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The Outlook of Missions

Volume XIII

Number 5

May, 1921



ANNUAL POWWOW NEAR BLACK RIVER FALLS, WISCONSIN



NEW WINNEBAGO INDIAN SCHOOL, NEILLSVILLE, WISCONSIN



AN INDIAN GIRL IN ATTENDANCE AT THE
MISSION HOUSE CONFERENCE

The Summer Missionary Conferences

Cover the Entire Church

No section is missed
North, East, South, West.

Attract the Entire Church

No person is missed
Men, women, young people.

Serve the Entire Church

No work is missed
Missionary help for everybody.

Make one of these Summer Missionary Conferences coincide with your summer vacation. Include the Church in your summer plans.

CHANGE OF DATES

On account of unforeseen circumstances, it has been necessary to change the dates of some of the missionary conferences from those that were published in THE OUTLOOK OF MISSIONS last month. The corrected dates are as follows:

CONFERENCE	PLACE	DATE
Frederick, Md.	Hood College	July 9 to July 16
Ridgeview Park, Pa.	Pittsburgh Synod	July 18 to July 24
Newton, No. Car.	Catawba College	July 19 to July 24
Lancaster, Pa.	Theological Seminary	July 23 to July 30
Tiffin, Ohio	Heidelberg University	July 23 to July 30
Collegeville, Pa.	Ursinus College	Aug. 3 to Aug. 14
Plymouth, Wis.	The Mission House	Aug. 15 to Aug. 21
Indianapolis, Ind.	Y. W. C. A.	Aug. 22 to Aug. 28

All persons interested in the conferences are urged to make certain note of these changes.

THE DAILY PROGRAM

The following is the General Program of all of the summer conferences. There are a few changes made in the individual conferences, but for the most part this Program will be carried out. A study of it will reveal the fact that anyone who attends a Conference and follows closely and carefully the conference activities for a week must surely return better fitted for entering upon the work of his congregation. In addition to the following regular Program a special Sunday School hour will be conducted at the Conferences at Frederick, Newton and Collegeville.

7:15.....Prayers before breakfast
7:30.....Breakfast
8:30—9:15...BIBLE PERIOD—"The Social Gospel."
9:20—10:30...MISSION STUDY CLASSES:

GENERAL:

- (a) ADULT—"The Mission Study Class Leader," by Dr. T. H. P. Sailer.
- (b) YOUNG PEOPLE—"Making Life Count," by Eugene C. Foster.

Home Missions—

- (a) ADULT—"From Survey to Service," by H. Paul Douglass.
- (b) YOUNG PEOPLE—"Playing Square with Tomorrow," by Fred Eastman.

Foreign Missions—

- (a) ADULT—"Why and How of Foreign Missions" (Revised Edition), by Arthur J. Brown.

- (b) YOUNG PEOPLE—"World Friendship, Inc.," by J. Lovell Murray.

10:30—11:00.....CONFERENCE—Open Parliament
(Question Box)

11:00—12:00.....INSTITUTE HOUR

PROGRAM I.....Women's group including Woman's Missionary Society, Y. W. M. A. and Mission Bands.* Six W. M. S. leaders will be trained for these classes.

PROGRAM II.....Men's Group.

- First Day—"The Missionary Problems of the Parish"
- Second Day—"The Parish and Home Missions."
- Third Day—"The Parish and Foreign Missions."
- Fourth Day—"Men and Missionary Education."
- Fifth Day—"Men and Missionary Efficiency."

PROGRAM III—Young People's Group.

12:30....Dinner.

2:00—3:00.....QUIET HOUR. For study and instructor's "at home." Each instructor is to set an "at home" hour at which time any of his pupils may consult him about the work of his class.

3:00—5:00.....RECREATION.

5:30.....Supper.

6:45—7:30.....SUNSET SERVICE. Theme, "Thy Kingdom Come." The Kingdom of God in the heart, home, community and church, nation and world.

8:00—9:00.....PLATFORM MEETINGS. Motion Pictures and Stereopticon Lectures by Rev. A. V. Casselman. Talks by home and foreign missionaries. Presentation of work by field secretaries. Pageant.

The Outlook of Missions

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The Quiet Hour



A man's life consisteth not in the abundance of the things which he possesseth.

—LUKE 12:15

God keep us through the common days,

The level stretches white with dust,
When thought is tired, and hands upraise

Their burdens feebly, since they must.

In days of slowly fretting care,

Then most we need the strength of prayer.

—MARGARET E. SANGSTER.

An enthusiast is a man into whom the tides of God have entered until he sees life through God's eyes, and comes to estimate values according to God's standard, and comes to interpret duty according to God's definition.

—JAMES I. VANCE.

Much prayer means much power, little prayer means little power, no prayer means no power. It is only when we come from God that men will, in response to our message, come to Him.

—J. STUART HOLDEN.

Nature is never without influence over us. It is not only by visible and audible beauty, but also by invisible colors, inaudible sounds flowing over us every day that nature affects our lives.

—ALIDA CHANLER.

Faith in mankind is vindicated still. It is a very striking thing that those who know most about human nature in its worst aspects are those who think the best of it.

—W. J. DAWSON.

Follow with reverent steps the great example

Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,

Each loving life a psalm of gratitude.

—J. G. WHITTIER.

Into the way of peace He alone can lead us. The gate, if straight, stands open wide. As we enter we realize that He is the door. Along it only Himself can guide us. The track, though narrow, will always be broad enough for Him and His servant to travel side by side."

God's blessing does not desert us upon the threshold and send us forth alone to our alluring or repellent tasks. Our Lord is with us at the beginning and at the ending, and also between the beginning and the ending, even all along the road. Having loved His own, He loved them unto the end.

—J. H. JOWETT.

"In order that the world may be made a safe and fit place to live in, the nations of the world must join hands."

The mercy of God is an ocean divine,

A boundless and fathomless flood;

Launch out in the deep, cut away the shore line,

And be lost in the fullness of God.

—A. B. SIMPSON.

Day by day we are thinking the thoughts that determine what our character shall be, and no single thought, trivial though we may think it, fails to influence our whole life. Our thoughts crystallize into habits, and in a literal sense we become what we think.

—CECIL F. WALPOLE.

"As citizens we enjoy the advantages of city, state and national government; hence we owe these our loyalty and obedience. The better and broader Christian a man is, the better citizen he ought to be. Better Christians should make better politics. And do not forget what we owe to God for His love, kindness, mercy, care."

Some day we shall know how much the great and balanced workers owe to their power to play in mind if not in body.

—GEORGE M. STRATTON.

As we offer our small rejoicing

For the love that surrounds our days,

All the wonderful works of Thy goodness

Shall open before our gaze;

Through the gates of our narrow thanksgiving

We shall enter Thy courts of praise.

—ANNIE JOHNSON FLINT.

THE PRAYER

Our Lord and our God, we would worship for a moment in order that we may spend this day in Thy service. Thy presence is always with us, and we would use Thy world, and regard ourselves in the light of this fact. Teach us to do the things that are pleasing to Thee! For Christ's sake. Amen.

—JOHN GARDNER.

THE OUTLOOK OF MISSIONS

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BUILDING THE WALL IN TROUBLESOME TIMES

MODERN Christians are apt to take counsel of the present, and this often leads them to despair. They think these are the darkest days, the hardest times, in the history of the Church. This leads them to adopt all sorts of schemes to "carry on" the work of the word. It may be a comfort to such souls to tell them that the times are not any worse now than they have always been. The same old world swings through the palms of space. The same kind of humanity inhabits the earth. The same sort of trials beset the earnest workers. The same strong hope inspires us to continue in the service of the Master.

All must admit that the work of the church is hard, but it is hopeful. We cannot measure the spread of the Gospel by the telegraph poles. Nor can we accurately count the number of Christians from the Church rolls. In the days of old, Jesus said: "Other sheep I have which are not of this fold." Will we not say the same in our own day? God fulfills Himself in many ways and in many places. It is our privilege to believe that He will never fail those who trust Him and who obey His will.

There is a nobleman, who lived in an age when the stamp of desolation was upon the brow of Mount Zion. The holy city lay in sacred ruins. There was weeping and wailing among the inhabitants. But amid those ruins we find a young man, the Persian Court, who did not sit down and weep and say, with David: "Build thou the walls of Jerusalem," but began to devise plans how he could do it.

Nehemiah stands before us as one of the bravest men in sacred history. He had a strong will, a warm heart and a skillful hand. The rebuilding of the wall was a delicate piece of work, but he was equal to the task. It is seldom that any man undertakes a more difficult work than that of restoring the waste places of Jerusalem.

The re-building of the wall around Jerusalem is a parable of the work of Christians in every age. Men now have to contend with the same foes. The opposition to true godliness is the same always. It may assert itself in different ways, but the spirit prompting it never changes. Hinderers and helpers you will find in every undertaking for the glory of God and the good of humanity. What were the certain elements that secured the success of those ancient workers? To answer this question will help us in our work, for we are busied with the building of that great spiritual temple, which has been in process of erection in all ages, and whose top-stone will at last be laid in the presence of the King in heaven.

1. "The people had a mind to work." How modest is Nehemiah, the ruling spirit in the enterprise! He lays no claim to any personal merit. Though the work could never have been done without him, yet he is willing to lose himself in the people. "So built we the wall." Nehemiah was only *one* man, but he was worth ten thousand. He was one of those men whose value is inestimable. You cannot reckon a good man by count, but by *weight*. Every man counts only *one*, but good men weigh tons in character, in

courage, in convictions and in principle. It is in respect of these talents and gifts that *one* man is worth *many* men. And it is the men, like Nehemiah, who are the centres of all the great movements in the world. They are the dynamos which furnish the electric power to inflame the people with noble aims and never weaken until the work is done. One man may begin a grand work, but he cannot carry it out alone. The work of the world and the work of the Church demand the united efforts of the people. "All at it and always at it," is a splendid motto. This should be engraven upon the door lintel of every home, shop and church in the world. Some men work with their brains; others work with their hands, but both the toil of the brain and the toil of the hand are needful in the execution of any grand work. A Church to be successful must enlist the active co-operation of all the members. Someone has well said: "Success in war is due to two principles; the one is, divide your enemy, and the other is, unite yourselves. On these two conditions, victory is certain." It was not one man, but the *people*, and *all* the people at the work. Wherever this spirit exists in a congregation, there is success, prosperity, growth. In union there is strength, and in strength there is victory.

2. "The people had a *mind* to work." Their hearts were in the work while their hands were at the work. Not all the work that is done in the Church is done with a cheerful spirit. Our minds and hearts must become identified with our work. Then the yoke will be easy, and the burden will be light. In the entire book of Nehemiah there is not a single complaint. Everybody was satisfied with the work, for the simple reason that all the men were at work. Some men have a mind to talk, and a mind to find fault, but they do not have a mind to work. As a rule, you will observe that the most work is done where there is the least noise. At the building of the tower of Babel there was far more noise than at the building of the temple in Jerusalem, but the temple was successful and the tower was a failure. Men whose hearts are in the work, and who have a mind to

work, have no time for grumbling. This is the only kind of workmen that never become a drag in the market of the world. He who throws his soul into the work is the man who will do his work well. You must take pleasure in Christian work. He that works without a will is no better than a machine, and may be worse, for he will not do his work as well as a machine.

3. "So *built* we the wall." All work done for God has the promise of glorious results. Given the elements at work in the rebuilding of the wall, and you are sure of the results in the upbuilding of Christian character. Success is certain. This is the inspiration in the Christian service that our labors are not in vain in the Lord. Doing the will of God assures to us the hope of glory, but we must with patience wait for it. The time of waiting is not a time of waning. You have often stood at the seashore, watching the tide of the ocean. At first you imagine that the restless waves come and go without any advance towards you. But wait for an hour, and you will be amazed to find that the whole ocean is coming nearer the shore. This is genuine progress. And this is an illustration of the building of character and the growth of the kingdom. Yes, we need faith in the promises of God. Faith in God, that He is able and willing to help us, and faith in ourselves that we can do a little in His service and to His praise.

WHY?

Why is it that the Christian man who grows wealthy by leaps and bounds does not usually increase his gifts to the Kingdom in proportion to his enlarged income?

First, his income has expanded more rapidly than his vision. He has been too much occupied with money-making to "give attendance to reading." He has not been lifted to those mental heights from which he can "see afar off." His thinking is provincial and too much engrossed with material things. He has neglected to "add to his faith virtue and to virtue knowledge." He needs to become well grounded in the Word of God and to acquaint himself with the triumph of the gospel in all lands. The gosp

enterprise will bear "turning on the light." Don't be afraid of the most thorough investigation. Knowledge will quicken interest and expand the horizon. It is only the Christian man who is not "up" on missions that is "down" on missions.

The second explanation for his small offerings is his lack of "growth in grace." This cause is closely allied with the first and in large measure the outgrowth of it. His love has grown cold, his religious interest has declined, and he is under the sway of the commercial spirit.

Prosperity has its perils and the Bible sounds the note of warning, but the business man too often does not take heed. "If riches increase set not your heart on them." "They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts that drown men in destruction and perdition."

If the business man does not "acknowledge God in all his ways" there is danger that he will contract his soul while he expands his fortune. This is bad business. In such perilous times the sympathetic and tactful pastor can be of great service to his prosperous laymen. His responsibility just here is large, and he should make the study of such men second only to the study of his Bible. The Christian man's mental and spiritual growth needs to keep pace with the growth of his income. There are two essentials to large giving; large money and large vision. It is a happy alliance when they are found with the same man; too often the money is with one man and the vision with another. Dr. Eaton used to say; "Some men give according to their means, and others according to their meanness." The prosperous man is entitled to sympathy and help, that he may grow "rich toward God" as he grows rich in treasure. It is all right for a man to get money, but it is all wrong for money to get a man. "Charge them that are rich that they be not high-minded nor trust in uncertain riches."

The thrifty man will profit more by sympathy than by criticism.

Home and Foreign Fields.

A Unique Meeting in Sendai

(From a letter to the Secretary of the Board of Foreign Missions, it is evident that age is not a hindrance to a missionary in Japan. Our dear Dr. Moore has been growing old in years, but not in service. He is hale and hearty, and he is sure that he will be able to continue in the work for a few years longer. This bit of information will be read with keen delight by a host of friends in the Church.)

"There is one thing nice in getting older out here on the mission field, and that is because of your age, you are not pushed into a corner and set aside as a piece of old furniture, simply to be looked at. While I do not do as much touring, I am sure I am doing as much work as ever, if not more, along other lines.

"And as to my influence with the Japanese, it is more and greater because of my age and experience. As an adviser, and serving on boards and committees, my activities are wider than ever before. I must tell you of a strange and amusing experience I had recently. When the Crown Prince started out on his trip abroad, the Japanese made a great ado about it. First there was strong opposition to his going, but when it was finally settled that he would go, on the day he started, so-called prayer meeting were held at different temples by Shintoists and Buddhists.

Christians also took notice of the great event. Great, because it is the first time in the history of the nation that the Monarch, whether the one ruling, or the one to be, went abroad. In our schools and churches reference was made to it and prayers that he might have a safe voyage were made. In Sendai, the Shintoists and Buddhists conceived the idea to hold a public union meeting, and in the end we Christians were invited to join them. This, also, was a unique meeting, the first of its kind perhaps, ever held in Japan. Strange that the native religionists, who have always been our antagonists, should give us such public recognition.

The meeting was held in the public hall of Sendai. The Governor of the Prefec-

ture and the Mayor of the city; the general of the army and many dignitaries were present by invitation and the Governor and Mayor spoke. A general invitation was extended to all which included missionaries as well. On the stage was erected a Shinto shrine with the picture of the Crown Prince in the center. First the Shintos had a service, followed by the Buddhists. We Christians came at the end. Just what the service of the two former exactly was, is hard to tell. It was directed towards the picture set in the midst of the shrine, and consisted of the burning of incense, reading of Buddhist scriptures, and what seemed to be nothing more than well wishes for and prayers in behalf of His Excellency. The latter to the Ancestors of the Imperial line.

Our Service was the reading of the sacred Scriptures, and a fervent prayer written out and addressed to Him who rules the raging of the seas and who holds the waters in the hollow of His hands; and in whose keeping are the welfare and destiny of Kings and Emperors. After the service, refreshments were served in a large banquet room. Around the four sides of the room, seated on mats, were some fifty guests, the honored ones at the head. Scripture like I took the lowest seat. Soon the master of ceremonies approached me and took me by the arm, marched me across the room, and put me next to the oldest, ruling, Buddhist priest. There I was, next to the Buddhist Hierarch and the Mayor. Again honor shown to gray hair and old age."

THE LANCASTER MISSIONARY CONFERENCE

LANCASTER, said to us last year, "Come Again." The trolleys marked "C. A.," which we interpreted must mean "Come Again," as well as "College Avenue," will take you direct to the Seminary where the Conference is held. Alight, dear reader, and spend a week of fellowship and inspiration here, from July 23d to 30th. Our esteemed host will be the Rev. Dr. Geo. W. Richards, the new president of the Seminary.

Nature will again do her part. The beautiful campus is extremely inviting. The buildings are of great interest. The social side is not lacking. The historic dining-room is filled with good things. The recreation is wholesome.

What of the mind and soul! The Conference is a veritable storehouse filled with rich treasures.

