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# The Outlook of Missions

Volume XIV

Number 6

June, 1922

THEOLOGICAL SEMINARY  
JUN 27 1922





# Train for Christian Leadership

AT A

## Summer Missionary Conference

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### 1922 THE CONFERENCES 1922

Hood College	Frederick, Md.	July 10 to July 17
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Catawba College	Newton, N. C.	July 15 to July 21
	REV. L. A. PEELER, Kannapolis, N. C., Chairman	
Kiskiminetas Academy	Saltsburg, Pa.	July 22 to July 29
	REV. A. B. BAUMAN, Johnstown, Pa., Chairman	
Heidelberg University	Tiffin, Ohio	July 29 to August 5
	REV. O. W. HAULMAN, Akron, Ohio, Chairman	
Theological Seminary	Lancaster, Pa.	August 5 to August 12
	REV. HOWARD OBOLD, Quarryville, Pa., Chairman	
Ursinus College	Collegeville, Pa.	August 14 to August 21
	REV. H. I. STAHR, Bethlehem, Pa., Chairman	
Mission House	Plymouth, Wis.	August 21 to August 28
	REV. E. L. WORTHMANN, South Kaukauna, Wis., Chairman	
Y. W. C. A.	Indianapolis, Ind.	August 28 to September 3
	REV. W. H. KNIERIM, Indianapolis, Ind., Chairman	

For Further Information Address  
The Conference Chairmen or Rev. A. V. Casselman  
DEPARTMENT OF MISSIONARY EDUCATION

Room 703, Reformed Church Building, Fifteenth and Race Streets, Philadelphia

# The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

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# The Quiet Hour



Let not your heart be troubled; ye believe in God, believe also in me.

—John 14:1

I do not ask my cross to understand,  
My way to see;  
Better in darkness just to feel Thy hand,  
And follow Thee!

Life is in constant need; there never will  
come a time when men can dispense with the  
authority of God.

Your Lord and mine is a great believer in  
the second chance. And not only the second  
chance, but the third and the fourth and the  
fifth.

—J. D. JONES.

The moment is ripe when the Son of God can  
get a foothold upon earth.

—CHARLES H. BRENT.

Be not too busy, O thou earnest heart,  
To hear what friends are saying at thy side,  
To know if cares or joys with them abide,  
And for their help or cheer to do thy part,  
To hear the "music of humanity,"  
To feel thyself one of God's family!

To Edison working in his laboratory the  
heavens have been opened. To Marconi work-  
ing on wireless telegraphy the heavens have  
been opened. So with Stephenson when he dis-  
covered the power of steam. And I believe  
that still there are recondite forces, and the  
more pure and spiritual mankind becomes, the  
more will be open to it those heavens of spir-  
itual dynamic which when the church obtains  
she is irresistible.

—F. B. MEYER.

It is evident from the teachings of the New  
Testament that Christ intended Christianity  
to be not only a way of salvation for sinners,  
but also a law for society. Only as His law  
is obeyed can the problem of social unrest be  
solved and society saved.

—JOHN McDOWELL.

"Our souls shall know no darkness  
While we may look to Thee;  
Our eyes shall ne'er grow weary  
While we Thy face can see!"

"Repentance and forgiveness: these are the  
two sides of forgiveness. When we see our-  
selves aright we yearn for forgiveness."

Our struggle is an invisible struggle. It is  
with unseen foes, with spiritual adversaries,  
with dark and evil forces that work within.  
The help that Christ offers He offers just  
where our need is, there where the invisible  
enemy is making his attack upon us.

—ROBERT E. SPEER.

The call today is to every young woman, to  
every young man, bearing the name of Christ  
and bearing the name of American, to rise and  
stand in this hour for our ideals and for our  
institutions.

—JOHN McDOWELL.

We must seek to restore to Sunday not the  
forbidding aspects it wore in other days, not  
the joyless, irksome program of church and  
home that once made the day hard, but in the  
name of God and an imperiled social order  
take the day at its true value and interpret it  
in its true meaning and function as the  
supreme opportunity for physical rest and  
spiritual recreation.

—WILLIAM CHALMERS COVERT.

No person can become spiritually dynamic  
who is lacking ideas that are clearly con-  
ceived. No one can rise to that level of ir-  
resistibility which suggests the presence of the  
spirit of God in his life unless he feels deeply.

—NORMAN E. RICHARDSON.

No moral teacher arose ere He came, and  
no moral teacher has arisen since He came,  
whose conception of morality can be put into  
comparison for a moment with that of Jesus.  
On His brow is the diadem of moral interpreta-  
tion.

—G. CAMPBELL MORGAN.

Let prayer ascend to heaven:  
Lord Jesus, come again!  
Come quickly in Thy glory!  
Come and commence Thy reign!

—D. W. WHITTLE.

## THE PRAYER

**G**RANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that  
they may be cleansed from all their sins and serve Thee with a quiet mind; through  
Jesus Christ our Lord. Amen.

# THE OUTLOOK OF MISSIONS

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VOLUME XIV

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## Our Summer Missionary Conferences

The growth of these annual gatherings is the best test of their worth to the members of the Church. No one can attend a Conference without deriving special benefits. The places where these retreats are being held are conducive to health, happiness, and spiritual uplift. Be sure to enroll in good time!

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### The Conference Purpose

There are three purposes for which Summer Missionary Conferences are planned. Read them over and ask yourself whether there is not a place for you at one of the Conferences this year. Fit all of those purposes into your life for your Church. Here are the three:

1. To train Missionary leaders who are in any way responsible for the missionary education program of their individual Churches, such as pastors, consistorymen, Sunday School officers and teachers, Mission Study Class leaders, Young People's Society workers, Woman's Missionary Society officers and leaders, Mission Band superintendents.

2. To discover those with capacity for leadership and to develop such especially qualified persons for the highest type of missionary leadership by a course of instruction in the Missionary knowledge of the modern world and in the principles and methods of Missionary education.

3. To provide a means of instruction and inspiration for those who desire to gain an adequate knowledge of Missions to guide them in their Christian service and deepen their life purposes.

### The First Summer Conferences

Many years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little ships, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day's work for meeting this Master Friend of theirs. Almost always it was under the sky that they met Him. The stories that He told were all of growing things, lilies and vineyards and little children. And so, along country lanes, up steep mountain paths, by the side of still waters, He led them, talking about another growing thing—the dream of all His life. For He dreamed a dream of a new order in which all the people of the world would share in a friendly citizenship. And these walks and talks of the long ago were the very beginning of Summer Conferences.

—*The Woman's Press.*

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**“The whole Conference proved a blessing in my personal life and in our Church life.”**

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## CONFERENCE RESULTS

SOME time after the Conferences of last year, letters were sent to the delegates who were in attendance asking them to give their impressions of the Conferences and to report any beneficial plans that were being worked out in their congregations as the result of their attendance at the Conferences. Many very interesting replies were received to this communication. Here are some of them:

"Through my influence as a delegate we have a Mission Study class."

"I am glad to say we started both a Young Woman's Missionary Auxiliary and a Mission Band."

*Playing Square With Tomorrow* is being used in my Sunday School class of young men and young women at our monthly business and social meeting. Young folks like practical things and teachings which are applicable, and they find this book very interesting."

"We have succeeded in starting a Missionary Society in our Church."

"I would consider it worth my while to attend a Conference for the Morning Devotions and the Sunset Services alone."

"The study books that I had at the Conference are on the go all the time."

"The most helpful thing at the Conference was the Morning Bible Hour."

"I certainly did get a lot of good out of the Colledgeville Conference. It was the first time I had ever attended a Summer Conference and I certainly enjoyed every minute of my stay there."

"I have started my text-book off on a tour of reading amongst my friends."

"The Sunset Services were especially interesting to me, as well as the platform meetings, which gave us a broader view of the work of Missions, both Home and Foreign, and made us feel our responsibility for this great work."

"I find it difficult to decide the thing that most interested me at the Missionary Conference at Kiskiminetas, for there were so many interesting things; but that which impressed me most was the earnestness of the teachers of the different classes."

"I want to say that I certainly did enjoy every minute of the Conference. It

was the first one that I had the pleasure of attending, and I shall make every effort to attend one each year."

"I hardly know what was the most helpful as it was so different from anything I had ever attended. It was my first opportunity to attend a Missionary Conference. I never thought so much of our Church as I did since the Conference."

"Our Missionary Society has been the fruit of last year's Conference."

## THE TEXT BOOKS

THE theme for the Foreign Mission study of this year is "India." We as a Reformed Church, have no Mission in India, but one-fifth of the people of the world live in that land, and no one can be fully informed of the progress and problems of the Kingdom of God on earth without a study of this great people.

The text-book for adults is entitled *Building With India*, by Daniel Johnson Fleming. Dr. Fleming is already known as the author of *Marks of a World Christian*. His new book is an intimate and sympathetic study of India's fundamental need, the need for Christ in every aspect of her changing and restless life. The book shows the results of Christian Missions, the striving and aspiration of the Indian people, and our special opportunities for co-operating with India in the building up of the Kingdom of God.

The young people's book is entitled *India on the March*, by Alden H. Clark. Here are tales of adventure, stories of ancient and modern Indian heroes, great missionaries and outstanding Indian Christians. Also fresh material on reclaiming the outcasts, the criminal tribes; a fascinating and informing study of the life and growth of the Indian Church. The young people will find this book especially adapted to their need.

A special book for the young women and older girls of the Church, entitled *Lighted to Lighten*, by Miss Alice B. Van Doren, of the Reformed Church in America. This book will be used in sup-



plemental reading and study by the young women of the Church.

The book for Junior boys and girls, entitled *The Wonderland of India*, has also been prepared, containing stories of Indian heroes and Indian home life.

The theme of the Home Mission study is *The Negro in America*. The Reformed Church has not as large a Home Mission work amongst the negroes as some other denominations, but that this is a very important subject of Home Mission study cannot be denied.

The book for adults is entitled *The Trend of the Races*, by George E. Haynes. Dr. Haynes is Secretary of the Commission on Church and Race Relations of the Federal Council of the Churches of Christ in America, having been until recently a Director of the Bureau of Negro Economics of the United States Department of Labor. The book is a thoughtful attempt to show the relations between the white and negro races and to indicate maladjustments and their remedies. The author is a negro leader who has rendered distinguished service in interracial co-operation and who has the confidence of his colleagues in both races.

The young people's book is entitled *In the Vanguard of a Race*, by Mrs. L. H. Hammond. Mrs. Hammond is the author of *In Black and White*. She is a daughter of slave-owners and when fifteen years old began her studies of the problems of the American negro. The book contains twelve biographical sketches of negro men and women who have achieved success in their various fields of endeavor.

There is also a little book for Junior boys and girls entitled *The Magic Box*, containing six stories portraying home, school, church and community life of negro boys and girls in different localities and under varying influences.

