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# The Outlook of Missions

JAN 17 1927

VOLUME XIX

JANUARY, 1927

NUMBER 1

1927

*I will Praise the Lord*  
with

MY  
WHOLE

THE JUBILEE ANNIVERSARY  
FOREIGN MISSION DAY

BOARD OF FOREIGN MISSIONS  
REFORMED CHURCH IN THE UNITED STATES  
1505 RACE STREET PHILADELPHIA

# The Future of Our Foreign Mission Work

## WHAT SHALL IT BE?

Pastors and members of the Reformed Church are being supplied, as never before, with the facts of the critical situation that is confronting the Board of Foreign Missions at this time.

Every effort is being made to inform the Church of an impending *crisis*, facing our great and truly hopeful work in Japan, China and Mesopotamia.

Many voices are crying out during the month of January, with a single challenge: "*Shall we continue this splendidly glorious work in Japan, China and Mesopotamia, on the present basis, or call a halt and face defeat?*"

### WHAT Will YOUR Answer Be?

THE DEBT of \$348,000 *must be paid*. There is no other way for the Church to be true to its divine mission in the world.

To refuse to pay it would mean to cut off the support of some missionaries and throw them out of their life-work. It would mean the closing of some churches, schools, and hospitals, built up after years of patient and self-denying labors. It would mean that our Church had broken faith with Jesus Christ, Whose parting wish was: "Go ye into all the world and preach the Gospel to every creature."

There is ONE WAY to get rid of the debt, and ONLY one, and that is by EVERY MEMBER of our Church ENROLLING AS A CONTRIBUTOR to the Jubilee Anniversary Fund by giving at least ONE DOLLAR on Foreign Mission Day.

### WHAT NEGLECT WILL MEAN

To neglect to give NOW may mean a RETREAT for the Church, a DEFEAT for the missionaries, and a DENIAL of the Lord.

WHO OF US WILL REFUSE TO GIVE A LITTLE, TO WHOM SO MUCH HAS BEEN GIVEN?



JAN 17 1927

# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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But one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal of God in Jesus Christ  
—Philippians 3:13.

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“God guides us by great reactions and great responses of trust and great waves of happiness.”

Sometimes a light surprises  
The Christian while he sings;  
It is the Lord who rises  
With healing in His wings.

—WILLIAM COWPER.

“Men live by love and joy and hope and faith and spiritual insight.”

To have constantly new and better things is a part of man's promised dominion; to become their victim instead of their master is to lose the soul without even gaining the world.

—FREDERICK F. SHANNON.

“Think, when our one soul understands  
The great Word which makes all things new,  
When earth breaks up and heaven expands—  
How will the change strike me and you  
In the House not made with hands?”

—ROBERT BROWNING.

How strange and blind this indifference to the greatest, this curious obsession of the passionate pursuit of trifles, as over against enthusiasm for the highest aims, for a life abundant, abiding, eternal, because it is of such quality that it cannot pass.

—HENRY C. KING.

Trusting God with a sincere and open heart, ready to obey what He suggests, asking His guidance and ready to take it, believing in Him, and simply trusting life to Him—that is religion.

—JAMES REID.

“All we have willed or hoped or dreamed of good, shall exist.”

The vision of the kingdom is the greatest dream in the world, but it is infinitely more than a dream, it is a plan, a summons, a clarion call, and Christ is always asking for adventurous souls to serve Him.

—SIDNEY M. BERRY.

“Men are beginning to understand the power of the Idea and the Ideal, and that the whole realm, in which they operate is essentially a spiritual domain, intimately related to religion.”

No institution in the world is so committed to the cause of peace by its creeds, its implications, its ideals and the very necessities of life as the Church.

—GAINES GLENN ATKINS.

“Not any power the Universe can know  
Can touch the spirit held with Christ in God,  
For naught that He has made, above, below,  
Can part us from His love.”

Men of genius rightly are drawn to that domain where they can find most honor, most recognition, the greatest leisure, the fullest trust, the completest command of all the materials needed and the widest scope for the realization of ideas and the manifestation of their creative power.

—STANTON COTT.

“Unnumbered comforts to my soul  
Thy tender care bestowed,  
Before my infant heart conceived  
From whom those comforts flowed.”

The divine and reminiscent Knower within you knows absolutely what you have need of for your spiritual and physical nourishment, or for the correction of any defect or ailment.

VAN RENSELLAER GIBSON.

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## The Prayer

ALMIGHTY GOD, have mercy upon us, who, when troubled with the things that are past, lose faith, and life, and courage, and hope. So have mercy upon us, and uphold us, that we, being sustained by a true faith that Thou art merciful and forgiving, may go on in the life of the future to keep Thy commandments, to rejoice in Thy bounty, to trust in Thy mercy, and to hope in eternal life. Amen.

—GEORGE DAWSON.

# The Outlook

VOLUME XIX  
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# of Missions

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

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## ALL THINGS NEW

*By Julia Hall Bartholomew*

DOUBTLESS one of the most heartily said and sincerely meant greetings is "Happy New Year." All over the world the custom obtains in some form or fashion. This is a season when man reaches a high point in good will feeling; it is a time of forgiving and forgetting old grudges and grievances, as well. The habit of expressing a New Year wish is so long existent and universal that it may occasionally become perfunctory. Yet somewhere or somehow the person, who begins the first day of the year without the true spirit of glad greeting, is bound to encounter some really joyous and sincere soul who pours forth good words in buoyant tones, with accompanying smiles, and makes the whole atmosphere vibrant with contagious rejoicing.

The very word *new* has a sort of magic effect on every mind and heart. It savors of high optimism; suggests creative power, the acquirement of things of beauty, and a fresh start in a more exuberant way of life. It is always interesting to observe the reaction of youth, even of the tiny child, to new possessions, whether they be toys, or tools, or garments. New balls to boys, new dolls to girls, bring wonderful expressions of delight. New clothing to youths of any period raises the spirits many degrees. Thrice happy the grown persons also who retain the power to thrill in like manner, upon the donning of fresh new garments. One who has entirely out-lived this quality has left the spontaneity of life far behind, and has fallen out of step with progress.

How appropriate it is that the New Year arrives when Nature is in the midst of her long sleeping time. Nature is quiescent; but by contrast, human life is at its highest and keenest period of activity. Minds are most alert when the urge of crisp winter winds quickens the mental and physical pace. Away back in the drowsy, dreamy mid-summer, when Nature was busy with her most strenuous productiveness, she issued, at the same time, a call to man to relax and revel in her opulence; and in fancies and visions to lay by a store for use, when the New Year spirit grips one, and impels fresh vigor of energy and thought. In this manner one makes ready for the moment of inspiration, when one may catch the gleam of an ideal, and make it one's own by a definite act; a step forward in a larger way of life.

It is well to enter into the spirit of New Year's day with whole-hearted enthusiasm, to enjoy, and impart joy, with fervent abandon. To drink deeply, of the tonic of pure joy, tones one up for going on, be the pathway sunlit or shadowed. A joyful hour cannot have been a wasted hour. It is filled with life-giving power. It would, indeed, be a supreme experience if the first day could be made so rich and powerful that one could go on through the year singing faithfully,

"Day by day we magnify Thee."

If one would live greatly one must live daily; getting each portion of strength from the Source.

“Every day is a fresh beginning;  
Every morn is the world made new.”

This is a fact in Nature; can it become a reality in one's life? Certainly, in the life of the soul; and the soul is the body's best helper. When the daily dawn greets the world it brings a fresh supply of material for each one to work upon. “By lowly listening we shall hear the right word” of inspiration—to think, to feel, to do. If the eventide brings not a full measure of content with one's achievement, there is ever the promise of a new day just ahead.

“Now, here hath been dawning another blue day;  
Think, wilt thou let it slip useless away!”

Catch the inspiration of the early hour, work with ardor as the sun goes up to noon; and as the evening approaches meditate with thankfulness upon the day's opportunities. Perchance it may be only for a joyful heart that one is grateful; perchance for the consciousness of some worthwhile achievement; but in any event, if the heart has gone cheerfully and trustfully, the day has been well spent, and one has been preparing to meet greater requirements.

Like a gold-flecked, irradiant butterfly, opportunity accompanies every sunrise. The wings of the morning come labeled with the important little word *now*—and how nearly akin it is to the word *new*. Always “Now is the accepted time.” There often is no other time. There is a saying, “Begin at the Greek calends”; that is a time that will never come, because they had no calends. Anything that is worth starting at all is worth starting at once. A prompt beginning creates a stimulating incentive for going on. One may have great visions and accomplish almost nothing; it is the execution of visions that counts. “There are times when life is easy and spontaneous and triumphant, and we say that the world, as God has made it, is beautiful. The whole art of life is to cherish and honor and respect and reverence and obey the insights of these tender hours, because they pass. ‘While ye have light,’ said Jesus. That is to say the light passes. It is the nature of light to go out. It is the nature of an emotion to pass. The only way to keep an emotion is to give it something to do.”