Much will be done for you. You must also do your part.

You must come anxious and eager not only to be fed but to assimilate and do your part in return in the great work of missions. We hope you want to come. A strong desire usually finds a way to be satisfied.

Some one has said, we are a bundle of *wants*. The ear wants music, the eye wants the beautiful, the mind wants knowledge, the heart wants friends tried and true; the soul wants God.

May you feel also that your life *wants*

and *needs* the help of a Missionary Conference to make you a real co-worker with God in the building up of His kingdom in the world.

There is a great need today for men and women to be engaged in the missionary task.

Do *you* need to be harnessed to the missionary task; do *you* need a broadened outlook; do *you* need to know the why and how of missionary work; then come to a Conference?

Come to a Missionary Conference and you will find your right relation to God and the work of His Church.

Will you decide to come? Decide quickly, plan now. Vacation time is drawing near.

May each pastor and congregation, each Sunday School and Missionary Society send one or more delegates.

You will be amply repaid in your own life and may become a live wire in Missions in your home church.

Watch for the announcements. Watch for the College Avenue cars July 23rd. They spell, "Come Again."

Seek what is for your highest good. Give God and His work your time, your devotion and energy. Let Him be your Counsellor and Dictator and He will also be your benefactor and through you a benefactor to the whole world.

MAYME C. SCHOEDLER,
Allentown, Pa.

BOOK REVIEWS

Each One His Own Priest or Knowing God—By Andrew Jackson Bowen. Published by the Fleming H. Revell Company, New York City.

This volume of three hundred pages is divided into three parts, which treat on the fundamental issues of life—Love, Faith and Life. The author is a conservative in theology and mentions the chief obstacles in the way of giving God a fair chance in the world as being Natural Evolution, Modern Spiritualism, Christian Science and Pantheism. The title of the book is taken from the opening sentence in the introduction, which reads, "We know God by knowing Jesus Christ whom He hath sent, and each one becomes his own Priest by making Jesus Christ his High Priest unto God."

Christian Unity, Its Principles and Possibilities. Published by the Association Press, New York City.

This is the latest volume issued by the Committee on the War and the Religious Outlook. Other books have already been published, namely, "Religion Among American Men," "The Missionary Outlook in the Light of the War," "The Church and Industrial Reconstruction." A fifth volume is to follow, entitled "The Teaching Work of the Church."

This book is the most comprehensive and most satisfying work on Christian unity that has yet been published. The treatment falls into three parts. The first describes the Present Situation. Dr. Robert E. Speer discusses "The War and Christian Unity." Then the present situation in the denominations is taken up by a number of leaders in the various communions. The Present Status of Local Co-operation is described by Dr. Alfred Williams Anthony and Roy B. Guild. This is followed by "The Present Situation in the Church" as a whole, covering such movements toward union as represented by the Y. M. C. A., the Y. W. C. A., the Foreign Missions Conference, the Home Missions Council, the Inter-

church World Movement, and the Federal Council. "Present Problems in the Movement Toward Union" are discussed by Dr. William Adams Brown.

Part II. discusses the historical background, with two rich chapters by Dr. George W. Richards, one on "The Devisive and Unitive Forces in the Christian Church Prior to the American Period," and the other on "The General Development of the Denominations in American Christianity." There is a chapter by Dr. H. L. Willett on "Undenominational Movements in the United States," and another on "Interdenominational Movements." There is a chapter on "Foreign Missions and Christian Unity," contributed by Arthur J. Brown and S. M. Cavert, and still another on "Religious Education and Christian Unity," by H. H. Meyer.

Part III. treats of the future of this movement and the principles which underly further progress. A series of valuable appendices is attached giving an account of movements towards union in other countries, the plan of the American Council on Organic Union, the Lambeth statement on Reunion, the Geneva Conferences, and a very exhaustive Bibliography.

The book is well-nigh indispensable for anyone who wishes to familiarize himself with the progress and present status of Christian Unity.

The Christian Preacher—By Alfred Ernest Garvie. Published by Charles Scribners' Sons.

This is the latest volume issued in the series of the International Theological Library. It easily takes its rank among the best contributions on this subject within recent years. The book is divided into three parts. Part I. treats on The History of Preaching, and gives a survey of Jesus as a preacher, the Apostles, the early Fathers, and the preaching in the following centuries until the present day.

(Continued on Page 214)

CAN YOU FILL ONE OF THESE NEEDS IN JAPAN?

The Committee on Reinforcements of our Japan Mission has sent to the Board of Foreign Missions its Report of the most urgent needs, which should be filled during the year 1921, and not later than 1922. We publish the report in full:

Report of the Reinforcements Committee

January 19, 1921.

To the Members of the Board of Foreign Missions of the Reformed Church in the United States.

DEAR FRIENDS:

During the year three meetings were held and a pamphlet setting forth our needs was prepared and given to Dr. Lampe for publication and distribution in America. We take pleasure in reporting the arrival of five recruits on the field—Rev. and Mrs. Nugent, Rev. and Mrs. Nace and Miss Nau. We are pleased to note further the appointment by the Board of Mr. George Noss as teacher in North Japan College and of Rev. Guinther as Building Expert in addition to his duties as Treasurer.

The following resolutions are presented by the committee:

1. *Resolved* that we bring to the attention of the Board the following vacancies and consequent urgent need of replacements:

- 1 Teacher for the Girls' School (to replace Miss Vornholt)
- 1 Woman Evangelistic Missionary (to replace Miss Black)
- 1 Man Evangelistic Missionary (to replace Dr. Noss, now Traveling Evangelistic Secretary).

2. *Resolved* that we again bring before the attention of the Board and urge the sending out of missionaries to fill the fol-

lowing positions (originally asked for the year 1920):

- 1 Man for Evangelistic Work
- 1 Man as Sunday School Specialist
- 1 Trained Kindergartner
- 2 Women Evangelistic Missionaries
- 1 Teacher of Business English in Boys' School

3. *Resolved* that we ask for the following persons to be sent out by September, 1921 (in addition to those requested in the preceding resolutions) in accordance with the Five-year Plan:

- 1 Teacher for the Girls' School (necessary on account of furloughs)
- 1 Woman for Kindergarten Training School
- 1 Woman Teacher for Bible Training School
- 2 Women Evangelistic Missionaries for Fukushima
- 1 Man for Kanda Institutional Church Work
- 1 Stenographer (assistant to Rev. Guinther)
- 1 Teacher of English for Boys' School (This position is probably filled by the appointment of Mr. George Noss)

Respectfully submitted,

C. D. KRIETE.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF HOME MISSIONS

The quarterly meeting of the Executive Committee of the Board of Home Missions was held at headquarters, on April 7th. All the members were present except Dr. I. Calvin Fisher and Superintendent D. A. Souders, both of whom were detained by illness. The different departments of the Board rendered their reports for the Quarter and revealed the fact that they were busy in many directions carrying forward the work of the Board.

The following resignations were accepted: Rev. H. S. Gehman, from Tabor, Philadelphia; Rev. E. E. Young, from East Market Street, Akron, O.; Rev. W. W. Moyer, from Marietta, Pa.

The following were ordered commissioned: Rev. E. J. Snyder, Tabor, Philadelphia; Rev. A. R. Tosh, Roanoke, Va.; Rev. J. F. Reimers, Warren, Pa.; J. O. H. Meyer, Egg Harbor, N. J.; Fred Wentzel, Rosedale, Pa.; Rev. J. S. Kosower, Jewish Mission, Brooklyn, N. Y.; Rev. M. Renzetti, Italian work, Chicago, Ill.

Miss Ida Fodor was appointed as a teacher in the Summer School of the Hungarian Mission at East Chicago, Ind.; Miss Hazel Duffy as a Deaconess in Grace Church, Detroit. These two workers are supported by the Publication and Sunday School Board, and the Woman's Missionary Society of General Synod. The Woman's Missionary Society of General Synod is also paying the salary of Miss Essie H. Miller, who will go as Deaconess to the Dewey Avenue Mission, Rochester, N. Y. The Board also provided for the support of an American teacher for the Japanese Mission in Los Angeles. Action was taken to employ students during the summer months at McDonald, Ohio; Lexington, N. C.; and Brookford and West Hickory, N. C.; and also for a number of agent charges in rural communities. Several students were appointed for the

Daily Vacation Schools in connection with the Hungarian Missions.

An appropriation was made whereby a limited number of rural pastors may attend schools for rural church workers this coming summer.

Treasurer Wise made his report for the Quarter, which showed net receipts in the General Fund of \$50,314.87. Of this amount \$49,886.31 was received on the Apportionment. This is an increase over the amount received during the same period a year ago of \$12,323. In the Church-building Department the net receipts were \$38,962.93, of which \$10,500 came in the form of Church-building Funds. Seventeen funds were received during the Quarter, four of which were for \$1,000 each. The total value of the Church-building Funds is \$413,640. The Board, however, has invested in Mission properties the amount of \$709,816. During the Quarter the Missions paid off on their debts to the Board by cash and through the Progressive Project \$27,242. The present debt of the Board in its General Department is \$25,000. It is expected that from the amounts of the Easter ingathering this debt will be entirely paid by the time of the annual meeting of the Board in July. The Treasurer also reported having received from the Forward Movement the sum of \$114,143.68.

The Board was fairly deluged with requests for enrollment and for aid in the building of churches and parsonages. The Mission at Rosedale, Pa., was enrolled. The Board voted in the form of loans and gifts, \$155,000. On previous occasions the Board voted \$225,000, making a total of \$380,000, for which the Board is responsible during this current year. If the Forward Movement funds will be paid promptly, these amounts can be applied to the Missions in due time without seriously embarrassing the Board. We confidently

expect to receive from the Forward Movement during the five-year period the sum of \$2,383,000 for Home Missions.

The next meeting of the Executive Committee will be held at headquarters on July 7th, at 9.30 A. M. This will be followed by the annual meeting of the entire Board on the evening of the same day.

Our Jewish Mission in Brooklyn, N. Y.

The Board of Home Missions of the Reformed Church in the United States has extended a call to me to become manager of the above Mission. I have accepted the same, and expect to begin my work there about the middle of April. I have been asked by many why I give up a well-organized congregation for a work of which I know very little. Here are some of the reasons: First, because the Reformed Church has confidence in me and calls me. I did not wish it, but I decided to obey. Second, because the Jews need the Gospel more than anything else. Humanly speaking, this is for me personally the greatest sacrifice in my 27 years in the ministry. With fear and trembling I assume this task. If any work in the church needs the prayers and the help of the entire church it is this work. A brother minister, who has experience in Jewish Mission work, said to me: "Only the real earnest Christians take a prayerful interest in this work and support it." I believe that our Reformed Church has many Christians of that type who will give us their prayers and support. I intend to report frequently in the columns of our church papers about our Jewish Mission. If advisable, in due course of time, there will appear a German-English four-page paper in the interest of this work, at the nominal price of fifty cents per year. For the work's sake I ask the help of the entire church, otherwise I will fail. God helps through His children.

My address, beginning with April 12th, will be Box 48, Station A, Brooklyn, N. Y.
J. S. KOSOWER.

P. S.—Kindly send all communications and gifts to the above address.



REV. J. S. KOSOWER

Annual Statement of the Board of Home Missions to the Classes

To the Classes:

Dear Brethren:

The Nineteenth Triennial Report of the Board of Home Missions to the General Synod of the Reformed Church in the United States in May, 1920, gave a full and comprehensive account of the activities and the present status of the Board. Since then, however, a number of changes have been wrought and considerable progress has been made.

The Board records with a sense of sorrow the death of Rev. A. C. Whitmer, Superintendent Emeritus, which occurred on December 8th, 1920, after he had served the Board for a period of thirty-four years, of which twenty-eight years were spent as Superintendent in active service and six years as Superintendent Emeritus.

Financial.—The financial aspect of the Board's work is more encouraging than it has been for a number of years past. From April 1st, 1920, to April 1st, 1921, we received on the apportionment the sum of \$193,318.44. The increased payments of the apportionment enabled the Treasurer of the Board, at its annual meeting in July, to report that all obligations in the

General Department had been discharged. Since then, however, it has been necessary for the Board to borrow money in order to meet the demands upon it.

Church-building Funds.—Our Church-building Funds have multiplied rapidly during the past year. We have now 790 Funds enrolled, as over against 703 a year ago, thus showing an increase of 87 Funds. The total value of the Church-building Funds is \$527,427.12, which has been safely invested in Mission properties.

Immigrant Work.—In the Immigrant Department we are making steady progress. During the last year we acquired and equipped a building at 107 East 34th Street, New York City, known as THE HUDSON HOUSE, for the comfort and convenience of sojourners in New York City in connection with our Harbor Mission. We are also completing negotiations with the Conventus in Hungary for the transfer of forty Hungarian churches in this country to our denomination. It is hoped that this will be consummated in the near future when the official documents shall have been prepared and properly executed.

Jewish Work.—Rev. William Diekmann has resigned from the Jewish work, Brooklyn, and the Rev. J. S. Kosower, of Baltimore, Md., has taken charge of the same.

The joint work with the Presbyterian Church in conducting a Jewish Mission in Philadelphia has been discontinued since April 1st, 1921. The Woman's Missionary Society of General Synod has assumed supervision and support of a separate Jewish work in that city and has purchased a property at 6th and Mifflin streets.

Departments.—The Departments of the East and of the West continue under the superintendency of Rev. James M. Mullan and Rev. John C. Horning, respectively. Superintendent Mullan has moved his headquarters from Baltimore, Md., to Fifteenth and Race streets, Philadelphia, and has been appointed Executive Secretary of the Commission on Social Service and Rural Work, in addition to his other duties. Through the Progressive Project a number of Missions in the Department of the West have been enabled to liquidate their indebtedness.

Mission Study.—The Mission Study Department is now in charge of Rev. A. V. Casselman, who will not only be a director of Missionary Education, but will promote the work of the Summer Missionary Conferences, Mission Study and Publicity work in general, by the use of stereopticon slides and reels.

Outlook of Missions.—The Outlook of Missions has 11,700 subscribers. This periodical should be in every home of the Reformed Church.

Home Mission Day.—The Home Mission Day Offerings last year amounted to \$8,134.92. In accordance with the instructions of the General Synod, the special day is again to be observed on the second Sunday in November.

Daily Vacation Bible Schools.—Daily Vacation Bible Schools are being conducted during the summer months in many of our Missions. These are proving of great value.

Evangelism and Social Service.—In obedience to the instructions of the General Synod last May, the Board enlarged its Committees on Evangelism and on Social Service. A separate statement has been prepared by the Commission on Social Service and Rural Work, which is now headed by Superintendent James M. Mullan. This statement merits careful reading and study. It is an evidence of the enlarging policy of the Board and its work.

The Committee on Evangelism has likewise been increased to fifteen, representing the entire Reformed Church, and is to be known hereafter as the *Commission on Evangelism*. A small Executive Committee has been appointed which transacts business between the regular meetings of the Commission. During the past year the Commission functioned as the Department of Spiritual Resources of the Forward Movement, under the direction of its chairman, Dr. Edward S. Bromer. Helpful literature was prepared and circulated among the ministers and laymen. Of far-reaching significance was the action of the Eastern Synod last October, requesting this Commission to appoint an Evangelist for the Eastern synod. Rev. Dr. Rufus C. Zartman, pastor of Heidel-

berg Reformed Church, Philadelphia, was duly appointed to this office. He was formally installed as Synodical Evangelist on April 17th, 1921, in Heidelberg Reformed Church, Philadelphia, where he has served as pastor for thirty years. He comes to this work with a rich fund of valuable experience and true consecration. While the congregations in Eastern Synod have first claim upon his time, others, if conditions make it possible, may avail themselves of his services. His salary is provided by the Board of Home Missions. Congregations desiring his services are expected to pay his traveling expenses, provide his entertainment and give a free-will offering to the Board of Home Missions. Dr. Zartman has already booked definite appointments covering a full year. The Commission on Evangelism is also interesting itself in behalf of many vacant country charges in various sections of the Church and is arranging to employ theological students to supply these vacancies during the summer months with the thought of reviving interest among these churches and ultimately securing regular pastors for the same.

Forward Movement.—One year of the Forward Movement has passed. The Board of Home Missions has received \$114,143.68. This money is being applied to the erection of new buildings and the liquidation of debts resting upon the Missions. Many of the Missions are contemplating to erect buildings in the near future, having postponed doing so for several years, owing to the war and conditions following it.

The work of Home Missions was never in a more hopeful and promising condition. At the same time, never were its problems more complex, but never were the opportunities and the demands for Home Mission work greater than today. If the world is to be won for Christ, America must assume its full responsibility for this task, and the Christian forces of America alone can make this possible.

Very cordially yours,

CHARLES E. MILLER,

President.

CHARLES E. SCHAEFFER,

General Secretary.

STOP! THINK!

Can you trace any blessing in your life to the Church of Jesus Christ? Have you prospered in any way because of what the Church has done for you? Are you willing to make acknowledgment of this fact? If you are, does not your sense of gratitude and obligation prompt you to help the Church to extend its blessings to others? The Board of Home Missions seeks to widen the helpful influence of the Church for all people in America. If your heart responds in gratitude REMEMBER THE BOARD OF HOME MISSIONS when you dispose of your earthly possessions.