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**"I left the Conference feeling that I wanted to go home and be a better Christian, do better work and more of it for the extension of God's Kingdom."**  
 ~~~~~

## One Pastor's Experience

"You will be gratified to learn, I am sure, of how pleased I have been with the influence of the Colledgeville Conference upon the young people of our Church who attended it as delegates last summer. Every one of our delegates returned from the Conference inspired to work in the Sunday School and in the Young People's Society. They have proved to be real leaders in the activities of our young people along Missionary lines, and in many other fields of service as well, for they have discovered latent powers and abilities and developed a confidence in themselves which they did not know they possessed."

## About Delegates

*Now is the time to select delegates.*

Those who are in any way responsible for missionary leadership in their individual Churches are especially urged to attend.

The Conferences are also open to all who desire to broaden and deepen their missionary knowledge and are willing to undertake serious training to fit them for missionary leadership.

It is especially desirable that all Church organizations which have any connection with the work of missions send designated delegates to the conferences.

All who attend are expected to enroll for a substantial part of the program and to attend classes regularly.

On account of the rapid growth of the Conferences, it is quite probable that the Conference accommodations will be taxed to the limit this year. Accommodations will be reserved for delegates in the order of the receipt of their registration applications. If you want to be sure of accommodations, register early.

Preference in accommodations will be given to those delegates who register for the entire conference.

Write Rev. A. V. Casselman, 703 Reformed Church Building, 15th and Race Streets, Philadelphia.

**HONOR ROLL**

(Continued from Page 25A)

Each of the following named persons sent ten or more *New Subscribers* to THE OUTLOOK OF MISSIONS during the past month:

- Miss Minnie M. Basom, Hummelstown, Pa.
- Mrs. Robert F. Bates, York, Pa.
- Miss L. Boehringer, Buffalo, N. Y.
- Mrs. A. B. Cober, Berlin, Pa.
- Mrs. H. Fulmer, Spring City, Pa.
- Mrs. S. H. Isenberg, Robertsville, O.
- Mrs. A. Klingelhofer, Buffalo, N. Y.
- Mrs. James A. Shuford, Lincolnton, N. C.
- Mrs. H. V. Slasor, New Philadelphia, Ohio.
- Mrs. John Yingling, Taneytown, Md.

These are the "first ten" to respond to our recent appeal for *One Hundred Subscribers* who will send us the names of *Ten or More New Subscribers*. May we not have the pleasure of enrolling your name on the Honor Roll next Month? Every minute spent in the interest of the OUTLOOK OF MISSIONS makes its own contribution to the widening of the Kingdom of our Lord and Master.

"One hundred per cent. of the women of our Missionary Society are subscribers to THE OUTLOOK OF MISSIONS."

MRS. JAMES A. SHUFORD.

Old men, bound to the traditional diplomacy of deception and intrigue, are in a measure responsible for the world's present confusion and chaos. Young men ended the war. They paid a terrible price. They have well earned the gratitude of this and all succeeding generations. Then the old men again assumed control and attempted to make peace. Whether they succeeded or made a mess of it still remains to be seen.

God bless the young people! I have unbounded confidence in them! Though I may no longer be classed with them, I am with them in spirit and in thought—feeling and thinking even as they do. For the sake of the future of the Church and of the world, we must by all means direct our young people to their real responsibility. When they see it, I am sure they will be equal to the task. It takes young people to do a good job.

**One Board's Experience**

At the last annual meeting of the Board of Foreign Missions, an applicant was being examined for appointment to China. One of the questions addressed to her by the Secretary was: "What influenced you to decide to become a Missionary?" She replied: "I think it was the influence of the Summer Missionary Conferences."

**BOARD OF HOME MISSIONS**

**General Fund Receipts for April**

Synods:	1922	1921	Increase	Decrease
Eastern .....	\$13,107.30	\$17,768.65	.....	\$4,661.35
Potomac .....	7,078.03	7,627.42	.....	549.39
Ohio .....	3,699.22	3,595.64	103.58	.....
Pittsburgh .....	1,500.00	2,665.00	.....	1,165.00
Interior .....	194.00	1,065.31	.....	871.31
German of the East.....	297.67	935.74	.....	638.07
*Central .....	.....	92.00	.....	92.00
Jewish .....	44.44	49.50	.....	5.06
Y. P. S. C. E.....	15.00	25.60	.....	10.60
W. M. S. G. S.....	1,419.05	1,060.80	358.25	.....
All other sources.....	11,571.17	193.47	11,377.70	.....
<b>Totals .....</b>	<b>\$38,925.88</b>	<b>\$35,079.13</b>	<b>\$11,839.53</b>	<b>\$7,992.78</b>
Increase for the month.....	.....	.....	\$3,846.75	.....

\*For Hungarian and Harbor Missions only.

The W. M. S. gave \$384.66 additional for Church-building Funds and other causes.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## THE MEETING OF THE EXECUTIVE COMMITTEE

THE meeting of the Executive Committee of the Board of Home Missions was held at Headquarters in Philadelphia, on Thursday, April 20th. All the members of the Committee were present as were also the Superintendents, except Rev. E. F. Evemeyer. Mrs. E. W. Lentz and Mrs. Harry Hershey, representing the Woman's Missionary Society of General Synod were also present.

The Departmental Superintendents and the General Secretary had a conference the day prior to the meeting and had discussed many items which came before the Board, so that they were prepared to recommend definite action on the same, thus preventing prolonged discussion by the members themselves. In this way much routine business was dispatched in a very short time.

The following resignations were accepted:—Rev. R. E. Kutz, from Plymouth, Pa.; Rev. H. L. Hart, from Lisbon, O.; Rev. E. S. LaMar, from Christ Church, Pittsburgh, Pa.; Rev. Paul I. Kuntz, from St. John's, Pottstown, Pa.; Rev. F. Steinman, from Glassboro, N. J.; Rev. Alex Harsanyi, from Hungarian, Homestead, Pa.; Rev. Samuel Horvath, from Hungarian, Lorain, O.; Rev. Francis Ujlaki, from Hungarian, Fairport, O.; Rev. Eugene Boros, from Hungarian, Gary, Ind.; Rev. A. Mircse, from Hungarian, Flint, Mich.; Rev. S. Borsos, from Hungarian, Detroit, Mich., and Rev. J. Stule, from Bohemian, Cedar Rapids, Iowa.

The following were ordered to be commissioned:—Rev. Albert S. Glessner, for Austintown, O.; Rev. Banks J. Peeler, for Lincolnton, N. C.; Rev. A. Odell Leonard, for Lexington, N. C.; Rev. J. M. L. Lyerly, for Waughtown, N. C.; Rev. Paul I. Kuntz, for St. Paul's, Stowe, Pa.; Rev. Eugene Boros, Hungarian, Chicago-Burnside, Ill.; Rev. G. Takaro, Hungarian, New York City; Rev. John Azary, Hun-

garian, Dayton, O.; Rev. Julius Hanko, Hungarian, Columbus, O.; Rev. Samuel Horvath, Hungarian, Homestead, Pa.; Rev. Francis Ujlaki, Hungarian, Lorain, O.; Rev. A. Mircse, Hungarian, Gary, Ind.

The following Missions were enrolled:—St. Paul's, Stowe, Pa., and Hungarian, Columbus, O.

The chief interest of the meeting centered around the reports of the General Secretary and Superintendent Souders with reference to the reception of the Hungarian Reformed Churches into the fellowship of the Reformed Church in the United States, and the visitation made by these Board representatives during the last few months. Superintendent Souders submitted the following statistics pertaining to these Hungarian Churches: The Eastern Classics originally consisted of 18 congregations. This has disintegrated as follows: Six became Independent, with 1350 members and property valued at \$220,000; five became Episcopalian with 1265 members and property valued at \$94,000; seven became Reformed with 1300 members and property valued at \$215,000. The Western Classis has 21 congregations with 4000 members and property valued at \$640,000. Thus we have a total of 28 congregations with 5300 members and property valued at \$855,000. The Hungarian congregations already belonging to us number 20, with 2235 members and a property value of \$459,000. Our total Hungarian work now represents 48 congregations with a membership of 7535 and a property value of \$1,314,000. This comprises more than 50% of all the Protestant Hungarian Churches in America. The additional outlay of money for these Hungarian churches, for ministers, deaconesses and teachers amounts to over \$20,000 a year.

Treasurer Wise reported net receipts in the General Fund for the quarter ending

March 31st, 1922, of \$54,112. The expenditures were \$69,321. In the Church-building Department the net receipts were \$37,542, and the expenditures including investments made in the Missions, \$153,216. This large investment was made possible by the receipts from the Forward Movement, which on April first, 1922, amounted to \$261,652. The total assets of the Board now aggregate a little over one million dollars. The General Secretary announced the legacy from the estate of Mrs. Amelia Bausman, which netted the Board \$22,000, half of which goes into the Church-building Department and the other half into the General Fund of the Board. This is the largest amount that has ever been received by the Board. By action of the Board, the Church-building sum was set apart as "The Benjamin and Amelia Bausman Church-building Fund."

Many requests came before the Board for loans and Forward Movement grants for church buildings and parsonages. A number of these were granted while on others definite action had to be postponed until a later time.

Authority was given for the publication of a Catechism on the History and Organization of the Reformed Church, for use in Vacation Bible Schools in our Hungarian Churches.

The annual Home Mission Day will again be observed in November and the offering is to be devoted once more to "The A. C. Whitmer Memorial Church-building Fund."

The annual meeting of the Board will be held at Tiffin, Ohio, on July 5th, and will be preceded by a meeting of the Executive Committee in the morning of that day.

### The Negro in America

"The Negro in America" is the theme for Home Mission Study for 1922-1923. A special number on this topic is to be published by *The Missionary Review of the World* this June. Leading authors, both Negro and white, are preparing for this issue articles which take up various phases of the needs and progress of the Negro in America, his ideals and the re-

sponsibility of the Christian Church for his development in Christian character and usefulness as an American citizen.

Among the articles planned for this number are the following:

True Place of the Negro in American Life, by Dr. Isaac Fisher.

Negro View of the White Problem, by Mr. Harold Kingsley.

The Need for Trained Negro Preachers, by Mr. James H. Dillard.

Progress and Ideals in Inter-racial Cooperation, by Mr. W. M. Alexander.

The Negroes' Work for Negroes at Home and Abroad, by Rev. W. N. De Barry.

Legitimate Negro Ambitions, by Miss Nannie H. Burroughs.

The Negroes North and South—A Contrast, by Mr. E. K. Jones.

The Negroes' Religious and Social Life, by Dr. I. Garland Penn.

A Half Century's Progress of American Negroes, by Major R. R. Moton.

Best Books About the American Negro, by Mr. Monroe Work.

Practical Ideals for Negro Education, by Mr. F. A. McKenzie.

There will also be photographs, maps and charts showing Negro progress and work. "The Woman's Home Mission Bulletin" in this issue will contain a description of the new textbooks and supplemental material. This number of *The Missionary Review of the World* will be a very valuable asset in the study of the Home Mission theme for the year 1922-1923.

Advance orders should be sent to the office of *The Missionary Review of the World*, 156 Fifth Avenue, New York City. The price is twenty-five cents a copy; when ordered in quantities it is twenty dollars a hundred.

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**"As Missionary Superintendent of our Sunday School I keep using my Conference notes all the year."**

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**Dedication of New Sunday School Building for St. Andrew's, Philadelphia**

Standing as a monument to the enterprise of the Sabbath School workers and their teachers, a new Sunday School building erected at a cost of \$50,000, was dedicated on Sunday, May 7th, by the congregation of St. Andrew's Church, Philadelphia, of which Rev. A. P. Frantz is the pastor. At the same time, the congregation celebrated the remodeling of their church edifice. The new Sunday School building is constructed of Conshohocken stone, trimmed with Indiana limestone. It is 66 feet long by 62 feet wide, and is two stories in height. Constructed to conform with the modern method of religious instruction—the departmental system—the new building is complete in every detail. It provides classrooms for each grade of students, in addition to rooms for teachers, a choir room, social room and gymnasium. The Sunday School, of which Rev. Mr. Frantz is the

Superintendent, has 400 members, including the teaching staff of thirty-two. It supports its own Bible evangelist in Akita, Japan.

**NOTES**

The building purchased last year for the Japanese Mission in Los Angeles, California, has recently undergone quite extensive improvements. These were made primarily to comply with the building rules of the city, but to quote Mr. W. S. Prugh, who has been looking after this matter for the Board, "When the whole job is completed we will have a Mission building we will be proud of, well equipped and comfortable, to meet all needs until they outgrow the place. By dividing up the basement floor, which is on the street level, and cleaning this place out we have added about twice the room space. There is a splendid, well-lighted auditorium on the second floor with two or three small rooms back of the auditorium making a splendid equipment for this



ST. ANDREW'S REFORMED CHURCH, PHILADELPHIA, REV. A. P. FRANTZ, PASTOR. NEW SUNDAY SCHOOL BUILDING ON THE RIGHT.

kind of work." This Japanese Mission in Los Angeles has a membership of 86. Twenty-seven have been baptized since the Mission was organized in 1920, and seven are now in preparation for Baptism.

\* \* \*

Most encouraging reports have been received this month from practically all the Missions. The accessions all seem to be exceptionally large. One Missionary, who has been on the field only about a year, writes, "Easter to us here meant a veritable resurrection from the dead in respect to the congregation. The communion was the largest in the history of the congregation. To me it is a most wonderful experience and I am very happy that the great Head of the Church has sent me here." Another writes, "The last month's

work was perhaps the most fruitful of any I have done in this field. Our Communion on Easter was the largest for some years. The spirit of the congregation appears better than ever."

\* \* \*

Recently the graded school building of Thomasville, N. C., was entirely destroyed by fire. But the school is being carried on by holding the classes in churches and other buildings. For this purpose Heidelberg Mission is giving the use of two rooms, thus contributing to the welfare of the community.

\* \* \*

On Sunday afternoon, April 23rd, ground was broken for the beautiful new edifice to be erected for Olivet Reformed Church, Philadelphia, Pa., of which Rev. Maurice Samson is the pastor.

### Dedication of St. John's Church, Kannapolis, N. C.

REV. L. A. PEELER

The dedication of St. John's Church, Kannapolis, N. C., was a great success. The services began Saturday, April 29th, at 2.30 P. M., at which time the Central Church Workers' Convention convened in said church. The services were opened by the Pres., Rev. L. A. Peeler, who called upon Rev. W. C. Lyerly, Concord, to conduct the opening devotions. Bro. Lyerly is Vice President of the convention and presided at the business session that followed. In the absence of the secretary, Mr. Morton, of Charlotte, was asked to act in his stead.

After the business session, Dr. Chas. E. Schaeffer and Mr. J. S. Wise gave interesting addresses, which were followed by a general discussion of the practical topics that were discussed.

At the evening service Dr. Schaeffer and Mr. Wise again delivered interesting addresses.

The weather was very unfavorable on Saturday, but on Sunday the day was ideal. A great crowd of people from Kannapolis and surrounding churches in the Central District and from Lexington were present to enjoy the services.

A number of brief addresses were delivered at the Sunday School hour.

Dr. Schaeffer delivered the dedicatory sermon at 11.00 o'clock to about 600 people on the subject, "The Church Furnished."

The people greatly enjoyed "a good old Southern picnic dinner" that was served on the adjoining school grounds at noon.

In the afternoon the dedication service was in charge of the pastor, Rev. L. A. Peeler, which was followed by a number of brief addresses by a number of the brethren.

The closing service of the special services was held Sunday evening at which time Mr. Wise delivered the message. The Methodist pastor of the city kindly closed his church for this service and he and a number of his people were present to enjoy the service. Several of the local pastors were present for the afternoon service, also.

Mr. Wise had charge of the offerings of the day which netted a nice sum for the building fund. He proved himself an artist in that kind of work.

The Kannapolis Mission now has a great plant. While there are finer churches than this, yet no denomination in this section of the State and few elsewhere have a more complete plant than this

church. The auditorium is arranged so that a small congregation will not look lost in it, yet by the opening of rolling partitions and the use of the gallery a congregation of 650 can be accommodated. The art windows are beautiful, especially the large front window which represents Christ in the ascension attitude, surrounded by angels and the four Gospel writers. This window is a memorial to Elder Travis P. Moose, one of the prime movers in the organization of this mission, who was prematurely called to his reward with an attack of "flu" just after the completion of the organization of the congregation.

The Sunday School rooms are arranged to do departmental work and are most modern in their plans. The large basement room, which is largely above the surface, is used as the Sunday School Auditorium and for social purposes. It is a magnificent place for socials, suppers, entertainments, etc. It is hoped to make this a real social centre in the community.

There is also a kitchen, a mothers' room, and shower baths and heating room in the basement. All the furniture and heating plant are most modern.

The cost of this building is approximately \$48,000.00. It could, of course, be built for less than that amount now; but in view of the high prices that prevailed during the time of the construction of this church, we do not have a plant anywhere that will equal this for that amount of money.

The general plan of this church has met with such fine favor with the Board of Home Missions that it is now the basis of a number of churches that are being constructed, or will be constructed, and is known as the "Kannapolis Plan."

In addition to Dr. Schaeffer and Mr. Wise, the following Reformed ministers were present and participated in the services: Revs. J. C. Leonard, D. D., A. D. Wolfinger, D. D., J. H. Keller, W. C. Lysterly, A. Shulenberger, Chas. W. Warlick, and Shuford Peeler.

## THE ANNUAL STATEMENT OF THE BOARD OF HOME MISSIONS TO THE CLASSES

DEAR BRETHREN:—

The Board of Home Missions had a year of marked activity. It has endeavored to administer with fidelity and earnestness the trust which the General Synod committed to it. There are now 180 Missions on the Roll. This number does not include the Missions under the care of the Tri-Synodic Board. Eight new Missions, in addition to those which have come from the Hungarian Reformed Church, were enrolled during the year; two went to self-support.

### IMMIGRANT WORK

The outstanding feature of the year's work was the reception into our fellowship of twenty-eight congregations, bringing us 5288 members from the Hungarian Reformed Church in America. Negotiations had been carried forward towards this end for over two years. The Reformed Church now has on its Roll 48 Hungarian Congregations which are more than one-half of the Protestant Hungarian

Churches in this country. This fact involves additional outlay of \$20,000 a year in salaries for ministers, teachers and deaconesses. This amount must be supplied through the Apportionment.

The other phases of our Immigrant work are being carried forward very encouragingly. These include the Bohemian work in Chicago and Cedar Rapids, the Japanese work in California, the Jewish work in Brooklyn and in Philadelphia, the latter supported exclusively by the Woman's Missionary Society of General Synod; the Italian work in Chicago; the Colored work in Kentucky; and the Harbor Mission in New York.

### NEW DEPARTMENT

A new Department was created, known as the Department of the Pacific Coast, and the Rev. Edward F. Evemeyer, of Easton, Pa., was appointed as Superintendent of the same. He has moved to the Pacific Coast and is engaged in superin-

tending and developing our work there. The Tri-Synodic Board of the German Synods, which has a growing work on the Pacific Coast, is co-operating in the support of Superintendent Evemeyer.

### CHURCH-BUILDING FUNDS

The Board now has 842 Church-building Funds, aggregating \$559,508.50. Of these 52 were received from April 1st, 1921, to April 1st, 1922. The largest legacy the Board has ever received has come from the estate of Mrs. Benjamin Bausman, late of Reading, amounting to over \$22,000. Other legacies of smaller amounts have also been received during the year. This matter of remembering the Board by bequests should be brought by pastors and elders more frequently and more definitely before people of means. The increased demands for aid in building churches for our Missions makes it necessary to increase our Church-building Funds very materially. Most of our Missions have never had suitable church buildings. They are now passing into the second stage of their history and require better and more modern equipment in which to do their work properly.