In Revelation 21:5 are found these words, “He that sat upon the throne said, Behold, I make all things new.” What a picture! Such a throne, such a message! A voice of sweetness and power announcing that all the old sorrow, crying, weakness and failure are wiped away; and revealing a vision of a new heaven and a new earth. But think not that this all lies in a far distant future. The revelation is constantly taking place,

“Day unto day uttereth speech,  
And night unto night showeth knowledge.”

Each day is a time of revelation, each night a period of education; the “all things new” are continually coming as day turns into night and night again into day.

“Night ends the old. With every morn  
Life bids us start anew.”

And now another year has come, clean, pure and vacant; unfolding great fields of possibilities. There is only one safe Guide into its portals, one path where wisdom and strength will be furnished by the day. What makes the going hard is when one gets off the path, or carries the old mistakes and failures over into the new day. New years, each new day, must be completely filled with new hopes, new aspirations, new dreams, new activities until at last comes the passing over into that state of clear truth and fulfillment, where there shall be that One sitting on the throne, and “They shall bring the glory and the honor of the nations” before it.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## IN CALIFORNIA

*By Charles E. Schaeffer, D.D.*

WE arrived in Los Angeles Friday morning, November 5th, and by coming in the morning we stole a march on our friends who had expected us to arrive in the afternoon. But we were soon comfortably located and ready to enter upon the strenuous program which had been mapped out for us. There were to be many conferences with Missionaries and Consistories but the whole schedule had been worked out by Superintendent Evemeyer and those associated with him so that there was no conflict of appointments.

The outstanding feature was the dedication of Trinity Church, in West Hollywood, on November 7th. The day was ideal and everything conspired to make the occasion an outstanding one in the history of our Reformed Church in Los Angeles. The church is a marvel of beauty. It is well planned and spacious. It was designed by Harry C. Hartley, and was constructed at a total cost of \$20,000. The pastor, Rev. M. M. Noacker, had arranged an elaborate program for the occasion. The other Reformed Churches of the city had dismissed their services and attended the dedication in a body. Half a dozen different nationalities were represented, including Americans, Germans, Japanese, Hungarians. The General Secretary preached the sermon on the text: "My house shall be called a house of Prayer for all people." The other brethren present, Superintendent E. F. Evemeyer, Rev. K. Namekawa, Rev. A. Hady, Rev. J. Mori, took part in the service as did also the Rev. E. E. Smith, pastor of the Congregational Church in West Hollywood. Services were continued during the day and every night of the following week. These were all largely attended and showed the inter-

est which the members and friends of the Mission are taking in the work.

On Monday night in the First Church a Consistorial Dinner was given to the members of the Consistories of the different Reformed Churches now in Los Angeles. It was a very enjoyable affair. The ladies did themselves proud by furnishing the proverbial fowl and other delicacies for which California is noted. The fellowship was of a high order. It was the first dinner of its kind and had a very splendid effect on all who were privileged to be present.

Other meetings were held during the week with the Consistory and Building Committee of the First Reformed Church and also with the Japanese on San Pedro Street and at Sawtelle.

On Sunday morning, November 14th,

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TRINITY REFORMED CHURCH,  
WEST HOLLYWOOD, CAL.

a splendid congregation was present at the services in the First Church. An offering of \$850 was laid on the altar to pay the balance of debt on their new church lot. Immediately after the congregation was dismissed, another congregation filed into the church and practically occupied the entire auditorium. This was the newly organized Hungarian congregation under the pastorate of Rev. A. Hady. The Church was organized late in August and there are now 130 members on the roll. There are 8,000 Hungarians in Los Angeles, probably the same number in and around San Francisco and about 32,000 in California. The progress of our work among these people in Los Angeles would seem to indicate that we are to enlarge this work in other Hungarian communities inasmuch as we owe a peculiar responsibility to the Hungarians in this country. In the afternoon of November 14th there was a groundbreaking service by the First Reformed Church at its new site, 38th and Hope Streets. This was largely attended and the people are looking forward to a new church in the very near future.

Los Angeles can now boast of five Reformed Churches: two English-speaking, two Japanese and one Hungarian. It will not be long before we shall have a California Classis. There are many

places, especially in Southern California, where new work might be started, for the City of Los Angeles, which had a population of 300,000 in 1918 on the occasion of my first visit, now, eight years later, has a population of 1,100,000, and the end is not yet.

From Los Angeles we went to San Francisco where we were received at the station by Rev. S. Kowta, Mr. Kanamori and Mrs. J. Mori. They showed us great kindness and attention and took us to see the Japanese buildings where certain members of the Mission served an afternoon tea and the Missionary Society presented us with beautiful flowers.

Our stay in California had to be brief inasmuch as it had to be sandwiched in between a number of appointments at other points in the Church, but we were there long enough to see the progress that is being made and to bring a little cheer and encouragement to the hearts of the people. If all the readers of THE OUTLOOK OF MISSIONS could go to California and see our work for themselves, there would be far more interest shown in it and there would be a more generous response to enable the work to go forward.



OPENING SERVICE OF JAPANESE MISSION, SAWTELLE, CALIFORNIA

## JAPANESE MISSION, SAWTELLE, CALIFORNIA

**S**AWTELLE is located two miles east of the Pacific Ocean, four miles west of Hollywood, twelve miles west of Los Angeles. The climate is unsurpassed in the world—not too hot nor too cold. For this reason it was selected as the location for the Pacific Branch National Soldiers' Home. Such a wonderful climate and all the luxuries of a great metropolis naturally invite many home-makers. Sawtelle is also a University center. The southern branch of the University of California is in Sawtelle, and Colleges of Arts, Science and Agriculture advertised to open for matriculation in 1927-28. Occidental College has selected a site near Sawtelle. Sawtelle is a growing city and its population is 10,700, among which are 500 Japanese. Within two miles are Santa Monica and Venice, the most beautiful summer and winter resorts, where there are 1,000 Japanese. As a result of a survey made by Rev. J. Mori, Missionary at Large, a new Japanese Mission was opened in Sawtelle with Rev. K. Suzuki, as missionary pastor. The opening service was held on Sunday,

October 10th, and was well attended. The sermon was preached by Rev. K. Suzuki and greetings were brought by Rev. Wm. Nicholas, pastor of Sawtelle Christian Church; Mr. H. Hanes, layman of the Methodist Episcopal Church; Mr. T. Sakamoto, Mr. S. Nagano, Rev. K. Ito, pastor of the Long Beach Presbyterian Church, and Rev. J. Mori, Missionary at Large.

### REV. AND MRS. K. SUZUKI

Rev. K. Suzuki is one of our men of the North Japan College. He was graduated from the Theological Seminary of Tohoku Gakuin in 1910 and worked in the Taira church as a successful pastor. He came to America in 1919 and entered the Central Seminary, Dayton, Ohio. After studying there for one year he went to Princeton Seminary and upon finishing his work there he was called to the Japanese Union Church, San Francisco, California. He visited Japan, working for a while in Akita. He then came back to America with his family and served as the pastor of the Japanese Presbyterian Church, Hanford, Calif., until September, 1926. Now he is our missionary pastor of the new Sawtelle Japanese mission. Mrs. Suzuki was graduated from our Miyagi Joggako in 1907 and while her husband was studying in America, she helped our missionary work in Sendai, Japan. They are very happy to come back to the Reformed Church to work on the Pacific Coast. The accompanying picture shows their family.

J. MORI.



REV. K. SUZUKI AND FAMILY

### NOTES

**F**ROM Trinity Mission, Detroit, Michigan, of which the Rev. F. W. Bald is the pastor, comes the following information: "We have over a hundred in our Week-day Church School and could have more if space and workers were more plentiful. I believe it is the largest school in Detroit. Our attendance last Sunday at Church School was 391. They were standing and sitting three on two chairs in the Primary Department. Last Friday the Hungarian Reformed Young People entertained the Young

People of the other Reformed Churches. We had a very enjoyable time. In January one of the other Churches will entertain. Next Monday is the dinner of the men of the Reformed Churches. Dr. Christman will be the speaker. On Saturday, December 4th, the Trinity Men's Club will hold the second of its banquets. Our January speaker is to be Edgar Guest, the poet.