Giving Away One's Possessions

How to dispose of one's property gives many people far greater concern than how to acquire it. It is really a far more serious question. An ever increasing number of folks are becoming very solicitous about the proper disposal of their property. They are just anxious for helpful suggestions which will enable them to apply their wealth to causes that are really worth while and where their money may do service long after they themselves are gone. Many people are these days giving thousands and hundreds of thousands of dollars to Church Boards and Christian institutions because they are realizing, as never before, that unless they do so the bulk of their money will go to other sources and their friends and relatives eventually will get only a small proportion of it. What people are doing in other denominations, the members of the Reformed Church are going to do. In disposing of your property REMEMBER THE BOARD OF HOME MISSIONS OF THE REFORMED CHURCH in the United States. If you care to know more about this, ADDRESS THE GENERAL SECRETARY, AT FIFTEENTH AND RACE STREETS, PHILADELPHIA.

The cuts on Cover Page accompany the articles by Dr. Bolliger. Scores of Winnebagoes come from the Nebraska Reservation to the annual Powwow, and hundreds of Wisconsin Indians.

Winnebago School Doings

BY REV. THEODORE P. BOLLIGER, D. D.

IT is an inspiring sight to see sixty Indians, children and adults, gathered together in the mission chapel out in the woods, all with one mind intent upon worthily worshipping the true God. The hymns were sung with spirit, the sermon was followed with close attention, the scripture reading was reverently listened to. One of the older Christians was asked by the Rev. Jacob Stucki, the missionary, "to make the Jesus prayer," and he responded with a fervor and an eloquent flow of words that knew not one instant of hesitation. The readiness of the Indians to take part in a service either by prayer or testimony, and the natural dignity and eloquence with which it is done, is a constant surprise to the white man. Several papooses were also numbered among the hearers. These added various original contributions to the service at different points, but no one paid the least attention or showed any annoyance thereat. The Sunday School was held immediately after the service. The younger classes were taught in the Winnebago language by several of the older Indians, as very few of the children when first brought to the mission know any English at all. I had three opportunities during my visit to speak to the children

and adults in English and through an interpreter.

* * *

Forty-three children are enrolled in the school. The work is difficult for them, for they must learn a new language, get accustomed to the white man's queer way of doing things, acquire a strange learning, and directly are plunged into puzzling mazes of new ideas labeled geography, history, physiology, and, hardest of all, arithmetic. In spite of all this, most of the children make commendable progress. We aim to give them the usual work of the first eight grades. In addition to this the girls are given the opportunity to learn about sewing, darning, cooking, and the various tasks of a household. The boys have their duties on the outside helping with the chores and the work about the farm. The training of the school prepares them to become good citizens of the kingdom of God and of the United States.

* * *

To those accustomed to the prosaic names which fall to the lot of the average white person, the Indian names appear most picturesque and attractive. On our school roll you will find Hilbert White Rabbit, Joe Green Snake, Louis White Bear, John Winnischick, Earl Black Deer, Ruth Big Soldier, Bessie Young Bear, Margaret Brown Eagle, Ruth Green Grass, Manda Big Hawk, Viola King



GROUP OF
STUDENTS
WINNEBAGO
INDIAN
SCHOOL
BLACK
RIVER
FALLS,
WISCONSIN



"TEN
LITTLE
INDIANS"
AT OUR
SCHOOL

Swan, and Dora Hopinkah. Names in which there is a combination of the colors white, brown, or black, with such animals as deer, eagle, bear, or hawk are very common. As the Indians discover that such peculiar combinations are not found among the names of the white man, and that these are apt to create some amusement at his expense, he is very quick to drop a part of his name or change it entirely. I asked Joe Green Snake one day, "What is your name?" He promptly declared, "I am Joe Green." He would not stand for the "Snake" any more. As a result of this tendency, we now find that the younger Indians are calling themselves: Black, Brown, White, Green, Bear, Young, King, etc. My private opinion is that they are losing by the change. Still, this change of name may occasionally be advisable; for who could blame Fred Yellow Thunder or Joe Big Nose even if they did want an improvement? But which half of their name must be retained to secure it?

* * *

During the winter, sickness was rather frequent among the scholars. Chicken-pox, measles and mumps were not uncommon; but the chief cause of anxiety was a recurrence of an influenza-like high fever accompanied by a violent cough which prostrated a dozen at one time just before Christmas and caught others every now and then. Probably the overcrowded

condition of the buildings was the chief cause of this. It had been our plan not to accept more than 30 children for this school year; but so many parents came with their children and pleaded so earnestly that we would accept them, that it became impossible to turn them away.

Please God, by next fall we can take care of all the children that are brought to us in the large, roomy quarters in the new building at Neillsville, Wis., just twenty miles from the present Black River Falls location.

* * *

One of the daily duties of the missionary consists in attending to the many sores, bruises, and wounds which the youngsters manage to get. An hour or more a day has to be given to cleaning, salving, and binding up the afflicted parts. Tooth aches, itch, and other skin diseases are more serious matters, but are all taken in with the day's work. Since the nearest doctor is eight miles away and charges \$15.00 a trip, Missionary Stucki has been forced to play the part of nurse and doctor also. Recently one of the boys found a loaded cartridge and thought it would be fun to hear the thing go off; so a fire was made, the cartridge was thrown in and the boys stood around wondering what would happen. Directly their curiosity was satisfied, and a boy with a bullet through his leg was carried from the scene of the experiment. For-

tunately, the bone was not injured and the flesh wound will soon be healed. Little incidents like these keep the missionary from suffering with ennui.

* * *

The Christmas days are always the climax of the school year. Kind-hearted folks had sent in an abundance of food, clothes, books and toys. Everybody was made happy. The Christmas exercises were given to an audience that occupied every inch of standing and sitting room. On the Sunday after Christmas at the communion service, every Christian Indian was present except one or two who were sick. The Indians are model churchgoers, never missing a Sunday when able to be out.

* * *

The Lord has graciously watched over the school. Ten stoves are required to keep the various buildings and rooms comfortable. Indian children are quite as careless by nature as white children. Therefore, to me it seems like a miracle almost that at no time has fire caused any serious damage. True, during the winter fire had started twice, but was discovered early and was put out without loss. Verily, He has given His angels charge over our Indians.

* * *

The religious life of the school is being carefully nurtured. By means of the

Sunday church services, the Sunday School, the catechetical classes, the hours of gospel song, the daily evening devotion, and the prayers at the table, the religious impressions are deepened. The fruits are beginning to show themselves. Last year only four of the scholars were Christian; now, there are thirteen. Some months ago a heathen father said to our Indian evangelist: "If you will lead my boys to walk the Jesus way, I will be glad." He had no desire to walk that road himself, but he did want his boys to walk in the better path. The hope for the Winnebagoes is in the rising generation. The Reformed Church is trying to give to her children the same chance to know God and secure an education that we want our own children to have. At the same time we are also winning the older Indians one by one, and directing their feet to walk the "Jesus Way." On Good Friday another Indian family, after having received thorough instruction, with their two children, were added to the congregation. For the Easter communion all the Christian Indians were present; some having come more than forty miles. Several of the children in the school also have asked to be baptized and unite with the church. To God be all the glory.

Madison, Wis.

REV. AND MRS.
JACOB STUCKI,
VETERAN
MISSIONARIES
AMONG THE
WINNEBAGOES
AND THEIR
FAMILY



THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

THE LAMBETH CONFERENCE

on

The Opportunity and Duty of the Church in Regard to Industrial and Social Problems

THE Lambeth Conference is without doubt the most significant recent religious gathering in the world. It was in session for five weeks in Lambeth Palace, London. There were present two hundred and fifty-two bishops (fifty-two from America), representing the Anglican Churches throughout the world.

This important conference met in what is, perhaps, civilization's most fateful hour, and was deeply sensible of it. Conscious of the importance of its utterances, it issued a memorable message dealing with many subjects, none of which, however, was more timely and challenging than that which dealt with the opportunity and duty of the Church in regard to industrial and social problems. This was the work of a committee of forty-eight bishops to whom had been committed this subject for consideration and report.

This message covers nineteen pages of the Report of the Lambeth Conference, and is presented under five general heads: The Opportunity, Special Features of the Situation, Our Primary Duty, How to Fulfil our Duty, The Root of the Matter.

THE OPPORTUNITY

The turmoil among the nations, with their insistent social and industrial problems, has opened to the Church a door of witness and of service.

The primary business of the Church is with the individual. Without personal conversion the Church's work will be vain, but conversion must be real and complete. The converted life is Christ-centered, not self-centered, and this requires that Christ cannot be excluded from politics, industry, or from any of our social relationships. To quote Bishop Westcott: "Every amelioration of the outward condition of men's lives is the translation of a frag-

ment of our creed into action." The Gospel of the Kingdom includes a social message, and it is the task of the Church, and the Church's present opportunity, to transform the world.

SPECIAL FEATURES OF THE PRESENT SITUATION

1. The Labor Movement. The labor movement is one of the outstanding factors in the industrial world. Labor is now a dominant power. Without doubt there are strata in the labor movement which are secularist and materialistic, but we ought to judge it at its best, and at its best the purpose of the labor movement is to secure fullness of life, the opportunity of a complete development of their manhood and womanhood for those who labor; it seeks to furnish a better world for people to live in. This is also the Church's aim, but our supreme test must be to provide better people to live in the world. The labor movement and the Church can help each other in this two-fold task.

There are many men and women in all classes of society who are rendering self-sacrificing service that is bearing good fruit for the promotion of a better social order. There are captains of industry who are prepared to welcome a complete change in the existing scheme, who recognize that the self-sacrifice of our soldiers and sailors must find its counterpart in our industrial life.

2. International Aspects. The main issue is clear. First of all, we are bound to bring the principles of the Gospel to bear on inhuman and oppressive conditions of labor, whether they obtain at home or in the remote regions of the earth; secondly, we have to act upon the knowledge that the whole world is one and

that the establishment of proper conditions of labor anywhere can only be secured on an international basis.

3. Women in Industry. The main problem is this:

(1) Should the whole old system of "protected" woman's work be restored?

(2) Should the aim be to have perfect equality of wages and of conditions of work with men?

And with regard to the second question: Should there be complete fusion of men's and women's work? Or should women aim at confining themselves to the specialization of such work as would utilize women's particular gifts?

All women are puzzled over these problems, and at present they have no decided line of policy; it is the duty of the Church, therefore, to give much time and thought and sympathy to them in their difficulties.

4. The Drink Question.

The Committee's conclusion on this question urges upon Churchmen everywhere the imperative importance of giving the gravest consideration to the entire question of intemperance. "We would add further that, whilst all are not agreed upon the duty of total abstinence from intoxicating liquor as a beverage, there is no room for doubt that such abstinence for the sake of others, and as a contribution to the stability of our industrial and social life, is a splendid privilege of Christian service."

OUR PRIMARY DUTY

Under this head the Report for the most part deals with "those great principles which represent the Christian law of righteousness and love," witnessing to which is the primary duty of the Church. These are:

1. The principle of human values. Life must always count for more than property, the possession of which ought always to answer to some function duly performed. Therefore, we are bound to condemn any system which regards men or women as mere instruments for the production of wealth.

The workers in any industry ought to have an adequate share in the control of the condition under which their work—a large portion of their life—is carried on.

As a means of attaining this reasonable control, perfect freedom of organization on the part of workers, with leaders and spokesmen of their own choosing, must be upheld.

As an application of this principle we must aim to make education, not merely a "ladder" for a few fortunate boys and girls, but a highway which will open the best education in the country to all who are capable of profiting by it.

2. The principle of brotherhood which teaches that we are members one of another.

The corollary of this principle of brotherhood is that we must regard industry as an opportunity of service, and not merely as a means of private profit or class privilege. To quote Mr. W. L. Hichens: "Unless industry is really recognized as primarily a national service, in which each individual is fulfilling his function to the best of his ability for the sake of the community, in which private gain is subordinated to public good, in which, in a word, we carry out our duty towards our neighbor—unless we build on this foundation, there is no hope of creating the House Beautiful. If each man thinks of making his pile by all the means that economic individualism allows, if class bands itself against class, trade union against employers' federation, firm against firm, to secure the greatest share of the world's goods in unrestricted competition, social life must inevitably break down and anarchy reign supreme.

Certain lines of reform ought to be followed as long as the present wage system lasts. These are: (1) Security against Unemployment; (2) Reasonable Leisure; (3) A Living Wage; (4) Safeguards to Life and Health.

But the Report raises the question whether the present wage system of industry is compatible with the law of Christ and endorses the position that the substitution of a strong spirit of brotherhood for a spirit of competition and rivalry must lead to a profound dissatisfaction with the existing order. The goal, however, can never be reached by violent revolution. The next line of advance toward the expression of brotherhood in industry is to be found in those industrial parlia-

ments where employers and employed meet on absolutely equal terms, of which the English building trade affords a notable example. The condition of their success is open confidence, frank goodwill, and the determination, on both sides, to keep all promises and fulfil all undertakings.

3. The principle of human responsibility. God trusts us as His children, and because He does we are responsible for all we possess and we are responsible for the care of each other. The reform of evil conditions, such as bad housing, a most fruitful cause of drunkenness and vice, is the business of the whole body.

The fulfilment of all these principles must lead to something better than a "tinkering scheme of piecemeal reform." So far as the immediate future is concerned, it is possible to take steps without delay to meet the evils of unemployment, and to secure for all workers a living wage, reasonable leisure, and a share in the control of the conditions in which their working life is spent.

HOW TO FULFILL OUR DUTY

1. Members of the Christian Church must repudiate the standards of the world. Many members of the Church are as unscrupulous as any pagan in exploiting their own economic advantage.

2. The whole Church should be a warm-hearted brotherly fellowship. It was not in irony that the heathen said in the days of the early Church: "See how these Christians love one another." No one can pretend that this is true of the Church today. Class consciousness is rampant in every grade of society. There are signs of improvement, but we need to make careful provision to open the door wide for representatives of the industrial class.

3. Association within the Anglican Communion for study and for practical social work.

4. Wider association with other Christians in social witness and service.

5. The Church should be a reservoir of social service. Welfare work of all kinds, after-care committees for school children, club work, study circles, and other efforts to promote fellowship and

utilize leisure—these are only specimens of an enormous choice of opportunities. It should be emphasized that all work of social welfare, undertaken from the right motive and in the right spirit is "Church work."

THE ROOT OF THE MATTER

The Committee concludes this Report by affirming "with unwavering conviction" that no outward adjustments can, by themselves, bring us near to the Kingdom of God. The love which conquers selfishness, and the passion for righteousness which drives out greed, are gifts from above, and, unless selfishness and greed are vanquished, the most perfectly devised co-operative commonwealth will perish in ignoble ruin.

This Report is published in separate form by The Department of Christian Social Service of the Episcopal Church, and with it as an appendix are published "A Statement on Social and Industrial Life," adopted by the Conference of All Friends, London, August 12-20, 1920; "Social Ideals of the Churches," action taken by the Federal Council of the Churches of Christ in America at a Special Meeting held at Cleveland, Ohio, May 6-8, 1919; "Social Reconstruction," a Pronouncement issued by the Administrative Committee of the National (Roman) Catholic War Council. Address, 281 Fourth Avenue, New York City.

An Indian Program

The Joint Committee on the Indian work of the Home Missions Council and the Council of Women for Home Missions has made the following recommendations for Indian work:

(1) The speedy evangelization of pagan tribes and portions of tribes.

(2) The completion of the Indian survey at the earliest possible moment so as to make the findings available for the Boards and Agencies doing work among the Indians.

(3) An adequate program of religious education in Government Schools.

(4) The strengthening of mission schools and mission school work.

(5) A program of applied social Christianity in Indian communities and

on reservations, intensely practical and embodying the social message of the gospel in all its applications to modern life.

(6) Discovering and developing a trained native Christian leadership.

(7) The improvement of morale among government employees.

(8) While recognizing the Indian Bureau's decision to drop certain Indian schools as sound policy wherever conditions warrant and circumstances assure the care of Indian boys and girls in the public schools or other government supported institution, nevertheless, a sincere protest is made against such closures when evidence clearly indicates that Indian children will not be cared for, will grow up in ignorance and will continue their pagan unenlightened existence in a worse state, perhaps, than their fathers.

The New Indian School Building

BY REV. THEODORE P. BOLLIGER, D. D.

HAD it not been for the assurance of \$30,000 of Forward Movement funds which were to be applied to the erection of a new school and dormitory for our Winnebago Indian Mission, the Tri-Synodic Board could not have attempted to begin building operations last year. The difficulty of securing building materials, the breakdown in railroad shipments and the scarcity of working men last summer delayed all plans for the completion of the building. We can now see that this was really a blessing in disguise, because the drop in prices came early enough to save the church several thousand dollars. By the time that cold weather set in last fall the external work on the building was practically completed, and the interior work had progressed far enough so that heat, light and running water were available for the workers. Early in summer the building will be finished.

The building is L shaped, 76x42 feet, with an annex 27x26 feet. The construction is of brick, tile and concrete. There is room enough to provide home and school privileges for 75 or more children. This number will doubtless soon be reached, because there are about 250 Winnebago children of school age who

have no other opportunity for a Christian training than that which our school will afford.

