cents today carryin' put paper to de switchman, an' I'se goin' put in de box Miss Debbie gabe me. It's way up on de pantry shelf, where Pa can't find it. I'se goin' take it to the Thank-offerin' service. You go, too, Tobey, an' see what it's like."

Debbie Jane was not conscious that she had helped to lift some burden by her sweet voice and her ever-ready kindness. She did not realize what happiness she had brought into the heart of a lonely little lad who was almost friendless. Her own heart sang the song of thanksgiving and passed the gladness on to others. She sang because her heart was full of praise and because in her soul she felt the deepest gratitude for God's unfailing goodness to her and her loved ones. As the cool air kissed her cheek she remembered the poor old woman who had been shut in her room for many months across the street, and immediately a basket of good things was piloted over to her house.

Debbie's home was beautiful in all its appointments. Everywhere were touches of her dainty little fingers. Not all her time was taken up by home duties. Two afternoons every week were given to church work. She was an indefatigable worker, and she never asked to be excused from the performance of any duty that was peculiarly her own.

She planned her work systematically. She realized that only a little more than a month intervened between this and the annual thank-offering service, and she was responsible for the one hundred and fifty boxes that were distributed last year. She also felt the necessity of seeing the fifty or more families who had no boxes, and

so her mind was very busy in trying to think of some one upon whom she could call to assist her in this work. Her thank-offering bag was well equipped and ready with boxes, invitation cards and envelopes, literature, and, best of all, her little Bible, which was invaluable as she went from house to house.

On this particular morning her household had been dispatched with unusual rapidity, and she stood on the doorstep of her home, ready to take the car.

"Good afternoon, Debbie. Are you just ready for a trip? I thought I would come in and have a little chat with you."

"How do you do, Mary? Is there anything unusual that is troubling you and that you must see me about? This is not my afternoon, you know. It has been set apart for the work of the church. I wish it might be convenient for you to come tomorrow. I really must get things going for our Thank-offering service, which, as you know, comes in a few weeks."

"Are you still so enthusiastic over that work as you were last year?"

"Certainly, Mary. It has been the greatest blessing to me. I never felt more enthusiastic than I do this very minute. You know in six weeks from next Sunday we will have the annual service, and the week previous the two societies will give a Thank-offering pageant. This means work for me, but I enjoy it. The greater our success the greater will be my joy."

"Debbie, I want to see the pageant, but I cannot go to the service on Sunday. I have no box, you know, and I would not be comfortable to be there. You pleaded with me last year to take a box, but I did not feel like assuming the responsibility of giving a penny a day. It was not that I did not have it to give, or that I felt it was asking too much, but I was reluctant to promise to pray every day. I want to make a confession to you, Debbie Jane. Every time I met you throughout the year I felt condemned."

"The Bible says, 'If our heart condemn us, God is greater than our heart, and knoweth all things.' If your heart condemn you, what, then, does your Heavenly Father think about it? Mary, you still have a little time in which to redeem yourself. I believe God has purposely

sent you here today, for all the morning I have longed that I might be able to find some woman who was willing to give her time in assisting me. There is so much calling to be done, and, by the way, I think a call from you would be a most agreeable surprise. Many of the members of our church scarcely know you. If they knew you as I do they would surely love you. This will be your opportunity to establish your proper relationship in the church to which you have belonged so many years. I am sure you will find more joy in the service of your Master than in the pursuit of pleasures. I will not minimize the task, for I know what it means. However, with the little Ford, we will make these next few weeks tell for the Thank-offering service."

How happy were the days spent together in planning and working. Two afternoons they spent in addressing the invitations to friends who were not members as well as to members who were not in the habit of attending these services. They placed the date of the pageant on each invitation. They had a streamer printed and put on the church, making the announcement, and with these significant words: "Forget not all His benefits."

"It is a great accomplishment to get the 'Thank You' spirit in a church," said Debbie Jane, as they worked, and Mary's happiness knew no bound. "Give and it shall be given to you."

MRS. A. K. ZARTMAN.