### FORWARD MOVEMENT

The Board has received from the Forward Movement from April 1st, 1921, to April 1st, 1922, the sum of \$147,508.32. Of this amount, in accordance with the action of the Forward Movement, a certain percentage has been given to the Tri-Synodic Board and Catawba College, and the rest has been applied in the erection of churches for the Missions on our Roll. The full payment of the Forward Movement is required to put the Missions upon a basis where they can do their work effectively and reach self-support within a given period.

### THE APPORTIONMENT

The salaries of the Missionaries, the administrative expenses, education and all incidental expenses are paid out of the Apportionment. The Church-building Funds and the Forward Movement money are devoted exclusively to building operations. It is apparent, therefore, that the growing work demands the full

payment of the Apportionment. General Synod assigned much additional work to the Board involving heavy expenditures, but made absolutely no provision for an enlarged Apportionment to meet the same. Last year the Board received on Apportionment from April 1st, 1921, to April 1st, 1922, the sum of \$171,593.47. The payroll on the present basis amounts to over \$200,000 per year.

### EVANGELISM

In answer to the action of the Eastern Synod, the Board appointed Dr. Rufus C. Zartman as Synodical Evangelist. He has concluded the first year's work, during which he has come into vital contact with many congregations and with many thousands of people. Several of the Classes have put on simultaneous Evangelistic Campaigns of their own, the results of which have been for reaching. So fully convinced have these Classes been of the helpful character of these services that they have overtured other Classes to adopt and apply similar methods. The Board is heartily in accord with this action and is ready to co-operate in every possible way.

### SOCIAL SERVICE AND RURAL WORK

a. Educational Activities.—In accordance with the instructions of the General Synod, the educational activities of the Commission constitute an important feature of the work. Both forms of service have been presented at the Synodical Meetings and from the pulpits of a good many churches; co-operation has been given in a few local group conferences; articles have appeared in the church periodicals; and the following material has been distributed to the pastors: The Labor Day Message of the Federal Council; The Social Creed of the Churches; A Social Litany; A Leaflet on a Warless World; and a leaflet on The Wage Question. A book of 125 pages is now ready for distribution on Social Work in the Churches. It was prepared by the Educational Committee of the Federal Council's Commission on the Church and Social Service, in which our Commission is represented. The attention of the pastors and elders, through the Classes, is



particularly called to this book, which will doubtless meet a felt need on the part of pastors and local committees who seek guidance and stimulation in developing policies and building programs to serve the needs of their communities. Other pamphlets are in process of preparation.

*b. Leadership in Rural Churches.*—The Board of Home Missions is continuing the policy inaugurated last year of co-operation in Summer Schools for Rural Pastors and calls *the attention of pastors and elders through the Classes to the importance of these schools* for the promotion of the best modern leadership, organization and methods of work.

A referendum to the Synods last Fall on the question of appointing a rural church field worker, who will give all his time to the country churches, was acted upon favorably, and in the near future such a worker will be put in the field.

*c. Classical Committees.*—Forty-four Classes now have Committees on Social Service and Rural Work. *The other eighteen Classes are challenged to appoint similar Committees*, and all the Classes are asked to constitute their Committees with exclusive responsibility for this two-fold task, instead of assigning the work to Committees with other responsibilities. Classes are further overtured to co-operate in securing upon these Committees men of known interest and conviction in the causes represented.

The General Synod's instructions to the Board were that organized Social Service and Rural Work should function through the Classical and also Synodical Committees. The Board is in entire sympathy with this policy. If a program of Social Service is to be developed and the interests of the rural churches are to be promoted, the responsibility must be assumed primarily by the Classes. The Board and the Commission are desirous of being of the utmost assistance to the local churches and judicatories in these important tasks.

#### WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD

The Board is grateful to the Woman's Missionary Society of General Synod for the help which this body is giving the

cause. The Society is supporting the Deaconesses and Social Workers which are now employed by the Board, and is also contributing liberally towards the Church-building Funds. It is supporting in full the Jewish work in Philadelphia, and has signified its willingness to erect an educational building for our Japanese Mission in San Francisco.

#### EDUCATION

*a. OUTLOOK OF MISSIONS.*—This periodical, jointly published by the Board of Home Missions, the Board of Foreign Missions and the Woman's Missionary Society of General Synod, has 14,200 subscribers. As this is the only Missionary periodical in the Church, it should find a place in every family in the denomination.

*b. Missionary Education Department.*—This department has been reorganized under the directorship of Rev. A. V. Casselman. He is developing the work of stereopticon slides and moving pictures whereby the work of the Board can be visualized for the eye. Pastors and consistories can avail themselves of these slides by writing to the director, Rev. Mr. Casselman.

*c. Summer Conferences.*—Summer Missionary Conferences are again scheduled, and it is hoped that the Classes will give encouragement to the same so that large representations may be in attendance and the young people of our churches be properly informed and inspired along Missionary lines.

#### HOME MISSION DAY

The offerings on Home Mission Day last November for "The A. C. Whitmer Memorial Church-building Fund," amount to \$12,526.95. This Fund of \$25,000 should be completed this year. Home Mission Day will be observed November 12th, 1922, and the offerings will be devoted to the completion of this Fund. Pastors are requested to avail themselves of this opportunity to bring the Home Mission cause to the attention of their people on this day and give them a chance to register their interest by a liberal contribution for the specific cause.

## Observations of the Treasurer

By J. S. WISE

TOO much of our time is devoted to things. We want things—things that we can see, feel, possess. Our cities are filled with people whose one great aim in life is to obtain things. Money, stocks, bonds, houses, jewels and other things innumerable in shape, structure or design, are all they think about, all they live for. No wonder Paul wrote “the love of money is the root of all evil.” Money in itself is the “big thing,” and, with plenty of it, all other things are obtainable. Had Jesus come in order that we might have more possessions, more things, He would have been received with open arms. But when He said “I am come that you might have life,” He was misunderstood. The life He had to offer was beyond the comprehension of the crowds. It is even so today.

The value of life is so superior to things that one is more than amazed at the cheapness with which it is so often regarded. Had it been regarded at its true value, such a thing—monstrous thing—as the recent world war would have been utterly impossible. The time is now at hand when the true value of life must be recognized. We have, as yet, never learned the full meaning of “what doth it profit a man if he gain the whole world and lose his own soul?” The life Jesus offers and the possibilities of the human soul are alike. The abundant life and the abundant soul are identical. They are of such infinite value as to place them so far above anything else in the world as to make one marvel at man’s apparent indifference. True, we have a high regard for our own life; but often regard the life of others with contempt. In these days this contempt is often shown by men who frequently take another’s life in order to obtain that which Shakespeare calls “trash.” Things, things, things!

Jesus, the Son of God, was betrayed for thirty pieces of silver—veritable trash! Since the beginning of time, millions of human beings with fulness of God-given life have been sacrificed on the altar of greed, dedicated to the god of gold. However, not all the worshippers at this shrine are to be found, as is often supposed,

among the profiteers and rent-gougers or the unscrupulous and soulless corporations, but very often among our most delightful and respectable people. The evil is not in the *money*, but in the *love* of it. Whenever we think more of our money, our jewels or any other *thing* than of life, or of God, we are, indeed, dangerously near the altar of greed, and it is from there that practically every motive for every crime emanates. It betrayed Jesus. It caused the world war as well as the downfall of all decadent nations. It is at the root of all violation of law. It robs the poor as well as the rich. No one is exempt from its influence. The highest and the lowest, the best and the worst of us are all guilty. “Good Lord, deliver us,” is our prayer.

With the old world order devastated and destroyed, now to be recast and remade, shall we at last realize that it is impossible to serve both God and Mammon? Are we ready to place the animate above the inanimate, humanity above inhumanity, love and generosity above hatred and animosity, or shall we continue to go on in our old selfish way, refusing to put the “old man under” and curb our appetites? The future of the world depends upon our answer, and I believe that for the present the responsibility for that answer rests upon America. To be more definite, it rests upon *young America*.

It is a problem for our young people. Old people are usually governed by precedents. Young people brush them aside. If the world order is to be changed, drastic action is needed and precedents must be broken. The young people have the faith and precipitancy. For that reason—*young people to the front!* They have the making of the world in their hands and they are going to do it. It behooves us who are older, therefore, to encourage the Christian young people to assume leadership. Such leadership must not slip into the hands of the wicked and depraved. If I were a pastor, I should find my chief delight in guiding and training the young people of the congregation for this grave responsibility, which is undoubtedly theirs.

(Concluded on Page 246)

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

### A SATISFYING COUNTRY LIFE

By DR. KENYON L. BUTTERFIELD

*President of the Massachusetts Agricultural College*

WE have come to a time in the history of the world when the whole problem of agriculture has taken on a new meaning. Largely, I think, due to the War and to the wonderful leadership and genius of Mr. Hoover, the problem of the world's food supply has come to be regarded by thoughtful men, by statesmen and leaders, as one of the world's great questions; and the question of the world's food supply must be answered by the farmers of the world.

My message to you is that *a satisfying country life must be profitable, educational, co-operative and Christian. It must, first of all, enable a man to make a living.* In making country life profitable, there must be good farming. There is no use finding fault with the legislature or anybody else, unless, first of all, farmers make of themselves good farmers. In the second place, there must be worked out a better system of distribution. It is easy to rail against the middleman and the commission man and say they take all our profits, and to say that the people of the cities do not appreciate how hard the farmers work; but we must face this question squarely and intelligently, and not emotionally. There is a real problem here. There is a general feeling, not only on the part of farmers who have studied the matter and representatives of farmers' organizations, but on the part of serious students of economics that in America too many people take toll between the producer and the consumer, and something must be done to remedy it. Alongside of this comes the question of credit; the difficulty of getting money to help make the crop, and then the necessity of selling the crop at a great disadvantage the moment it is harvested in order to get money to pay the debt.

There is one other thing. Farms must be made to yield more of the things which can be consumed by the farm family. The farmer who can utilize home-grown poultry and eggs and butter and fruit and vegetables may live like a king. That is bound to be, in American agricultural economy, one of the large factors in making country life profitable. It may not be counted in terms of dollars, but it will be counted in terms of satisfaction and in terms of health.

*A satisfying country life must not only be profitable; it must be educational.* Agriculture must not only enable the man who follows it to make a living, but it must also enable him to make a life. For most people the growth of mind and heart, the development of character, come largely through their work. We can never have a satisfying country life, no matter how profitable it is, unless that life, that work, all the surroundings of the countryside, help to make character, develop intellect, bring out manhood and womanhood. The farmer's life may be made adequate, in the first place, through an intelligent approach to his work. Farming requires intelligence. Just think of the broad reaches of knowledge a man must touch in order to be an intelligent farmer today. The list of scientific subjects taught in the agricultural schools is almost alarming. The farmer is the master of many kinds of knowledge. That means he is growing; that he has a chance intellectually to be a man. He does not have to be a preacher or a teacher or a lawyer or an engineer in order to find a chance to develop his mind. He can do it on the farm, and the finest of our American boys are finding that true today.

There is another element in making country life educational. That is the farm

home. The education that comes from the participation of all the people of the home in the work of the farm is one of the great blessings of a satisfying country life.

Then there is another element, and that is the relation of the farmer to nature: the education, the sympathy, the breadth of view that can come to a man who really appreciates the wonderful things by which he is surrounded. And there is the whole matter of books. People say: "Farmers do not have books. Go to the cities, for that is where you find libraries and opportunities to read." It is our task to see to it, not only that books are made more accessible to the people of the country, but that people of the country are induced more and more to read books.

*My third point concerning a satisfying country life is that it must be co-operative.* Men of the country must work together for the common good. We like to think of the independent farmer; but the farmer who thinks of himself as independent just because he does not work with other people is making a sad mistake. The old independence of the American farmer has gone forever. He can win a new freedom if he will work shoulder to shoulder with his fellow-farmers, and only so.

American farmers forty or fifty years ago tried to co-operate in business. They had had no experience and many times went at it the wrong way. Since then, all the European countries have learned to co-operate, and we have their experience. Not only that, but here in our own country great co-operative organizations have sprung up and survived during the past ten or fifteen years—the California Fruit Exchange and the Norfolk society. The value of the methods and principles of co-operation, and the necessity of being absolutely loyal have been learned by these organizations. The co-operative agricultural movement is gathering volume and force as never before in the history of American agriculture. That is the way out.

My ideal of an American rural community is a group of farmers planning and discussing and thinking and working together for everything that concerns the

common interests. But I do not stop there. This idea of co-operation ought to go further. It should mean co-operation of all farmers, not only of a given community, county, or state, but of every section and region of all America. It should mean the co-operation of city and country. And, more than that, the American farmer, like all other American people, must sooner or later learn the habit of international co-operation.

The farmers of the world have many things in common, and anything that has to do with their welfare and development and democracy and success and failures sooner or later will react upon American farmers; it cannot be helped. So I plead for an attitude on the part of our American farm people of co-operation among themselves, co-operation with the cities, and also the development of the spirit and habit of co-operating with the people of the wide world.

*Finally, the farmer is a worker together with God.* He has in his hands the richest material possession that the Lord has given to men—the soil. There are no mines of gold, no diamonds, no possessions of man that he gets from this earth to compare with the wealth in this foot or two of surface soil that the farmer has. The farmer is the steward of the soil on behalf of his fellow-men. He has a moral obligation to make that soil yield the best it can yield, yet to retain its full measure of fertility to pass on to future generations, who are going to be as dependent on that soil as he and his generation are. His service to mankind is the most fundamental service—that of feeding the hungry. And, of course, country life, in order to be Christian, must have in it, as the crowning thing, the spirit of brotherhood. We are learning brotherhood slowly; painfully and ineffectually are we practicing it. Yet we are learning it as the decades and the centuries go by. I am anxious that American country life shall have in the neighborhood, in the relations of farmers of all regions and all groups to one another, to the people of the cities, to the people of the world, the full spirit and measure of Christian brotherhood.—*World Agriculture.*

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR



REV. M. UEMURA, D.D.

IT was a delight to a number of our pastors and members to greet the Rev. M. Uemura, of Tokyo, during his brief visit to America. He had time, in company with Rev. Henry K. Miller, D.D., and the Secretary of the Board, to visit four of our large Eastern Classes, Philadelphia, Lancaster, Reading and East Pennsylvania. His address before the Philadelphia Classis is printed in this issue. It was given in Japanese and interpreted by Dr. Lampe.

Dr. Uemura represents the Church of Christ in Japan, of which our Mission is an integral part, and which has a communicant membership of 38,000. The year 1922 marks the 50th anniversary of the founding of the Church of Christ and it is proposed to raise a Jubilee Anniversary Fund of \$250,000, half in Japan and half in America. The money is to be used for the strengthening of the work in the Sunrise Kingdom.

## Address of Rev. M. Uemura

*(Delivered before Philadelphia Classis,  
May 16, 1922)*

I HAVE come to America this time as the representative of the Church of Christ in Japan to thank you for the work you have done as a Church in giving the Gospel to Japan. It gives me great joy to have this opportunity and privilege.

In expressing our thanks and my joy I wish to say that I am personally very happy because my relations to your Church have been somewhat close. I participated somewhat in the founding of the North Japan College; I was a member of its first Board of Directors. I was also closely related to the work done by Dr. J. P. Moore, a missionary of your Church in Tokyo, and the small congregation to which I was ministering and a small congregation which he had gathered together were consolidated in the year 1887, and out of that has grown what is now known as the Fujimicho Church of Tokyo. (This congregation now has a membership of 1500, of whom more than 800 are earnest and active. It includes several members of Parliament and editors of the great newspapers of Tokyo and several University professors.)

In the early part of the year 1872 some students were in a class studying English with Rev. James Ballagh as teacher. They also read the Bible and there was a prayer meeting every day. In March of that year eleven of these young men or boys were baptized. That was the beginning of the denomination now known as the Church of Christ in Japan.

Last fall at the meeting of the General Synod of the Church of Christ in Japan, it was decided to celebrate the 50th Anniversary of the founding of our Church. I understand that you have something similar of a civic nature on foot here in Philadelphia, in that you are now planning to have a Sesqui-centennial Exposi-

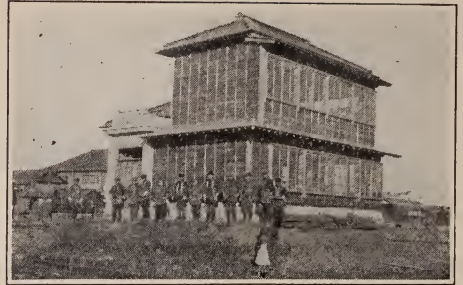
tion to celebrate the 150th Anniversary of the Signing of the Declaration of Independence. We, in Japan, in celebrating our 50th Anniversary as a denomination, wish to use the opportunity to thank most cordially the several denominations in America, and especially your own Reformed Church, for the assistance you have rendered us, and for the helpful fellowship we have enjoyed.