* * *

The most difficult problem with which the building committee has had to wrestle has been in connection with the equipment of the various rooms. To determine the needs of the play, sleeping, eating and school rooms, as well as the rooms for the superintendent, matron, teachers, and helpers has been a puzzling task; not to speak of the things needed for kitchen, laundry and bakery. However, to determine the proper balance between the equipment needed and our ability to pay for it has often been still more puzzling. The building committee has been greatly encouraged by the splendid interest which is being taken throughout the church in this new project. Several societies and Sunday schools have offered to furnish a certain portion of the equipment. The W. M. S. G. S. has already sent in \$1270.00 for the equipment alone. Of this amount \$879.00 was contributed through the thank offerings of the Auxiliary Societies, and the balance has come from the thank offerings of the Mission Bands.

* * *

The new building is located on the outskirts of Neillsville, Wisconsin, and still within the corporation limits. Neillsville is a beautiful place of about 2000 inhabitants, and is the county seat of Clark County. The farm of a little more than 33 acres is ideally located for our purposes. For a quarter of a mile the Black River skirts our land. The banks are high and steep, covered with timber. About half the land is under cultivation, being splendidly adapted to vegetables and grains. About a fourth is covered with timber, having a good stand of grass and making splendid pasture. The balance is pasture, garden, or is occupied by the buildings. Presumably, it is a more civilized community than the neighborhood where the mission is located at present out in the woods surrounded by Indians and Bohemians; but, in fact, there has been more petty stealing of materials and chickens during eight months at Neillsville than occurred during thirty years among the Indians.

The aim of the school will be to give the Winnebago children an opportunity to become trained in mind and hand; to grow up into useful citizens of our country; and to stand forth as faithful Church Members and Christians. For 39 years the school was conducted as a day school, with the children living at home. During these years several hundred of the Winnebagoes thus received the beginnings of an English education. In the course of the years, the country about the mission was occupied more and more by the paleface and the red man was forced to wander. Single families and groups are scattered here and there over half a dozen counties. About 600 Winnebagoes are found within 60 miles of our mission station. Gradually the day school no longer answered, and had to be changed to a boarding school. Four years ago, the first trial was made and proved a success. Though all available space has been crowded to the uttermost, many have had to be turned away.

Although the total number of baptized converts reaches only about sixty, the influence wielded by the mission has been incalculable. The life and customs of practically every Winnebago within fifty miles of our mission have been profoundly changed. It is no exaggeration to maintain that the non-Christian Winnebagoes in Wisconsin may all be classified as "friendly outsiders;" at least, to the extent that they gladly send their children to a Christian school to be taught the "Jesus Way."

* * *

The responses from all sections of our church coming from individuals, Sunday schools, and societies, expressing a desire to aid in the support of a particular Indian child while at school have been beautiful. The amount generally assumed is \$50.00. This sum cannot provide everything necessary for the school year in the form of clothing, shoes and food; but it is a very substantial aid. Many of the heathen Indians especially are improvident and often very poor, and hence the church must furnish nearly everything. Thirty of our scholars are now being supported to the extent of \$50.00 or more. The picture of the child chosen is sent

to the donor. Some of these have become so greatly interested in their wards that their support is being continued from year to year. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Madison, Wis.

Observations of the Treasurer

J. S. WISE

THE success or failure of a life is often predetermined by its objective. Every reasonable enterprise that has a well defined purpose and is promoted with enthusiastic energy always succeeds. If it does not, other influences have been permitted to interfere. The most cherished impulses of our life are often brought to naught simply because outside influences are allowed to dim the vision and cause us temporarily to forget the real objective.

My thought is that when a man sets up a definite goal for his life, he usually attains it. If persistently pursued, success will crown his efforts. But the pronouncement of either success or failure must not come from one who is unfamiliar with the object in view. If our objective is to acquire wealth or fame, or just to live a quiet, peaceful, uneventful life, we are undoubtedly successful when the goal is reached. We have hit the mark. The object is achieved, and such achievement is success.

According to this premise, it is safe to infer that there are many lives counted as successful that are in reality egregious failures. On the other hand, there are also many lives that are looked upon as great failures that are, indeed, unbounded successes. Our standards are wrong. It is often a much harder job to build a sincere Christian character than it is to build up a fat bank account, and yet most men are judged by the bank account rather than by their character. "What fools ye mortals be" "How much better it is to get wisdom than gold!" What is your objective?

During the last ten years I have kept my eyes open as I went up and down through the Church. I found some Churches with programs and some without. Those without, I often found, were

simply drifting, doing very little and apparently accomplishing nothing. Everything was done in the same old way without innovation. What was good enough for father and grandfather was good enough for them. There had never been a different program, and none is needed now. Most of the people are moving away, and there is, therefore, nothing to do except to go on in the old way until the entire membership dies out. The obsequies of the congregation will then be in order.

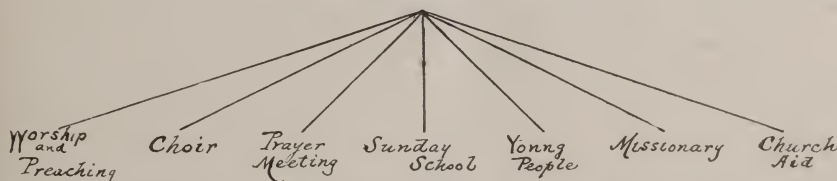
How thankful I am that very few are, after all, dying out, but, on the contrary, are being revived. Never before were

congregations so keenly alive to the necessity of a real program as they are at present. A real revival is taking place before our very eyes. Congregations everywhere are honestly studying their community responsibilities, setting up programs, and planning for equipments that will enable them to function efficiently and well. This is a healthy sign. For the encouragement of such, I have placed before you the program, or goal, of the Centenary Reformed Church of Winchester, Va. It is a five-year plan. Nothing remarkable about it, but it is a plan—a program, a goal, and that means much to any congregation.

5 YEAR CHURCH PLAN

CONSISTORY

PASTOR



IN WHICH TWO HAVE YOU ENLISTED

Goal { 300 Members in 5 Years—The Church — or 32 Additions per year
 350 " " 5 " —The Sunday-school— 45 " " "
 A new Sunday-school Room in less than 5 years
 A self supporting Congregation in 5 years.

The Centenary Congregation has a proud history of 180 years. Eminent ministers have filled its pulpit during this long period, and the congregation unquestionably has exercised a powerful influence in Winchester and the surrounding country. It always had its choirs, ushers, and Sunday School. It always believed in worship, Preaching and Prayer Meeting. The young people and Missionary interests were not neglected. Church Aid, I presume, always had its place. But in all these there was no correlation. There was no definite program. Now, when you enter the vestibule, the Five Year Plan

greet you. It is given a prominent place. It virtually stares you in the face. There is something to work for. A spirit of lethargy has been changed, in a very short time, to one of energy and enthusiasm. The spirit of worship is as devout as ever. The choir and ushers are on the job. The attendance at Prayer Meeting, Sunday School, and Young People's Society is more than doubled. Much interest is taken in Mission Study, and Church Aid is greatly enlarged. As I observed the activities of this congregation—where I labored with the pastor during Holy Week—I marvel at its accomplish-

ments, of a little more than a year, largely due to a programized objective. This congregation is also providing a social program for its young people on such a scale as to cause all of Winchester to talk and to notice. But that is in the making, and we will have more to say

about it later on. The point is that every Church should have a definite, workable plan. Winchester, with such a plan, has already exceeded its goal in every particular, and what it has done, I am sure can be done quite easily by practically every other congregation, if it will.

Book Reviews

(Concluded from page 200)

Every great movement in the Church is touched, and some living personality in the pulpit associated therewith. The second part treats of the Credentials Qualifications and Functions of the Preacher. This is exceptionally rich and suggestive. The third part covers The Preparation and Production of the Sermon. This will be found of great practical value to the

preacher. A book of this character is intended for theological students and men in the ministry rather than for the lay reader, and yet there is so much of value within its pages that it will prove of intense interest to anyone who reads it, even though he may not possess clerical orders.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS
General Fund Receipts for March

Synods—	1921	1920	Increase	Decrease
Eastern	\$6,082.00	\$6,261.15	.....	179.15
Potomac	1,796.81	946.77	850.04	.....
Ohio	1,803.00	2,273.61	.....	470.61
Pittsburgh	1,400.00	1,960.00	.....	560.00
Interior	100.00	150.00	.....	50.00
German of the East	619.03	624.96	.....	5.93
*Central .....	.....	.....	.....	.....
*Northwest	7.38	.....	7.38	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	305.95	799.00	.....	493.05
Y. P. S. C. E.	22.60	10.00	12.60	.....
All other sources	24.00	1,172.31	1,148.31

Totals	\$12,160.77	\$14,197.80	\$870.02	\$2,907.05
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Decrease for the month, \$2,037.03

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$74.90 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS
Comparative Receipts for Month of March

Synods—	1920			1921			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$6,824.33	\$4,625.95	\$11,450.28	\$6,819.38	\$3,247.40	\$10,066.78	.....	\$1,383.50
Ohio	3,515.15	1,136.77	4,651.92	892.50	1,156.24	2,048.74	.....	2,603.18
Northwest	50.00	1,387.20	1,437.20	412.02	982.08	1,394.10	.....	43.10
Pittsburgh	2,060.00	691.45	2,751.45	1,400.00	779.90	2,179.90	.....	571.55
Potomac	1,201.71	2,449.06	3,650.77	2,027.15	863.54	2,890.69	.....	760.08
German of East	225.95	120.96	346.91	772.21	214.63	986.84	639.93	.....
Central	231.81	1,429.68	1,661.49	609.42	811.21	1,420.63	.....	240.86
Interior	200.00	319.39	519.39	150.00	257.83	407.83	.....	111.56
Southwest	689.05	262.51	951.56	386.33	313.70	700.03	.....	251.53
Bequests .....	.....	654.75	654.75	.....	2,136.00	2,136.00	1,481.25	.....
Annuity Bonds .....	.....	.....	.....	.....	3,333.34	3,333.34	3,333.34	.....
W. M. S. G. S. ....	.....	1,618.71	1,618.71	.....	941.82	.....	.....	676.89
Miscellaneous .....	.....	159.54	159.54	.....	.....	.....	.....	159.54
Totals	\$14,998.00	\$14,855.97	\$29,853.97	\$13,469.01	\$15,037.69	\$28,506.70	\$5,454.52	\$6,801.79

Net Decrease \$1,347.27

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Rebuilding the Middle School Building

ACCORDING to the latest advices from Dr. D. B. Schneder, the cost for the restoration of the Middle School building, destroyed by fire in March, 1919, will not be less than \$110,000. The Executive Committee at its recent meeting voted to proceed with the erection of the new building without any further delay. There is available in Japan about \$37,000 for this project, and the Church will have to provide an additional \$70,000. About half of this latter amount has been contributed in recent years for this and other buildings in connection with North Japan College, but we believe that this one essential building should be erected at the earliest possible date. A portion of the Forward Movement Funds will be applied to this building, but it must be evident if the Board is to provide for other pressing needs that the total amount of \$10,850,000 of the Forward Movement must be paid by the Church.

In a New Dress

Our readers will note a change of type in the May issue of the *OUTLOOK OF MISSIONS*. We trust it will please them. It is the fond hope of the Editors that in the future the magazine will reach all subscribers in the early days of each month.

Let Us Hit the Mark!

Some one has said; "The man who shoots at an eagle and kills a sparrow may congratulate himself on his markmanship, but the veteran hunter will scarcely account him a good sportsman." A barrelful of sparrows are not worth as much as one big eagle. Our Church has set a high mark in the *Forward Movement Budget*. That mark is \$10,850,000. The present amount pledged is a little over \$7,000,000. That is fine, the finest

thing we have ever done, but should we be satisfied with a half-completed effort? No member in any congregation has given to the breaking point. Christians never become bankrupt or insolvent by their giving to the Lord. The congregations who have taken no part in the Campaign owe it to themselves and to the denomination of which they are a part to fall in line, and to do their share. If one member of the body suffers the whole body is full of pain. If one congregation lags behind, the whole Church of God will feel the effects of it. As a denomination our aim has been an *Eagle*. For the sake of the Name, let us not shoot and find to our sorrow that we have hit only a sparrow.

First Impressions of Miss Zierdt

Nanking, China, December 11, 1920.

Dear Dr. Bartholomew:

On the occasion of the opening of Language School, the students were advised to not be in haste in writing our first impressions of China lest they be not true impressions and we be compelled to correct them, and yet is it not possible that after adjustment has taken place the things which grip our interest now shall have become so commonplace as to seem not worth the effort of mentioning?

Within the Compound we enjoy many comforts of modern civilization, due to the years of experience of former missionaries, but stepping outside the gate to us, is like stepping into an early century and in thought we are carried back to the time and place of Christ's ministry while upon earth: the long, flowing garments girded about the loins are still worn in some parts of the Orient and the feet are shod in sandals; outside the house where death has occurred one can see the minstrels and hear the people making a noise and above all one sees the multitudes on whom He had compassion and while He is not here

(Continued on Page 219)

Letters from Dr. Hoy

I

Huping College, Yochow City, Hunan,
China, March 21, 1921.

Dear Friends in the Reformed Church:

Thrust forth more laborers into harvest! This is a sentence made familiar to us by the special command of the Master when He saw the Great White Harvest Field of His own day. We shall pray that more laborers be thrust forth into the toiling ranks of the reapers who bend to the work before the bending, nodding heads of grain. Have you ever felt that that while you are praying towards this consummation devoutly to be wished you yourself are being thrust forth into the ripe field? Last fall when the sad news of Brother Keller's accident reached us the question arose, Who will take his place temporarily as Chairman of the Yochow Evangelistic Department? The Executive Committee of the China Mission of the Reformed Church in the United States appointed the writer to this position. He was in very truth thrust forth into this teeming district of evangelistic effort. Some of the stations had never been visited by him, because he had always felt that his numerous duties at Lakeside and in his Mission offices were about as much as might safely be assumed. Under the pressing circumstances, however, the extra work was undertaken. The months of September, October, November and December, 1920, were not only crowded months but they also constituted one of the most interesting periods of my thirty-five years of missionary labor in "The Far East."

Much of this extra work required night travel; and this not in comfortable Pullmans or modernized hotels. This simply by way of explanation. Even in this simplicity there was the compensation of closer contact with a host of men whom I had never seen before. Every new personality required fresh thought in the analysis of Chinese characteristics. On the cars, crowded usually with soldiers, going third class to avoid expense, along the narrow roads among the rice fields, in the wayside teahouses, in overcrowded inns, in the day schools and in the chapels,

as well as in the homes of the people, there was life abundant that appealed to one's sympathies and made him feel that the Father's big family has many personalities with whom he might well desire and cultivate closer acquaintance for the Master's business. If the Gospel means anything, it embraces the inspiring ideal of Brotherhood in the Fatherhood of God.

A most stimulating experience was the universal courtesy of the people in general and the Christian fellowship of the people of the schools and chapels in particular. Received were we with firecrackers and bands of music. And a proud privilege it was also to introduce the Rev. S. W. Whitener and to see how well he "fell into line." It was exceedingly touching to have quite a number of the Chinese brethren say of Brother Whitener, "He will be like Mr. Reimert." Thank God that the new missionary could make an impression like that! The Chinese are keen observers of human nature and when they see a man true to the highest ideals in the Lord Jesus Christ they will express their appreciation. Just as they ring every dollar they use, so do they test the metal of every man they meet.

It may be of interest to you to read in greater detail the experiences and observations of those four months of special work with the Yochow Evangelistic Department. There is so much to encourage you and even to inspire you that conscience will not allow me to withhold from you this refreshing and reassuring knowledge gained by actual contact with our outstations in the Yochow District.

As I can find time, I will tell you of the
FIELD NOW WHITE UNTO THE HARVEST.

Sincerely yours,

WILLIAM EDWIN HOY.

A Banker In Korea

Mr. and Mrs. Goro Omori, whose picture appears on the opposite page, are among the leading Christians in Korea. Mr. Omori, a graduate of North Japan College, holds a fine position in the Tsingtao branch of the Korean Bank in Tsingtao. Last fall he came back to the vicinity of his birth place and found himself a fine Christian girl for a wife. It

means one more sincerely Christian home, for Mr. Omori himself is a regular attendant of the Japanese Church in Tsingtao. He is a graduate both of our Middle School and of our College, and is a man of earnest Christian faith and of fine culture. He was the first one from our School to enter the Bank of Korea, and there has been demand *for more of our graduates ever since.*

North Japan College Notes

NORTH JAPAN COLLEGE commencement was held on March 15th.

In spite of a blinding snow storm a fine audience filled the church, in which the commencement was this year again held. Leading officials, patrons and friends of the school were present. There were 69 graduates, 66 from the Middle School, and 3 from the Seminary. There were no graduates from the College, because three years ago the course was lengthened to four years. Next year there will be about 30 college graduates.

Of the 66 Middle School graduates just 40 were baptized Christians. The first honor man was one of the staunchest among them. As he was about to be baptized he said: "I want to be a true Christian." Of the theological graduates, of whom we wish there were more, two are already assigned to fields of labor, and one is needed as a teacher in the school.

The commencement exercises this year had the new feature of the awarding of the Heckerman prizes for the two best English compositions, one by a Middle School student, and the other by a college student. The prizes were offered by Elder Henry C. Heckerman during his recent visit to Japan.