\* \* \*

Miss Ina Jackson, the Deaconess of Grace Church, Chicago, Ill., has been helping in the work of the new Maywood Mission. She states that the Bible School was started with 42 children and it now has a membership of a good many over one hundred. The First Reformed Church of Maywood, Chicago, Ill., was organized on Sunday, November 21st, with 35 charter members.

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On November 7th a tower and church bell were dedicated for the Hungarian Mission at Fairfield, Conn., of which the Rev. Joseph Urban is the pastor. The tower was paid for by the members of the congregation and the church-bell was presented by Mr. John Szoke and family. Rev. Mr. Kovacs, of Wallingford, Conn., and Rev. Stephen Bessemer, of Bridgeport, Conn., were present.

\* \* \*

The City of Philadelphia is conducting a weekly baby clinic in the basement of St. Andrew's Reformed Church, of which the Rev. A. G. Peters is the Missionary,

for the people of the 48th ward, with a nurse and physician in attendance. This congregation united with five others in conducting a union Thanksgiving Service, at which an offering was received for the Methodist Hospital.

\* \* \*

Rev. R. Steiner, pastor of the Mission at Marvell, Ark., who some time ago met with a serious accident, is now rejoicing in restored health and strength.

\* \* \*

The thirtieth anniversary of Grace Reformed Church, Baltimore, Md., of which Rev. S. A. Troxell is the pastor, was held on Sunday, December 12th. This Mission has had a long and struggling history. One of the things which hindered its growth was its unsatisfactory location. A new site has been purchased and now the congregation is launching out upon a new enterprise. Ground for the new building was broken on the afternoon of this Anniversary Day. A keen interest is manifested by members and friends. The new building will not only be an ornament to the community but will be a great service station for the spiritual life of the people.

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The semi-annual meeting of the Board of Home Missions will be held at Headquarters, Philadelphia, on January 11th, 1927, at 1.30 P. M. The Executive Committee will meet at 9.30 A. M. on the same day.

### "THE NEW FRONTIER OF MISSIONS"

The following is taken from the *Bulletin* of Grace Reformed Church, Washington, D. C., of which the Rev. Henry H. Ranck, D.D., is the pastor.

"It is in the heart of our big cities—no longer in the wild and woolly West," said Superintendent Dr. C. E. Schaeffer, at Synod, the other week. Dr. Bartholomew spoke of the bandits who took and held for ransom our missionaries in China. Dr. Schaeffer told how Rev. Jas. Ross Reily going as missionary to North Carolina 100 years ago, fell in with robbers. I thought of the highway banditry in our big cities recently, several cases

here in the District of Columbia in the last few years. One at Scott Circle, two minutes' walk from this Church, in which the superintendent of our city schools was held up by a thug, who jumped on the running board of his auto, pointed a gun at his head and told him what to do. Thus I realized as never before that Grace Church is right on the hot firing line of Missions, situated in the heart of this great growing city, the Capital of the Nation.

In my Advent sermon nearly a year ago on "The Future" of our Church, I called attention to our great opportunity



and responsibility and how we should meet it. Restudy that sermon and consider further facts. In the 12½ years of my pastorate, 15 Protestant Churches have either moved or decided to move out of our downtown neighborhood and relocate uptown—but no Roman Church has done this. The First Reformed; Gunton Temple, Sixth, Westminster and First Presbyterian; Hamline and Wesley Chapel M. E.; St. Andrew's and Incarnation P. E.; Grace, Zion, St. Paul's English and Epiphany Lutheran; the Unitarian and Universalist Churches. Several other congregations are considering relocating. It was no doubt wise for these Churches for the most part to take this action; but downtown Churches are needed more than ever.

In these 12½ years I believe 200 new apartment houses and hotels have been erected within easy walking distance of our Church, many of them very large; between Meridian Hill and the White House on Sixteenth Street at least 25 have gone up—one with nearly 700 rooms. Many old residences have become rooming houses. The white population in our vicinity must have nearly doubled during my pastorate and we have barely half as many Churches to care for them, and our neighbors are in great increasing numbers students, clerks, young folk, detached from home influences. Is there any group anywhere who need the ministrations of the Church more than these. Each denomination should have at least one strong downtown Church to care for the people of its own faith, with equipment, workers and

financing adequate for the situation. We are centrally located for our membership scattered throughout the District and into Maryland and Virginia. Our position is strategic to do the great work for which the Denomination put us here. They gave us nearly \$40,000 to erect our beautiful sanctuary and in this pastorate alone we have given back in benevolences about \$50,000. We do not want to neglect benevolences, but surely our own local work, now must receive primary emphasis. Dr. Scott R. Wagner, of Hagerstown, retiring president of Potomac Synod, said in his report that, following the Forward Movement, the big need now is to strengthen the local work in each congregation. The congregations must grow in numbers and power to make the Denomination strong. Our Synod gained only 307 members last year.

Our Reformed Denomination has not made a great success in its work in large cities because of slowness to adopt the necessary methods. We can't run a Church in a metropolitan center like one in a village or in the country. Our neighboring Churches with large budgets, challenging advertising, clerical staffs, point the way for us. Endowments to provide steady income for these activities would be a great help. We believe that for these things the organizations and individuals will work and in due time bequests will come. Let every member and friend of Grace Church stand by the cause—study the problem with pastor and consistory that we may do with increasing effectiveness our great work of building souls into the Kingdom of God!

### THE HOME MISSIONS COUNCIL

**T**HE annual meeting of the Home Missions Council and the Council of Women for Home Missions will be held in Miller Hall, the Schaff Building, Philadelphia, from January 4th to 7th. The theme is "The Responsibility of the Church in Rural Communities." The program is as follows:

#### *Separate Sessions*

Tuesday, 10.30 A. M.—Executive Committee, Home Missions Council; Executive Committee, Council of Women for Home Missions.

Tuesday, 2.15 P. M.—Home Missions Council, separate session; Council of Women for Home Missions, separate session.

#### *Joint Sessions*

Tuesday, 7.45 P. M.—"Home Missions and Present-Day Developments in the Nation."

Wednesday, 9.00 A. M.—"The Needs of the Country Community and the Objectives of the Church;" "Leadership;" "The Immigrant and the Rural Church."

Wednesday, 2.15 P. M.—“Relating the Church to the Community;” “Administration and Supervision.”

Wednesday, 7.45 P. M.—“How Shall the Councils Meet Their Responsibility in Promoting Co-operation in the Rural Field?” “Advantages of a United Church.”

Thursday, 9.00 A. M.—“Business and Reports;” “Foreign Language Literature;” “Legitimate Methods of Appeal for Home Missions.”

Thursday, 2.15 P. M.—“Plan of Co-operation with the Federal Council.”

Thursday, 7.45 P. M.—Meetings of various committees.

#### *Separate Sessions*

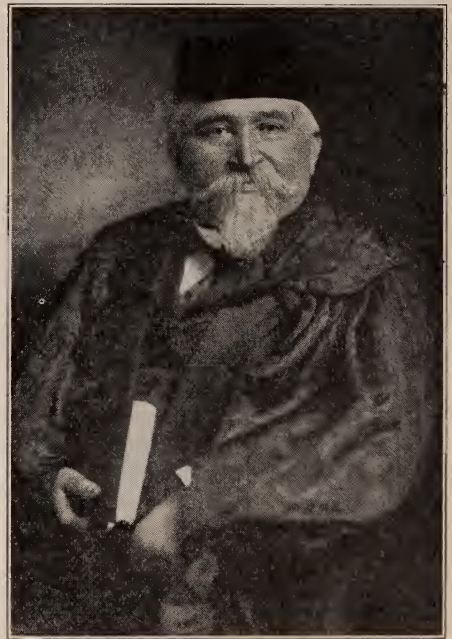
Friday, 9.00 A. M.—Council of Women for Home Missions, separate session.

Friday, 2.15 P. M.—Executive Committee, Council of Women for Home Missions.”

### DEATH OF HUNGARIAN MISSIONARY

**S**TEPHEN MIKLOS KOVACHY was born in 1850, at Veszprem, Hungary. He studied law and became an attorney in Kaposvar. A district of Somogy county elected him to the congress at Budapest, where he was a member of the Apponyi group. He came to America with his family and worked very hard at different places. In 1903 he went back to Hungary and received his consecration to the ministry. The Conventus sent him back to be assistant pastor at Pittsburgh. In 1904 he became pastor of the congregation at Dillonvale, O., where they built a church under his term. Later he became pastor of the congregation at South Chicago, later at Wallingford, Conn., and finally at Philadelphia, Pa. When our churches came over to the Reformed Church in the United States, he was accepted as a retired minister and went to live in Cleveland, where most of his children lived. Since that time he has done occasional duty at the First Reformed Church at Cleveland, and at other churches when he was called to help as a supply.