The Prayer Calendar for November

Mrs. Allan K. Zartman, of Dayton, O., is the author of the prayer for November, the Thank-offering month. Mrs. Zartman has from the very beginning been closely identified with the missionary work of the church. She is one of the charter members of the W. M. S. G. S., having been present at its organization and having been the first recording secretary. She has attended most of the sessions of this society, and has always been an active participant in every phase of these meetings.

She is also one of the charter members of the Ohio Synodical Society, having been present at its organization in 1888. She was the second recording secretary of

that society, occupying that position from 1889 to 1890. In 1900 she was elected president of the W. M. S. O. S., serving for two terms. In 1895 she was elected corresponding secretary of this society, and in 1900 again elected president, and again served two terms in this capacity. In 1902 she was appointed a member of the executive committee, and again in 1903. From 1905 to 1908 she was one of the vice-presidents of the society; in 1909 she was again appointed a member of the executive board, and in 1910 she was again elected vice-president. In 1911 she was elected historian and served in this position until 1917, when she was made secretary of the Thank-offering department. She held this appointment until 1920. For three years she has served as chairman of the committee on the Missionary Home. Thus, with the exception of several years, when she was detained at home because of illness, she has been a member of the Executive Board of the Ohio Synodical Society since its organization.

In 1889 Mrs. Zartman organized the W. M. S. of St. Joseph Classis and was for a number of years president of that society. In 1911 this classical society made Mrs. Zartman a life member of the W. M. S. G. S. in recognition of her faithful work.

In 1913 Mrs. Zartman acted as the delegate from the W. M. S. G. S. to the Federation of Missionary Societies of the Reformed and Presbyterian Churches, which met in Aberdeen, Scotland, and had a prominent part on their program.

In 1917 she was appointed secretary of the Thank-offering department of the W. M. S. G. S., and is serving in this capacity now. Since her appointment this department has been making wonderful progress.

Mrs. Zartman was born in Stark County, Ohio, near Canton, and attended a private school in Canton, and is a graduate of Heidelberg University. She is the wife of Rev. Allan K. Zartman, D.D., and the mother of Mrs. H. B. Diefenbach. She has written many helpful leaflets and stories for the W. M. S.; the History of the W. M. S. O. S., several Thank-offering pageants and services, and her beautiful songs have been used wherever the Thank-offering department is known.

Literature Chat

CARRIE M. KERSCHNER

HAS it not been interesting to make the Posters for Chapter IV of our textbook, "From Survey to Service"? Such boundless possibilities! The gummed Dennison letters will save you much time, although the letters from the household magazines or a bottle of ink and a marking pen, combined with a little practice and skill, are good substitutes.

Typographical error on page 100! Interpose third and fourth lines in first paragraph.

Questions that challenge your consideration: "Are you willing to accept the author's statements about the failure of Protestantism as set forth on pages 95 and 96?" "If these conditions hold in your community, can you do anything to improve them?"

"Can we remove barriers between ourselves and our neighbors if there are any barriers in the social life of our own church?"

Supplemental reading for this chapter: "The American in the Making," by Max Ravage; "The Japanese in California," from an American and Japanese viewpoint, in *The Outlook*, June 8, 1921; "The Assimilation of Israel" and "Jewish Captains," in July, 1921, *Atlantic Monthly*; "The Highlander and His Home," Rockefeller Foundation, New York.

Make as many posters for Chapter V as there are races mentioned in the chapter. The very first sentence of the chapter offers a suggestion for an "Advertise your meeting" poster, with the wording given, too!

"Prejudice is prejudging." Is there any prejudice in my heart?

Divide your class or society into two groups, one to tell what prejudice does to an individual or group; the other, "The reverse of the process or what justice will accomplish."

Read "The Rising Tide of Color," by Stoddard. Are we putting the "brand"

of Christianity upon the immigrants' contribution to our American life?

Thank-offering programs, "Ministering Unto," are 5 cents each; 30 cents per dozen; \$1.50 for 100.