The prospects for the new entrance classes are very good. The Normal Course for English teachers, now that it has government recognition, seems specially attractive. The prospects for a good theological class are also bright.

Undoubtedly the now officially-recognized Normal Course of North Japan College will have a great mission to fulfill. It is the only agency, government or private, established in North Japan for the training of English teachers for schools of high school grade. During the past

few months a large number of applications came to us asking for teachers. Unfortunately, we could not supply them. But we have fine ones in training now, nearly all of them earnest Christians.

Concerning those that have already gone out, we hear good reports. The president of the Dutch Reformed Middle School in Nagasaki wrote recently: "We have two graduates of your school here as instructors in English, and cannot help but express our admiration for the kind of work you are doing and the kind of men you are able to produce." In the government middle school in a town north of Sendai one of our last year's graduates is already the most popular teacher in the school, and is also an important helper in the Sunday school of our church there. Another one is doing good work in Korea, and still another one has just been called there.

Dr. Hatai, formerly professor in Wistar Institute, Philadelphia, is here now establishing the new department of biology in the Imperial University here. At a recent supper given at the Schneder home in honor of Dr. Hatai, three North Japan College men, who are now on the teaching staff of the Imperial University here, were present: Drs. Hatai, Hayasaka and Ohara, and all of them Christian men, one of them an elder in our Nibancho church.

D. B. SCHNEDER.



MR. AND MRS. GORO OMORI

Mr. Beck Writes Interestingly of Day Schools

Yochow City, Hunan, China,
March 1st, 1921.

The out-station day-school work that Mr. Reimert formerly had charge of has been turned over to me to look after; so it has made a busy time of this Chinese New Year vacation, for I have had to get a line on things. I have made two visits around the field during this time, and have also been busy while at home, getting books ready for the opening of the new term in these out-station day-schools. In some places it has been necessary to secure new teachers, and elsewhere it has been necessary to change teachers from one place to another. Being a new hand, this, of course, has been the more difficult.

I took a run down to Hankow during my first itinerary, going down on the night train one night and coming back the next night. I purchased walking shoes, rubber boots and other things that I should need in taking up this work. It was just before the Chinese New Year when I went down, and travel was crowded. I got a bench, however, where I could stretch out my sleeping bag and crawl into it, resting my head on my pillow. The car was not very light; so down a station or two further, in comes a hawking, spitting, coughing Chinaman, who stretched out his blankets on the bench beyond me, coughed and spit and nosed himself empty, and then settled down snug by me, with his head on my pillow. Coming back, I was packed in again, but not quite so uncongenially.

I got heavy, roomy walking shoes, which cost me twenty dollars (Mex.), but they give my feet room to spread on my long walks, and I find them fairly comfortable. I walked about forty miles last week on my itinerary, besides using steam launch and railway.

I was at Yunki on the 22nd, which happened to be the festival of the 15th of the First Moon—as well as Washington's Birthday; so things were abustle. There were firecrackers, and feasting and merry-making; the day was distinguished at Yunki by pageants which the townspeople prepared; or rather, some merchant of the town secured the costumes and

hired a man to prepare the boys who represented personages of ancient Chinese history. These boys were carried through the streets on the shoulders of men. After them came boys seated on chairs which were tied fast to the tops of tables, which in turn were carried on poles on the shoulders of men. These latter boys were dressed to represent the women who have helped to make the history of China illustrious as well as human. All this was done to the clanging of cymbals and gongs, and the beating of a large drum that was dragged along the street at the head of the procession.

The festivity of Yunki was, perhaps, partly a reaction from the distressing suspense of the week before. Boxers have been working up a following in the corner of our Province around the Sacred Mountain, Da Yun Shan. We have chapels at Taolin and several other places right in that vicinity. These Boxers have been threatening for some time. It is said they have reached the number of several thousands—ten thousand, even. They were assembling from their mountain homes and gathering for their advance against Protestants, Catholics and foreigners. They were supposed to be practiced in the arts of magic by which they could ward off the harm of bullets! They were to lead a victorious assault from one station to another, including Yochow in their advance, and even on to Peking and the Kwen Lun Mountains.

For our own protection, and especially for the protection of our out-stations and adherents, we made representations to the magistrate, to the general in charge of troops here at Yochow, and through our consul, to the Governor of the Province. What finally got the Governor's troops moving was the fact that the Linsiang magistrate whom I called on at Linsiang in regard to this matter on the 6th, and who took the matter indifferently at the time, was himself attacked while out in that district on an errand, and was defeated with his soldiers, and nearly killed. Since then soldiers have been scattering these mobs, and things are more quiet now. We cannot tell, however, whether the movement is crushed or whether it has only received a setback.

Although there is a good deal to put up with in this out-station work, there is considerable refreshment in the hospitality with which our out-station helpers always receive us, even if it is of the Chinese chop-stick kind. I walked with my baggage coolie from Linsiang to Yunki last Tuesday—ten or eleven miles. Arrived at Yunki, I went into our Mission compound and made straight for Evangelist Tang's house to give him my greeting. Mrs. Tang was looking bad, with malaria, and several of the children also were having it. They immediately asked whether I had eaten dinner—it was about two o'clock in the afternoon. I told them I had food along and had already instructed my coolie to prepare boiling water for me. But Mrs. Tang brought in a bowl of puffed rice (which the Chinese have long known how to prepare) soaked in tea. I thanked her for this refreshment, but begged her not to go to any further trouble; but she brought in a plate of Chinese sweets such as they use at this New Year season, and with that she also brought roasted peanuts and watermelon seeds, and then a bowl of egg-broth. So, I had to countermand my orders to my coolie.

At Niehkiashis our day-school teacher Li (who appears in one of our stereopticon lectures as "The Rice Boat Hero") insisted on preparing breakfast for me before I left last Thursday. They had boiled chicken, pork balls, chips of dried ham, a bowl of dried fish, Chinese noodles, and some other things, together with the usual rice. All, of course, with chop-sticks, and Chinese fashion, they kept picking out with their chop-sticks one piece after another of chicken or pork or fish and putting it into my rice bowl to encourage me to eat.

We often enough have disappointments when our boys leave us, or turn up ungrateful. But we occasionally run into little amenities, too, that are refreshing. For instance, last Friday when I went to Chengling the ferryman from the steam launch to the shore refused to receive the usual fee from me and Jamsie, because he said he knew we were from Lakeside and "were good men." While we were walking on the street, a former student of the

schools here, who for some years has been in the employ of one of the shipping companies as its agent at the port, stepped up to us and said that as a favor he had just been up to the customs house to put through some boxes of freight that had just come for me; that he was glad to do a favor like this for his old teachers, and that we should have the boxes next day without the usual bother, if we only sent for them.

School has opened here at Lakeside today, the first of March. We have had very summery weather ever since the "groundhog" came out of his hole; in fact, the days of last week were almost too hot. But today the March rains seem to have set in, and it is windy and chilly, and we shall have a spell of cold, no doubt.

The other day Mother Beck painted her neck with iodine for a swelling that was bothering her; our Mary got the iodine and painted up her brow like a wild Indian, "for a mosquito bite," she said, and a big drop on her dress. The same afternoon both she and Bob went out into the garden and pulled up radishes, "because mother does it," they said. Child life in China is very much like it is in any other part of the world.

EDWIN A. BECK.

(Continued from Page 215)

to go in and out among them, His disciples are teaching and preaching and healing sickness and disease among people. As a result of their work we see Christian churches and schools and hospitals manned in part by Chinese Christians, and we are reminded that this is not the first century.

Truly, this is an auspicious time to begin work in China, when one can look down the ages and see China still dwelling in heathen superstition and ignorance and at the same time see what that part of her which has been under Christian influence has become. As yet that part is very small and a vastly greater part remains untouched.

"Till sons of men shall leaven Thy love
And follow where Thy feet have trod,
Till glorious from Thy heaven above
Shall come the City of our God."

Your Worker in preparation,

A. KATHARINE ZIERDT.

Manual Training Faces Difficulties

BY REV. J. FRANK BUCHER

THE introduction of Manual Training into the Eastview Schools as proposed in my article in the April issue confronts us with several obstacles.

The first obstacle was very clearly stated to the writer by Dr. Arthur H. Smith, who made a visit to Lakeside in the spring of 1908. In a discussion of Manual Training for the schools he made a statement to the effect that the difficulty in teaching manual training was that the Chinese artisans are already so skillful that our schools could neither teach them anything or compete with their products in the market. Experience in China has confirmed his statement. The American artisan has a great advantage in having a common school education, better tools, and modern machinery. Education for China's artisans is an essential which is provided by our present courses in the primary schools. The introduction of better tools and modern machinery is well worth while. But it is easily to be seen that this involves very skillful artisans as teachers, and a considerable sum of money for equipment.

The second part of Dr. Smith's statement is just as true. Chinese artisans work so cheaply that it is impossible for the Manual Training Department of the schools to enter the market in competition with them. A few years after the writer came to China he bought a sedan chair for children from Hankow. In sending the bill, the agent at Hankow remarked that the price was pretty high, but the chair was made by the industrial department of a blind school. Upon inquiry among the makers of sedan chairs upon the streets of Hankow it was found that nearly fifty per cent. of the cost of that chair had to be set down to benevolence. And, judging from the prices of the products produced by, and by the letters received from these schools, it would seem that this holds true in general.

From the above we are forced to the conclusion (a) that for the present an industrial department must be run at a loss, and (b) that it must be run primarily

with the view of giving each student training in the use of the eye and hands. Whether or not a plan can be worked out permitting poor students to earn their way through school is a problem that is yet to be solved in the Eastview schools.

The second obstacle to be overcome in doing manual training is the fact that all Chinese tradition is opposed to a student or scholar doing any manual work. In fact, we have had Chinese teachers who objected to rubbing the ink on the stone when they had some writing to do and wished to call a servant to do it. All China is full of parasites who have a bare smattering of learning, not enough to enable them to get a position as a teacher or secretary, but just enough to give them an excuse to live in idleness at the expense of relatives and friends. The scholar is the gentleman of China, and he must not besmirch his high standing by manual labor. However, if we keep the other departments of the school, and, particularly the English, up to their present high standards, the prejudice against manual training will be gradually overcome. At any rate, we are not likely to lose any students because of it.

The third obstacle is lack of time to do manual training work. A larger native faculty and missionary teachers trained to do this work will enable us to put it into the higher and lower primary schools. The Middle School is more of a problem. In order to give manual training here the whole curriculum must be recast. Such a recasting must be done with great care lest the conservatism of our patrons causes us to lose most of our self-supporting students.

Speaking as principal of the schools, the writer wishes to say that he is *convinced* that the above problems must be met and solved. The students must have manual training. It is an essential. The Chinese prejudice against manual labor must be overcome, a way must be found to assist poor students in earning their support, instead of giving them their schooling free as is done at present. And there is every reason to believe that these problems can be solved if teachers and equipment are provided.

A Letter from Dr. Adams

Dear Friends:

The last few days of February were almost a record—the thermometer went up to eighty-four degrees. But March got ready, and sure did come in like a lion, and now we have the white covering all over the land. It is so pretty, but it means death to multitudes of the famine sufferers in the north. We have been praying for them. It was from there that the looters of Yochow came—and doing what we could for them, but how sad it is that, while the world is still talking of world peace, they are frantically building great navies, and one or two of these monster engines of destruction costs more than enough to feed these dying myriads. God is not mocked; we are reaping what we have sowed. Oh, that we may see the error of our ways, and repent, and sow to the Spirit that we may reap life instead of death.

A few days ago a telegram came saying a man was coming who had been run over by the train. It was a poor countryman, deaf and dumb, who had been caught unawares on the track, and had his leg crushed. We amputated below the knee, and did all we could for him, but he died this morning. Death surely was welcome to him, for what chance would he have in life? The pathos of the thing—how it reminds me of these perishing multitudes. We prayed for the poor fellow, but we could not speak to him nor he to us, nor could he read or write. How helpless we felt, from the human side. But if Aaron could run in among the multitudes with the quickly caught-up censer, and have God save the plague-stricken people, why should we not believe that God will do the same for us? We have had quite a number of patients come into the hospital, just to die, for whom we could only pray. Did not God send them for that very purpose, that they might have even this “dumb chance” for salvation? May we not rest assured that there will be many surprises for us when we all meet up yonder. I have never felt anything so forcibly as this case of the dumb man—his need, my utter weakness, God’s sufficiency—“our sufficiency” is of Him alone. Oh, for the power to pray, power

to believe, and that just means a vision of Jesus. Isa. 6.

We have had Boxers in the district also, and numbers of people have been killed. But the soldiers are putting them down now. We have an old woman of over seventy who was terribly wounded by them, especially on the head. The wounds were covered with dirt, and so infected, and it is doubtful if she will have the strength to rally.

A man came in terribly burned about the face and feet. He had been burning the grass on the mountainside, when the wind became so strong that they had to fly for their lives. The fire was too quick for them; one was burned to death, another so badly that he could not be moved, but this man was brought in on the train.

May the world burden be rolled upon our hearts.

Yours in service,

March 2, 1921.

W. F. ADAMS.

International Association of Agricultural Missions

KARL H. BECK

THE fields of specifically Christian service that are open to the graduate of an agricultural college were strikingly presented to the students of the Massachusetts Agricultural College during the week-end conference, held at Amherst, Massachusetts, April 8-10.

The opening session of the conference was conducted by President Butterfield, of Massachusetts Agricultural College. Dr. John H. Reisner, of Nanking University, China, presented a most comprehensive review of Agriculture in Foreign Fields. In illustration of his topic, Dr. Reisner presented a group of stereopticon pictures, obtained from a number of boards that are carrying on some form of agricultural missions. Dr. Reisner supplemented the pictures with a large amount of data culled from the files of many mission secretaries. While the data was necessarily fragmentary and unrelated in many respects, due to its dealing with a large diversity of conditions in widely separated portions of the globe, yet it was thoroughly surprising and inspiring to learn of the extent to which agricultural

training in some form is made the point of contact for the proclaiming of the gospel. Africa, South America, India and China are the fields where agricultural missions have been most successfully initiated.

Mr. Samuel Higginbottom, of Allahabad, India, gave a most inspiring address, telling of how he came to see the great opportunities of agricultural missions, and of how, under his tutelage, the now far-famed agricultural mission work at Allahabad was established and has developed. During the remaining sessions of the conference, and in the after-lunch addresses, Mr. Higginbottom gave of the wealth of his missionary experiences.

Dr. Groff, of Canton Christian University, Canton, China; Dr. A. G. Noehring, of the Y. M. C. A., Madras, India; Mr. Case, of Burmah, and Dr. Winton, of Mexico, told of the present status, also of the opportunities of agricultural missions in their respective fields.

The possibilities of home mission agricultural activities among the American Indians were emphasized by Miss Edith Dabb, Y. W. C. A. secretary for the Indians, of New York. Then, too, stirring appeals were made by Rev. C. C. McConnell, of Lakeville, Ohio, and Rev. Mr. Gilbert, the "country parson," of New England, for agricultural men to take up the challenge of the ministry for rural districts.

Dr. Itano, a Japanese professor in the Massachusetts Agricultural College, gave an illustrated address on the founding and growth of the Sappahro Agricultural College of Akido, Japan. The founding of that great school in Japan was really a missionary enterprise. President Clarke, at that time head of the newly-founded Agricultural College at Amherst, was invited by the Japanese government, in 1876, to go to Japan to collaborate in the establishment of Japan's first modern agricultural institution. Though Dr. Clarke's stay in Japan was only of a few months' duration, a large number of his Japanese collaborators became active baptized Christians, through his influence.

Mr. Lal, a native of India, who is taking an agricultural course at Amherst,

also gave an illustrated address on conditions prevailing in his home land.

Representatives of Mission Boards and of agricultural colleges, respectively, told of their plans for agricultural projects in home or foreign fields that challenge the agricultural students, and of the interest in Christian missionary careers on the part of the men and women of the agricultural colleges.

The suggestion was well received that an agricultural college course, followed by the seminary training, might prove the most commendable preparation of many a future home or foreign evangelistic missionary.

Dr. D. Brewer Eddy, of the American Board of Foreign Missions, delivered the closing address of the conference on Sunday morning.

108-Year-Old Woman Ill for First Time

A guarantee of another ten years of life has been made by a physician to a lady in Oi-machi, Tokyo-fu, who is now 108 years old and has just suffered her first illness. She lives with her youngest daughter, Mrs. Miki Shimizu, 67 years old. Her explanation and her advice for long life are:

"I was married when I was 18 years old. My husband drank a great deal, but I have never used liquor or tobacco. I do not know how to be sick. During the recent snow I contracted a slight cold and called in a doctor for the first time in my life.

"There are two things I try not to do: To get angry and to overeat. It seems to me that my long life has resulted from this abstinence. The other day a police officer said to me: 'Next year you will be 9 years old, so don't you think you had better start to school.'"

She was born in bird year, and she says that New Year's Day will bring her the joy of entering on her ninth bird year.—J. A., December 29, 1920.

All the blessings we receive from God, especially such as concern this life, lose their true taste and relish without praise.

—WILLIAM SHERLOCK.