In the Sayings of Confucius he wrote that when he became 50 years of age he received a special revelation of God's will. From the Christian point of view there is a deeper meaning to this than in the philosophical teaching of Confucius. We as a Church are praying earnestly to learn what is God's will for us, our Church, and our country, after these fifty years. We want to make this the occasion for some great progress. Not only the Church of Christ in Japan, but the missionaries who have gone out from the Churches in America, who are co-operating with us, share our desire for a new era in Christian work.

In Japan we have a word "toge" which means a mountain pass. For many centuries we have had the custom that when friends part, one to go to a distant country, the friends who are to remain behind accompany him to the top of the mountain. There at the mountain pass they pray and worship together and say farewell. In very much the same way now at the end of fifty years we have reached the point where we wish not only to pray together, but to go on together in Christian fellowship. This is to be the beginning of a new era in our work.

The Church of Christ in Japan which began in 1872 with eleven young men has grown steadily through the years that have passed until we now have more than 38,000 full communicant members. We have one hundred self-supporting congregations. Our contributions last year amounted to 370,000 yen, or \$185,000. We have 19,000 scholars in our Sunday Schools with more than 1500 officers and teachers. But great as our growth has been in numbers and in other ways, the influence and power of our Church is far greater than these figures reveal.

This afternoon I visited the headquarters of your Board of Foreign Mis-



*This is the new parsonage at Taira which was erected during the past year. It is built on the lot owned by the Mission. A new church is still the crying need of the city. Dr. Noss reports that after the erection of the parsonage it was tested by an unprecedented flood that isolated the new building for several days; but it stood the test.*

sions and learned of some of the most important features of your work. Compared with that the Dendo Kyoku or Board of Missions of the Church of Christ in Japan is very weak. Our members contributed last year more than 20,000 yen or \$10,000 to carry on the mission work of our denomination. Our Board of Missions has assisted many congregations to become self-supporting, thus paralleling somewhat the kind of work done by your Board of Home Missions. We have, however, sent out missionaries from Japan to China, Korea, Manchuria and the island of Formosa, and our missionaries have built up fifteen congregations in the places where they are at work. In January of this year we sent a missionary to begin work at Hong Kong and Canton.

We, therefore, look forward with faith and with hope as we celebrate our 50th Anniversary and begin the new history. It is our hope and our prayer that our Christian life may be deepened and widened and made stronger. We wish to ask your Reformed Church for continued sympathy and prayer and I trust that our relations will become closer and closer.

I have come to the meeting of your Classis at a time when you are in session transacting important business, and I appreciate very highly the courtesy shown me in giving me this very cordial hearing. My one desire is that we may together do the work of Christ to the honor and glory of His Name.

## NORTH JAPAN COLLEGE COMMENCEMENT

THE thirty-first annual commencement of North Japan College took place on March 11th. As heretofore, the ceremony was held in the Nibancho Church, which has been used by the school ever since the Middle School fire. There was a large gathering of people present, among them the happy parents of many of the graduates. From the Middle School there were 85 graduates; from the Literary Course of the College, 2; from the English Normal Course, 1; from the Commercial Course, 18, and from the Theological Department, 4; one from the A course and 3 from the B course, the total number of graduates being 110, the largest number in the history of the institution.

Of the four theological graduates, at least three will probably go out at once to supply the needs of the evangelistic work. The two literary graduates will go into teaching.

The English Normal and the Commercial graduates are the first ones since these two courses have been established. For the one English Normal graduate there were applications from almost all over the empire. He finally accepted a position in Korea as teacher of English in a Middle School for Koreans. He is a thorough-

going Christian, and his work and life in Korea will surely be helpful to better relations between Koreans and Japanese.

For the Commercial graduates there seemed to be very poor prospects. It is a time of business depression, and many of the larger firms are dismissing men by the hundreds. Even the government higher commercial schools have great difficulty in placing their graduates. However, when one of our Commercial teachers made a special trip to Tokyo, Osaka and Kobe to seek positions, he was unexpectedly successful. The first question the different firms asked was concerning character, and because he could say that they were from a Christian school, and nearly all Christians themselves, he found little difficulty in having them accepted. Nearly all of them now have good positions. They are a fine, serious group of young men, 15 out of 18 being baptized Christians.

Among the Literary graduates was the son of Professor Kajiwara, who is well known by many in the home church. The son is a young man of fine spirit and good ability, and will become teacher of English in Steele Academy, Nagasaki, an institution belonging to the Dutch Reformed Mission. D. B. SCHNEDER.



FIRST GRADUATES OF THE COMMERCIAL COURSE OF THE COLLEGE DEPARTMENT OF NORTH JAPAN COLLEGE.

### Koishikawa (Tokyo) Church

IT is always a great joy and satisfaction when any of the Churches which we have established, and, perhaps, for years nursed and supported, become self-supporting and independent bodies. All the congregations on the foreign field, generally speaking, are at first so called Mission Churches. That is to say, they are supported, totally or in part, by money from abroad. The Mission, as well as the members themselves, look forward to the time when the congregation is able to take care of itself; pay its pastor's salary and all other expenses incurred in its maintenance and upkeep. Then it is no longer called a *Mission Church*, which, however, does not mean that it has no longer relation to, or connection *with* the Mission to which it formerly belonged, and by which it had been supported.

In the year 1896, when the writer was called back from Sendai to take charge of the work in the city of Tokyo and the neighboring province of Saitama, he had it in mind to start a new work in a part of the city which is called Koishikawa. With that in view, he rented a piece of ground as a lot for residence and built a house thereon. However, sickness intervened, and an early return home interfered in carrying out the project at the time.

After my return to Japan, later, with the aid of my then personal helper, Evangelist Harasawa, the original idea of starting new work in Koishikawa ward was carried out. A flourishing Sunday School was the beginning. This was followed by regular church service in due course of time, and was met with encouraging success. From the very beginning, we were fortunate in securing the attendance of several of the prominent people of the community. This gave the new interest a certain amount of prestige, and within the first year there were a few baptisms and we were encouraged.

In the meantime, Miss Catherine Pifer, at my suggestion and by my persuasion, removed from Yamagata, where she had been associated with Mr. Miller, to Tokyo. While working at first in connection with the Kanda Church, and at a point out in the country she soon

became more especially interested in the Koishikawa Church and made her residence nearby. To this work she gave herself unreservedly. For it she spent her time and her strength; and to it she contributed freely of her money as well. And, largely through her efforts, the Church took on new life and made progress until now, on the 23d of April, it has been formally and officially established as an independent, self-supporting congregation.

The Rev. Susumu Hikaru has been the efficient pastor for more than ten years, and the present happy consummation of its becoming a full-fledged Church is due to his untiring and self-denying labors. The writer feels happy that he has had a part in this good work, and the whole Mission rejoices that it has one more self-supporting Church to its credit.

JAIRUS P. MOORE.

### "In Favor of Mohammed"

There is usually some one in a mission study class who feels impelled to take up arms on behalf of Mohammedanism. "Isn't it after all a pretty good religion?" In Bishop Gore's book, *The Sermon on the Mount*, there is the following paragraph which may be found useful:

"We have often heard it said that more people are good Mohammedans in Mohammedan countries than good Christians in Christian countries. That may be true, and for this reason: Mohammed set before his disciples an ideal of conduct calculated to commend itself naturally to the people he had to do with. Supposing no fundamental change of character, no real transformation, was required of them, he saw that they would be ready enough to observe religious ceremonies, and to fight, and to abstain from drink. He fastened on these things. These, he said, are what God requires of you. And he has won a high measure of success on the average. Mohammedans have been conspicuous for courage and temperance and regularity in the transaction of religious forms. But just because Mohammed was so easily satisfied, his religion has been a religion of stagnation. He neither aimed at nor effected any regeneration of man."



## O YOSHI SAN: A TRUE STORY

By REV. CHRISTOPHER NOSS, D.D.

FOR six years O Yoshi San was our nursemaid. Year after year with one of our babies strapped to her back she cheerfully addressed herself to the menial tasks that go with the care of children.

If the truth must be told, she often seemed "not all there." Her frequent lapses acutely annoyed her mistress. Precious baby frocks, sent from America, were moistened for ironing, then forgotten until they were hopelessly mildewed. One Christmas night, when we were all hurrying to the celebration at the church, our home was all but destroyed through her carelessness. In putting the nursery to rights she absent-mindedly pushed some chairs against the stove and then piled on fuel. Little Barbara discovered the blaze just as we were leaving the house.

There was a reason for this defect. She was a neglected orphan. Her father having been killed on the railroad, the mother had had a fearful struggle rais-

ing the children. One older brother became a locomotive engineer. The older sister spun silk in various factories until she was thoroughly stupefied and demoralized. O Yoshi San, too, worked in a filature, but not so long.

Early in 1911 both sisters entered our service, the older going to the kitchen and the younger to the nursery.

O Yoshi San, though possibly hurt in mind, was sound in character. It was this side that reconciled her mistress to her faults. She was truthful. Now guilelessness is rare among the Japanese. Indeed it is rare anywhere, so rare that when our Lord found a guileless man He made special mention of the discovery. In her dealings with the children O Yoshi San could be trusted not to poison their minds with lies or impure suggestions, and she loved them whole-heartedly. She absorbed their language and was in time able to prattle with them in English and fascinate them with stories told in her own inimitable way. Feeling that her influence was good, we decided to risk the loss of such trifles as clothes and houses.

She became a Christian as naturally as a flower turns its face to the sunlight. Her face took on the typical Christian expression. It radiated love and sincerity. Most Japanese are little impressed by it, apparently, but our American friends seeing her for the first time usually looked again and asked who that lovely girl might be.

One day I was startled by the announcement that she needed a half-holiday in order to get married. Coming to me, because my wife was still new to the country and comparatively unfamiliar with the language, she explained that her mother had arranged to have her marry a young man belonging to a family that had for generations been running a syrup-factory in Wakamatsu City. She had never seen him and knew nothing about him personally; but the matter had been decided and she must obey her mother and get ready for the marriage.



O YOSHI SAN, HUSBAND AND CHILD

Afterwards I discovered that the young man in question was rotten physically and morally; that the old mother being tired and discouraged had begun to drink heavily, and in her cups had planned this match, thinking to secure herself a home for her old age; that she knew that O Yoshi San's natural protector, the older brother, would not approve, and she had cunningly chosen this date because he was then on his engine far from home and unable to resist, and, finally, that she had hired as professional go-betweens a man and wife who were, both of them, blind! It was for our trustful O Yoshi San a dreadful crisis, and she was herself not quite conscious of its gravity.

Not knowing this, I asked her, "Do you wish to marry that man?" Her truthfulness saved her. She said: "I do not. But my mother wishes the marriage. She is old and needs a home." On a previous occasion she had told me: "Mother always quarrels with my brother and with my sister, and she knows that she must depend on me if she is to have a peaceful old age. I have dreamed my dreams; but if I am to do my duty to my mother I cannot hope to have as a husband any one but a workingman."

I invaded the school-room and reported the proceedings to my wife. She is ordinarily a diffident and unobtrusive person, so far as things Japanese are concerned, but this time she rose to the occasion and stood up for woman's rights. "This marriage must be stopped," she said. I mounted my bicycle and sought my helper and the pastor; but both were out of town. This absence was no doubt providential; for no mere Japanese could have stopped that marriage. Then wife said, "We must go and stop it ourselves." So we went to the edge of town to the cottage where the mother lived. Her back was bent double and she was drunkenly tottering to and fro directing preparations. O Yoshi San was having her hair dressed, and by her side was a pile of gorgeous wedding garments, rented for the occasion. Wife said nothing, but her face was eloquent. I said, "O Yoshi San, if you do not wish this marriage, Japanese law gives you the right to refuse." She answered, "I do not wish it and I will stop it if some way

can be found to take care of mother." The old woman scolded, "May I not do what I like with my own child?" Then she wailed about the cost of the go-betweens and the wedding garments and the rice-liquor, consumption of which had already begun. O Yoshi San suggested, "Let mother have that old cottage on the missionary compound where I can take care of her." We agreed, on condition that the mother would quit drinking. We advanced money to O Yoshi San to settle the bills and she went home with us, a free woman. But there was a deal of excitement in town that night.

The next morning the pastor called. (He has since quit the ministry and is pastor no longer.) He told me that I had done a scandalous thing, greatly injuring my personal reputation and the work of the Church. "But," I said, "it was not my doing; it was my wife's action, and I went as her interpreter." He laughed, "Who would believe that? Of course it is assumed that you did it all and your wife went along because you ordered her to do so. The only question is why you should want to do such a thing. In the minds of the people of this town the only conceivable reason is jealousy."

The same day an official of the city, who with an eye to tax-receipts is always trying to get sidelights on the incomes of prominent citizens, called to see my helper, Mr. Takaku. "Yesterday," he said "there was quite a fuss about a concubine belonging to the American. How many does he keep?" My faithful helper's wrath blazed and he let loose a broadside that shook the old hulk from stem to stern, but, I fear, never pierced his armor. There are some ideas that you have to acquire in youth, or never.

For several years all concerned were happy. The mother was allowed to occupy an old house on the missionary compound on condition that she should abstain from liquor. She recovered her health and the bent back became straight. To this day when she sees me she bows and rubs her hands together as if worshipping an idol.

In 1917 it was time for the family to go to America on furlough. We very much wished to take O Yoshi San with

us. Without her, my wife's furlough would have to be spent almost entirely in the kitchen and the nursery. But the Japanese Foreign Office, being bound by the "Gentlemen's Agreement" not to send laborers into the United States, refused a passport on the ground that O Yoshi San was a laborer. We even appealed to the American Embassy, but in vain.

Just before our departure a young man named Chiyoki called to ask if we had any objection to his marrying O Yoshi San. He came from the same village and must have known her from childhood. The expression on his face when she herself entered the room was sufficient evidence that it was for him more than a mere matter of convenience. He looked strong as an ox. His face did not suggest unusual intelligence, but was clean, frank and kind. We had no objection to the marriage, and dismissed O Yoshi San with such gifts as we could afford.

On our return from furlough a year later we found her the proud mother of a sturdy baby boy whom she was rearing in strict accordance with the principles in which she had been drilled as a nurse. All seemed well. But we learned afterwards that she was having a hard time. Chiyoki was not his own master. Being the younger son of a family that had a bit of property, he was in duty bound to his older brother, who planned to keep him subservient and made much of an alleged debt, money advanced to pay for liquor dispensed at the celebration when Chiyoki was drafted into the army. Now O Yoshi San did not fit into the older brother's scheme of things. He detested her honesty, which he considered stupidity, and was inexpressibly annoyed by her squeamishness on points of hygiene.

One day Chiyoki caught a severe cold. Before he had quite recovered he unwisely went to the public bath, took a chill and was prostrated by pneumonia. O Yoshi San nursed him faithfully. A prominent Christian physician of the city, who is a distant relative, took charge of the case and gave her instructions, which she implicitly obeyed. Chiyoki was to be fed sparingly. He demanded this and that; but she firmly refused. The relatives interfered. Behind her back they gave him

what he asked and delayed his recovery. Then they suggested that since that American had come back she no doubt wanted her husband to die so that she could go back to him. He was easily persuaded to divorce her, and entrusted the baby to a relative, a peasant woman, whose habits O Yoshi San abhorred.

She fled to us. I can never forget how she finished her tale as she stood by my desk. "We are all bad," she said. "My mother, my brother, my sister, my husband, my husband's brother, all are bad. I am bad. We are all bad."

We could not keep her in our house. To do so would be to confirm all the unjust suspicions. A kind American friend took her into her home as a servant. But her heart was broken. She would no doubt have died if Chiyoki had not come to his senses.

Not long afterwards he came to ask what he should do. He had made an awful mistake. The mother was crying for her child and the child was crying for his mother. He could not bear it. "You must marry her again," I said. But the older brother would not consent. I looked up the Civil Code and found that a man could not legally marry without the consent of the head of his "family" unless he were over thirty years old. Then he must disinherit himself and defy the world alone with O Yoshi San and God.

But he had to fulfil another condition. He went to see O Yoshi San and soon afterwards he came to see me again. Would I please teach him how to be a Christian? It was easy to guess what O Yoshi San had told him. I taught him as best I could, and he made confession and was baptized. He never could master the theory of the Christian salvation. The catechism is beyond him. But he knows that he is bad and must cling to Christ and His Church to be saved; and when the minister announces that since cold weather has come men are asked to volunteer to set up the stoves next Saturday afternoon, every one knows that there will be a host of volunteers and their name is Chiyoki.

So the little family was reunited. Chiyoki, having seen service in the transport corps of the army, naturally found em-

ployment in the freight yards. O Yoshi San supplemented his income by baking and selling bread, which is just about the best to be had this side of Suez, and would be hard to beat anywhere.

Last year in July it was our turn to go through deep waters. For two weeks I had struggled desperately with the problems presented by wife and two children struck down by typhoid fever, three little children, including a new-born baby, to be cared for in the same house, and servants falling ill of fatigue and fright. Then came a day that tried me to the utmost. Suddenly help had come. Physicians and nurses had appeared on the scene. But it was bad for me to have time to think. The faces of inquirers at the door told me too plainly what was being whispered. The word had gone out that the American lady was dying. Indeed the whole neighborhood firmly believed for days following that she had died. Her life's blood was going out. It did not seem possible for her to live through the night. I paced the hall all the more miserable because there was now nothing for me to do that could not be done better by others.

Without her whose life then hung in the balance the future seemed utterly impossible. I could not face it even in thought. Suddenly I heard a voice. In