He died in the early hours of Thanksgiving Day, in Cleveland, Ohio, having reached the age of 76. The funeral was held Monday afternoon, at the First Hungarian Church, Cleveland, Ohio. The following pastors were present: Eugene Boros, Chicago, Ill., president of the Western Hungarian Classis; Alexander Kalassay, superintendent of the Orphans' Home, Ligonier, Pa.; Alexis Csutoros, Columbus, Ohio; Stephen Borsos, Morgantown, W. Va.; Alexander Harsanyi, Ashtabula, Ohio; Stephen Virag, Kalamazoo, Mich.; Francis Ujlaky, Lorain, Ohio.; Alexander Kalassay, Jr., Elyria,



REV. STEPHEN M. KOVACHY

Ohio; Alexander Dokus, Conneaut, Ohio; Gabriel Dokus, Canton, Ohio; Sigismund Laky, Youngstown, Ohio; Bela Basso, Cleveland, Ohio; Andrew Urban, Buffalo, N. Y.; Dr. Joseph Herczegh, pastor loci; also Stephen Ruzsa, Pittsburgh; Ladislaus Ruzsa, Cleveland, Ohio, pastors of Evangelical churches.

He left a widow and eight children, all grown up. One of his sons is an attorney, another is a police official, a third is a chemist, the oldest of them is a banker, and past president of the First Church. The funeral was largely attended.

PROF. A. TOTH.

## BIG CITIES HAVE COUNTRIFIED CHURCHES

THE "big-city" church is predominantly a rural institution with scarcely an attempt at adaptation to its urban environment, according to the report of a study of Protestant churches in cities of over 10,000 population just issued by the Institution of Social and Religious Research. Fifty-eight per cent. of all the churches studied, the report finds, bore evidence of only the most meagre degree of adaptation to the perplexities of city life, while one-quarter of them must be classed as wholly unadapted—nothing more or less than "transplanted rural churches." The report, which was written by H. Paul Douglass and is published under the title 1000 CITY CHURCHES, was based upon a sample of 1,044 churches in seventeen cities of the "big-city" class.

"The typical church of the city," the report says, "is by no means a commanding institution. It is rather a one-story affair in a sky-scraper environment. It is not, to say the least, the vast building and thronging congregation which country people are likely to imagine as typical of the city. If they knew the average city church as it really is they would be sorry for it and say 'Poor little city church.'"

Dr. Douglass bases his analysis upon statistical tabulations of thirty-three activities as to which precise information was obtained for the 1,044 churches examined. These activities range all the way from preaching, Sunday School, Ladies' Aid and Women's Missionary and Young People's Societies to classes in dramatics, civics or economics and the conduct of day nurseries or medical clinics. Arranged in order of the frequency of their occurrence they form a "yard stick" by which churches are classified in five major types according to the degree of adaptation to urban exigencies that they exhibit; viz, (1) "Unadapted," (2) "Slightly Adapted," (3) "Internally Adapted," (4) "Socially Adapted," and (5) "Widely Variant," the last type consisting of churches that depart so radically from the mode that they cannot readily be classified. The classification

and nomenclature, it is explained, are purely quantitative, based upon number of activities, and in no sense qualitative.

The first four types are thus characterized: "The 'Unadapted' type is to be regarded as essentially the hold-over of a rural institution which has not begun to make distinctive urban adjustments. The 'Slightly Adapted' type is the product of a struggle between traditional and novel forces resulting in a small degree of adaptation. The 'Internally Adapted' type shows the church committed to urban attitudes and adaptation but limiting their organized expression primarily within its own institutional sphere and with respect to its own constituency. The 'Socially Adapted' type, on the contrary, molds itself upon phases of service to the city beyond its original constituency and frequently adopts a special constituency on the grounds of its acute social need."

This elaborate study, the report says, was undertaken in response to requests from numerous Protestant church leaders with the object of determining just what types of churches are found in cities. The environmental classification of churches as "uptown," "downtown," "residential," etc., hitherto commonly accepted by church executives, is shown to be unsatisfactory, and in its place Dr. Douglass offers his functional classification based upon activities. By use of the "yard stick" which he has devised "any pastor or layman may define and appraise his church in precise terms, with reference to the whole range of urban church development," and may determine what further activities, if any, his type of church may appropriately undertake.

As regards larger policies, "it is hoped that the generalized evidence concerning the city church, now made available, will serve as a dependable point of departure for those who wish to study the city churches of a single denomination, or groups of churches comparatively, by denominations; or to consider the churches of a single city or group of cities."

That the typical city church should be of a rural type is not, Dr. Douglass

thinks, surprising in view of the continual infiltration of country folk into cities and particularly in view of the fact that a majority of the denominations are so largely rural in their constituencies: "By far the greater number are in little contact with the urban field. When the rural element of a denomination greatly predominates it naturally fixes its atmosphere and determines its ecclesiastical law and usage. This tends to subject its city

churches to rural standards and partly at least to dominate its ideals."

On the whole, although he suggests that lack of adaptation to urban requirements may have a good deal to do with the failure of churches to hold their young folk, Dr. Douglass gives it as his tentative conclusion that "at present the majority of city churches probably ought to be 'slightly adapted' churches and no more."

## THE CALL OF LATIN AMERICA AND PACIFIC COUNTRIES

*Rev. J. Mori*

THE stress of the present world situation seems to justify the emphasis I have placed upon what some of the people would criticise as "mixing in politics." While recognizing that there is a continual necessity for presenting in a strong and definite way, the great fundamental doctrines of the Church, yet there is a growing feeling that this can never be done satisfactorily unless accompanied by the good works that will reinforce the message. We missionaries generally are becoming convinced of the need of an enlargement of method. We would like to have a larger emphasis placed where Christ seemed to place it. For instance, after the United States government took drastic measures against Japanese immigration, we realize that the heart of the Japanese people is too deep to be healed by mere soap and water sermons. The service rendered must lead the people to realize that they are receiving the true water of life.

The world needs, as never before, a religion that will help solve not only the problems of individuals, but those of national and international relationships. During two weeks in July, 1925, the meeting of the *Institute of Pacific Relations* was held in Honolulu, Hawaii, and the members of the Institute exchanged their views on certain current situations. Among them were the effect on Japanese thought of the American Exclusion Act; the treatment of resident Japanese in various Pacific countries; the nation-wide agitation in China against the "unequal treaties," extra-territoriality and foreign

custom control; the industrial revolution in the Far East; economic imperialism in the Orient as evidenced in foreign concessions, spheres of influence and alien exploitation of natural resources. What will bring about a solution of these problems of the Pacific basin? Christianity is the only hope for the solution of these industrial, economic, moral, social and political problems of the world.

While we believe the Church is a sacred institution to serve the kingdom of God through its organized fellowship, we cherish the conviction that the Church has a great task to perform, involving the Christianization of international relations, race relations and industry. It is with this conviction that the Board of Home Missions of our Church commissioned me sixteen years ago to go to the Pacific Coast to Christianize the Japanese there. It is with this conviction that I went down to South America three times so as to induce the Board of Home Missions to start the Reformed Church in Latin America. On my first trip to South America in 1919, I found a great need of church and school for the Japanese in Brazil; on the second trip in 1923, an urgent need of evangelization of Japanese and German-speaking people in Brazil; on the third trip, this year, I saw the hunger of all people there for spiritual life and convinced me that the Reformed Church must have her field on the South American continent to cure their hunger and establish herself for the future service of the world. The deepest impression made upon my mind is that our Reformed

Church has not done anything for this gigantic, impelling missionary task.

At the dawn of the Atlantic civilization, a handful of people from Germany settled in Skippack, Falkner Swamp and White Marsh, Pennsylvania, where Mr. Boehm served as a teacher and missionary. From these small colonies sprung a church of half a million members, and her contributions to this country and to the present-day civilization are beyond their imaginations. If our Reformed Church has another great mission in the coming Pacific civilization, she must have her share in Christianizing the Pacific Coast countries and Latin America. Already our Church has done a splendid missionary work in China and Japan, on the other side of the Pacific Ocean, and we must enlarge the work on this side of the ocean from Canada down to Peru and Chile, and in all the countries in South America.