WHAT THE MISSIONARY READS IN HIS MORNING NEWSPAPER IN JAPAN

Thousands of Osaka Devotees Throng Shrine Seeking Wealth

More than 70,000 Japanese called at Ima-no-miya, shrine of Ebisu, God of Wealth, on the outskirts of Osaka, before noon Monday morning, knocking on the walls of the shrine with wooden mallets and calling on the God to bring them riches during the coming year, according to the *Osaka Asahi*, which says the crowd after noon was much larger, while still more went to the main shrine of Ebisu in the Osaka region, Nishi-no-miya.

All the gods of Japan probably receive more homage January 10 than any other day of the year, that being the first special Gods' day of the calendar. Ebisu is very popular in the Osaka district, the rich industrial section of the Empire. In Tokyo, although he has several shrines, the Japanese place more faith in the power of Otorijinsha to bring them fortune.

Ima-no-miya, which is on the southern edge of Osaka, was crowded with thousands of pilgrims early Monday morning, while the road leading to it was a stream of moving humanity throughout the day, says the *Asahi*, published there.

The worshippers swarmed into the shrine grounds and around to the back of the building. There they bought wooden mallets, using them to strike the walls of the shrine to break small holes in the wood. To these little holes they put their mouths and shouted "Ebisu mairimashita" (Ebisu, I have come to worship you), for Ebisu is a slightly deaf God and can not hear the low mutterings deep in the throat which are used before the shrines of other Gods.

On the way home they purchase kitcho, or long branches of bamboo decorated with miniature reproductions of the ancient treasure boxes used in Japan for gold, the cap of Ebisu and other treasures peculiar to the God of Wealth. These branches are placed in prominent places in the

homes of the worshippers who hope thereby to increase their wealth during the coming year.—*J. A.*, January 12, 1921.

No More Sake Cups as Gifts

The custom of awarding gold, silver or wooden sake cups by the government as reward for some meritorious act has been done away with by the government, because it tends to place official approval on intemperance, notes the *Miyako*. Hereafter government gifts will consist of kimono material, silver basins, vases or some such articles.—*J. A.*, January 13, 1921.

Japan Ranks Ninth in Rate of Population Growth

Japan takes ninth rank among the nations of the world in her rate of increase in population, as shown by the recent census, which gives it at 14.7 per cent. New Zealand leads, with an increase of 26.5 per cent., while Argentina comes second with 22 per cent. France is at the bottom of the twenty-six nations whose populations are accurately known, showing an increase of but 1.8 per cent.

The density of population in the Japanese Empire is shown as 2,134 persons to the square mile.—*J. A.*, Nov. 28, 1920.

Perishes Claspimg Emperor's Picture

With the closing down of the flames which consumed a primary school at Nan-jo-mura, the charred body of the school's principal was found with the picture of H. I. M. the Emperor clasped tightly in his arms.

The fire was caused by carelessness on the part of one of the school's servants, says the *Jiji*, which prints a special dispatch from Ueda on the subject.—*J. A.*, January 8, 1921.

Note.—The abbreviation, *J. A.*, stands for *Japan Advertiser*.

**ANNUAL STATEMENT
OF THE
BOARD OF FOREIGN MISSIONS
OF THE
REFORMED CHURCH IN THE UNITED STATES
1921**

To the Reverend Classes.

DEAR BRETHREN: The Board of Foreign Missions submits this Annual Statement to the Classes with mingled feelings of joy and sadness. In many respects this has been a most crucial year in the history of our work. Never did it cost so much in life to carry on the work, for we lost three of our dear missionaries by death. Never were so many of our faithful workers so near to death's door. Never have the losses been so great in any single year. Never has it been so expensive to meet the more immediate demands of our Missions in Japan and China. In spite of these dark shadows resting upon our work, the light of heaven has shone more brightly in the lives of our missionaries. They have been experiencing more fully the riches of grace in Christ Jesus, and we believe that all of them are the better for their bitter sufferings.

At home there have been gratifying proofs of a revival of zeal among our people to bear the glad tidings of salvation to the "regions beyond," and on the mission fields souls are awakening to the light that shineth more and more unto the perfect day.

That the brethren may fully understand the present conditions and needs of our work in Japan and China, we would respectfully refer them to the recommendations as outlined in the report of the Standing Committee on Foreign Missions, adopted last May at the meeting of the General Synod. Much helpful data will also be available in the Fourteenth Triennial Report of the Board, a copy of which accompanies this Statement to each Classis.

OUR MISSIONARY STAFF

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

New Missionaries: Every year the Board of Foreign Missions finds its greatest joy in sending forth more laborers into the Master's harvest fields. Eleven new workers have gone forth during the past year. To Japan: Rev. and Mrs. W. Carl Nugent, Rev. and Mrs. Israel George Nace and Miss Catherine L. Nau; to China: Miss Anna Katherine Zierdt, Miss Ruth F. Snyder, Miss I. Grace Walborn, Mr. Clarence E. Heffelfinger and Mr. and Mrs. T. Edmund Winter. Three of the missionaries, Miss Snyder, Miss Nau and Mr. Winter, are children of ministers. Mr. Winter is the grandson of that noble saint, Dr. Herman J. Ruetenik.

Under Appointment: Mr. George S. Noss, Mr. Gilbert W. Schroer, Miss Helen M. Wolf and Miss Helen E. Otte. Mr. Noss is the son of Dr. Christopher Noss, of Japan.

Resignations: The resignations of the following workers were accepted: Miss Rosina E. Black, of the Japan Mission; Rev. F. K. Heinrichsohn and Dr. Lewis R. Thompson, of the China Mission.

Home on Furlough: From Japan: Rev. Ezra H. Guinther, Rev. Alfred Ankeney and Miss Kate I. Hansen; from China: Prof. Karl H. Beck, Rev. J. W. Owen, Miss Mary E. Myers and Miss Tasie M. Shaak.

Deaths: Last year we had to communicate to the Classes the sad news of the death of Miss Mary A. Vornholt, of our Japan Mission. This year we must add the names of Rev. William A. Reimert and Mrs. George R. Snyder, of our China Mission. How great the loss when we think of the few workers and the vast fields! There is a loud call here for recruits to fill up the broken ranks.

MEMORIALS

The matter of permanent memorials for our sainted missionaries is being care-

fully considered by the Board, and we have already suggested to the Japan Mission that the Sakata Church be a memorial to Herman H. Cook, and the Bible Training Course Recitation Hall memorial to Mary A. Vornholt; and to the China Mission that either a hospital or school building at Yochow City be set apart as a memorial to our martyr, William A. Reimert, and the Bible Woman's Training School at Shenchow as a memorial to Esther Shuey Snyder. The offerings on Foreign Mission Day for 1921 will be devoted to these objects.

THE REIMERT INDEMNITY FUND

In regard to the disposition of the Indemnity Fund, which will approximately amount to \$25,000 gold, the widow of Missionary Reimert told the Board: "I could never be real happy if I would accept the indemnity for my own personal use. My prayer has been that the Lord would guide us to use the money in such a way that it would bring the greatest blessing upon the work in China and on the work of our Church at home." The Board has therefore agreed to accept the indemnity fund and to apply it to the needs of the Mission, guaranteeing to Mrs. William A. Reimert an annual income of \$1200 during her natural life; an allowance of \$200 per annum to each of her children during their years in school; a sufficient amount to purchase a home, and the Mission to erect a memorial building for Missionary Reimert on the Lakeside Compound at Yochow City.

FOREIGN MISSION DAY OFFERINGS

The Board appreciates the favorable reception of the Foreign Mission Day Service, entitled "The Captive Maid of Israel." We are pleased to report the amount of the offerings at the end of March, \$10,806.96. It is earnestly hoped that all the congregations have made contributions, for the entire amount will be devoted towards the erection of the memorial buildings for our departed missionaries. February 12, 1922, has been set apart for the next Foreign Mission Day.

NEED FOR SPECIAL WORKERS

Both of our Missions call for kindergarten teachers with several years' expe-

rience who will be qualified to train native kindergartens. There is a most pressing need for a music teacher, with college training, who is also a fine soprano singer. The appeal for two physicians, skilled in surgery, for our China Mission is louder than ever, and should be heeded immediately. Properly qualified women for direct evangelistic work among the women and children of Japan and China are also greatly needed. The place of Missionary Reimert in Huping College should be filled without delay. Who will go?

CHAPEL FUNDS

We acknowledge with grateful hearts the reception of a number of chapel funds of \$500 and \$1,000 for needed chapels in Japan and China. The Board could put to immediate use fifty such funds, and we urge the Classes to lay this claim with new emphasis upon the hearts of our financially able members of the Church.

NEW BUILDINGS

Plans have been drawn for the erection of the Middle School Building of North Japan College, which was destroyed by fire, and the president, Dr. D. B. Schneder, is very anxious that the work of construction begin at the earliest date. The Woman's Hospital Building, the Eastview School Building, the Hunan Theological School Building, the Women's Work Building and Residence at Shenchowfu and Chapels in Japan and China are in prospect of erection in 1921.

OUR FIELD SECRETARIES

We desire to make grateful mention of the fact that our Field Secretaries Rev. Jacob G. Rupp and Rev. Daniel Burghalter, D. D., have been in the service of the Board for ten years. They are among the most vitalizing factors in the cultivation of the home Church, and they have been laboring untiringly in season and out of season. Large credit is due them for the steady increase in interest and offerings of the members for Kingdom upbuilding.

UNITED MISSIONARY AND STEWARDSHIP COMMITTEE

The work of this committee has been carried forward during the past year with

greater devotion than ever under the thoughtful direction of Dr. William E. Lampe. We regard this committee as a great help in stimulating the people to greater liberality to all the benevolent causes.

DIRECTOR OF MISSIONARY EDUCATION

The Church will be glad to hear the good news of the election of Rev. Arthur V. Casselman, of Reading, Pa., as the new head of the Mission Study Department of the Boards of Home and Foreign Missions. He has taken full charge of the work on April first. Mr. Casselman brings to this new field of service a very rare and rich experience. He will also take an active part in the important work of the Forward Movement.

THE OUTLOOK OF MISSIONS

This joint publication by the Boards of Home and Foreign Missions and the Woman's Missionary Society of General Synod is one of the unifying agencies in our Church. It deserves a wider circulation than it now enjoys. A special canvass for new subscribers will be made early in May, and we trust that every minister and elder of Classis will lend a helping hand to add, at least, 3,000 new subscribers to our subscription list. The price is only fifty cents per annum. Present circulation, 11,700.

HELPS FOR THE ASKING

The Board has been a creative agency along the lines of providing helps for the promotion of missionary intelligence, inspiration and liberality. Through Mission Study Books, Summer Missionary Conferences, the Outlook of Missions, Stereopticon Lectures, Missionary Institutes, Special Literature for Pastors, Visitation of Secretaries and Missionaries, there is being provided fuel for the kindling of missionary fires in the hearthstones of every home in our denomination. All these helps can be secured by applying to the Board.

FINANCIAL

Grateful acknowledgment is due our pastors and people for their generous support of the work. The receipts from April 1, 1920, to March 31, 1921, amounted to \$425,801.59, as follows:

Apportionment, \$207,583.89; Specials, \$108,163.70, and from the Forward Movement, \$110,054.00. The expenses amounted to \$385,353.06, as follows: Japan Mission, \$208,956.95; China Mission, \$116,296.51; Home Administration, \$36,464.75; Co-operative Departments, \$23,634.85. The money from the Forward Movement, which includes \$32,910 in Liberty Bonds, now in the treasury, is being applied towards the outfit, travel and salary expenses of the new missionaries and the erection of chapels, residences and school buildings.

While the offerings have been increasing in most gratifying proportions, we regret to report that they have not been sufficient to meet the continuous mounting upwards of expenses. The loss in exchange in China and the high cost of living in Japan have had the effect of adding at least \$50,000 annually to our expenses for several years past. Had it not been for these war-time impositions, the Board could have financed the work with the funds received. The Treasurer of the China Mission hopes that the exchange will be much better during the year 1921, so that the loss should be much less.

The Budget of the Board for the year 1921 amounts to \$394,906.51, as follows: For the Japan Mission, \$215,292; the China Mission, \$134,614.51, and the Home Expenses, \$45,000. In order to meet this minimum Budget, the Board desires to call attention to the fact that even the full payment of the Apportionment of eighty cents per member by the whole denomination will not fully meet the requirements of the Foreign Mission work, and that, therefore, congregations and individuals should be encouraged by the Classis to supplement the full apportionment by special gifts of generous proportions.

SIGNS OF PROGRESS

There are signs of progress evident in every department of our work in Japan and China. The evangelistic spirit is manifest in all of our fields. Since 1900 the number of evangelists, church buildings and other meeting places, members, baptisms and Sunday Schools in Japan have doubled. The increase in benevolent

(Continued on Page 240)

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 811 MARKET STREET, BANGOR, PA.

EDITORIAL

Our Family Tree

ON June 2nd it will be thirty-four years that Mrs. S. B. Yockey was elected the first President of the Woman's Missionary Society of General Synod. A generation has passed and with it many of the workers associated with Mrs. Yockey in the strenuous first years of the Woman's Missionary Society.

Last year when the plans for the 1921 Prayer Calendar were made, it was decided to request each of the ex-presidents of the General Society and other women prominently associated with the promotion of the work to write the prayers for the Calendar. In order to connect the prayer with the woman who wrote it, the editor was asked to publish a brief sketch of each author in the *OUTLOOK OF MISSIONS*; the sketch of the author to appear one month previous to the month in which the prayer would be used by the Woman's Missionary Society. At that time we discovered there was no data available for the sketches. Brief records of the proceedings and events connected with the early years of the Woman's Missionary Society were preserved, but not a word of the women who were responsible for the movement. It is only as we understand the motives which actuated the women that we can understand the movement which they inaugurated. These motives will have soon to be recorded or we will lose sight of them.

We believe biographies of the women who carried forward the missionary work of the Reformed Church should be carefully prepared; that these should be kept on file for reference; further, that the proceedings of the Classical, Synodical and General Synodical Societies should be gathered into as complete a file as possible; and that all the records should be kept in one depository with a card catalogue of their contents. The depository should

also contain files of the *Woman's Journal* and *THE OUTLOOK OF MISSIONS*. We fear many records have been cast aside and lost. Old minute books have a tendency toward the attic, thence to the bon-fire.

We have the biography to begin our family tree in this number of *THE OUTLOOK OF MISSIONS*. We refer to the "Personal sketch of Mrs. S. B. Yockey."

It seems appropriate to pause at this time in our regular missionary program to meditate upon the devotion of the woman who is recognized as the pioneer spirit in the organized missionary work of the Reformed Church, Mrs. S. B. Yockey.

The meditation should be based upon the three articles in this issue. Under the general theme, "Woman's Missionary Work in the Reformed Church," we have the background upon which our present work rests with a sketch of the woman who started the work.

We are indebted for this valuable historic contribution to Mrs. Patrick Flynn, of Xenia, Ohio.

Producing Mission Study Text Books

IN a few minutes the bell will ring; (we are at a summer missionary conference) let us walk over to the book room. We look over the books and leaflets; we mean to select some to take home for our winter work. Of course, we will take a copy of each of the mission-study text-books with the program helps. The girl in charge of the table says: "I see you have selected the study books. Are you interested to know how they are produced?" The girl proceeds to tell us about the making of them.

Few persons think of the difference between the mission study text-book and another book upon the same subject. In the making of the first the author is engaged to write upon a theme selected

by a Study Course Committee, while other books are written according to the authors' own plans.

The books which have been used by the Woman's Missionary Society in their monthly programs and mission study classes have been planned by two committees—the Central Committee on the Study of Foreign Missions and the Study Course Committee of the Council of Women for Home Missions. The general themes for the books are selected at least two years in advance.

When the committee begins to work definitely upon a book for a certain year, its first work is to determine the treatment of the theme in relation to program making and mission study, and its adaptability to a series of at least three books—adult, young peoples' and children's. Authors must be selected and the treatment of the theme explained to them. The committees which plan the mission study texts are composed of representatives of different denominations "whose wishes and judgment must be considered and harmonized."

This preliminary work of the committee is no child's play, but the trying time comes when the manuscript is due and not forthcoming. When the denominations request copies of the manuscript to prepare program outlines and supplementary literature and it is not ready. It is well to remember that men and women who write mission study books are busy people

and a book is not turned out like a piece of machinery.

At last, the manuscripts are received by the committee, and some people may think the trouble is over. At this point complications are almost sure to arise. The treatment of the subject may be too conservative or too radical or too abstract, or in some other way not in accord with the ideas and requirements of the committee; or it may offend certain denominations. The manuscript must be returned to the author for revision. Imagine the hours consumed in this part of the work! Finally, the manuscript is accepted, and goes into the hands of the final editor, who prepares it for the printer. Proof reading follows, and at last the book appears.

This is the process of producing mission study text-books. Tedious and laborious—yes, but the toil is forgotten when there are calls for second, third and sometimes fourth editions.

The Central Committee on the United Study of Foreign Missions celebrated its twenty-first birthday in January of this year. Approximately 2,000,000 study books were sold by that committee alone during this period, while the corresponding committee on the production of Home Mission text-books sold more than half the number.

The use of the books by prayerful, thoughtful women is the compensation for the tedious, laborious process of producing mission study books.