the doorway stood O Yoshi San, little Chi-yoshi by her side and a baby-girl on her back. *Danna san, shimpai wa nai. Oku san wa naorimasu. Minna inotte orimasu. Dai jobu desu.* (Master, don't worry. Mistress will recover. We are all praying. It is all right.) I knew she meant every word she was saying. So I believed the prophetess, laid me down beside little Christopher, and fell asleep. When I awoke, at four o'clock, it seemed as if O Yoshi San had been hovering about the place all night; for she was at the garden door eagerly whispering with one of the nurses. Yes, the *oku san* was all right. The physician reported that she had shown surprising resistance. As for Chi-yoki, being no prophet, he had nothing to say, but got a bucket and mop and proceeded to scrub the premises. His religion is the same as his wife's. But there are diversities of administrations. With such friends as these one need not feel lonesome in Japan.

Last winter O Yoshi San herself had a fever. After it was over she presented herself at the door of my study very pale and thin and barely able to walk. "*Danna san*, I want to ask your opinion. My relatives are saying to me that to get my strength back I ought to buy a piece of a monkey's head, roast it black, powder it



A SNAPSHOT TAKEN AT YAMAGATA, JAPAN, LAST CHRISTMAS.

Reading left to right: Lower Row—Mrs. Oscar M. Stoudt, Betty Stoudt, Mrs. Frank L. Fesperman, and baby; Top Row, standing—Rev. Frank L. Fesperman, Rev. Carl D. Kriete.

and take the dust with hot water. Over in the town there is a man who offers to sell a piece for seven yen. Should I buy it?" I answered, "No, O Yoshi San. Pulverized charcoal, I have been told, may be helpful in some cases of stomach trouble. Any burnt bone would be as well as monkey's head, I suppose. But you don't need any such powder. All you need is nourishing food. Spend your money for

that." "I am so glad you say so," she said, "for I certainly did not want to do what they said."

So she goes on groping and feeling her way, but with her face always turned to the light. And I have noticed that people living in the neighborhood of her home are apt to be convinced, somehow, of the truth and power of the religion called *Yaso*.

## BOOK NOTICES

*Foreigners or Friends.* By Thomas Burgess, Charles K. Gilbert and Charles T. Bridgeman. Published by the J. J. Little & Ives Company, New York City.

The Department of Missions and Church Extension of the Protestant Episcopal Church has issued a splendid little text-book on the approach to the foreign-born and their children in America. While the book has a distinct denominational bias, there is a fund of valuable information which is of general value in getting a proper understanding of the foreigners in our midst, as well as the attempt of the Church to Christianize and Americanize them. The value of the book lies principally in the emphasis which it places upon the program which a local parish should have in meeting the foreign problem within its own boundaries.

*The American Spirit in the Writings of Americans of Foreign Birth.* By Robert E. Stauffer. Published by the Christopher Publishing Company, Boston, Mass.

The author has rendered a valuable service in assembling in this permanent form the best selections from a number of foreigners who lived in America and left their impress upon our institutions of Church and State. It is interesting to find that the first selection is by Philip Schaff, on "The Cosmopolitan Character of American Nationality." Anyone who is interested in studying the American spirit as it came to expression in the writings of these men will find this volume exceedingly interesting and helpful.

*New Churches for Old.* By John Haynes Holmes. Published by Dodd, Mead & Co., New York City.

Dr. Holmes is a Unitarian minister in New York City, and was the pastor of the Church of the Messiah, Thirty-fourth and Park avenue, until that building was damaged by fire, since which time he is conducting his services in a local theatre, which is usually crowded. He is a radical in his thinking. The color of the binding of his book is decidedly symbolic of his radicalism. The book has been greatly discussed and has been reviewed favorably and unfavorably by editors. The author has little

hope for the Church in its present condition and with its generally accepted program. He has no desire that it should continue, for it has no helpful service to render. In his program he sets up a community church, which is somewhat different from what is generally understood by that term. A community church is a church that functions for the whole community like a public school building does for the children in that same community. A few of the subjects may indicate the trend of thought followed by the author:

The Collapse of the Churches. What is the Matter?

Denominationalism. Religion Inside the Churches.

Democracy. Religion Outside of the Churches.

The New Basis of Religion.

Sacred and Secular.

Church and State.

The Community Church. Its Principles, Organization, Message and Work.

The Practical Problem.

The book is thought-provoking, even though one does not agree with its conclusions.

*National Ideals in the Old Testament.* By Henry J. Cadbury. Published by Charles Scribner's Sons, New York City.

It is interesting to observe how many students of modern history have gone back into the Old Testament to find certain ideals and experiences which are repeating themselves in the life of the present generation. The book is a rapid survey of the outstanding features of Old Testament history, and these features are given a modern interpretation.

*Graded Lessons in English for Italians.* By Rev. Angelo di Domenica.

This is an effort to simplify the teaching of English to Italians. The author is a graduate of Yale Divinity School and is the pastor of the First Italian Baptist Church of Philadelphia and works under the auspices of the Baptist Home Mission Society. The methods suggested in the book have all been put into practice by the author himself, covering an experience of twenty years. Similar lessons in English are needed for other nationalities.

## THE OBON FESTIVAL

BY MISS MARY E. SCHNEIDER

AS a rule, when we think of Japan, we think of its nationalism, its progressiveness, the spread of education, the growing influence of Christianity. And, we are thankful to say, these are facts. Yet up and down that narrow, thickly settled country, wherever one may turn, are the signs of a darkness still so great that one's heart involuntarily aches for the millions who have not yet heard. On the one hand are the restless multitudes who, skeptical of gods or God, blindly seek what this life may have to give them; on the other, the multitudes of those, especially of the peasant class, who cling tenaciously to their old beliefs and superstitions.

And so one does not have to go far to see the celebration of the Festival of the Return of the Dead. It is based upon the

pathetic belief that, in the sad life of the hereafter, there are each year three days of joy when the departed may return to their loved ones of earth. In August, on the night of the full moon, the flames of welcoming bonfires guide them back to their old homes. While they stay, candles burn continually on the godshelf before their tablets, and tiny bowls of food and wine stand by for their refreshment. The family leave their work to feast and make merry, and on the evening of the third day the time has come to say farewell to earth. With lighted lanterns they are led gently back to their grave-homes; or if it be near river or bay, a lighted float bears them forth on the bosom of the water to the spirit land.

### A Night at Matsushima

IT was at Matsushima, the Bay of a Hundred Pine-Clad Isles, at the season of the August full moon. And it was the evening of the third day. All along the shore sounded the hurrying clogs of the holiday crowd, buying trinkets, or sipping cold drinks in the little festival booths. But from the upper room of the Japanese hotel another scene came into view. Out across the water, even as one gazed, a luminous blue-green darkness was settling. A line of tiny lights swung itself suddenly along the farther shore to the left. To the right, and ahead, and far in the distance, another, and another, and another gleaming curve took silent shape. Here white, there red, in single or in double file, following invisible shores, encircling invisible islands, they formed themselves into a floating pattern of light in the deepening darkness.

There was a sudden bustle below. Earlier in the day, Count Date, with his family and retainers, had come all the way from Tokyo to the historic Matsushima Temple to worship the spirit of his great ancestor, Date Masamune, ancient Lord of Sendai; and he was now returning. The

owner, clerks and maids of the hotel were out to bow farewell. Loud cries of "Sayonara," a buzz of motors, and the night relapsed into silence, save for the voices and hurrying clogs of the crowd along the shore.

Following the shore to the right, under arching trees, the sounds of the merry-makers grew dim. The little lights were close at hand, following the bend of rocks and coves. How did they keep their perfect lines, one wondered. Were they roped together? But no. They must simply have been launched at the same time, and the tide, so still it scarcely moved, bore them evenly forward on the waters. Here one bobbed almost within arm's length. Nothing showed of the rice bale float except the steady top. Four sticks, inserted in it, stood in the form of a square, around which thin paper was pasted. The candle burning within showed something written on the paper—the name of the departing spirit. Here and there, its candle extinguished by the breeze, a little float went dark. The spirits of these had already flown back to the spirit land. One could scarcely shake off a feeling of something

unreal, almost spectral, about those faintly glowing, stilly moving forms.

Above, at the top of the little island across the bridge, appeared an unexpected blaze. A bonfire on the third day of the festival? That was strange. But no, it issued from the centre of a thatched roof. It was the house of the caretaker of the adjoining temple. Not a soul who belonged there was on the island. The one woman left in charge had yielded to the temptation of the gay village, and the candle before the ancestral tablet on the godshelf had been the destroying torch. Sometime later, when the little house had been deserted to the flames, and the contents were lying dumped above the turn of the road, she came back, a pitiable figure, to sink lifelessly among the disordered bundles. At the same time, out on the bay in a pleasure boat, some man, according to one rumor, her husband, in a fit of drunken hilarity had fallen overboard and been drowned.

In the meantime, the temple right next had inevitably caught and burned, in spite of the efforts of the little hand-pumped fire engine.

When the tragedy was over, and the group of helpers was dispersing, some-

thing large and strange, lying on a rock behind the bushes, became visible. It proved to be a hand of Buddha, rescued, evidently, from the burning temple by some devout soul. When the new temple is built, that hand will be reinstalled, but it will possess a power far more potent, in the minds of its worshipers, than it ever did before.

Friends, when the pitiful belief concerning the dead is replaced by a glorious faith in the Resurrection, and the simple earnestness of devout souls like the one above turns toward a Living God, shall we not, who are trying to do our bit in the work of the Lord, rejoice?

### Spelling a Chinese Character

Have you heard of the new phonetic alphabet in China? It is one of the greatest time and labor-saving devices ever invented. Learning to read and write Chinese in the ordinary characters is a task of great difficulty even for Chinese. John Wesley said, "The devil invented the Chinese language to keep the Methodists and the Gospel out of China."

To read the New Testament in Mandarin (the colloquial language for a large section of China) requires a knowledge



MATSUSHIMA BAY NEAR SENDAI, JAPAN.

of nearly 2300 characters. Some characters have as many as 60 strokes of the pen. For an adult Chinese to learn to read readily is a matter of many years.

These complex characters can now be spelled out by the use of thirty simple phonetic forms. As a result it is possible for adults of the ordinary peasant or artisan class to learn to read in two or three weeks.

The invention of this system is an epoch-making achievement. In all probability more adults will learn to read in China within the next five years than have ever acquired that art in a similar period anywhere in the world. The demand for books and leaflets in the new script is tremendous. Over 5,000,000 pages were printed in less than six months. Publishing houses have equipped themselves with linotype and monotype machines manufactured in America and so adjusted as to permit setting type in this phonetic character. The Christian forces in China, given the funds required, can in large measure determine the character of the reading which these millions of men and women will do. It is doubtful whether an opportunity of equal significance for influence through the printed page has been presented in the history of modern missions.

### Christian Literature in Japan

The Japanese are among the greatest readers in the world. Here modern literature has been produced in the last fifty years. There are now more than 3,000 newspapers and periodicals in circulation. About 25,000 titles are published each year. In 1916 there were 3,051 titles

under the head of Religion and 2,560 under the head of Education.

This growing desire on the part of Japanese for books dealing with religion is further shown by the record of the Christian Literature Society of Japan. Its sales since 1914 have been most encouraging.

A gain of 1,000 percent in sales in a period of six years is sufficient indication of the opportunity. Remarkable success has attended the issue of a monthly magazine for students called the *Myojo*. It was started several years ago. It now has a circulation of 70,000 copies which reach 1540 academies and universities and 1672 elementary schools. A magazine for children just started, *The Little Children of Light*, in spite of a 60 percent increase in price reached a sale for the Christmas, 1920, number of more than 9,000 copies.

### Literature for Adult Converts

The outstanding fact in the modern missionary development in India is the so-called mass movement. Whole communities have indicated a desire to receive Christian instruction. The Missions have been literally swamped with applicants for whom they could not care. In certain of these areas the latest educational census shows a smaller percentage of literates among the Christian community than in the census made ten years earlier. Mission leaders are alarmed by this fact. There is practical agreement that the dangerous tendency can be changed only by the use of simple literature.

## BOARD OF FOREIGN MISSIONS

### Comparative Receipts for Month of April

Synods	Appt.	Specials 1921	Totals	1922		Totals	Increase	Decrease
				Appt.	Specials			
Eastern .....	\$18,031.32	\$2,227.11	\$20,258.43	\$14,247.83	\$2,157.38	\$16,405.21	.....	\$3,853.22
Ohio .....	3,550.60	1,636.94	5,187.54	3,699.22	535.10	4,234.32	.....	953.22
Northwest .....	477.25	97.36	574.61	260.82	202.08	462.90	.....	111.71
Pittsburgh .....	2,665.00	504.34	3,169.34	1,500.00	536.47	2,036.47	.....	1,132.87
Potomac .....	7,615.54	2,370.14	9,985.68	6,946.77	674.98	7,621.75	.....	2,363.93
German of East.	617.45	187.81	805.26	304.55	165.50	470.05	.....	335.21
Central .....	1,061.63	247.52	1,309.15	739.50	794.42	1,533.92	224.77	.....
Midwest .....	1,265.64	147.66	1,413.30	1,004.17	123.75	1,127.92	.....	285.38
Bequests .....	.....	529.00	529.00	.....	11,002.41	11,002.41	10,473.41	.....
Annuity Bonds .....	.....	.....	.....	.....	200.00	200.00	200.00	.....
W. M. S. G. S. .....	.....	5,517.05	5,517.05	.....	2,827.25	2,827.25	.....	2,689.80
Total .....	\$35,284.43	\$13,464.93	\$48,749.36	\$28,702.86	\$19,219.34	\$47,922.20	\$10,898.18	\$11,725.34
						Net Decrease .....		\$827.16



# Woman's Missionary Society

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

## What is Life Service?

BY REV. WILLIAM E. LAMPE, PH. D.

The term "Life Service" is a new one in Church circles. It has been in use for four or five years, but has only recently come to be widely used. Probably the first people to take hold of the idea and to make it their own were the Methodists, who, in their Centenary Movement, called for thousands of young men and women to give their lives to Christian service. The Interchurch World Movement had a Life Service Department. In beginning the Forward Movement in the Reformed Church, we felt the need of life workers to be as important as the millions of dollars. We did not wish, however, to multiply departments and secretaries and, therefore, combined this with stewardship in the Department of Stewardship of Life and Possessions. Gradually we felt it advisable to make each of the two ideas stand out by itself and about a year ago we changed the name of the department to that of Stewardship and Life Service.

By Christian Life Service we mean the giving of the whole of one's time, talents and life to the service of Christ and the Church. An earnest Christian business man, a Christian physician and other Christian men and women may be rendering most excellent Christian service, but they would not be classed as Christian life workers. Every Christian, no matter what his business, should do his utmost to advance Christianity, but some men and women should devote their entire life to specific Christian work.

In the Reformed Church we are endeavoring to have our boys and girls, our young men and women, face and choose their life work as Christians, and not simply drift into some "job" or some work, no matter how attractive or important it may seem to be. If life is a trust from

God, and God has a plan for every life, then one man is just as truly "called" to be a farmer as another man is to be a minister, one young woman just as really "called" to be a stenographer as another young woman to be a nurse in China.

There are opportunities before our young people, and the Church needs some of them in its service. We need several hundred ordained ministers in the next few years, the advance work in Japan, China and the Moslem world calls for 51 men and women missionaries in different forms of service; deaconesses and social workers are needed for Home Missions and religious education directors and Sunday School workers must be supplied.

So many young people make their life decisions before entering college that this year four conferences were held for High School pupils—at Reading, Allentown, York and Akron. So far, this idea has been worked out and these conferences held by only the Reformed and Presbyterian Churches. Twenty-four years ago, two theological students, who were classmates and roommates, became interested in this matter of "Life Service," and began to try to influence others to take up Christian work. Now one of these men is Secretary of the Life Service Department in the Reformed Church, and the other in the Presbyterian Church, and both of them are trying to persuade High School pupils to at least consider Christian service as their life work.

As the years go by we must as a Church give more and more attention to the development of interest in Christian Life Service on the part of our young people.

## Among College Women Away from the Campus

THE College Y. W. number of the OUTLOOK OF MISSIONS, teeming with promise of prospective world workers, suggests the retrospective glance, that we may connect present missionary activities with foundations laid by former students. We feel a justifiable pride in the work as it is being carried forward by girl students of our Reformed Colleges who selected as their life work some form of missionary service.

The pioneer from Hood College was Miss Mary E. Gerhard, now a teacher in North Japan College. Other teachers in Japan are Alliene S. DeChant, Catharine L. Nau and Mary E. Schneder, at present in America on sick leave. Hood College gave the training to Gertrude B. Hoy, Principal of the Girls' School, Yochow City, China; Marion P. Firor, who is preparing to go to China as a medical doctor, and who has completed five years as assistant in the Girls' School of Yochow City; Mrs. Mabel Hoy Kiaer, a homemaker in Changsha; to Mrs. Margaret Cameron Bowers, located at Bilbao, Spain; Anna Lee, Secretary of the Near East Relief, located at Harpoot, Armenia; Ruth Moody, and Virginia Fretz, Porto Rico.

Misses Nora Yost, Medora Mantz and Florence Saxman are Y. W. C. A. Secretaries in Washington, D. C., York, Pa., and Sunbury, Pa. Nora Roller is the Probation Officer in Juvenile Court, Richmond, Va.; Bertha McCall, Secretary of Travelers' Aid Society, Pittsburgh, and Margaret Motter is engaged in Social Service through High School work in the Kentucky mountains.

The difficult and wonderful work of Leila DeHoff, a former student of Hood, attracts attention. Miss DeHoff is Director of the Phipps Department of Johns Hopkins. Under her direction the insane are taught to make baskets, play the piano, sing, sew, etc. The work is a slow, tedious process, but the results have been most remarkable. For instance, to teach the piano, the nurses spend days and sometimes months, placing the hands of the patient on the keyboard, moving the fin-

gers, one after another, until finally the scale is learned.

Catawba, Heidelberg, Mission House and Ursinus, being co-educational institutions, have given many missionaries and welfare workers of both sexes. For our purpose in this issue, we confine ourselves to the work of the young women who have come from our institutions. Catawba and Mission House Colleges have few girl students, but foster an intensive missionary spirit among those who are enrolled.