South America with an area of nearly 7,500,000 square miles has immense supplies of food stuffs and raw products, agricultural, mineral and metal. In the great future growth of population and the using up of farm lands and cutting down of large producing areas of cattle and sheep in the old world and in North America, the world will eventually become largely dependent on South America to feed its people. South America is a wonderful continent awaiting development with great nations ambitious for future power and progress, great peoples, great problems, a peculiar and remarkable civilization, and a material, economic, social, religious and political opportunity of profound interest. When we consider that Latin America is where the West of the United States was seventy years ago, we can grasp some idea of the mighty potentiality of the situation. No part of the world has as great an undeveloped potentiality as South America. Just as the most remarkable development of the 19th century took place in North America, so the most wonderful development of the 20th century will take place in Latin America. This is the crucial hour in which to direct this development into the formation of true Christian civilization in the New

Era. *You will be surprised to know that the greatest stretch of unevangelized territory in the world is not in Asia, but is in the center of South America, including Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia, and Paraguay.* An irregular figure 2,000 miles long and from 500 to 1,500 miles in width would only include two missionaries! In Northern Brazil there are seven states, with a population ranging from that of Maine to that of New Jersey, with no missionary! As to the Japanese in Brazil, there are 60,000 in the state of Sao Paulo, and every year Japan sends 5,000 to 7,000 immigrants, and no church is working among them. They need Christianity just as much as we need it. The people of Brazil would gladly welcome our help and it is a blot on the missionary zeal of our Reformed Church that we are undertaking nothing for this attractive, promising mission field.

Present world conditions have opened the countries on the Pacific Coast and Latin America to the Reformed Church as never before. Today we have an opportunity to atone for the past awful neglect of our Church in this particular field. A program of sacrificial service and spiritual emphasis; a well prepared missionary, and a larger support of the Church at large, are the things most needed. The provision for this worthy project must be made, realizing all is involved in making the Reformed Church of greater service to the future world and an indispensable factor in forming the Christian civilization in the Pacific Basin and Latin America. Pacific countries and Latin America have a real call and we must do everything in our power to rouse the active interest of our Church in this worthy missionary work.

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### OUR MAILING LIST

Please note that the mailing list of *THE OUTLOOK OF MISSIONS* is closed on the 15th of each month for the issue of the following month.

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## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

I HAVE been writing of late on the Board's financial needs. I have used all kinds of approaches to the one great subject that is "forever with me." Being the Treasurer and being compelled forever to face the needs with an entirely inadequate income, it is quite natural that it should "get on my nerves" and force itself into everything I write or say. The best way to quiet me on this subject is to send in your apportionments more promptly and in full. And if you will supplement that with many more and larger Church-building Funds, I shall be happy indeed.

Now that I have had my say on the ever present subject of finance, I propose to let you peep into my diary and learn of my activities during September, October and November. Of the ninety-two days, I find forty-eight of them were spent in the office, attending to the correspondence, accounting, interviews of all sorts, and committee meetings. My conferences with architects concerning from twenty to twenty-five separate and distinct church building projects, some just begun, others nearly finished and still others in preparation, took up no mean portion of the time. Numerous reports must be made up. The Missionaries must be paid and that means that checks to the number of about a thousand, must be provided for and sent out. Loans running into many thousands of dollars must be cared for, and numberless little things,

that turn up daily, must be attended to. Truly the "swivel chair" officer, so far as the Treasurer of the Board of Home Missions is concerned, is a myth.

The other forty-four days, less six spent at home, were given to the field. There were 38 of them. A number of field engagements are not credited with a day, because after spending the day in the office it is often impossible to take a train, keep an appointment in a distant city and be back in the office on the following day. Now what does the diary say:—

September 5th—Made four addresses. Penbrook and Enola, Pa. Conference with Consistory at Penbrook concerning the need of a new Church building and how to finance it.

September 10th—Banking engagement at Annville and Lebanon, Pa.

September 14th—Conference with Consistory of Emanuel Church, Allentown, Pa., on its financial program.

September 15th—Gave half of the day to the Hedricks of High Point, N. C., and Mrs. Wise, to visit the Sesqui-Centennial.

September 19th—Calvary, Bethlehem, Pa. Two addresses. Cornerstone laid 3 P. M. and evening service.

September 20th—Night appointment with Consistory of Immanuel Church, York, Pa., in regard to Sunday-school building, nearly completed, and final method of permanently financing same.



BUILDING COMMITTEE, TRINITY CHURCH, LEWISTOWN, PA.  
CORNERSTONE LAID NOVEMBER 21, 1926



CALVARY CHURCH, LIMA, OHIO

September 25th—Night train to Baltimore.

September 26th—Attended Centennial Anniversary of the Board at Frederick, Maryland.

October 1st—Night train for Detroit.

October 2nd and 3rd—In Detroit. Additional room needed for Sunday-school and educational work at Trinity Church. Thirtieth Anniversary of Grace Church. Mortgage for \$10,000 burned. Four addresses. Took night boat on Lake Erie for Cleveland, Ohio.

October 4-5—Interurban from Cleveland to Akron. Ohio Synod conference with Home Missionaries on the 4th and all of next day held a number of conferences with Missionaries and their Elders on building projects, etc. Made a short address to Synod for the Church-building Department. Took night train for Philadelphia.

October 10th—Attended organization of congregation at Bellerose, L. I., N. Y. Made two addresses.

October 11th—Looked after property at Woodhaven, L. I. House was formerly occupied by Rev. Mr. Wulfken, Jewish Missionary. Present tenant about to move out. Arranged with Real Estate agent for its care, rental and sale.

October 12th—Left office in the afternoon to keep appointment at Chambersburg, Pa. 7.30 P. M. made address at

Centenary group meeting of Mercersburg Classis in Zion's Church.

October 14th—Quarterly meeting of the Executive Committee of the Board.

October 17th—A. M., Grace, Bethlehem—Dedication of remodeled building. Motored from Bethlehem to Lancaster where we arrived in time to attend Dedication of St. Peter's Church. Three addresses. Motored home. Arrived at midnight.

October 19th—Afternoon conference with Missionaries of Potomac Synod, Baltimore, Maryland.

October 20th—Numerous conferences and brief address to the Synod. Forgot that this was my birthday until on train speeding homeward.

October 21st—Left office 5 P. M. for Perkasie, Pa. Address to Centenary group in St. Stephen's Church.

October 25-27—Eastern Synod, Reading, Pa. Several conferences with Missionaries of the Synod. Brief address to the Synod.

November 3rd—Another Centenary group meeting held at East Greenville, Pa. Left office about 4 P. M. and returned next morning.

November 6th—Night train for Altoona.

November 7th—Morning address to St. John's, Martinsburg, Pa. I learned



IMMANUEL CHURCH, ALLIANCE, OHIO

that at this place the Rev. A. C. Whitmer, former Superintendent of Missions and founder of the Church-building Funds, began his ministry. Afternoon address in Salem Church of the Martinsburg Charge. Night address in Christ Church, Altoona, to another Centenary group. Took midnight train for Philadelphia.

November 9th—Night train for Burlington, N. C.

November 10th—Conference with Consistory and Building Committee of the First Reformed Church of Burlington.

November 11th—Conferences regarding buildings and sites in Thomasville, Lexington and Salisbury.

November 12th—Similar conferences at Kannapolis, and both Churches at Winston-Salem.

November 13th—Train to Roanoke, Va.

November 14th—Laid cornerstone for St. Paul's Church—4 addresses. Conference with Building Committee. Midnight train for Washington and Philadelphia.

November 15th—Arrived at office about one P. M.

November 17th—Conference at Penbrook, Pa., with Church officers and Architect. Preliminary plans decided upon.

November 20th—1 P. M. Motored to view lots offered to the Board located at Garden City, near Chester, Pa. 4 P. M. took train for Lewistown, Pa. Arrived 10 P. M.

November 21st—Cornerstone laid for new building of Trinity, Lewistown. After evening address, took train for Lima, Ohio.

November 22nd—Spent two hours in Lima. Inspected new Church building in course of erection. Arrived in Fort Wayne, Ind., at 4.15 P. M. Met Superintendent Horning and Pastor Beaver. Motored until dark through south Fort Wayne to see site selected for the relocation of Grace Reformed Church. Conference in the evening with Committee of all the Reformed Churches of Fort Wayne, representatives of Fort Wayne Classis and Superintendent Horning. Left at 11 P. M. for Akron.

November 23rd—Arrived in Akron

early in the morning. Pastor Bucher met me with his Ford. Spent an hour in Cuyahoga Falls. Selected a new site for the former Avon Street Church, signed contract for same and made a deposit. I then hurried to conference with the officers of East Market Street Church, financial in character. After a hasty lunch I took a motor bus for Alliance. Inspected Immanuel Church, now ready for the roof, met with the building committee, attended a father and son banquet in First Church, made a short speech and before 9 P. M. I was ready to climb into an upper berth bound for Philadelphia, a day in the office and Thanksgiving Day with my family.