WOMAN'S MISSIONARY WORK IN THE REFORMED CHURCH

Introduction: Missions and Universal Brotherhood

"Greed and strife,

Hatred and cark and care, what place have they
In yon blue liberality of heaven."

Who are now living witnessed and are witnessing great world movements toward universal brotherhood. This conception of all the world as one family has been a slow, but sure, evolution since Christ demonstrated that he who *served* the man fallen among thieves was his real brother. In 1918 we saw the spectacle of a great nation going into war, not by compulsion or for gain, but for the principle of brotherly helpfulness. Even if the ideals for which our American boys fought are not realized now, and they seem to have died in vain, surely the world is better for this high effort. The world is not "going to smash." It is slowly evolving its ideal realization according to the principles laid down by Jesus Christ and spreading—spreading with discouragements and backsets, to be sure, but nevertheless, spreading toward the great accomplishment—human brotherhood.

Service and brotherhood are now slogans in the business world, where a man is discredited who labors for self regardless of his community. The motto of one of our largest and rapidly growing international business clubs is "He profits most who serves best." Surely, this is progression and not retrogression.

The good *shall* prevail, and the truth *shall* make us free, but we must not lose the vision. We must believe in the principles of Jesus and in their ultimate dominance of mankind.

Striving is gaining, even if we do not reach the goal.

"What I aspired to be and was not, comforts me.

A brute I might have been."

We have learned that service to others does not end with the recipient; that the best parts react in favor of the giver, in the enlargement of his own spirit and the enrichment of his own happiness. Here

is the giving that turns to one's own advancement:

"And if I share my crust

As common mankind must

With one whose need is greater than my
own,

Shall I not also give

His soul—that it may live,

Of the abundant pleasures I have
known.

And so, if I have wrought,

Amassed or conceived aught

Of beauty, or intelligence, or power,

It is not mine to hoard;

It stands there to afford

Its generous service, simply as a flower."

—*Bliss Carmen.*

In this spread of human brotherhood missions have been pioneers and promoters. Spirits of such men as Livingstone and Judson are a constant challenge to service. They advanced by many years the opening up of Africa and India to civilization, but more than this they demonstrated the principle of Christ's sacrifice and teaching, "Greater love hath no man than this, that a man should lay down his life for his friend;" yea, for his enemy.

When brotherhood becomes realized in the nations and in the churches we shall have one great federation of the world, and one great Christian Church, unmindful of national and denominational differences—a united nations of the world and a united Church of Christ. Think of the tremendous energy that would be conserved if as a Church we put aside non-essentials and concentrated upon the *spirit of Christ*; understanding that spirit, embodying that spirit, revealing that spirit. Through that united and vitalized Church of Christ a united and vitalized world would be made possible, and "the kingdoms of the world become the kingdoms of our God." ELIZABETH T. FLYNN.

HISTORICAL SKETCH

(Taken from Mrs. Yockey's early history and the last report of the W. M. S. General Synod.)

"For I, a man, with men are linked
And not a brute with brutes; no gain
That I experience, must remain
Unshared."

OUR Reformed Church in America was in reality, once a foreign mission.

Over two hundred years ago the home of the Reformed Church was in Holland, the Church of the Netherlands. Our fore-fathers in Pennsylvania were few in number and without wealth, having of worldly goods only their own vigorous bodies, and the industry to wrest a future from the untried soil. They appealed in 1734 to the home Church in Holland for help and ministers. These were sent to them. Help and the gospel were sent at that time by Europe to our western continent, America. Later we were able to pass on this service to countries still further west, Japan and China.

About 100 years after we were helped the first missionary society of the German Reformed Church was created by synod and organized at Frederiek, Md., 1826. The first Foreign Board was organized 1838 and for 25 years contributed through the American Board to Foreign Missions. Rev. Benjamin Schneider, of the Reformed Church, was serving then under the American Board and we also contributed to the support of Rev. Oscar Lohr, founder of the mission at Bismampore, India, and his assistant, Rev. Jacob Hauser, both missionaries of the Reformed Church.

After 25 years missionary work in our Church diminished and almost completely failed. The Church was wasting its energy in vain controversy. The women of the Church were at that time completely unorganized, and we might say completely uninterested, although the women of other churches were becoming awake to the need of promoting Foreign missions.

In 1873 the Board of Foreign Missions was reorganized at the home of Hon. R. F. Kelker, at Harrisburg, Pa., a real friend of missions, and the foundation was laid for our work in Japan.

Quoting from one of the leaflets issued by our Board, "The first Christian nation that the Japanese came into contact with was the Reformed country of Holland. Japan was Reformed martyr land, for the Reformed were crucified on one of her islands, Formosa. The first convert and the first Church in Japan were Reformed, belonging to the Dutch Reformed Church. Japan has, therefore, peculiar claims on us as Reformed."

In September, 1878, Rev. Ambrose D. Gring was chosen as our first missionary to Japan. The receipts that year were about \$2,000, and the work then begun has been of steady growth.

Previous to this time women's missionary societies in the Reformed Church as now existing for the spread of missionary work and intelligence were unknown and almost unthought of. In May, 1869, at the Ohio Synod at Delaware, Ohio, Rev. S. B. Yockey made the first public suggestion of organized woman's work in missions, but the suggestion did not then take root in the extremely conservative soil of our Reformed denomination. In 1876 the work of other denominations through their women's organizations began to attract attention, and to work a change of sentiment. This resulted in the organization at Xenia, Ohio, February 20, 1877, of the first women's missionary society of the Reformed Church, by the pastor's wife, Mrs. S. B. Yockey.

Simple as this sounds it was accomplished only by much labor and in spite of criticism from the Church at large, where it was even then considered unseemly for women to engage in public work and take a part in open meetings. In spite of this lack of enthusiasm it is interesting to note that \$44 was the lowest amount ever contributed by this society whose work has been continuous until the present.

Mrs. Yockey's interest and enthusiasm resulted in the formation of the Beaver Society soon after this whose work has also been continuous and efficient.

The work of these societies was done quietly for many years and with great handicaps. There were no precedents to follow, no model constitutions, no prepared programs or books of study and very few were the women who could be prevailed upon to lead in devotions or take a part on the program. In the early societies the presidents were compelled to do almost all the work, not because our women were unwilling, but because they were timid and untrained.

Gradually other societies were formed and the work grew in scope and in interest with many helps and suggestions from Mr. and Mrs. Yockey.

In 1883 the first public recognition of women's work was made by the Pittsburgh Synod. In 1883 the first Classical Missionary Society, that of the Illinois Classis, was organized, Mary A. Meyer, President. Miami Classis was organized May 29, 1885, the executive committee, consisting of Mrs. S. B. Yockey, Mrs. H. M. Herman and Mrs. B. Kuhns, names which Miami Classis cannot soon forget. The writer feels that she must pause to pay a tribute of love and respect to these names. Some of the pleasantest associations of childhood and early girlhood are connected with them and their families, in homes where high thinking and simple living were the rule. Doubtless, there are many quiet lives whose memory "urges on to vaster issues." Some of these are Mrs. Prugh, Miss Etta Prugh and Mrs. J. M. Evans. It was women of this stamp who quietly assumed in the Reformed Church the enlarging responsibilities of woman's work in missions and who carried it on to the present time.

In 1886 because of the interest of Pittsburgh Synod, the first synodical society was organized in the parlors of St. Paul Orphans' Home, followed soon after by the recognition of the woman's missionary societies by General Synod and their affiliation with that body.

The first work undertaken by the W. M. S. of General Synod was:

Special care of the Sioux Mission (Iowa.)

Building of a Girls' School at Sendai, Japan, and the support of the missionaries there.

The expenses of the Girls' School at Sendai are now met by the W. M. S. G. S., which has also pledged \$14,000 annually for home work. A challenge was issued in 1919 for a fund for work among the Moslems of Arabia. The twelfth triennial report published in May, 1920, shows the number of women's and congregational societies to be 614 with a membership of 19,431, exclusive of Young Women's Auxiliaries with a membership of 2,391 and Mission Bands with a membership of 6,243. The total amount of money collected by their activities was \$161,590.72.

The scope of the work accomplished and undertaken has grown accordingly.

After completing the Science Building of the Girls' School in Japan (about \$4,000) in 1919, donations from the Thankoffering were made.

To equipment of the Ziemer Memorial, Yochow, \$1,000.

Additional teacher—Girls' School, \$900.

Toward new building Girls' School, Shenchow, \$900.

Salaries and outfits for teachers, \$812.

For the home part of this work the donations from Thankoffering amounted to \$7,425, and the work done was equally wise and diversified, including

Salaries of home missionaries and workers.

Teacher in Colored School, Bowling Green, Ky.

Support of Hungarian deaconesses.

Ministerial relief.

Church erection.

General work.

Two teachers for Indian work.

Payment toward Japanese Community House, San Francisco, Cal., \$2,500. For the year beginning November, 1919, the Thankoffering objects were: A \$10,000 building for the Girls' School, Shenchow, China. A \$20,000 Community House for the Japanese mission. A small appropriation was made for work among migrant women and children in the fruit and

vegetable belts, and a committee was appointed to confer with the Foreign Board concerning Miss Marion Firor's training as a medical missionary.

From these items it will be seen how this work has enlarged since the humble beginning in 1877. It is an incentive to "carry on" for a splendid result for our semi-centennial, six years hence. It is a monument to the courage and enterprise of Mrs. S. B. Yockey, a sketch of whose life will follow.

ELIZABETH T. FLYNN.

Personal Sketch of Mrs. S. B. Yockey

(Founder of the First Woman's Missionary Society in the Reformed Church)

THE work of the women's missionary societies of our Reformed Church originated and continued through the courage, enthusiasm and vision of Mrs. S. B. Yockey. The Xenia Society was the pioneer, the offspring of an idea suggested publicly by Mr. Yockey some years before, namely, that the women become actively engaged in the Church work for missions.

Mrs. Yockey came to the Reform Church upon her marriage to Mr. Yockey in 1869, from the Methodist Episcopal Church, the church of her mother and her girlhood. She brought with her ambition, energy and enthusiasm for the work of the Christian Church at large. Doubtless, to one of her temperament, the Reformed Church must have seemed extremely conservative, especially in its attitude toward women's work. The women of other denominations had become interested in missions and were organizing for work. This impressed Mrs. Yockey. With characteristic energy she began efforts to arouse this interest in the church of her adoption.

She says she cannot remember when her mother was not deeply interested in the spread of Christianity; that she always had something laid by for missionary collections. These ideas descended upon her daughter.

As the wife of an active pastor in the Xenia and Beaver churches, which were then one charge, Mrs. Yockey was early impressed with the need of systematic work for missions among the women. The

first year of her marriage, 1869, Mr. Yockey made the first public suggestion of organized women's work for missions, at the Ohio Synod at Delaware. The suggestion did not take root at that time, but the idea did not die, and on February 20th, 1877, through Mrs. Yockey's efforts, the first Woman's Missionary Society in our Church was organized at Xenia, Ohio.

The first officers were typical women of character and devotion which the Xenia Church cannot forget.

President—Mrs. S. B. Yockey.

Vice-President—Miss Libbie Pieterbaugh (Mrs. George Moore).

Treasurer—Miss Sarah Hioling*

Recording Secretary—Miss Sallie Leamans*

Corresponding Secretary—Miss Belle Hawkins.

(*Deceased.)

The organization of the Beaver Society followed a close second. Both societies have been continuous and efficient in service to the present time.

This early work was by no means as simple as it sounds, and keeping the work going must have been a burdensome task many times for Mrs. Yockey, who was a busy wife and mother with days already full. There were no telephones then, no automobiles or typewriters to save valuable time and strength. The work of organizing and promoting the early societies was done by a large correspondence, pen written, and by visits and speeches. The writing necessary, such as letters, reports, pleas, addresses, was done largely by Mrs. Yockey after an already exacting day. Many copies of the first constitution were sent out and numerous helps.

It seems almost laughable now to know that hundreds of letters of protest were received from persons all over the Church, many of whom were opposed to the new movement as too aggressive and unbecoming the dignity of our women. The protests all came from the men. Universally the women were willing, but they were lacking in confidence and training, and without printed helps and literature. Nevertheless, from the first, the movement prospered, doubtless beyond the founder's fondest expectations.



How stagnant we should become were it not for the great enthusiasts in life, who lift us up above the level so that we reach higher ground?

Soon a goodly number of women's societies were organized throughout the Church, followed by the Classical Societies. In 1886 General Synod recognized women's work, and the societies became affiliated with General Synod. Mrs. Yockey was elected first President of the Woman's Missionary Society of General Synod, June 2, 1887.

There are now 614 regular societies besides the Young Women's Auxiliaries and Mission Bands. The report of 1920 shows the amount of \$161,595.72 raised for missionary enterprises, which yearly increase in scope and includes work in Japan and China with plans for work among the Moslems in Arabia. The home work includes work among the Japanese in California, the immigrants, the Hungarians, Indians, Negroes, the training of

teachers and deaconesses and kindred objects. Surely this is a worthy growth in just 44 years, and our women can safely predict a splendid semi-centennial.

Mr. and Mrs. Yockey have seen this child of theirs grow from infancy, and it must be a satisfaction to them.

Some years ago, in the light of this success, Mrs. Yockey tells me they took a bushel basket full of letters of protest they had formerly received and burned them in their base-burner that the sins of these honest gentlemen might be remembered against them no more.

Like the Chambered nautilus the work leaves its outgrown shell and moves on yearly to larger spheres.

In addition to this work, Mrs. Yockey served for 6 years as Editor of our Primary Sunday School leaflet, when being editor meant furnishing every word of material used. This work, too, was mostly done at night. It is not surprising that Mrs. Yockey's eyes, never strong,

suffered under the strain and the nerves became partially paralyzed. She is now largely cut off from the world of beauty and the world of books, both of which she so greatly enjoyed. She has the same interest in people, the same energy, and will to do that always characterized her. She has learned to write well upon a typewriter she has never seen, is active and interested in all movements for humanity.

Elvira Shawhan Yockey was born in Tiffin, Ohio, the daughter of Dr. and Mrs. C. C. Beilharz, on March 6, 1849. Her father was the son of a Lutheran minister and adhered to that Church all his life. Her mother was a Methodist, and this Church Mrs. Yockey joined at 14 years of age and only left it to identify herself with her husband's Church, after her marriage to Rev. Yockey. From her childhood she had imbibed an interest in missions from her mother especially. Mrs. Yockey is a graduate of Heidelberg University at Tiffin, Ohio, and has all her life had an enthusiasm for study and reading. She now lives in Springfield, Ohio. Her days are filled with activities, such as one would think hardly possible for one with her handicap. She has overcome many handicaps, and in her leisure hours keeps in touch with the world of thought and suggestion which is an unfailing source of delight to her.

She is the author of the published leaflet, the *Historical Sketch*, of the origin and growth of the Woman's Missionary Societies of the Reformed Church, which the W. M. S. General Synod has authorized to be continued to date. The Reformed Church acknowledges a debt of gratitude to her for her vision and activity in the cause of missions. The W. M. S. G. S. acknowledged her services by voting her in May, 1920, a love gift as a token of appreciation.

This work in the Reformed Church is the fulfilment of the words of one of our younger American poets, Louise Imogen: "We spur to a land of no name, outracing the storm-wind;
We leap to the infinite dark, like sparks from the anvil;
Thou ledest, O God! All's well with Thy troopers that follow."

ELIZABETH T. FLYNN.

Wanted—Leaders

"Wanted—Leaders." This "ad" may not have appeared in the columns of your town papers, for the reason that missionary societies do not, as a rule, seek workers in this manner. The assertion is warranted, however, that from every missionary society in our denomination the cry is sounding forth, wanted—leaders. Do you plan to organize a mission band? At once the cry is heard—"We have no one who can be Leader." If it be a young woman's organization—again we hear the wail for a leader. The same lack is evident when program committees of local societies are searching for women to preside at the regular meetings of organizations which they represent. In every phase of the work local and general, the call for leaders is insistent.

In an address made recently by Helen Barrett Montgomery to members of her own denomination, she suggested the thought that denominational success depends upon its leaders; and that the denominations with great leaders, whether or not they be large in numbers, are the ones that will mean much to the future of the Church.

For the past several years there has been located within easy reach of the great bulk of the women of our denomination an institution known as the Wilson College Summer School of Missions. To it women of all denominations come for inspiration and training—the kind of training so much needed for developing leaders in all phases of mission work.

There should be representatives, many of them, from our synods, our classical societies, and our local societies, at the next session of this School, which opens on June 28th, and will continue until the 6th of July.

Order registration blanks for Wilson College Summer School of Missions, from Miss Carrie Kerschner, Fifteenth and Race streets, Philadelphia. These blanks contain full information concerning rates. Fill out and send to Miss Charlotte Davison, Wilson College, Chambersburg, Pa.

Literature Chat

CARRIE M. KERSCHNER

Literature Chat

"Complex Community Situations" is the title of Chapter V in "Church and Community." Our National Birthday month gives an opportunity to feature a patriotic program. What better way to celebrate a civic birthday than to study our community problems! Missionary zeal may be waning as the summer months are upon us. If, however, you are co-operating with your church in the Daily Vacation Bible School, you are growing more enthusiastic in your work, for you have learned the simple story of Missions—"Doing something for somebody else."