Since 1876, thirty-five missionaries have gone to the foreign field from Heidelberg University; thirty-three to Japan and China, two to India and one to Turkey. Of these, fifteen were women. At present, Miss Mary S. Knauss, '96, and Viola Belle Dennis, '17, are in India; Sadie Lea Weidner and Bertha Starkey are in Japan; Miss Ollie A. Brick, '11, of our Japan Mission, is home on sick leave; Mrs. Ward Hartman, Esther Selle-meyer, Ruth Snyder and Mrs. T. Edmund Winter are in China.

The friends of Mrs. George Harmon (Vera Bryan, '15) will be interested to hear that Mrs. Harmon is doing very excellent work in the Community Church at Cardove, Alaska, where she resides. Miss Theodora Land, of New York City, is a Secretary in the Brooklyn Board of Charities, and is the Y. W. C. A. Secretary. Of ties. Of the Class of '22, four or five members expect to go to the foreign field.

Ursinus College has three young women on the foreign field, Mrs. D. F. Singley, in Japan, and Misses Emma Schweigert and Sara Mayberry in India. Miss Mary Stoner, '04, is the Educational Secretary at the Philadelphia Y. W. C. A.; Miss Mary E. Markley, '02, has become prominent in missionary circles of the Lutheran Church through her work in the colleges as Student Secretary. Her exceptional capability has been noticed and recognized by missionary boards other than her own, and she is sought by interdenominational agencies wherever student work is considered.

In the brief space available, it is possible to touch only the fringe of the subject of Christian Service, but the few examples

should suffice to show the relation between our colleges and world leadership.

Time was—a little more than a decade ago—when our colleges had two classes of students, thinking with differing brains and speaking a differing language. To a large number of men students, college meant casting aside restraint whenever it interfered with desire—going a headlong pace for at least four years. The other class were “Mollycoddles.”

An amazing metamorphosis has been in process among college students, especially since the World War, and the Church and the World of Education, Politics and Business, harassed by the crumbling of old props, sees in the college girls and boys new pillars for the Kingdom.

“——— O Wind,  
If Winter comes, can Spring be far behind?”

### About College Girls

“And still the wonder grew  
That one small head could carry all she knew.”

\* \* \*

To be chosen President of the Y. W. is an indication of the confidence of fellow students. It is a high honor, and the readers of the *OUTLOOK OF MISSIONS* are interested in the girls who have been chosen.

By a strange coincidence, Edna Reimer and Margaret Frutche, Y. W. Presidents of Heidelberg and Ursinus, and Edna Moser, Vice President of the “Y” at Hood, are all graduates of the Bangor, Pa., High School. Miss Helen Reimer, President of the Y. W. at Ursinus, last year, was also a graduate of the same high school.

\* \* \*

Hood College has the distinction of sending its “Y” President, Miss Evelyn Keitel, of Harrisburg, Pa., to the Young Woman’s Christian Association Convention which met in Little Rock, Arkansas, April 20-27.

\* \* \*

Have you read *A College Girl’s Summer Diary*? A dime with a letter to Miss Carrie M. Kerschner, Room 408, Reformed Church Building, Fifteenth and Race

Streets, Philadelphia, will bring it to you. It was written by the college girls who worked last Summer in Delaware, New Jersey and Maryland among the women and children, who picked strawberries, peas, beans, etc., for our tables.

\* \* \*

In a whirlwind campaign, Smith College raised \$3,000 in one day for her sister college, Ginling, China.

Three of the large American colleges have adopted Little Sister Colleges in the Orient; besides Smith and Ginling, Vassar has Woman’s Christian College, Tokyo, Japan and Wellesley has Yenching College, Peking, China.

\* \* \*

Someone has said: “Matthew Vassar certainly opened a queer box of grief for his brothers when he started that college and let the educated woman loose to prey upon the wrongs of the world.”

\* \* \*

An exchange: If you had bent over a boot-making machine for years with no chance of a college education wouldn’t there be a lot that you could tell a college girl buried away from the world on a college campus?

### New Organizations

Mrs. Mark Russell is President of the new Woman’s Missionary Society, organized April 12, in Tabor Reformed Church, Philadelphia, Rev. Elam J. Snyder, Pastor. The society begins its work with 15 members.

\* \* \*

In February a Woman’s Missionary Society was organized at Mission House College, Plymouth, Wis., with 12 members. Mrs. W. Beckman is the President.

\* \* \*

New Mission Bands are reported in the following congregations: First Reformed, Nashville, Tenn.; St. Luke’s, Jeffersonville, Ind.; Lynnhurst and Zion, Louisville, Ky. The latter two were organized by Mrs. C. Russom, Mission Band Secretary of Kentucky Classis. Mrs. Elias Noll, of Herndon, Pa., organized mission bands in Zion and St. Peter’s Reformed Churches, Herndon.

## Two Hood College Girls in Castle Land

Miss Alliene S. DeChant, of Hanover, Pa., and Miss Catharine L. Nau, of Pittsburgh, Pa., teachers in the Miyagi Girls' School, Sendai, Japan, took the opportunity of the Spring vacation, March 25-April 10, to visit the Imperial Palace at Kyoto. The palace is 300 years old. Miss DeChant gives the following description of the visit.

"The uniformed guards at the castle gate saluted us and led us inside that impressive entrance to the waiting room, where we signed our names in a black leather book bearing the imperial sixteen petaled chrysanthemum crest. Then our guide, who scorned tips, led us to the castle proper, at the entrance of which we exchanged our shoes for dark red felt slippers.

"Shut your eyes, let me wave a wand—now we're off to castle land. Now we walk the cypress wood through long corridors off from which we get peeps at small, large, very large rooms, whose floors are covered with heavy matting. The ceiling of one of these rooms contains 78 squares, 13 rows long and six rows wide, in each of which is painted a peacock, no two exactly alike. Now let's look at the huge sliding doors, which serve as walls, on which scenes have been painted on a background of goldleaf by great artists. Here is the double cherry blossom room, the bamboo and tiger room and the peonies rooms.

"There are the doors of cryptomeria wood and cedar containing exquisite paintings done in heavy color with brass and

damascene ornaments, crested to hide the nails used in the construction of the framework. The coronation room in the imperial palace is our next stop, after leaving behind an interesting long corridor-like room in which are long red lacquer tables for the imperial soldiery with a higher, smaller one for the chief, a nameboard on which are the names of the soldiery and the comb window, half moon shaped and latticed, so called because it is the shape of the amber combs worn by Japanese women, through which the Emperor oftentimes called his officer chief. Two thrones are there done in lacquer and inlaid in pearl, which took five years to build and were used for but one emperor and empress. Atop the thrones are golden phoenixes and in medallion effect around the base of the throne, special dragons, both the bird and the animal signifying long life and happiness.

"Then there is the sounding board which wobbles, thus letting the emperor know when his nobles approached and the sacred bamboo in which the sparrows of ancient times sang at dawn in the days when there were no clocks. There are double ceilings above the spaces allotted to the highest Moguls, not to mention gardens, bark roofs, tea houses and the cement floor where earth was put on rainy days so that the emperor could literally worship his ancestors on the ground.

"Now open your eyes. Wasn't it glorious?—Castle Land! On to Kobe and back to Sendai by April 10."

## PERSONALS

A letter from Changsha, Hunan, China, dated March 29th, brings the disturbing news of a serious operation upon Mrs. Wm. E. Hoy. Mrs. Hoy has been in poor health since her sickness last summer. Now that the operation is over, hopes are entertained for her complete recovery, although the doctors say she must do no work for a long, long time. The operation took place on March 24. It is expected that she will remain in the hospital about five weeks.

After several years of tedious "curing" at Saranac Lake, and an operation for appendicitis, Miss Ruth Hahn, formerly a nurse in China, is very much improved.

\* \* \*

Miss Rebecca N. Messimer, Principal of the Girls' School at Shenchowfu, China, now home on furlough, is recovering from a serious illness, resulting from the removal of her tonsils. Miss Messimer's address is 303 Catawissa Avenue, Sunbury, Pa.

## WITH THE YOUNG WOMEN IN OUR COLLEGES

### The Blue Triangle at Heidelberg

EDNA REIMER, '23, PRESIDENT Y. W. C. A.

AS the old "Y" cabinet goes out of office, the new cabinet takes up its duties with the realization that the successful work of the past must be further advanced. The Y. W. C. A. activities are among the foremost on our campus.

When the Freshman girl enters college in the Fall, the Y. W. provides delightful friendships through the "Big Sister" movement. Her natural timidness and strangeness disappears as her "Big Sister" finds ways to make her feel at home. The Y. W. holds two receptions during the first week at college, when strange faces become familiar and the new student begins to feel that she is a part of Heidelberg. Perhaps included in her getting acquainted course should be mentioned the establishment of the bond of friendship between the faculty members and the Y. W. C. A. girls. During the past year each "Big Sister" and her "Little Sister" have been given the wife of a faculty member as a

"faculty mother." We know it as the "Faculty Mother Plan." As a result, a unique tie of fellowship and friendship has been established between faculty members and students. It is the unanimous wish of all girls and faculty members to continue the plan.

In co-operation with the Y. M. C. A., our Y. W. conducts yearly what is known as the Yamagata Campaign. This year over \$700 were pledged for the support of a native pastor at the Yamagata Mission. The needs of Yamagata have been brought home to us by missionaries from that field. In connection with the foreign field we have adopted a "Little Sister College in China." Surely it is through direct communication with foreign work that we can best realize our responsibilities as American Y. W. C. A.'s. This was forcefully brought to us by Mademoiselle Bilgrain, who was on a tour of the United States in the interests of the Y. W. C. A. of foreign countries. United through the common bond of Jesus Christ,



Y. W. C. A. CABINET OF HEIDELBERG UNIVERSITY.  
Miss Edna Reimer, President, Stands at Extreme Right.

we can carry on an international work for the advancement of all.

A message with far reaching inspiration was brought to Heidelberg by J. Still Wilson. It brought to us the realization that struggle for self must be decreased in favor of struggle for others. Dr. Preston Bradley, of Chicago, recently told us in one of our lecture course numbers the world cannot advance until Christianity has taken a stronger foothold and the leaders of the world have considered all relations with fellow creatures.

This Spring, under the auspices of our Y. W. C. A., Health Week was observed. A poster display and lantern slides forcefully pictured the need for good health. Talks on the subject by Dr. J. Albert Beam, at our chapel services, kept the question in the foreground.

As in all towns the size of Tiffin, opportunity is given for social service in the community. Our work has been teach-

ing English to the foreign-speaking women. At the holiday season, gifts were distributed among the needy. This work was done in conjunction with the social service worker in Tiffin. It served to link up our work with the work going on about us.

The members of the Cabinet, as well as other "Y" girls, are indebted for most of their training in Y. W. C. A. activities to the Conference at Eaglesmere, the Cabinet Council at Findley College, and the Conference at Mount Union College under the lead of the Student Volunteers. We filled our quota for Eaglesmere this Summer, and are looking forward to the help which must naturally come from association with those who are working toward the same end.

Our Y. W. C. A. has been responsible for many of the happiest moments in our college lives. It is with a feeling of joy that we strive upward in the work of the Kingdom.

## Girls and Missions at the Mission House

BY AURELIA GREETHER  
*Mission House Academy '22*

DOROTHY looked sidewise at the woman sitting next to her on the train. "I wonder who she could be," she thought to herself. Then, being inclined to be sociable and somewhat talkative, she ventured to start a conversation.

"Ahem! Do you mind riding backwards? We could turn our seat around, you know."

That started what to both proved to be a very interesting and inspiring conversation. The woman did not mind riding backwards. Indeed, she preferred it, if it made no difference to Dorothy. Gradually both warmed up and the talk drifted naturally to that in which both were most interested. The woman explained that she was a Miss Rosemary Gray, connected with missionary work in the Presbyterian Church. So Dorothy, who, when started, could chatter on for hours without tiring either herself or her hearers, began an account of the missionary activities at Mission House College, where she was a student. "You see, there are

nearly one hundred boys attending school there and only eight girls, so, of course, we have no Y. W. C. A. But we belong to the Mission Society at the Mission House, and really we have some very good meetings. We follow a regular program, taking up one mission field at a time. This year we studied China. The evening's program usually consists of a paper on Missions, a declamation and a musical number. Just now we are making up a fund to help the starving Russians. Our society also sees to it that within the year the student body gets to hear several good speakers on missionary subjects.

"Then there's the Community Club. Don't you think a Community Club can do good work along its line, too?" Encouraged by the emphatic nod of her listener, Dorothy hastened on. "They give parties and socials, just nice, sensible ones, where old-fashioned games are played and everyone has a good, old-fashioned time. On the evening of our last party, several of the young folks had thought of attend-

ing a dance in ———, but they came to the club instead. They long for excitement, and the club really keeps quite a few of them away from those wild dance-halls. And we give benefit plays occasionally, too," she continued. "Not long ago we sent \$25.00 to the poor Germans and—" She was interrupted by the shrill cry of a sales boy, "Oranges, peanuts, checkers, cigars and gum!" Miss Gray bought oranges for both. Dorothy looked ruefully at her purse. "I would love to treat you, Miss Gray," she mourned, "but I have absolutely no money left. I was visiting a friend, and somehow I got rid of all of it except enough for my railroad fare."

"Don't you worry about it," said Miss Gray, "but go on with your story. Have you any Mission Bands in your neighborhood?"

"Oh, yes, indeed," and Dorothy resumed her narrative. "We have one right on the campus, made up of the professors' younger children and a few others. One of the girls teaches it, and she's gotten the kiddies so that they wouldn't miss it for anything. They do missionary work, too. A few weeks ago they sent about eighty handkerchiefs to the Indian Mis-

sion school at Neillsville and now they are busy making picture books to send to Japan.

"All of us girls enjoy the Mission Conference, which is held every year at the Mission House. Besides furnishing us a good time, it is an inspiration that lasts all the year.

"The Woman's Missionary Society at the Mission House, which is made up of the professors' wives and several other women, is planning to start an auxiliary for us girls, and you may be sure that we're all going to join. But now I've been talking long enough, and I do want to hear about your class of little Greek boys you mentioned a while ago."

But right in the midst of an exciting account of what little Georgos Koreopolis had said when he first tasted ice cream, the brakeman called "Sheboygan," and Dorothy was forced to part from her new-found friends. So, after squeezing Miss Gray's hand, promising to write, and thanking her for the interesting conversation, all in one breath, she hastened out to find her father waiting in the car which would carry her the remaining twelve miles to the Mission House.

### The Y. W. C. A. at Ursinus

MARGARET FRUTCHEY, '23

PRESIDENT Y. W. C. A.

WERE the first president of the Ursinus Y. W. to happen in upon any of our weekly meetings today, she would, no doubt, feel proud of the growth and strength of the organization and note a great change.

Rhea Duryea, Ursinus '08, the organizer and first president of the Y. W., has since her graduation been very active in Methodist Church Work along with holding her position as Statistician of the Federal Reserve Bank in Philadelphia. If Miss Duryea were to visit us today, she would find a larger Y. W. than ever before in our history, and one which can boast of 100 per cent membership of resident students.

The cabinet this year, at Eaglesmere,

was greatly strengthened to aid the Association by having six of its members present at the conference. A round robin letter kept the entire cabinet in touch with each other during the Summer months.

After an inspiring house party, at which Miss Ruth Craft, Ursinus '18, was guest, the cabinet was ready to launch its career with the resolution that our Association, by its very tone should breathe forth a spirit of service, co-operation and companionship for every member who professed her intention "to become a true follower of the Lord Jesus Christ."

As during the past four years, so again this year, the new girls were helped to become adjusted to college by the aid and love of a "Big Sister." One of the first

things a "Big Sister" did was to introduce her "Little Sister" to the "Y." Very vivid in memory is one of our first gatherings with the new girls at Lost Lake, under the starlit sky, where we couldn't help but come nearer to God.

In reviewing the work of the Association as a whole, we have many pleasant things to recall. At the request of the National Y. W. C. A., we voted on the disarmament question. In November, for three consecutive nights, in a week set aside by the National Y. W., we gathered in our respective halls to pray for other nations. February 26th, the Universal Day of Prayer, was observed at our regular Sunday afternoon vesper service. Especially recent in our minds is the campaign for European student relief, with a voluntary pledge of an average of one dollar from each girl and the sacrifice of our Sunday dessert for three consecutive Sunday dinners, to swell the fund.

In addition to the delegation of seven at the Eaglesmere Conference, we have

had delegates at the conferences of Princeton and Green Lane.

Ursinus is allowed only five delegates at Eaglesmere this Summer. This makes the responsibility of the five equal to that of the seven last year.

Two of our girls are student volunteers, both of them active Cabinet members. They are Edna Detwiler, of Chalfont, Pa., and Eleanor Greenover, of Phoenixville, Pa.

The contributions of which we are especially proud this year are: the above-mentioned fund for student relief, a sum of money toward a Y. W. Secretary in South America, a small part of the salary of Rev. and Mrs. D. F. Singley, graduates of Ursinus, who are Missionaries in Japan. We also sent a large Christmas box containing dolls and scrapbooks to the mountain children in Pippa Pass, Kentucky.

We feel we have in a small way realized our goal this year. As the years go on, we hope the Ursinus Y. W. C. A. will aim toward higher standards and attain them.



Y. W. C. A. CABINET OF URSINUS COLLEGE  
Miss Margaret Fratchey, President, stands at extreme right.



## Y. W. C. A. at Hood

AT Hood College the Y. W. C. A. stands for noble Christian womanhood every day, and creates a large part of the atmosphere of our college life. The membership is almost a hundred per cent, excluding those day students whose duties lie in their own churches.

"The Spirit of the Glowing Candle," a pageant which was brought from Eaglesmere, was used at the recognition service which was one of the most impressive ever held.

Twelve delegates went to Eaglesmere last summer, and although the Hood delegation wasn't the largest it caught the spirit and is still trying to "follow the gleam."

The annual "Welcome Party" to the Freshmen was just as lively as ever and promoted interest and friendliness.

The yearly bazaar, held the week before Christmas vacation, was quite a success, the amount of money raised being \$125. Some Japanese articles were on sale which were sent by Rev. Paul F. Schaffner, who is on the foreign field.

All the committees were active during the year. The Social Service Committee visited the ladies at the Home for the Aged and the patients at Montevue; told stories each week to the children of the orphanages and entertained them at a Christmas party. The Bible and Mission

Study Classes provided religious teachings taught the principle of recognizing men all over the world as brothers. Every year the membership committee has the joyful duty of providing each Freshman with a "Big Sister," who writes to her in the summer, meets her when she arrives, and guides her safely through the mazes of corridors and classrooms for the first which were helpful in daily life and which week. The Mary Gerhard campaign last fall was most successful. Over a thousand dollars was pledged toward the support of this dear alumna who represents Hood every day in far away Japan.

This year, for the first time in its history, Hood's Y. W. C. A. sent its President-elect, Evelyn Keitel, as a delegate to the National Convention at Hot Springs, Arkansas. She returned with renewed enthusiasm and a better program for the coming year.

The proceeds of the May Fete will be given to the Eaglesmere Fund. On account of lack of proper accommodations the Eaglesmere Conference, this year, will be limited and Hood will be allowed to send only eight girls.