November 27th—5 P. M. train for Wilkes-Barre.

November 28th—Dedication of St. Luke's Church, Wilkes-Barre, Pa. A beautiful and commodious edifice. Two addresses. At about 10.30 P. M. I climbed into my berth and found myself in Philadelphia early Monday morning in time to take care of a pile of letters that needed answering and sign up about 250 Missionary checks to be mailed the following day.

How do you like my swivel chair?

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*(Continued from Page 18)*

Prohibition but the violator of Prohibition, is the failure; William Paxton, Scottish writer, who characterizes Prohibition in the United States as one of the most beneficial measures in the history of government; and concludes: "The full strength of the dry forces of the United States must remain mobilized, however, to combat the last-stand efforts of the minority of organized wets to bring back liquor. Adequate enforcement so that the full measure of benefit which accompanies Prohibition may be realized is the pressing need, and demands the support of every law-abiding citizen."

The Christian Science Publishing Company has also published in pamphlet form the results of an investigation made by a staff correspondent of THE CHRISTIAN SCIENCE MONITOR of the system of liquor control in Quebec,

*(Continued on Page 48)*



## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### THE POTOMAC SYNOD ON SOCIAL SERVICE AND RURAL WORK

THE CHRISTIAN CENTURY in a recent number made reference to the report of the Committee on Social Service and Rural Work adopted by the Potomac Synod of the Reformed Church as "an intelligent and progressive attitude toward the problems of rural life and the social responsibilities of the church." Quoting from the items of the report on a more adequate ministry on the part of the churches to their communities, THE CHRISTIAN CENTURY reference concluded by saying: "These wise words indicate the spirit of the whole report." The items referred to are numbered two and three and are as follows:

"The over-churching of both the city and country communities greatly hinders the development of a community spirit that would lead to the establishment of a church adequately equipped to minister to the spiritual and religious needs of the whole community regardless of denominational distinctions. If this ideal goal is ever to be achieved many of the small congregations must be eliminated. We urge our pastors and consistories to co-operate with the Classical Committees in a campaign of education with a view of changing this sectarian and provincial attitude. A strong, adequately equipped Church can become possible only by the union of many small struggling congregations.

"We believe that the best spirit of community service can be developed if the Classical Committees will co-operate with the interdenominational agencies for study and elimination of the weakest congregations in fields where over-churching has become a menace to the spiritual development of the community. The whole problem should be approached from the viewpoint of the Kingdom of God

rather than from the interest of any single denomination and yet the opportunities and responsibilities of each denomination involved should be conserved by comity arrangements in different localities."

Other striking items in this report:

"1. The serious political situation in Pennsylvania is of more than local interest and concern because it vitally affects the greatest moral experiment ever undertaken by any nation. Men are asking for high office, who, if elected, will do everything in their power to nullify every good that has come out of the moral earnestness of an entire nation. Pastors should acquaint their people with this situation so that the Christian conscience may function in such a way that men like these cannot be elected.

"2. We would challenge our people to a deepened sense of respect for the law of the land. If the Church people would obey the law by word and example a tremendous power in securing observance of the law would be released. As long as our Church members fail to see the injurious effect of secretly flaunting the law, the officers will not enforce the laws. It is regrettable that apparently sincere and pious church members will excuse the illegal use of liquors with the specious pleading of personal liberty. We urge our pastors to use their preaching and teaching function to induce our people to obey the law, for what a people do speaks louder than all the resolutions they may pass. We would further urge the Publication and Sunday School Board to use the 'Social Implications of the Lesson' to teach temperance and law observance.

"3. The social application of Christ's Gospel deserves wider preaching than it is receiving today. A great deal of our

preaching still ignores the social aspect of the Kingdom of God. Our age is ripe for a sound social application of the principles of life lived and proclaimed by our Lord and Master. There should be a more marked social tone in our evangelistic preaching, so that the conscience of our age may be stirred into a social attitude on the great social issues of our day. The Church cannot be unmindful of the Kingdom aspect of Christianity and she should give the world the moral and spiritual leadership that it needs as it wrestles with the great world-wide problems of our day.

"4. The Church is in need of a change of heart and attitude toward the community. Our beloved Zion has not yet reached the place where the motive actuating all her activity is service. The only purpose for the Church's existence is service and she must learn to serve in the larger spirit of her Master, seeing human need and kingdom service above denominational interests. Many consistories and some pastors show an unchristian attitude toward what they choose to call 'the undesirable element.' The Christian Church is in the world to seek and to save the 'lost sheep.' Unless she reaches out a hand of love and welcome to these she has ceased to fulfill her mission and sooner or later God's judgment will be visited upon her.

"In the location of our missions we have not always considered the places of greatest need. Our missions have too frequently been located in the most respectable communities where the promise of self-support was most evident. In the sight of God there is no 'undesirable element' and there can be none for the

Church of Christ in which the spirit of her living Lord is moving.

"5. We wish to sound a note of alarm in view of the persistent effort that is being made to extend military training in the high schools, academies and colleges of our country. Since the whole spirit of war is hostile to Christ and His Kingdom we call the church to vigilance lest her Lord be crucified again upon the bayonets of the students of our High Schools, Academies and Colleges. We deplore the fact that the manuals placed into the hands of officers who train these students contain expressions of barbarisms that threaten evil for the future. Here is one of the greatest challenges ever flung at the Church of Jesus Christ and we ask her to take it up in the spirit of her Master and not to rest content until the cross of Christ shall be the spirit actuating and moving every student of the land.

"6. We would call all lovers of Christ to a more friendly attitude toward the different races of the world. 'God hath made of one blood all the nations of the world' and the Christian should be the first to refrain from the use of any names of opprobrium spoken to reflect upon any race. To stop the use of names that are intended to insult will be the first great step toward the achievement of better racial conditions."

The committee consists of Rev. Charles D. Rockel, chairman; Rev. H. H. Ranck, D.D., Rev. C. W. Levan, D.D., Rev. Paul D. Yoder, Rev. Scott R. Wagner, D.D., Rev. E. V. Strasbaugh, Rev. J. C. Peeler, Rev. F. R. Casselman, Rev. C. M. Mitzell, and Elder D. A. Stickell.

### WHY PROHIBITION IS SUCCEEDING

**T**HIS is the title of a small pamphlet published by the Christian Science Publishing Society, Boston, Mass. This pamphlet quotes THE CHRISTIAN SCIENCE MONITOR as having interviewed heads of organizations representing fully 14,000,000 Americans of all sections of the United States with the result that, contrary to the propoganda of the liquor interests, it is convincingly evident

Prohibition and the proper appreciation of its benefits were never closer to the people than right now. It quotes Herbert Hoover on the undoubted economic benefits of Prohibition; Prof. Thomas Nixon Carver, economist, Harvard University, on the economic advantages Prohibition is certainly giving the United States over rival countries; Henry Ford, that not

*(Continued on Page 16)*

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## WHAT HAST THOU THAT THOU DIDST NOT RECEIVE?

**F**ESTIVALS are like posts to which we can fasten the cords of memory and recall the favors and mercies of the Lord. Man is so prone to forget. In the midst of plenty we seem to overlook the Giver of all good and perfect gifts. We only remember the mercy of God when it is taken away from us. In the order of nature and in the events of life, the Great First Cause of all things is forgotten. And at no time are we so un-mindful of our Heavenly Father as in the time of success. Prosperity puffeth up. It arrays the mind against God. It genders the pride of self. It leads men to say:

"I am monarch of all I survey,  
My right there is none to dispute."

To check this boastful spirit, and to humble us, it is well for us—"What Have I That I Did not Receive?" The very nobility of man is a snare. There is an inborn tendency to deny any power, influence or help, apart from himself. Any help from the outside, and above all, from God, is apt to be out of his thoughts and thanks. He owes nothing to anyone. He says, "My power and the might of my hand hath gotten me my wealth." This is the constant danger in possessing wealth, health, wisdom and power. It is the result of a false, carnal, selfish independence. The very last thing that a worldly man will admit is, that he is a helpless, dependent, God-reliant creature. Alas! he is so proud of his own ability and so self-satisfied with his own efforts, that he will never own the goodness, wisdom and power of the Almighty. The only way the Lord can bring such erring mortals to their senses is by coming down to earth and claiming His own. And He is doing it every day.

The Lord doesn't like to take anything from us. He hath given us richly all things to enjoy, but when He sees that

we misuse His gifts, He takes back the things that belong to Him with a heavy and aching heart. This is not vengeance. It is the inevitable issue with all men who forget the Lord and live for self alone. He who will keep what he holds must spread with peaceful, generous hand his bounty o'er the suffering land. The Lord expects us to fulfill the royal law of love. Let us keep this truth before our eyes as a star by which to regulate our course of life during the New Year.