The New Thank-offering Pageant, prepared by Mrs. A. K. Zartman and Mrs. Josephine Diefenbach, is entitled "A Jewel Reset." The Pageant has ten speaking parts. It will be found quite easy to render and should have a ready sale. The price is 15 cents each; 75 cents per half-dozen; \$1.50 a dozen.

Eastern Synods order from Carrie M. Kerschner, Room 408, Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa. Western Synods order from Mrs. C. A. Krout, 244 South Washington street, Tiffin, Ohio.

Attention

The following are desired to complete the permanent files of the Council of Women for Home Missions. If you have a copy you are willing to part with, either cloth or paper, kindly send to the Council of Women for Home Missions, 156 Fifth avenue, New York City:

"Under Our Flag," by Alice M. Guernsey.

"The Burden of the City," by Isabelle Morton.

"Indian and Spanish Neighbors," by Julia H. Johnston.

"The Incoming Millions," by Howard B. Grose.

"Citizens of Tomorrow," by Alice M. Guernsey.

"Advance in the Antilles," by Howard B. Grose.

"Mormonism, the Islam of America," by Bruce Kinney.

"Some Inmigrant Neighbors," by John R. Henry.

Textbook Supplements for use with "From Darkness to Light," "The Call of the Waters," "Under Our Flag," or for use with any of the above-listed books; Junior Supplement or Leader's Manual for use with "Best Things in America" and "Comrades from Other Lands"; also announcements and Textbook Outlines which were printed prior to "The New America." Any of these will be very gratefully received.

At Yochow

A. BIBLE WOMAN'S WORK

This article has been compiled from letters written by Miss Helen Ammerman to Mrs. Krammes and friends at Allentown (copied from Allentown *Morning Call*) and a letter from Mrs. Hoy to Miss Kerschner. Compiled especially for use with the "Program Outline for New Societies." (Ninth Month.)



BIBLE WOMAN

MRS. HWANG

(The Lakeside Bible Woman and Her New Daughter-in-law)

For years the Woman's Missionary Society of General Synod has been contributing to Bible Woman's Work in China. When Miss Ammerman was home on furlough she made numerous appeals for a Bible Woman's Training School in Yochow, saying: "We have long felt the need of giving our women the same opportunity for Christian study that their husbands have. In order to meet the appeals coming in, both from men and women, for Bible Women in our district stations, we must have the means to train some of the promising women who come to our afternoon study classes. Along with training women for definite Christian work, we should give an opportunity to the many married women who desire to study Christianity and enroll in a Christian school. There are also a number of our evangel-

ists' wives and wives of our day school teachers who have asked for the privilege of systematic study of the Bible and Sunday-school methods, so that they can help the women while their husbands are helping the men. Few of these people live in Yochow, so cannot avail themselves of the afternoon study classes.

We need a boarding school if we are going to help the women in our field. These women need to be helped through visitation, study classes and Sunday-school so that they can help in the establishment of Christian homes. We can do this through Bible teachers and students who train in a Bible Training School. I cannot think of any Mission in a large radius near Yochow that does not have a school for women. In this school the women will learn how to organize Sunday-schools, how to conduct public meetings, minister to the sick, calling in the homes, and holding daily study classes. This work would, of course, be under the supervision of the missionary.

I just wish I could tell you all how anxious our Chinese women are for the Gospel; how hard they study when they have a chance, even though they have heavy family cares. Then, too, I wish you could see, as I have, the change that takes place in the home life when mother loves and serves Jesus Christ. Then the children are sent not only to Sunday-school, but also to the Boys' and Girls' Day Schools which our Mission conducts. The Family Altar is established, and the aim and purpose in life are that of a true Christian.

I trust God may lead the way so that very soon it will be possible for us who have longed for such a school to say: "Come and learn of Me so that you may teach others to love and serve Him."

At present we are housed in an old Chinese building. If you could see it I believe you, too, would say: "Another building, quick." Ten thousand dollars is needed for this building, and as soon as the good women at home give us our new school we can do better work under more convenient circumstances.