Issue special invitations for your Patriotic Meeting. Display the national flag with the Christian flag. A "Community Sing" would attract a large crowd to your meeting. The song, "Lord, Speak to Me That I May Speak," suggested on the program, is No. 84 in our Missionary hymnal. Do not omit the *last* stanza. Immediately after, have a concealed person softly sing "I'll Go Where You Want Me to Go, Dear Lord."

In one-minute presentations portray the types of communities given in the chapter. Choose the one applicable to your own vicinity, and allow 30 minutes for full discussion, and then "Do something for somebody else." Point out "that the Churches are already adapting themselves to the changing conditions in American community life." If your community problems are so old that they seem to have gotten into a rut, "which is a grave with both ends knocked out," remember that there is no grave so deep out of which a live Missionary society cannot help pull the community.

In one community a band stand was built for the community band. Other communities had "Horticultural Clubs" with annual flower exhibits; "Botanical Clubs," and "Audobon Clubs;" or, like the girls in Tacoma, Washington, an "Orchard Club," where in the shade of

friendly trees a bungalow was built, in which the girls, mostly business girls, held weekly welfare meetings with a "big sister" in charge. We "stay-at-homes" can render a splendid service to our Church and community if we are like those of whom Nehemiah writes in the fourth chapter and sixth verse, "The people had a mind to work." Reverses sometimes bring about good results sooner than anything else, so "If at first you don't succeed, try, try again." "Make the fabric sure with stones that will endure."

Are the Churches in your community "co-operative" or "competitive?"

In making assignments for the closing chapter of the book, keep in mind a meeting for out of doors. Amy Osgood, in the "Text Book Supplement," suggests presenting the "Naturalization Ceremony" in "Survey," March 21, 1914, pages 766 and 777. She also suggests these questions for consideration: "How does your Church compare with other community agents in community planning and work?" "What is the nature of the responsibility the Church has for the public schools of the community?"

Are you arranging to present the "House of Brotherhood?" It is especially adaptable for lawn or park presentation with "God's first temples" for a background.

A wide-awake president will be thinking of her fall work. The March *Missionary Review of the World*, page 230, gives a "talent search." Remembering the success of the Survey of our own Woman's Missionary Society Forward Movement campaign of two years ago, it might be well to use this "talent search" as a basis for your fall and winter work.

An editorial in *Life and Light* says "the six Christian colleges for women in the Orient which have set out to raise \$2,840,000 for their more adequate equipment, received February 19 a promise from the Laura Spellman Rockefeller Fund of one-third of this amount or of any part thereof which the colleges may succeed in raising.

NOTES

Miss Anna Froehlich, instructor in Hood College, completed three years as president of the Woman's Missionary Society West Susquehanna Classis, during which time commendable progress was made in all departments, especially in the organization of new societies. As a mark of appreciation for her untiring service in the classis, a life membership of General Synod was presented to her, at the annual meeting.

* * *

A Young Woman's Missionary Auxiliary was organized in Grace Reformed Church, York, Pa., Rev. Frederick Rupley, pastor; Mrs. H. H. Long, the classical organizer, assisted in the organization. Miss Ruth Deppen was elected president; Mrs. Addison Goodfellow is the adviser from the Woman's Missionary Society. A large delegation from the W. M. S. was present to encourage the girls.

* * *

Mrs. Long also assisted in organizing a Young Woman's Missionary Auxiliary in the church of which Rev. George Sorber is the pastor, York, Pa. The president is Miss Margarite Gartside, and the representative from the Woman's Missionary Society, Miss E. Forman.

* * *

A Young Woman's Missionary Auxiliary was organized in Emanuel's Reformed Church, Rochester, N. Y., with 25 members on March 14th. The president is Miss Elizabeth M. Rimback; the leader of the Mission Study is Mrs. D. A. Bode. This society is the result of Miss Kerschner's visit to Emanuel's Church, in February.

* * *

Miss Ruth Hahn, formerly a nurse at Shenchow, China, but at present "curing" at Saranac Lake, N. Y., is reported to be improving in health.

* * *

Dr. Ralph Seem, of the University of Chicago, son of Mr. and Mrs. Thomas H. Seem, of Bangor, Pa., has been granted a leave of absence in order to take charge of the organization of the hospital department of the Rockefeller Foundation, Peking, China. Dr. Seem sailed from

Vancouver April 28 on the Princess Asia. Miss Ruth Seem, well known in missionary circles in the East, is a sister of Dr. Ralph Seem.

* * *

"An Introduction to Two Persons," the introduction to the comparatively new book, "The Americanization of Edward Bok," should find a place on every Missionary program when it is possible to secure the book.

The Prayer Calendar for June

The prayer for the month of roses was written by Mrs. J. Spangler Kieffer, of Hagerstown, Md. What a flood of memories start at the mention of the old, historic town; the town in which Dr. J. Spangler Kieffer ministered for years as pastor of Zion Reformed Church.

The ideal of the Christian minister's family seemed to have been exemplified in the home life of Rev. and Mrs. Kieffer and their seven children. Pleasure in the companionship of each other, and service one to the other was the keynote.

A number of years ago Mrs. Kieffer told the following little joke on her husband: When she went as a bride to Hagerstown, her girl friends told her to note with care her husband's first text, as it was sure to have great bearing on their future life. On the first prayer meeting night she waited with considerable anxiety to hear the text, and imagine her amusement when Rev. Kieffer read II Cor. 12:7—and the husband's embarrassment when she twitted him about it.

Mrs. Kieffer was born in Huntingdon, Pa., but spent most of her girlhood in Harrisburg, Pa. In 1869 she became the wife of Rev. J. Spangler Kieffer and went as a bride to Hagerstown, Md., where she has been living since that time. Mrs. Kieffer speaks of her ambitions to be a worker in the Church when she went to Hagerstown. She soon found that the Lord had planned that her work should be in the home.

Since Dr. Kieffer's death in 1916 Mrs. Kieffer has been living at "The Dagmar," which gives her leisure to spend much time in ministering among those who need her.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

DECISION DAYS

Motto:—"To Give is to Live"

VISUALIZE with me, if you will, the sweet girl-graduate as she will soon appear upon many a platform in our land, clad in a simple frock of white muslin with her eyes dancing, her step elastic, her spirits buoyant—a real picture of healthy, happy girlhood in its pristine freshness and beauty.

Commencement Day. For her a day of attainment and a day of decision. Looking back over the past years from this point of vantage, she sees that her growth in character and intellect has been an upward climb, each step in the ascent having been achieved only through patient, painstaking, persevering effort. But today she has arrived! The future lies before her. Today must be a decision day.

Let me suggest a few things, which if you will decide to choose on commencement day, will make your life fuller, richer, happier. Give your heart to Jesus if you have not already done so. Bring the fresh and beautiful flowers of your girlhood to Him and lay them upon His altar. Then decide to have a college education if possible. Many of our colleges have ways of assisting the young girl who desires an education and is unable to pay the full tuition, if she will put aside false pride and work to help herself through school. I heard a friend say recently: "There is nothing impossible to the American girl, if she is willing to pay the price," and I believe it. Finally, decide your life-work, and bend every effort to the accomplishment of your purpose. Whatever you decide to do, be unrelenting until you have made the very most out of the means at your disposal.

Consider well on this important day whether God might not be calling you to devote your entire life and time to His

service. Our foreign mission work needs eighteen young women in the next five years to serve Christ in our stations in Japan, China, and the Moslem world. Where are we to look for some of these recruits but to our Young Woman's Missionary Auxiliary? You, girls, are the hope of the Church. "Choose you this day whom ye will serve."

The Y. W. M. A. pins would make suitable graduation gifts for Auxiliary girls. The price of the pins is one dollar each. Please address orders to Mrs. J. Edward Omwake, Greencastle, Pa.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Some New Departures

A hand-book for Mission Band leaders and secretaries is ready. It can be had from Mrs. Krout, 244 South Washington street, Tiffin, O., at ten cents and postage per copy. It states the fundamental outlines of the Mission Band organization. We intend in future to regard our Bands as divided into three grades:

I. THE MISSION LIGHTS, from birth to age six, are a new group in the Band. After you give it thought, you will recognize how lovely it is to win the mother's interest in missions through our interest in the child, so that in this way, in very fact, the child is a "Mission light," fulfilling a mission for the Master from the earliest days of its innocence.

II. THE LIGHTS OF THE WAY, from the age six to ten, may appropriately conceive of themselves as being lights by which seekers after God may find the way to Him. Our boys and girls are children of the way of the Lord. They go the way of holiness, and they help to prepare the way of the kingdom into the dark regions of the heathen world.

III. THE LAMPLIGHTER, from age ten to fourteen, are of an age when they already become of service to their

Saviour by working with the younger Band members and prospective members in a personally evangelistic way. They will probably be doing so in the spirit of true missionaries, and they shall have the honored name of Lamplighters.

A beautiful Mission Band pin, bearing the emblematic design in colors red, orange and black, of a three-flamed torch, is now ready, and can be had at two cents per pin and postage by sending the order to the General Mission Band secretary, Mrs. M. G. Schucker, 1306 Lancaster avenue, Swissvale Station, Pittsburgh, Pa. Every Mission Band boy and girl should be proud to own and wear this pin.

To Mrs. Schucker also all Carey Maps ought to be sent by August 1st, in case you wish to compete for a prize. There will be two prizes, and maybe more. The prizes will be awarded by a committee of competent judges.

A STORY FOR THE CHILDREN

Jacob Hauser, A Lamp Lighter in India

COULD any fellow passengers have guessed that the boy, who played about the deck of a vessel which crossed the Atlantic Ocean nearly three-quarters of a century ago, would be a Lamp Lighter, for the Reformed Church, in India?

We know boys have big thoughts about what they will do when they become men, and we suppose this boy thought about what he would do in America, the country to which he and his sisters and mother were going. He also thought of meeting his father, who had gone ahead to get work and make ready a home for his family. The boy's name was Jacob Hauser, and no doubt Jacob was anxious to see the Indians, buffalo, and other wild things he had never seen in Germany.

At that time it took many days to cross the Atlantic, and ships had no fine parlors, with easy chairs, pianos and Victrolas, where people could have a good time together. They were dreadfully tiresome days for Jacob, but at last everybody became excited over getting together their families and belongings and Jacob found that the voyage was over. The family

went by train to Cincinnati, Ohio, where Jacob's father had found work as a blacksmith.

Many people were blacksmiths in those days, because horses and wagons were used instead of automobiles and trucks. I suppose you have read stories and poems about the village "smithy." Be sure to read Longfellow's "Village Blacksmith," and you will understand what Jacob's father did. Jacob played about the "smithy" and went to school until he was twelve years old, when his father died.

Like many German boys, Jacob liked to study, and as he grew older, a minister in Cincinnati took notice of him, and liked him very much. Jacob, having no father to advise him, was happy in this minister's friendship and glad to take his good advice. After awhile Jacob discovered that his minister friend wished him to become a minister, and, after thinking it over, he decided to become a minister and a foreign missionary.

He went to a school in Wisconsin, called the Mission House. Here young men learned to preach in the German language. You remember Jacob Hauser was born in Germany and spoke the German language. You will be surprised that the Mission House was away from any city or town, and that many Indians lived near it.

Five years he studied and looked toward the foreign field. His heart was heavy because millions of people knew nothing of God, and there were not enough missionaries to tell them. He said: "I want to be a Lamp Lighter in a dark, heathen country."

I think you boys and girls will want to ask—why didn't he go to Japan or China where our other missionaries are? This is the reason: We had few ministers and churches in America before that time, and had not begun to send missionaries to Japan and China.

Now another long voyage is before him. We believe Rev. Hauser enjoyed this second voyage because he took with him his young bride. They reached Bismarck, India, February 6, 1874, and at once started to learn the language. (Let us look at the map and find how many names of places end in "pore;" that, in English, means place.)

Rev. Hauser's teacher was a converted Brahmin. The Brahmin caste (explain caste) are the educated people—priests, teachers, judges, lawyers, etc. This Brahmin had worshiped idols, but now worshiped God. Every day Ganga Ram (unaccented a is pronounced u) came to teach Rev. Hauser to speak the language of the people. In one year he was able to teach in the mission school and preach in the villages.

Have you seen the picture of a Brahmin? (Show picture.) In India they call the turban "partaka," the coat "angarak," and the lower garment "dhotar."

Rev. Hauser stayed in India a few years—long enough to have put the love of God into some hearts. He then came back to America and became the first missionary to the Winnebago Indians, the tribe which lived in Wisconsin near the Mission House. Two little children had come into the family of Rev. Hauser while they lived in India. The older was three and the younger about one year old when they returned to America.

You remember when Columbus discovered America, he called the people Indians, because he thought he had reached India. Isn't it strange that Rev. Hauser should become a Lamp Lighter first to the people of India, then to the people who got their name from that country?

OUR HONOR ROLL

Mrs. LeRoy Abernethy, Hickory, N. C.
Miss Erma I. Bachman, Lebanon, Pa.,
R. No. 7.

Rev. J. G. Dubbs, Bethlehem, Pa.
Junior W. M. S., Zion's Church, Sheboygan, Wis.

Miss Louise Karlen, Monticello, Wis.
Mrs. John Kellenberger, Hanover, Pa.
Mrs. C. Klingelhofer, Buffalo, N. Y.
Mrs. H. E. Moser, Reading Pa.

Rev. Arthur P. Schnatz, North Hampton, O.

Mrs. L. D. Weber, DuBois, Pa.

Each of the above named persons sent us ten or more *New Subscribers* during the past month.

Several of our congregations made their canvass for new subscribers prior to OUTLOOK OF MISSIONS Week, and have sent us very encouraging reports.

First of all, as the result of a canvass conducted at Monticello, Wis., Miss Karlen sent us *25 new subscribers*.

Rev. J. G. Dubbs, pastor of Friedensville, charge, Tohickon Classis, sent us *66 new subscribers*, with the good news that every member of the consistory is a subscriber. These subscribers are all members of Friedens church. The canvass has not been completed.

Mrs. Klingelhofer, Secretary of Literature of the W. M. S. of Salem Church, Buffalo, N. Y., has succeeded in placing our Missionary Magazine in the homes of *49 of their families*.

We feel confident that this wider distribution of THE OUTLOOK OF MISSIONS, will contribute greatly to the success of the work of the Church.

"We enjoy THE OUTLOOK OF MISSIONS very much and are always interested in the news from China, especially from Yochow, where Mrs. Beck lives.

MRS. MINNIE POLING DUNMIRE.
South Fork, Pa.

"I feel that the magazine is gaining in strength and interest each year, and indeed, each member."

MRS. H. L. V. SHINN,
Kansas City, Mo.

"I really would be so sorry if I should be deprived of THE OUTLOOK OF MISSIONS. It's just great, and I am so anxious for every family to take it."

MRS. E. S. HASSLER.
Shelby, O.

"THE OUTLOOK OF MISSIONS is an ever welcome visitor to our home and we could not think of doing without it."

REV. J. F. BAIR,
Mineral City, O.

THE OUTLOOK OF MISSIONS
CIRCULATION, 12,025

SNAPSHOTS FROM A JAPANESE KINDERGARTEN

Mrs. Kriete says: "I'm sure if the girls in the homeland could really understand how interesting and fascinating and *satisfying* work for the kiddies of Japan is, they would be glad to come over and have a part in it.

There's little Masashi San and a little neighbor girl, Masako San, who live in houses that most farmers nowadays would think unfit for their poultry houses (American farmers). When they started to kindergarten they looked so ill-kempt and neglected, but now their faces and hands are clean and Masaka's hair instead of sticking out all over her head and looking like it was brushed only once a week, is neatly combed every morning and pulled back into a tight little braid that sticks straight out in the back. They always have clean aprons and their eyes follow me around, and if I smile at them their faces break out into a broad, joyful, responsive grin. One would only have to look at those two and the question of kindergarten work paying would be settled.

Little Masashi San's grandmother came to the kindergarten the other day, and when she saw some of the work the children were doing, she exclaimed in surprise: "Is this what they do in kindergarten? I thought they only played."



There's little Shigeo San—his father is a detective. Neither of his parents are at all inclined to Christianity. His mother has never attended a Mothers' Meeting, and she never invites us in when we call; but Shigeo's sister graduated from the kindergarten several years ago, and now he will finish in March.

Sometime ago they had guests to dinner, and when they squatted down before their trays, little Shigeo bowed his head and said the "grace" he had learned at kindergarten. The guests were very much amused, and asked him to say it again, but he retorted: "I only say grace to God once, and I don't say it for fun; if you want to hear it again you must come at the next meal-time."

Will the kindergarten building be undertaken this year? On the day after Washington's birthday, Mr. Kriete was in Tokyo, looking after plans. Five years is a long time to wait for a needed school building, and that is the length of time we have talked about the building.

(Continued from Page 226)

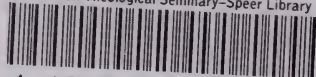
offerings is most encouraging. The same enthusiastic reports come from our work in China, where our missionaries have been face to face with almost unbearable trials and troubles. Dr. Hoy, in writing of the confused political situation in China, sounds this hopeful note: "As for the Christian worker, he sees that the people when in trouble need God, and that they grope after Him in various ways, if happily they may find Him. Therefore, preach Christ."

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

Fraternally yours,
ALLEN R. BARTHOLOMEW,
Secretary.

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