Man has nothing that he did not receive. Take away all that you did receive, and what have you left? Do you still believe the words of our Catechism, "That I with body and soul, both in life and death am not my own"? All that you are, and have, is of God. You have nothing but what He gives you. Your powers of mind and soul, your faculties and capabilities, are His gifts. The Lord furnishes the workshop and the capital for all men. The fact that you were born in a Christian nation and not in a heathen land helps to solve the question of your ultimate salvation, but it also adds to your moral responsibility. These special favors apart from all choice and merit, on your part, should constrain you to serve the Lord and to aid the poor.

Recognizing this fact, that all we are and all we have are God's gifts, and that our success in life depends upon the divine presence and help, should we not ask, "Why have these things been given to us? What does the Lord wish us to do with them?" All the divine gifts are of pure grace. We have done no work for them, nor do we merit them. In these favors we can see the beating heart of infinite love. God is love. If we fully appreciate this truth, we will turn our hearts and eyes unto the hills from whence cometh our help. We will feel ourselves bound to serve the Lord.

As He has given us all things that we possess, we will return His favors by holy living and well doing. If we have this spirit in our hearts, we will confess that God is our Maker, our Preserver,

and our Redeemer. Our hearts will leap for joy and our lips will sing His praises. A Christian who lives in this spirit has the promise of the life that now is and of that which is to come.

### JOY FROM A HEART IN CAPTIVITY

Shenchow, Hunan, China, Nov. 13, '26.  
My Dear Dr. Bartholomew:

"Now we live if ye stand fast in the Lord." Truly we live because ye *did* stand fast in the Lord.

Words cannot express my gratitude to the home church for their unceasing prayer in our behalf. I wish to thank you especially for sending out a call to prayer. We were ordered from our boats quite unexpectedly and none of us had even a New Testament with us. Perhaps this was a good thing, for it helped us test our memories and to feed on the Word that we had really stored away in our hearts and had made a part of ourselves. When we were allowed to talk we would often share with one another precious promises. One of these was II Thess. 3:3, given by a dear old saint in Naperville, Illinois, to two of our volunteers, during family prayers, many years ago.

Never before did I feel so definitely and so continually His all-loving, all-powerful abiding presence as I did through each moment of this experience. I wish I might share with you the fragrance of it without the "fire." "The flame did not hurt us" because His all-sufficient grace was our supply.

Because I gained spiritually far more than I lost in material things, I was able to "take joyfully the spoiling of my goods."

During the seventeen days' captivity we were in four different camps; the first three of which were farm houses and the last a sheltered nook under a rocky cliff. The cliff was named "the big house" by the bandits.

In the farm houses, Miss Koebbe and I had some interesting experiences dealing with women guests who came to see the foreign captives. Three of our guests showed a very special interest in the Gospel story, of which none of them had

ever heard before. While teaching a tract, the translation of which is—I ask Jesus to save me, to be my mediator and to forgive my sins—one dear old lady would often say to me, "Won't you ask Jesus to save *you*? I fear for you with these men." In quietness and confidence such as only the Holy Spirit can give, I could boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." This same woman, Mrs. Tang was in great distress over the loss of a key to her rice bin. She declared that she always kept the key on the bed upon which Miss Koebbe and I slept; we helped to move the few things of ours added to what she loaned us, many times without finding the key. In the excitement of our large party arriving long after dark and demanding sleeping accommodations for all, she laid the key on a high cupboard, and forgot where she had put it. One day I suggested we pray that Jesus help us find that key; she looked interested, surprised and a bit dubious. After a short prayer I again looked on the bed for the key, but she said, "No, it is not there." She went directly to the high cupboard and produced the key with a beaming face. Again we bowed in a short prayer of thanksgiving. She told the curious visitors who called there about the Jesus who helped her find a lost key.

Please deduct one-half of my February salary and pay as my small part toward the "Jubilee Thank Offering." If you credit Indian Creek Church with it, others may be encouraged to give toward the same fund also.

A most joyous Christmas to you and Mrs. Bartholomew!!

Again thanking you for your prayers on our behalf, I am

Cordially yours,

MINERVA S. WEIL.

## MORE HOPE IS SEEN FOR CHINA

By *Dr. A. L. Warnshuis*

THE situation in China is critical, but more hopeful than it has been for ten years or longer. That is not the impression conveyed by most of the recent news dispatches that have come from China, for which there may be a reason. In contrast with these dispatches, such letters as the following from correspondents in various parts of China are noteworthy. This extract is from a letter dated November 2, from a competent observer residing in Nanking.

"I cannot see any adequate reason for being discouraged about China, or about the work of Christian missions in China at the present time. While it is true that there has been considerable fighting in certain parts of China this last Summer and early Fall, all other parts of China have been very peaceful and the farmers generally have harvested one of the best crops they have had in a number of years.

"I do not find, except here and there, any note of pessimism, and most people who have any touch with the situation at all are decidedly optimistic. One factor that too many people lose sight of is the rank and file of Chinese—the farmers, the artisans, the merchants and the literary class. There may be a number of years more of fighting (probably there will be), but in spite of the wars of the last seven or eight years China's trade has increased, nationalistic consciousness has been developed, public opinion on State matters is being crystalized, and not in the last ten years have the more thoughtful elements in the Chinese population been more hopeful over the happy outcome of the present political difficulties."

The official reports of the Customs Revenue continue to show an annual increase. Foreign trade is growing. Some people in China must be prospering. Can it be that the tales of woe that come from the treaty ports are due to the fact that the process of eliminating the foreign middleman has begun, and that the Chinese are themselves taking over the trade with other countries? If so, the American and European manufac-

turers who have real goods to sell need not worry.

The recently published report of the Commission on Extraterritoriality represents a great achievement. The American Chairman, Mr. Strawn, deserves much credit in having obtained the unanimous agreement of so many powers on constructive proposals. Unfortunately, the report comes five years too late. Dilatoriness and hesitancy and failure to understand developing public opinion in China have combined for a number of years to make the policy of Western powers in their relations with China ineffective or obstructive.

The dispatches of the last two or three days that have come from London and from Shanghai indicate that the British Government is adopting a more openly friendly attitude and is dealing with the situation in a realistic manner. For many months any well-informed observer will have noted the significant fact that British Government policy was not being shaped by the opinions expressed in treaty port newspapers. It seems that the present moment might therefore be



REV. T. Y. LEE, PASTOR OF SHENCHOW CHURCH WITH HIS FAMILY

favorable for united action by the United States, Great Britain and such other powers as might willingly join them in openly declaring complete readiness to adjust their relations with China on a basis of equality. The absence of a strong central Government may for the time being make impossible any immediate negotiations for the drafting of new treaties.

But some unilateral declarations from the side of the Western powers might be helpful. For example, with reference to extraterritorial jurisdiction, regarding which the commission recommends progressive abolition, would it not be advisable for the powers to declare immediately that such jurisdiction will not be claimed outside the open ports, and even there only by such powers as have appointed consuls with judicial responsibilities, thus having made due provision for the exercise of such jurisdiction? Other steps that might be taken immediately will be readily suggested as soon as the willingness to move forward is apparent. The Western powers are called upon to deal not merely with the logic of the situation, but with an "oppression psychosis" of the Chinese people. For the good of trade, for the sake of harmonious relations, for the benefit of China herself, some imaginative statesmanship is needed, that will deal with the realities of the situation and not merely with some of its symptoms.

In one of the special articles in *The Times* the statement was made: "The in-

fluence of the West, to be sure, and of Christianity in particular, is so seriously threatened as to appear to be almost doomed." Nothing could be more untrue. The students of China are eager to come to the West in ever-increasing numbers. The schools in China that teach science and other Western learning, including Christianity, were never so crowded as now. Christian missions are facing a situation of challenging opportunity. The reports of the annual meeting of the National Christian Council that have just reached us tell of a meeting of unprecedented success and hopefulness for the future. The opposition to Christianity that has been awakened in some places is evidence of its progress. To have been ignored at such a time as this in China would have been proof of ineffectiveness.

As with the business man, the missionary who is a mere middleman transmitting the opinions of others, with no experience or ideas of his own, will be rapidly eliminated. But for the man or woman with a vital experience and with the ability to share it with others, there was never a greater call to come to China than that of today. And for folks who are desirous of building a better world, in which progress is measured not by personal material profits but by the welfare of men and women, this is the day in which to strengthen and support every effort to share with China whatever good we believe we possess.—*The New York Times*.