Four women have been baptized since my return last October and a class of six are now preparing. Won't you pray for

them? In the three Sunday-schools which we hold on Sunday for the street children we have an average attendance of 140. Some of them come quite dirty, but they are all fascinating and dear in His sight. Remember these, too. We hope many of them will come to our Boys' and Girls' School. I have a number of women who come to study through the children and *vice versa*.

Our women will notice that part of the Woman's Missionary Society Thank-offering for 1920-1921 has been used for this Bible Woman's Training School, for which Miss Ammerman asked, and that the balance of the \$10,000 is to be taken from the 1921-1922 Thank-offering fund.

B. MRS. HOY'S INDUSTRIAL WORK

Mrs. Hoy needs no introduction to our many readers. We all love her dearly. Our Reformed people who visited the mission field all speak enthusiastically of the industrial work which Mrs. Hoy is carrying on with the Chinese women. These women of Mrs. Hoy are really doing Home Mission work. Listen to the extract from her letter: "On the first day of January, 1921, we handed \$500 to the hospital in Yochow to endow a bed for country women. Since last September we are supporting four girls in the Ziemer Memorial Girls' School. There are many

ways in which we try to help." She says: "Our object in having industrial work is to make it possible for the women in this neighborhood to hear the Gospel. I am sure you would enjoy attending a morning service. It is an inspiration to me. The women seem to love to sing the hymns and read the Bible. Mrs. Hwang always gives such an interesting five-minute talk. Every Friday afternoon we have a public meeting for the neighborhood. Mrs. Beck usually preaches. We are doing the best we know how to win the Chinese women for Christ. I would be glad to have you ask the home people to pray for this branch of the work.

While all the women who come to work profess much interest in the Gospel, we have not yet had any converts outside of our Compound. We have eight very earnest Christian women inside. Every Wednesday afternoon we have a Christian woman's prayer meeting. We meet in our sitting room. At present we are learning the Twenty-third Psalm. At this meeting each woman offers prayer.

I do not know how long I can keep up the industrial work. It is very heavy. We have over thirty women working four days out of every week. I pay them ten cents and twelve cents a day. It is too little, but I cannot give more. We have



MRS. HOY AMONG HER QUILTS

been busy making quilts. The work of cutting, marking and basting all falls on me, and I often find one pair of hands entirely too slow to keep thirty pairs going. There are many things we need if the work is to be kept going, but I have about decided to wait for big things until we have our furlough in 1924.

The quilts we have been making seem to strike the people favorably, and we have been busy from October to June. I would be very grateful for a pattern of the little Bo-Peep quilt and any others on the same order. We need needles, No. 8, betweens; white thread, No. 40; pins, chambrays in pink, green and yellow. When Societies or Mission Bands send cut patches I can make good use of them. They give work to girls and women who cannot do extra work. The work is not self-supporting, because we give so much away to the hospital and the evangelistic department. Our aim is not to make money, but we are glad when we can."

We feel sure that Mrs. Hoy will be glad to learn that in the Foreign Mission budget of the Woman's Missionary Society of General Synod we are contributing about \$300 towards the support of her industrial work. We hope that the appeal for material which Mrs. Hoy has made will be met by some of the Societies who want to make up Christmas boxes.

The Bo-Peep pattern was published in the *Modern Priscilla* of March, 1921.

statutes, and ye shall keep my judgments, and do them."

The first great task for each one of us lies in bringing our individual minds and wills and spirits into conformity with the mind and spirit of Jesus. The prayer of each one should be: "Create in me a clean heart, oh, God, and renew a right spirit within me." Getting right with God ourselves is the pebble which shall set in motion all the circles of influence which shall radiate from us in the sea of life-service.

Circles of influence are simply another form of the great commission. This may be emphasized by means of a poster showing circles which start with the individual Christian, our own community—Jerusalem; our State—Judea; our nation—Samaria; the uttermost parts of the earth—the whole wide world.

Remember that "Christianity is caught, not taught." "You are writing a gospel each day by the things that you *do*, and the words that you *say*." What is the gospel according to *you*? St. Paul says: "Ye are our epistles, known and read of all men." How necessary, then, that our lives ring true!