The Sunday evening services have been inspiring. From time to time, various speakers have brought to the members helpful messages, which gave them a broader vision and an impetus to greater service.

## Y. W. C. A. at Catawba College

BY IRENE PEELER

THE Y. W. C. A. of Catawba College is about to complete its work for 1921-1922, and as we review the work we do it with a great deal of satisfaction. Certainly we have not done all that we might have done—and not nearly all that we meant to do—yet as we look back over our work we feel that we need not be ashamed.

Our record of membership this year is unequaled by that of any other past year, as every boarding girl is a member. The total enrollment is twenty, with about fourteen active members, although it is

very seldom that any of the girls refuse to do anything which they are asked to do.

Our cabinet, which consists of president, vice-president and secretary-treasurer, was elected in March. We also have a number of committees to look after the different phases of work.

We hold our meetings on each Sunday afternoon at 4 o'clock, and we find great pleasure in them after the other activities of the day, especially as Sundays are usually long to a college girl. We have followed no set program during the year,

but have tried to make them varied enough to keep the meetings from becoming monotonous. During a greater part of the year we have had the splendid co-operation of the faculty Advisor, who was brim full of helpful ideas and was herself greatly interested in the success of the work. We have had Mission Study work, having almost completed the text-book, "The Why and How of Missions." We also studied miscellaneous reading regarding our foreign missionaries, their work and the people among whom they labor. We had a splendid attendance, the average being sixteen, which was better than the attendance at our regular devotional meetings, this being due partly to the fact that some of the girls usually spend their week-ends

away from the college, but were here during the week, when we had our Mission Study.

During the year we gave a pageant, entitled "In the Name of the Cross," which proved very successful. We have had quite a number of social events, which were well attended and apparently enjoyed.

We have entertained the Y. M. C. A. several times and we meet with them once a month in devotional exercises.

Several of the girls are planning to attend Conference this summer in order to get new ideas for work next year.

We are planning for more and better work next year, with every girl a member present and active at every meeting.

### "Y" Activities at Cedar Crest College

OUR Young Women's Christian Association has practically closed one of its most successful years. I think we can safely say this because we set out to do so many new kinds of work and improve our regular organization duties in the beginning of the year—we have accomplished wonders. Our Vespers and Association meetings have proved so interesting, varied and instructive—our touch with the "outside" world has been stimulated and the girls have proved themselves more capable than ever.

The "Y" at Cedar Crest was organized during the year 1916, with Margaret Lerch as President. She is now teaching in Allentown, proving herself loyal to C. C. C. in every way. Day Wolfinger is now President. She comes to us from Hagerstown, Maryland, where she was born and educated. Scientific work is her hobby, and she is majoring in the sciences, studying for a Bachelor of Science degree.

Our Association has been very fortunate this year in having quite a few distinguished speakers. Mrs. Robert E. Speer, who is President of the National Board of the Y. W. C. A., gave us one of the most inspiring addresses we have heard. Miss Gladys Bryson, Student Secretary of the Northeastern Field, also brought us new ideas and wonderful thoughts.

Three of our girls, Kathryn Witmer, Helen Kennedy, and Day Wolfinger, represented the Association at the annual Student Volunteer Conference, which was held this year at Princeton Seminary and University, Princeton, N. J. We also expect to send four delegates to the Summer Student Conference at Eaglesmere. This year we are sending Miss Lillian Gherst, our Dean, along with Day Wolfinger, Kathryn Witmer and Louise Kuhlkopf.

We started out this year, as has been our custom, meeting the new girls and making them feel at home the opening day of school. Then came the annual reception to the new students as well as the Faculty, initiating all into the friendly fellowship of the Y. W. C. A. Our list of members proves how successful we were.

During the past term, through sacrifices and subscriptions mainly, we have succeeded in raising three hundred dollars (\$300) for the starving students of Central Europe. Then in local Social Service, we remembered quite a few needy families at Thanksgiving as well as Christmas. The girls visited these homes and saw the real enthusiasm these poor people displayed on receiving aid. *Oh, what joy we get from giving!*

In March, the Industrial Cabinet of the local Y. W. C. A., of Allentown, and our

own Y. W. C. A. held a joint Industrial Conference, all the meetings being held on the campus. The Industrial Girls were our guests for the week-end. The discussions were informal in nature and were concerning "Employment" and "Unemployment." The social side was not neglected and a most enjoyable time was spent in exchanging ideas. Miss Esther Knowlton, who was Industrial Secretary of Allentown at the time, had charge of the discussions. It proved so successful

that we are planning on a similar affair next year and are eagerly awaiting to take up various things of this same nature.

Our Y. W. C. A. is also interested in things beyond the campus. We support a little Japanese and a little Chinese student, who are studying in Mission Schools. We are proud to have our "Y" organization one of the most active at Cedar Crest, and are striving to made it better every year.

E. D. W., '23.

### THANK-OFFERING DEPARTMENT

MRS. ALLAN K. ZARTMAN,

1354 Grand Avenue,

Dayton, Ohio

### Thank-Offering Report for 1921-1922

After a year of strenuous and persistent effort, we are glad to report that the Thank-offering of this year exceeds that of last year, though we might wish that the increase was larger. Every Synod, except one, has had a slight increase in their gifts. We know this has been a trying year because of various conditions—unemployment and high prices have influenced the gifts in many localities. Let us be thankful, though, that we have "made good" as a General Synod's Thank-offering Department, that we have not fallen below last year's standard. We are looking forward, hopefully, for the accomplishment of that which we have set out to do in this triennium, namely, to exceed \$100,000.00 in the Thank-offering for the three years.

The gifts are as follows:

Synod	W. M. S.	Y. W. M. A.	Mission Band	Total
Eastern .....	\$9,121.45	\$369.46	\$143.61	\$9,634.52
Ohio .....	6,600.68	945.79	122.09	7,668.56
Pittsburgh .....	3,915.18	395.02	143.05	4,453.25
Potomac .....	4,800.52	318.06	188.72	5,307.30
Central .....	3,682.61	326.71	90.56	4,099.88
Midwest .....	2,979.95	410.34	59.47	3,449.76
Northwest .....	1,052.87	149.27	50.88	1,253.02
German Synod of East.....	506.57	67.70	8.16	582.43
Total .....	\$32,659.84	\$2,982.35	\$806.54	\$36,448.72
Additional Gifts.....	.....	.....	.....	589.67
Total .....				\$37,038.39

Synods increasing their gifts:

Potomac .....	\$406.44
Eastern .....	374.14
Central .....	276.25
Midwest .....	198.40
German Synod of East.....	190.80
Northwest .....	87.74
Pittsburgh .....	48.08

Classes giving largest amounts:

Tuscarawas .....	\$2,325.09
Westmoreland .....	1,461.21
Zion's, Midwest .....	1,449.86
Miami .....	1,441.87
Philadelphia .....	1,397.53

Thank-offering for last year, \$36,155.45;  
this year, \$37,038.39.

Per-capita gifts—W. M. S. G. S., \$1.59; Y. W. M. A., \$1.10.

# 宮城女學校



合校科専攻  
 為ノ政科  
 者ノ政科  
 卒業家政  
 校科専攻  
 女學科  
 高等聖文

合校科専攻高等女

文部大臣指定五ヶ年程度

創立 明治十九年

聖書專攻科ハ婦人傳道者  
 養成家政專攻科ハ家庭的  
 婦人ノ養成ヲ目的トス



生徒全

英文專攻科及音樂專攻科  
 ハ專ラ英語教師及音樂教  
 師養成ヲ目的トス

寄宿舎ノ設備アリ收容力約九十名



音樂專攻科講堂

三臺オルガン九臺  
 專任教師邦人三名外人三名



刺花教室

最新ノ設備ヲ有ス

仙臺市東三番丁

電話九一二

## Our Sister College in Japan

On the preceding page we have reproduced the beautiful poster recently issued by Miyagi Girls' School, Sendai, Japan. It was sent to High Schools and other institutions throughout North Japan and made a fine impression. The buildings are the Christine Vollmer Faust Memorial Building at the right and the new Science Building at the left. The Japanese characters between the buildings stand for Miyagi Jo Gakko or Girls' School. Underneath these pictures are the statements: "For Graduates of Girls' High Schools; Five Year Course—Recognized by the Minister of Education—Established 1886."

The group of students stands in front of the Dormitory which accommodates 70 students. At the left of this picture we read: "The Bible Study Course for Bible Women and Women Evangelists; the Domestic Science Course for the Training of Household Women." At the right, "The English and Music Courses are chiefly for the Training of English and Music Teachers."

At the bottom we see the "Music Room of the Music Department" at the left and the "Cooking Classroom" at the right.

## Literature Chat

CARRIE M. KERSCHNER

The Secretaries of Literature of the various Classical Societies have so far sent in good reports. One Secretary had pieces of wrapping paper fastened to mailing tubes (a roll of any kind would do as well), and then pinned each leaflet for sale to the paper. Another Secretary used muslin. Free literature was placed on a table.

We have received some subscriptions to "The Missionary Review of the World" and "Everyland." Can we not have many more? It will be a great benefit and help to your programs for 1922-23 to have the "Missionary Review," \$2.50; club rates of five subscriptions at \$2.00 each.

The frequent request of "Stories for Children" is answered by subscribing for "Everyland," \$1.50 a year, club rates of five subscribers at \$1.25 each.

At one Classical meeting we heard that less than half the Societies used the program packet—a marked contrast to these two testimonials: "Our Society's program has been much more interesting since we used the study books;" and "Greater interest is being created by the use of the outline in the Program Packet."

All the Missionary organizations will begin the study of India in September. Therefore, you will want to enroll in the various classes on India at the Summer Conferences.

There will be, first, the regular study class; then the *Normal Class*, in which methods for presenting the books will be taught by trained workers. Remember your note books when you come to the Conference—large ones, too, for we have much to tell you.

It would be well to order your books and read them before you go to the Conference. *Women!* Read "Building With India" and "The Trend of the Races." Auxiliary girls, get "India on the March" and "In the Vanguard of a Race." Workers with children should buy "The Wonderland of India," "A Child Garden in India," and "The Magic Box." For prices of these books refer to the *MAY OUTLOOK OF MISSIONS*.

If possible, decide in which class you will enroll before you leave home.

Order all your books either from Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa., or Mrs. C. A. Krout, 14 Rummelle Block, Tiffin, Ohio.

Packet information in July issue.

Young Woman's Missionary Auxiliaries were organized by Miss Alma Iske in Trinity Reformed Church, Tamaqua; St. Paul's Mahanoy City; and St. John's, Schuylkill Haven, Pa. A new Auxiliary is also reported from Waynesboro, Pa.

## Indian Welfare Conference Meets at Sioux City

BY HELEN NOTT

FROM the forest and the prairies.  
From the great lakes of the North-land.

From the land of the Ojibways.

From the land of the Dakotahs.

I send my greetings to the good people of the Reformed Church.

Where Longfellow found the inspiration for Hiawatha, there the Home Missions Council and the Council of Women for Home Missions called together representatives of various denominations to confer with one another over the conditions, affairs and destinies of the Indian. This conference met at Sioux Falls, South Dakota, April 6th and 7th, and reviewed very carefully the surveys which had been made by Mr. G. E. E. Lindquist and his associates during the Interchurch World Movement, and continued by the Committee on Social and Religious Surveys of the Council.

The American Indian Survey has proceeded along three lines of research: A study of the Mission Stations and Native Churches, their economic and spiritual resources; the Indian Schools, both government and mission, their educational status and the opportunity presented for a unified religious education program; a survey of the 147 reservations and other communities where Indians are to be found in any appreciable numbers. At the Sioux Falls Conference, the Sioux, Crow, Omaha and Winnebago Tribes came under consideration, and because of our work among the latter, our Reformed Church was asked to send delegates.

Since the closing of several of the government schools it is very necessary that the Denominational Mission Schools be maintained and well supported, for the Mission Schools not only educate the Indian children, but they also bring the religion of Jesus Christ into their lives. It is also essential that the different denominations co-operate with each other to support good high schools, for the government does not offer the opportunity of more than the sixth grade. In some localities it has proven very satisfactory to send the children to the public school, but where race

prejudice has gained a foothold, the results are anything but satisfactory. The Congregational Church has established a splendid institution, known as the Santee Normal School, and in reviewing the report of the same, our attention was called to the fine co-operation of the denominations. If Union Christian Colleges are feasible in the foreign field, here in the homeland Union High Schools for Indian children are certainly desirable, and would fill a long-felt need.

The reports showed that each reservation was supplied with native churches, and, in some cases, white people living on reservations have affiliated. The need at present seems to be more social intercourse and the Church must furnish proper recreation for the Christian young people. The conference appointed a committee to work along these lines. We found no cases of neglect of territory or very serious overlapping. The only case found was among the Winnebagoes, of Nebraska, by the Episcopal Church starting where the Reformed Church in America has been carrying on the work for years. Attention was called to this fact, and we are sure that this condition will be remedied.

The *peyote* habit was mentioned in each survey. The practice consists of eating the button of a certain species of cactus. This contains an opiate similar to morphine. A great many Indians are addicted to this habit, and to avoid government interference they have associated a religious ceremony with it. They meet on Saturday evenings, and the service consists of reading a verse from the Bible and reciting the Lord's Prayer together. On the Winnebago Reservation in Nebraska they have about 400 members, and in South Dakota one society has even been incorporated. The Medicine Lodge, which is the old Indian religion, opposed the peyote habit strenuously. The most effective way of suppressing it would be to include it under the Drug Act, and a resolution was passed advocating such action. Senator Owen, who was successful in frustrating the passage of the recent Peyote Bill in the U. S. Sen-

ate, has since promised to do all in his power to introduce it again and work for its adoption.

Another problem is the Indian dance. The most obnoxious and harmful of these have been prohibited by the government years ago, but they are being revived under new names. The Conference passed a resolution calling the Indian Commissioner's attention to this fact. That the white people are commercializing the dances is surely to be deplored. The so-called "Give-Away," where the Indian presents his friends with practically all he owns, is also a practice that should be prohibited.

The visitation to the Government School at Pipestone, Minnesota, was intensely interesting. This school, under the efficient management of Mr. Padgette, has, in two years, developed from the poorest to the very finest in this part of the country. The site on which the building stands was selected by the Indians themselves. "From the red stone of the quarry" have they built the school. There are about 250 children, mostly Sioux, taken care of here. The housework is done by the children under the supervision of white and Indian employees. The latter are of the Oneidas of Wisconsin. The Protestant and Catholic clergy of the city of Pipestone minister to the children.

It is in schools of this type that the Y. M. C. A. and the Y. W. C. A. workers are busy, and find a big field to work. Miss Susie Meek and Mr. Isaac Greyearth, who attended the conference, have devoted a great deal of their time to this, and can point to splendid results, due to their efforts. At present, Mr. Greyearth is farming and raising cattle on his government grant land, trying to teach his neighbors, by example, how to use and make a living on the land that the government is holding for them.

The spirit of Christian fellowship and co-operation that prevailed during the entire conference was due in no small measure to our chairman, Bishop H. L. Burleson, of the Episcopal Church. The Churches have been hard at work and accomplishing much for the Indian, but our obligation is great, and much remains

to be done to right the wrongs which have been perpetrated against him. But our greatest duty and privilege is to bring to him, not our civilization nor citizenship, as necessary and desirable as that is, but our Saviour, Jesus Christ.

## Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

### The Missionary Enterprise and its Critics

**F**OLLOWING the program outlines for Young Women's Missionary Auxiliaries, based on "The Why and How of Foreign Missions," we take up Chapter VII this month, combining Chapters VI and VIII in a future study.

There are two kinds of criticism—honest and dishonest. Honest criticism is sometimes helpful, wholesome and corrective. You know we are told "Faithful are the wounds of a friend." Whereas dishonest criticism is invariably the product of an ignorant, unsympathetic, prejudiced and selfish state of mind. Dr. John Timothy Stone says: "Lack of interest in missionary work is not due to opposition but to ignorance. If the opposer once becomes thoroughly instructed, home and foreign missions need neither apology nor defense. They speak for themselves."

Have the girls act the remainder of the chapter from page 149 to the end. Let fifteen girls be assembled in the home of some friend, where they have come to spend the evening with their sewing. Jane Andrews begins the missionary conversation by telling her friends that Dorothy Lane had asked her that afternoon to join the Young Woman's Missionary Auxiliary in their church, but she had refused, saying that she did not believe in missions.

Then Jane enumerates, as the basis of her unbelief, some of the most common current criticisms of missions, such as:

(Concluded on Third Cover Page)





**\* MISCELLANEOUS RECEIPTS ITEMIZED**

Sales of Literature.....	\$1,933.35
Sales of Books.....	
Sales of Calendars.....	
Interest Earned.....	
Rosina Black Reddin Reimbursement.....	
Sale of Missionary Pins.....	
Sale of Mission Band Buttons.....	
Cabinet Offering.....	
Expense of Thank Offering Boxes.....	
Typewriter for Miss Iske.....	
Missionary Review of World Subscriptions.....	
Everyland Subscriptions.....	
<b>Total</b> .....	<b>\$8,649.07</b>

Thank Offering.....	100.00
Total Y. W. M. A., Foreign Missions.....	
Mission Band Budget—	
To Kindergarten Work, Japan.....	\$191.04
To Kindergarten Work, China.....	191.04
Special Gifts.....	\$382.08
Thank Offering.....	749.47
Total Mission Band, Foreign Missions.....	\$1,890.41
<b>Total Disbursements for Foreign Missions</b>	<b>\$47,828.03</b>

**W. M. S. Budget—**

To Church Building Funds.....	\$1,474.90
To Japanese Work, San Francisco.....	1,264.20
To Japanese Work, Los Angeles.....	1,264.20
To Colored Work, Bowling Green.....	421.40
To Hungarian Deaconesses.....	3,160.50
To Jewish Mission, Philadelphia.....	3,897.95
To American Deaconesses.....	2,739.10
Special Gifts.....	\$14,222.25
Thank Offering.....	3,546.76
Special Church Building Funds.....	8,505.00
Total W. M. S. to Home Mission Board.....	604.02
<b>Total</b> .....	<b>\$26,878.03</b>

**Y. W. M. A. Budget—**

To American Deaconesses.....	\$157.20
Special Gifts.....	146.50
Total Y. W. M. A. to Home Mission Board.....	\$303.70
Mission Band Budget—	
To Kindergarten work, San Francisco.....	\$191.04
Special Gifts.....	232.27
<b>Total</b> .....	<b>423.31</b>

**DISBURSEMENTS**

Foreign Missions.....	\$47,828.03
Home Missions.....	33,027.12
Forward Movement.....	850.00
Contingent and Education.....	14,375.31
<b>May 9, 1922—Balance</b> .....	<b>1,884.28</b>

**W. M. S. Budget—**

Total Disbursements to Home Mission Board.....	\$27,605.04
W. M. S. Budget—	
To Church Building Funds.....	\$528.75
Special Gifts.....	462.56
Thank Offering.....	3.11
Total W. M. S. to Tri-Synodic Board.....	\$992.42
Y. W. M. A. Budget	
To Salaries of Indian Teachers.....	\$1,152.80
Special Gifts.....	390.00
Thank Offering.....	2,609.78
Total Y. W. M. A. to Tri-Synodic Board.....	\$4,152.58
Mission Band Budget—	
To Equipment of Indian School.....	\$191.05
Special Gifts.....	86.03
Total Mission Band to Tri-Synodic Board.....	\$277.08
Total Disbursement to Tri-Synodic Board.....	\$5,422.08

**INVESTMENTS**

Scholarship Bond.....	\$ 6,000.00
Home Board Notes.....	39,400.00
Foreign Board Notes.....	28,000.00
Liberty Bonds.....	100.00
Cash in Bank.....	1,884.28
<b>BALANCES</b> .....	<b>\$ 3,233.96</b>
Contingent Fund.....	6,871.88
Scholarship Fund.....	1,558.82
Special Church Building Fund.....	17,082.00
Membership Fund.....	129.70
Toys, Children of Missionaries Fund.....	41,814.19
Thank Offering Fund.....	4,244.66
Missionary Retreat Fund.....	449.07