Some leaflets which may be helpful in the study of this chapter are "A Bunch of American Beauties" and "The God in Your Home," both written by Mrs. E. C. Cronk and published by the Woman's Missionary Society, United Lutheran Church in America, 844 Drexel Building, Philadelphia, Pa. The former leaflet will help girls to put first things first in their lives, and the latter emphasizes the place of God in many American homes.

Charles A. Brooks' book, entitled "Christian Americanization," pp. 143-147, will give some practical lessons on the immigrant questions. The leaflet, "A Little Pagan," by Mrs. Edward F. Evmeyer, and published by the Woman's Missionary Society of the Reformed Church in the United States, also deals with the same problem and shows our influence upon chance contacts.

Let us remember that Jesus had the universal mind, which rose above race and class prejudices, and that to us belongs the great privilege of interpreting

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

The Task

"Where Does Service Begin?" is the title of Chapter III in "Playing Square with Tomorrow." Chapter text: Ezekiel 36: 26-27: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my

His mind and His spirit to our fellow-men.

November is Thank-offering month. Be sure to keep in mind the little box which houses the "love gift" you are going to bring to your King. Let us make this year's gift the finest offering our Y. W. M. A. has ever given. Do not fail to have read before your Auxiliary Mrs. Diefenbach's "A Thank-offering Message." This can be obtained from either of the literature depositories.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

METHODS FOR MISSION BANDS

A Gift Box With a Two-Fold Purpose

HELEN NOTT

I suppose by this time all the leaders of the Mission Bands have secured a program packet and have studied its contents carefully. What splendid suggestions and how much usable material it gives us! Have you checked up your own Mission Band with the Standard of Excellence, and have you outlined the work for the coming year?

If we would only take the time to carefully plan our work at the beginning of the season how much more definite our teaching would be, and how much more we would accomplish than we do when we start off hit or miss, and never check up results. We too often load our guns and shoot, never stopping to aim, nor to see whether we have hit anything. If you aim at nothing, you're sure to hit it.

If the standard seems too high, choose those points that you think you can attain and throw in two or three extras for good measure. Of course, we hate to attempt too much and then fail, for we hate that word, but it is not nearly so disgraceful to try and then fail as never to have tried.

We are asked to send one box a year to some mission station, and as those boxes are usually sent for Christmas it is high time to plan for them. Give them much thought, and plan them most carefully.

Let them be really worth while and mean something to your children, as well as being a real help to the mission station. First decide where the box is to go and bear in mind the postage or express expenses. Perhaps some member of the congregation, maybe a bachelor, will be so pleased if you ask him to assist you, for such expenses are rather irksome to defray. It gives an opportunity for service, and it may create interest, but be sure to pass the thank-you letter on to him, too.

Plan to send the box early. Remember that the earlier it arrives the more it will be appreciated. Six weeks or a month before Christmas is none too early, for things can be checked up and assorted before the rush.

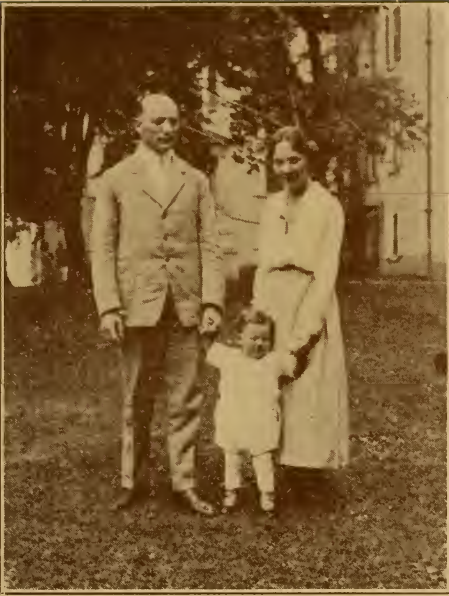
If the box is to mean anything to your children, and I think that is the most important thing about the box, gather all the material, stories, pictures and curios that you possibly can, and talk about it several weeks in advance. Plan a party in keeping with the destination—for example, Indian, Japanese or immigrant—and have invitations, decorations, games and refreshments suitable, and do not forget the devotional part, with prayers by the children. Suggest to the children acceptable articles to bring, reminding them that other children like the same things that they do—hair ribbons, balls, dolls, games, scented toilet soaps, tablets, pencils, books, tooth-brushes, tooth paste (that tastes good), and remember it is much more fun washing with a wash cloth that's fancy than with a plain one. If you tie up the articles separately with tissue paper and seals, be sure to label them, so that they need not be opened to find out which are meant for Mary and which are meant for John.

(Continued from Page 465)

and sinfulness of the so-called Christian lands. Do we wonder that he stumbles? Behind each missionary is an army of Christians in the home land. No general ever won a battle alone. Much less can the Christian missionary alone win the world for Christ.

I. GRACE WALBORN.

Appointed to Shenchow, Hunan, China.



PROF. AND MRS. KARL H. BECK AND
LITTLE DAVID

A little patch of whiteness playing among the trees; scores of outstretched arms trying to coax him to them, but only one pair successful—his mother's. That was little David Bridenbaugh Beck on the Ursinus College campus, Collegeville, during Conference week.

David Bridenbaugh Beck, son of Prof. and Mrs. Karl H. Beck, was born at Shenchowfu, China, in December, 1919. Mr. and Mrs. Beck, after a year's leave of absence from the Boys' School at Shenchowfu, return again to China on October 17 to resume their work.

About a Ford Car

By the wish of a friend from Trinity Reformed Church, York, Pa., we publish a paragraph of a letter from Mrs. Carl Kriete. Although the letter was not meant for publication, our friend hopes the paragraph may be the means of completing the fund for an automobile.

With some people special gifts are "taboo." They should never supersede, interfere or be confused with our budget, but no one should be deprived of the joy of giving a special gift. Certain seasons, like the holiday season, prompt gift giving. We quote the following paragraph:

"The Ford Fund isn't progressing at all, as far as we know. The half enough

is safely reposing in the Bank in Yamagata. They sent \$625. So, you see, a five-passenger flivver would cost out here about \$1,300. Now, whether it would be cheaper to buy one in America and ship it out, I don't know. Our dream was this: All through Yamagata Province there are excellent roads, navigable eight months of the year, and when the heavy snows don't begin until after Christmas, as they do some years, a flivver could be used nine months. All through this plain there are villages scattered, in most of which no Christian work has ever been done. If we climb this mountain, about fifteen minutes' walk from our house, we can see scores of villages where they have never heard of Christ and never seen a foreigner. In one of these a faithful Christian has been working for years, and a nice little group of Christians is the result. We had been going over there once a month before we went home to America—my helper and I—and had a nice Fujinkwai (Woman's Society). We have not been able to go for almost two years, because kuriema fares were too high, and they beg us to come; at several other places there are a few Christians, who beg for meetings. But there are no railroads to these places, and to make the trip to each place takes more time than Mr. Kriete has. Now, with a flivver, we could take a baby organ, a stack of hymn books, a Japanese woman and our evangelist—perhaps our evangelist and his wife, and go after the children are in bed: hold a meeting for men and one for women, and come back the same night, and do this every month or every other week regularly. In one evening we could do (four of us) what it takes Mr. Kriete a day to do. See, where it would lead to? And railroad fares and hotel rates are so high, I'm sure it would be a saving to the mission of many yen."

All gifts toward the Ford Fund should be sent through the treasurer of the Woman's Missionary Society.

Just Off the Press

The new Thank-offering pageant, "A Jewel Reset," by Mrs. A. K. Zartman and Mrs. Josephine Diefenbach.

An eight-page folder, "To Seek is to Know, to Know is to Inspire," by Mrs. Emma Ruess Krammes.

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

For the Board of Foreign Missions.

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

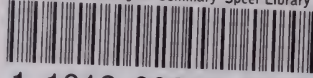
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