Kindergarten Fund.....	
<b>Total</b> .....	<b>\$75,384.28</b>

**Y. W. M. A. Budget**

Total Disbursements to Home Mission Board.....	\$1,152.80
Special Gifts.....	390.00
Thank Offering.....	2,609.78
Total Y. W. M. A. to Tri-Synodic Board.....	\$4,152.58
Mission Band Budget—	
To Equipment of Indian School.....	\$191.05
Special Gifts.....	86.03
Total Mission Band to Tri-Synodic Board.....	\$277.08
Total Disbursement to Tri-Synodic Board.....	\$5,422.08

Audited May 13, 1922.

Audited May 13, 1922.

Mrs. LEWIS L. ANEWALT, *Treasurer*.  
814 Walnut Street, Allentown, Pa.

Mrs. CHARLES H. NADIG,  
KATIE S. OCHS,  
Mrs. CHARLES F. REITER.

### W. M. S. SPECIAL GIFTS Foreign Missions

For Miyagi School, Sendai, Japan.....	\$90.00
For Miyagi School, musical equipment.....	12.00
For Home Fund, Misses Lindsey and Hansen.....	51.90
For Miss Lydia Lindsey's use.....	5.00
For Mrs. Seiple's Piano Fund.....	60.00
For Educating Japanese Girl.....	25.00
For Miss B. Catherine Pifer, Japan.....	25.00
For Mrs. Kriete's Kindergarten Work.....	60.00
For Kindergarten Work—General.....	138.30
For Kindergarten Building, Yamagata, Japan.....	1,018.00
For Mission Band Work.....	10.00
For Woman's Work, Foreign Missions.....	30.00
For North Japan College.....	179.53
For Dormitory, North Japan College.....	49.40
For Middle School, North Japan College.....	19.30
For Mrs. Schneider's Building Fund.....	150.00
For Mrs. Schneider's Orphans.....	200.00
For Mrs. Schneider's Kindergarten Work.....	100.00
For Jottings from Japan.....	4.50
For Dean's Residence, Tokyo, Japan.....	18.00
For Mr. Heckerman's Fund, Cook Memo. Chapel, Sakata, Japan.....	816.01
For Work in Holy Land.....	88.00
For Dr. Good's Fund for Suffering Europe.....	80.00
For Leper Work.....	12.70
For Rev. Kriete's Ford Car.....	75.50
For Special Work of Foreign Missions.....	408.26
For Rev. Casselman's Lectures.....	25.00
For Bible Women, China and Japan.....	250.00
For Chinese Girl Students.....	225.00
For Chinese Boy Students.....	80.00
For Equipment, Woman's Hospital, Yochow.....	321.08
For Bed in Hospital.....	25.00
For Sterilizer, Hospital.....	13.00
For Mangle, Woman's Hospital, Mrs. Beam.....	17.37
For Education of Josephine Tang, China.....	250.00
For Mary Myers' Work in Medical Dept., China.....	175.00
For Medical Missions, China.....	41.55
For Support of Nurse, China.....	30.00
For Salary of Rebecca Messimer, Shenchow.....	200.00
For Special Work, Rebecca Messimer, Shenchow.....	246.00
For Girls' School, Shenchow.....	45.00
For Shenchow Girl in Miss Ammerman's Work.....	30.00
For Esther Sellemeyer, Shenchow.....	35.00
For Bucher family.....	25.00
For Salary of Rev. Ward Hartman.....	125.00
For Hanging Lamp, Rev. Ward Hartman.....	7.00
For Work of Rev. Ward Hartman.....	40.00
For Mrs. Ward Hartman.....	10.00
For Ziemer Memo. School, Yochow, China.....	35.00
For Mrs. Hoy's Christmas Fund.....	51.00
For Mrs. Hoy's Kindergarten Fund.....	25.00
For Mrs. Hoy's Work and Sewing Materials.....	87.00
For Syrian and Armenian Relief.....	165.62
For Russian Relief.....	127.13
For Chinese Famine Relief Fund.....	799.32
For Hartman Famine Relief Fund, China.....	20.00
For Grace Walborn, Famine Relief Fund.....	25.00
For Ruth Snyder, Famine Relief Fund.....	25.00
For Near East Relief.....	85.53
For Dr. Bartholomew's Work in China.....	25.00
For Foreign Mission Day Offering.....	90.78
For Christmas Gifts, Children of Missionaries, China and Japan.....	72.69
For French War Orphans.....	216.00
For Mrs. Mary Bebe.....	10.00
For Union Colleges of Orient.....	629.30
For Miss Adamson, Philippines.....	10.00
Total Disbursed.....	\$8,441.77
Balance Carried for Christmas Gifts, Children of Missionaries.....	129.70
Total Received—Special Gifts for Foreign Missions.....	\$8,571.47

### Home Missions

For Missionary Home, Tiffin, O.....	\$167.49
For Gideon Bible Fund.....	6.07
For Community House, Akron, O.....	284.00
For Community House, San Francisco.....	25.00
For Japanese Work, San Francisco.....	25.00
For Japanese Kindergarten Work, San Francisco.....	7.84
For Phoebe Deaconess Home, Allentown, Pa.....	40.00
For Piano, Deaconess Home, Philadelphia.....	5.00
For Sunday School Missionary.....	25.00
For Mrs. Mori—Student.....	25.00
For Mrs. Sadie Dunkelberger Voos.....	28.00

For Alfred Casad, Heidelberg Univ. Student.....	5.00
For Shanesville Church Bldg. Fund.....	25.00
For Pastor, Mont Alto, Pa.....	8.00
For Church Bldg. Fund, St. James, Allentown, Pa.....	60.00
For Willard Church, Akron, O.....	250.00
For St. Luke's Church, Wilkes-Barre, Pa.....	5.00
For Duquesne, Pa. Church.....	25.00
For Home Missions, Wooster, O.....	50.00
For Home Mission Day Offering.....	58.96
For Dixie Sharpe, Blind Organist.....	15.00
For Immigrant Work.....	5.00
For Leper Work.....	15.00
For Pittsburgh Women's Work, Council of Churches of Christ.....	35.08
For General Platt Orphanage.....	10.00
For St. Paul's Orphanage, Hospital Room.....	600.00
For St. Paul's Orphanage, Hospital Room Blankets.....	47.50
For Hoffman Orphanage.....	100.00
For Ft. Wayne Orphanage.....	37.00
For Ft. Wayne Orphanage, Baby Cottage.....	140.00
For Home for Aged, Sandusky, O.....	226.77
For Home for Aged, Sandusky, O., Dishes.....	30.00
For Bethel Community Centre, Philadelphia Property Committee.....	137.98
For Bethel Community Centre, Philadelphia Social Service Committee.....	355.15
For Furnishing Kindergarten Room.....	155.19
For Piano Fund.....	50.00
For Office Furniture and Kitchen.....	27.00
For Repairs to Building.....	78.53
For General Work of Missionaries.....	174.59
For Mrs. Gittel.....	15.50
For Miss Ida Peltz.....	10.00
For General Work, Home Missions.....	151.11
For Bowling Green Graduation Exercises.....	5.00

### To Tri-Synodic Board

For Winnebago Indians.....	\$137.56
For Indian Mission, Black River Falls, Wis.....	95.00
For Indian Mission, Neillsville, Wis.....	135.00
For Indian Mission.....	10.00
For Indian Girl Student.....	50.00
For Underwear, Indian Students, Neillsville.....	35.00
By Transfer to Contingent for Typewriter Fund.....	4.00
By Transfer to Contingent Miss Iske travel Expenses.....	15.00
By Transfer to Fund for Missionary Retreat, Tiffin, O.....	4,097.97
Total.....	\$8,126.29
Total Received, Special Gifts for Home Missions.....	\$8,126.29

### W. M. S. THANK OFFERING FUND

For Farm and Cannery Group—Migratory Labor.....	\$200.00
For Telephone, Bowling Green, Ky. Mission.....	25.00
For Salary of Teacher, Bowling Green, Ky. Mission.....	200.00
For Additional Contribution to Deaconess work, year 1920-21.....	1,000.00
For Support of American Deaconess Work.....	6,000.00
For Support of Jewish Work, Brooklyn, N. Y.....	1,080.00
For Completing Fund, Furnishing Room of Supervisor, Indian School, Neillsville.....	3.11
For Home, Misses Lindsey and Hansen, Sendai, Japan.....	7,000.00
For Piano, Misses Lindsey and Hansen, Miyagi School.....	1,200.00
For Ammerman Bldg.—Bible Woman's Training.....	7,000.00
For General Work, Ziemer Memo. Girls' School, Yochow.....	3,500.00
For Music, Mrs. Karl H. Beck.....	6.50
Total Disbursed.....	\$27,214.61

### Balances—Thank Offering Fund

	Home Missions	Foreign Missions	Totals
Balance, May 9, 1921.....	\$22,083.29	\$13,375.72	\$35,459.01
½ Synodical Receipts.....			
5/9/21-22.....	16,784.90	16,784.89	33,569.79
	\$38,868.19	\$30,160.61	\$69,028.80
Disbursed, 1921-22....	8,508.11	18,706.50	27,214.61
Balance, May 9, 1922.....	\$30,360.08	\$11,454.11	\$41,814.19

**SPECIAL CHURCH BUILDING FUND DEPARTMENT**

For The Allen Hartman Church Building Fund .....	\$500.00
Toward the A. C. Whitmer Memo. Church Building Fund .....	51.66
Toward Church Building Fund of Wyoming Classis .....	40.00
Toward Building Fund—Bethel Community Centre, Philadelphia, from balance of fund of Pittsburgh Synod.....	12.36
Total Disbursements .....	\$604.02
Balance Carried May 9, 1921.....	\$1,706.17
Synodical Receipts .....	366.66
Interest Earned .....	90.01
Total Disbursed .....	\$2,162.84
Balance Carried, May 9, 1922.....	\$1,558.82
Balances in various Church Building Funds itemized—held on interest until completed and added semi-annually.	
The W. M. S. Fund of Tohickon Classis, Eastern Synod .....	\$296.08
The W. M. S. Fund of West Susquehanna Classis, Eastern Synod.....	6.84
The W. M. S. Fund of Ohio Synod.....	73.59
The W. M. S. Fund of Lancaster Classis, Ohio Synod .....	9.59
The W. M. S. Fund of Tuscarawas Classis, Ohio Synod .....	262.90
The W. M. S. Fund of Potomac Synod.....	50.45
The W. M. S. Fund of Central Synod.....	392.29
The W. M. S. Fund of Heidelberg Classis, Central Synod .....	419.70
The W. M. S. Fund of Southwest Synod.....	11.60
Interest Balance—Allen Hartman Fund....	35.78
Balance Carried May 9, 1922.....	\$1,558.82

**FUND OF LIFE MEMBERS AND MEMBERS IN MEMORIAM**

Balance Carried May 9, 1921.....	\$14,482.00
Synodical Receipts May 9, 1921-May 9, 1922 .....	2,600.00
Amount in Fund May 9, 1922.....	\$17,082.00
Interest earned from this amount is added to Contingent Fund for the Educational Forward Movement.	

**W. M. S. BUDGET**

Synodical Receipts for the year.....	\$37,939.57
Disbursements	
For Foreign Missions .....	\$16,856.00
For Home Missions .....	14,222.25
For Tri-Synodical Board .....	526.75
Transferred to Contingent—Contingent .....	2,107.00
Transferred to Contingent—Educational .....	4,227.57
	\$37,939.57

**INTEREST FUND ITEMIZED**

Interest Earned, May, 1921-May, 1922.....	\$2,707.76
Credited to Funds	
To Contingent Fund .....	\$2,093.06
To Scholarship Fund .....	337.93
To Kindergarten Fund .....	88.95
To Special Church Building Fund.....	90.01
To Missionary Retreat Fund.....	97.81
	\$2,707.76

**SCHOLARSHIP FUND**

Amount Carried May 9, 1921.....	\$6,473.95
Interest Earned .....	337.93
Losina Black Reddin Reimbursement.....	60.00
Total Balance .....	\$6,871.88

**MISSIONARY RETREAT**

Tiffin, Ohio

Transferred from Home Mission Fund of W. M. S. of Ohio Synod.....	\$3,529.52
W. M. S. of Central Synod.....	368.25
W. M. S. of Midwest Synod.....	179.10
W. M. S. of Southwest.....	21.10
	\$4,097.97

Transferred from Home Mission Fund of Y. W. M. A. of Ohio Synod....	20.58
Y. W. M. A. of Central Synod.....	17.50
Y. W. M. A. of Midwest Synod .....	10.80
	48.88
Transferred from Interest Account.....	97.81
Total Amount in Fund.....	\$4,244.66

**Y. W. M. A. SPECIAL GIFTS**

**Foreign Missions**

For Kindergarten Building, Yamagata.....	\$27.00
For Kindergarten Work, Japan.....	21.00
For Home, Misses Lindsey and Hansen.....	25.00
For Mr. Heckerman's Fund for Cook Memo. Chapel, Sakata .....	6.00
For North Japan College.....	25.00
For Building, Boys' School, Sendai.....	5.00
For Mrs. Kriete's Kindergarten.....	10.00
For Japanese Student under Catherine Nau.....	50.00
For Japanese Students .....	50.00
For Chinese Students under Dr. Hoy.....	25.00
For Chinese Students .....	75.00
For Teacher's Salary, Yochow .....	12.00
For Margaret Santee Memorial.....	15.00
For Chinese Bible Women .....	40.00
For Miss Ammerman's Christmas.....	10.00
For Ward Hartman's Famine Relief.....	36.00
For French War Orphans.....	11.00
For Near East Relief.....	16.35
For Polish Relief .....	25.00
For Armenian Relief .....	10.00
For Russian Relief .....	15.00
For Union Colleges of Orient.....	1.00
For Special Work of Foreign Missions.....	13.00
Total Disbursed .....	\$523.35
Balance carried Kindergarten Fund.....	\$360.12
Interest added .....	88.95
Synodical Receipts .....	523.35
	\$972.42
Disbursed .....	\$523.35
Balance .....	449.07
	\$972.42

**Home Missions**

For Bible Society, New York.....	\$5.00
For Daily Vacation Bible School, Dayton, O. ....	10.00
For Union Gospel Mission.....	15.00
For Sunday School Missionary.....	15.00
For Christmas, Home Missions.....	1.00
For Ft. Wayne Orphanage.....	10.00
For Hymnals, Shanesville, O.....	25.00
For Rev. Riedesel, Idaho.....	25.00
For Volunteer Relief, Canton, O.....	5.00
For Kindergarten, Pacific Coast.....	2.50
For Old Folks' Home, Sandusky, O.....	10.00
For Miss Ida Peltz, Philadelphia.....	5.00
For Graduation Exercises, Bowling Green .....	5.00
For Home Missions .....	13.00
	\$146.50
To Tri-Synodical Board	
For Piano, Indian School, Neillsville, Wis. ....	\$250.00
For Margaret Brown Eagle, student.....	5.00
For Indian School and Upkeep.....	60.00
For Indian Student Support.....	50.00
For Rev. Stucki, Indian Mission.....	25.00
	\$390.00
Total Disbursed .....	\$536.50
Synodical Receipts .....	\$656.43
Balance Carried May 9, 1921.....	10.00
	\$666.43
Disbursements Itemized .....	\$536.50
Transferred to Contingent for Miss Iske's Typewriter .....	81.05
Transferred to Fund for Missionary Retreat, Tiffin, O.....	48.88
	\$666.43

**Y. W. M. A. THANK OFFERING**

Disbursements	
For General Work of Indian Missions.....	\$2,609.78
For Hospital Work, China.....	100.00
Total Disbursements .....	\$2,709.78
Total Synodical Receipts.....	\$2,709.78

**Y. W. M. A. BUDGET**

Disbursements	
For Foreign Missions .....	\$1,310.00
For Home Missions .....	157.20
For Tri-Synodical Board .....	1,152.80
	\$2,620.00
Transferred to Contingent—Contingent ....	131.00
Transferred to Contingent—Educational ...	264.30
Total .....	\$3,015.30
Total Synodical Receipts .....	\$3,015.30

**MISSION BAND DEPARTMENT  
SPECIAL GIFTS**

**Foreign Missions**

For Chinese Famine Relief .....	\$13.00
For Mrs. Hoy, Industrial Work .....	16.50
For Kindergarten Work, Japan and China...	484.31
For Kindergarten Organ .....	3.75
For Mrs. Kriete's Kindergarten .....	3.00
For Educating Student .....	50.00
For Miyagi School, Sendai .....	10.00
For Girls' School, Shenchow .....	7.31
For Girls' School, China .....	5.00
For Bible Women .....	1.10
For China—where most needed .....	10.00
For Near East Relief .....	60.00
For Foreign Missions .....	85.50
Total Disbursed .....	\$749.47
Total Synodical Receipts .....	\$749.47

**Home Missions**

For Kindergarten Work, Pacific Coast .....	\$126.86
For Japanese Mission, San Francisco .....	5.50
For Christmas, Home Missions .....	1.15
For Home Missions .....	64.01
For Super. St. Paul's Orphanage .....	3.00
For Colored Work .....	16.75
For Colored Work, Bowling Green, Ky .....	15.00
	\$232.27

**Tri-Synodical Board**

For Indian Mission .....	\$59.28
For Tooth Brushes, Indian Mission .....	16.75
For Winnebago Indians .....	5.00
For Neillsville Kindergarten .....	5.00
	\$86.03
Total Disbursed .....	\$318.30
Transferred to Contingent, Miss Iske's Rug Fund .....	48.40
Transferred to Contingent, Miss Iske's Typewriter Fund .....	1.00
Total .....	\$367.70
Total Synodical Receipts .....	\$367.70

**MISSION BAND THANK OFFERING**

Disbursed for Kindergarten Building, Sendai	\$758.86
Total Synodical Receipts .....	\$758.86

**MISSION BAND BUDGET**

**Disbursements**

For Foreign Missions .....	\$382.08
For Home Missions .....	191.04
For Tri-Synodical Board .....	191.05
	\$764.17
Synodical Receipts .....	\$764.17

**EDUCATIONAL AND CONTINGENT  
FUND ACCOUNT**

**Disbursements**

Salary, Miss Kerschner .....	\$1,500.00
Office Rent, Miss Kerschner .....	166.00
Office Help, Miss Kerschner .....	529.75
Postage and Supplies .....	329.13
Organiz. Work, Synod and Class. Confer- ences .....	216.42
Office Furniture and Moving Expenses .....	84.50
Typewriter, Miss Kerschner .....	85.00
Salary, Miss Iske—9 months .....	900.00
Office Rent, Miss Iske .....	71.83

Postage and Supplies .....	16.83
Organiz. Work, Synod and Class. Confer- ences .....	188.90
Office Furniture, Miss Iske .....	108.35
Purchase of Mission Study Books .....	1,684.58
Expenses of Prayer Calendars .....	1,277.45
Expenses of Thank-Offering Boxes .....	374.78
Printing Literature, Minutes, Stationery, Thank-Offering Services, Programmes, Outlines, etc. ....	1,627.28
Postage and Supplies of Officers and Secre- taries of Departments .....	401.04
Expenses of Cabinet Meeting, May, 1921 ..	1,117.67
Contributions to <i>Miss. Review of World</i> ..	50.00
Subscriptions for <i>Miss. Review of World</i> ..	149.60
Subscriptions for <i>Everyland</i> .....	41.00
Subscriptions for <i>OUTLOOK OF MISSIONS</i> ..	3.00
For Y. W. M. A. Pins .....	50.00
For Mission Band Buttons .....	140.07
Prizes for Missionary Stories .....	20.00
Christian Literature Printed in Foreign Languages .....	25.00
Annual Dues, Women's Council—H. M. ...	25.00
Annual Dues, Federation of W. B. F. M. ...	50.00
Additional Dues, Federation of W. B. F. M. 1921 .....	25.00
Expenses of Educational Commission .....	201.78
Expenses of Institutes .....	1,369.18
Expenses of Wilson College Conference ..	246.42
Expenses of Representatives — Home Mis- sion Board Meetings .....	163.23
Expenses of Representatives—Foreign Mis- sion Board Meetings .....	190.75
Expenses of Representatives — Conferences, Eagles Mere, Winona, Lake Geneva, on Indian Work, Jewish, Migrant, Negro, New Americans, Y. P. Alliance, on Annu- ities, etc. ....	579.55
Expenses of Representatives to Meetings of Federation of W. B. F. M. and W. C. of Home Missions .....	338.82
Discount Paid on Books Sold at Summer Conferences .....	27.40

**Total Disbursements .....** \$14,375.31

**Receipts**

From Sales of Literature .....	\$1,577.51
Sales, Mission Study Books .....	2,087.15
Sales, Prayer Calendars .....	2,013.84
Sales, Missionary Pins .....	56.50
Sales, Mission Band Buttons .....	50.00
Offering, Cabinet Meeting .....	16.81
For Expenses of Thank Offering Boxes ..	5.00
For Miss Iske's Typewriter .....	9.00
Misc. Subs. <i>Miss. Review of World</i> .....	15.00
Misc. Subs. <i>Everyland</i> .....	50.50
Transfers:	
From Interest Account .....	2,093.06
From W. M. S. Budget .....	6,334.57
From Y. W. M. A. Budget .....	395.30
From Y. W. M. A. Home Specials, for Miss Iske's Typewriter .....	81.05
From Mission Band Home Specials for Miss Iske's Typewriter .....	1.00
For Miss Iske's Rug Fund .....	48.40
From W. M. S. Home Specials, for Miss Iske's Typewriter .....	4.00
For Miss Iske's Travel Expenses .....	15.00
Synodical Receipts, <i>Miss. Review of World</i> ..	170.00
Synodical Receipts, <i>OUTLOOK OF MISSIONS</i> ..	3.00

	\$15,026.69
Balance Carried May 9, 1921 .....	2,582.58
	\$17,609.27
Disbursed as Itemized .....	14,375.31

Balance Carried May 9, 1922 .....

Itemized report, May 9, 1921, to May 9, 1922.

MRS. LEWIS L. ANEWALT,

Treasurer.

“The Conference was a big help in making my decision to go into training for definite Christian work.”

missionaries are an inferior people; converts are not genuine; missionaries are hated by natives; they are troublemakers for the government; charity begins at home, etc., until she has given the whole list of objections as they are given at the beginning of the several topics. As she presents each reason for her opposition, let some girl refute her statement by a few striking sentences taken from the topic under discussion in the textbook.

Finally, the citadel of Jane's opposition is so completely demolished by the superior knowledge of her friends that she determines to join the Auxiliary, feeling convinced that if she wants to be truly cultured she must *know* about the missionary enterprise; and if she really wants to enjoy life, she must practice the motto: "To give is to live."

A splendid refutation of all adverse criticism of missions is Mrs. Lucy W. Peabody's leaflet, "The Meddlesome Missionary," published by the Presbyterian Woman's Foreign Missionary Society, 501 Witherspoon Building, Philadelphia, Pa.

A poster showing the pictures of some of our missionary residences in China and Japan can be made by cutting these pictures from recent copies of *THE OUTLOOK OF MISSIONS* and mounting them upon cardboard.

## NORTHERN INDIANA CLASSIS

### Zion's Classis—St. Joseph's Classis

The Woman's Missionary Society of Zion's Classis, Midwest Synod, held its eighth and last convention at Huntington, Ind., April 18, Mrs. Lee Chalfont presiding. There were four banner W. M. S.'s and two Y. M. W. A.'s. In the evening, Miss Alma Iske delivered an inspiring address to an interested audience composed largely of young women.

A called meeting of the executive boards and departmental secretaries, with two delegates from each local society, is scheduled for June 20th, 1922, at Grace Reformed Church, Ft. Wayne, Ind., at which time a merger will be effected. The new classis will be known as Northern Indiana Classis, Midwest Synod. St. Joseph's Classis goes into the new classis with nine W. M. S.'s, three Y. M. W. A.'s and three Mission Bands, a total member-

ship of 379; Zion's with six W. M. S.'s, four Y. M. W. A.'s and three Mission Bands; total membership, 503. This will make a combined membership of 882 for the Woman's Missionary Society of Northern Indiana Classis.

## Outline of World Friendship, Inc.

BY MRS. H. N. BASSLER

### CHAPTER VII.

#### WELDING THE WORLD.

Scripture—Mat. 9:35-38; 28: 16-20.

#### I. *Setting Our House in Order.*

No longer any secrecy.  
Empty Churches.  
Pursuit of pleasure.  
Corrupt politics.  
Petty differences.  
Hope of better things.  
Visitors converted.

#### II. *Receiving Guests from Other Lands.*

New law.  
Treatment generally fair.  
Discrimination.  
Oriental students.  
Oriental commissions.

#### III. *Dealing as Christians With Other Nations.*

Foreign policies.  
The press.  
Commerce.  
Industry.  
Personal example.

#### IV. *Making Our Religion International.*

Universal in message and power.  
Unlimited resources of God.  
World needs organized friendship.

#### V. *God Giveth the Increase.*

We give our time, talents, prayers, means, lives.

The leaflet, "Our Board of Foreign Missions" (Program Packet), gives definite information for those who desire to enlist in the service. "The Native Church" tells of the urgent need for workers. Both of these will help to give a personal application to the appeal of this last chapter.

The aim of the whole missionary enterprise is to give an every day religion to everyone, everywhere. Each of us may share in the work, each one become a stockholder in the great corporation that seeks to establish World Friendship.

# THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Fifteenth and Race Streets, Philadelphia, Pa.

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

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

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

*For the Board of Foreign Missions.*

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

## WOMAN'S MISSIONARY SOCIETY

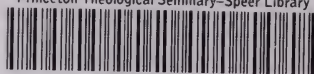
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*Secretary of Mission Band Department,*  
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