STUDY  
HALL,  
BIBLE  
WOMAN'S  
TRAINING  
SCHOOL,  
YOCHOW  
CITY,  
CHINA

## VISIT OF DR. CREITZ AND PARTY AT NANKING

*Miss Edna F. Detweiler*

Am writing now, in particular to tell you a little about what a privilege it was and what pleasure we four Nanking missionaries derived from having Dr. and Mrs. Creitz and Mrs. Anewalt, together with Dr. and Mrs. Miller of Japan, come to Nanking. I believe that if there were no other benefits than the feeling of encouragement and pleasure and new earnestness which they inspire in the missionaries on the field, that the visits of such as they, would still be well worthwhile. It was too bad they could not get up to Yochow, too.

The party arrived here in the afternoon of November 18 and immediately got in touch with us at the Language School, which we appreciated. That night we all took dinner together and talked over plans for the next day, trying to crowd in as many things as possible for the short time they had to spend. First of all we were delighted to have Dr. Creitz lead chapel Friday morning and to have them all listen in on the first hour of the day at Language School. Perhaps you can test them out on the new words they learned that morning. Then we spent the

rest of the morning at Ginling College which was of especial interest to Mrs. Anewalt, gave them a Chinese dinner and took a trip to places of historic interest in the city of Nanking and up to the city wall, in the afternoon. We hope they enjoyed it, but we know they could not have enjoyed it any more than we did and it was with a good deal of regret because they were going so soon, that we saw them off for Shanghai Saturday morning, setting out to be home by Christmas.

I know I speak for all four of us when I say that we all are having a pleasant time with language study and other activities here at Nanking. Miss Flenner and Mr. Ehlman are getting along finely in China, and Mr. Tisinger and I are duly grateful that our language study has not had to be postponed any longer.

Nanking is quiet, politically, at present, though many folks here have doubt as to its remaining so. Tomorrow will be Thanksgiving Day and all Americans are invited to have tea with the American Consul of Nanking. We hope to avail ourselves of the privilege.



BIBLE CLASS OF CHINESE  
ARMY OFFICERS

Many of them are Christians.  
Taken in front of the Eastview  
Schools, Shenchow.

## INFLUENCE OF OUR SCHOOLS ON STUDENTS

*Miss Mary E. Gerhard*

AFTER the students leave North Japan College and find their places in the work of the world, does the influence of the school abide in their lives? Here are extracts from two letters received this fall which speak for themselves:

J. M. writes: I am now teaching in the Middle School of Nagaoka, and at the same time studying the classics, especially Milton's *Paradise Lost*. Besides that I have devoted myself to studying the Bible and the Life of Jesus Christ. Recently I have read the New Testament through, and *The Christ*, by Renan, and the *Life of Christ*, by Pappini, in Japanese translations. After the five years since I entered the Church, I for the first time felt how we must be thankful for Jesus Christ, the Redeemer of mankind. I feel deeply that the Bible, whatever passage we may choose from it, is the greatest book worth reading in the world. Therefore I make it a rule to read the New Testament every morning on getting up. The gospel is indeed our faith. I think that we Christians must make Jesus the standard of our life; whereas modern people are apt to become egoists, and they seem to be intent on solving everything by science. This I think is a wrong view. The standard of life must be based upon the soul. Man's worth lies in his inner character—the soul is the whole worth of mankind. For this reason I must study further about Jesus Christ, so that I may attain the real faith of God, feeling the boundless love of Christ.

Yours faithfully,

J. M.

Another of our graduates is teaching English in a town not far from Sendai, and is very much interested in good music. A few days ago he wrote as follows:

As I have a Victrola and some Victor records, I held a concert every year for

the past three years and made 150 yen, and I contributed the money to our church and Sunday School. I am thinking of holding a record concert again on the 13th of this month. May I ask you to lend me some records of yours to use in the concert? I hope to get about 60 yen which I will contribute to our church and Sunday School as before. I have a few new records. The audience have heard them all. If you grant my request, I shall be very happy. I'll take good care of them. We have now no pastor nor Bible woman in our church. I take charge of all the meetings and make a sermon in every meeting, except when a teacher of the Sendai Seminary comes to our church.

Yours sincerely,

S. K.

So this earnest-minded young man, whose life is under the shadow of a physical handicap, but whose spirit is cheerful and devoted to the best, is educating the people of his town to enjoy good music, and in addition to his own job of teaching six days a week, is voluntarily and without pay acting as pastor and Sunday School teacher, and contributing generously to the support of the church.



REV. M. HOSHINO AND FAMILY,  
AKITA, JAPAN

Mr. Hoshino has been a faithful pastor for many years. The second daughter, Miss Sonoko, is a student in Miyagi College.





CONGREGATION AT OMAGARI, AKITA PREFECTURE, JAPAN

Under the aggressive leadership of the pastor, Mr. Aoki (third from the left in back row), the congregation has made splendid progress. A lot and chapel are needed. The people are willing to do all in their power, but must have assistance from their Christian friends in America to secure the lot and chapel.



WAREHOUSE AT YOKOTE, JAPAN, BEING REMODELED TO SERVE AS A CHAPEL

## "WE ARE JEWS"

*By Rev. Calvin K. Staudt, Ph.D.*

"WE are Jews!" So rose a chorus of thirty voices, in the American School for Boys in Baghdad, one morning. That morning the Jewish students had absented themselves from the chapel service. They were not in the building when the school opened, but filed in as a body after the prayers were over. One of them, who had stationed himself outside the door, intercepted every Jewish boy and prevented him from entering the building—an act which had entirely escaped our notice. Their leader and spokesman came up to the office to see me. He had absented himself from morning prayers for about two weeks; and after influencing another boy to do the same, he was given a warning reminding him that when he entered the school he had subscribed to this regulation and that if he wanted to remain in the school he had to attend the Morning Assembly the same as the other boys.

Thinking he could force the issue by "mass influence," he came to argue the case, stating that there were thirty boys standing in the lower court ready to revolt with him. Finding me unwilling to change the regulations of the school, he ran downstairs, perched himself on a step, and, misrepresenting the interview, he said, in a dramatic way, to the group that had encircled him, "If you go up, you are Christians; if you follow me you are Jews." And with one accord they shouted, "We are Jews," and left the building.

The matter did not stop here. The group stayed together nearly the whole day, only a few dropping out. They held a few meetings where they discussed their imaginary grievances and wrote out petitions which they showed to the newspapers, the educational authorities and the Rulers of the Jews. They went as a body to all these places. Two newspapers espoused their cause—one a Jewish and the other a Moslem. The editor of these newspapers were anxious for a reply to the articles published, and openly challenged the school. Everything, too, was greatly misrepresented and falsified, so

much so that I could have brought libel against these papers. My friends came and said that I should reply and half a dozen volunteered to write articles for me. But to all these suggestions I said emphatically, "No," explaining that this is not the policy of the school, nor in accord with the spirit of Christianity.

The educational department of the government to which they also went refused to meddle with the case; but the Khakhans, the Jewish rulers, who heard their complaints, gave a sympathetic ear and made it a matter of consideration and decision. It should be said in defense of these Jewish students that they had really no complaint: they were perfectly satisfied with the school and all its requirements, and were foolishly misled by one of their number who was a little older and bigger than the rest. They had lost their heads for the time being.

The Jewish community in Baghdad is, on the whole, very conservative and bigoted. This is what you would naturally expect from a people who for all these centuries have been isolated. But there is also an increasingly large group of educated men and women who have broken through the crust of Judaism and have no patience with a Jewish fanaticism. This student affair in our school brought these differences to the surface and caused a clash of ideas in the community that was most tragic. The Khakhans, inasmuch as they are elected by the



ANCIENT TOMB NEAR BAGHDAD

community, belong to the conservative element, or, at least, must seek to satisfy this group. The Khakhans, five in number, have much the same authority that the Sanhedrin had in New Testament times and perform duties similar to it. They rule over 60,000 Jews in Baghdad.

During the next few weeks while our school was being discussed in the Jewish community and while the Jewish community was discussing itself, I was brought into the presence of, and had dealings with some of these Khakhans. These meetings were always interesting. The evening of the very day on which the disturbance was made, Mrs. Staudt and I and some of the teachers visited one of the Khakhans, where we had been invited to come—the invitation having been given the day before. We fulfilled our engagement and learned later that our Jewish students had called upon him, pouring out to him their tale of woe. Notwithstanding, we had a good time in this quaint old house with this quaint old man. We talked about the good points of our school and he talked unceasingly about his son who was away at school.

Our invitation to this house was to help to celebrate a great event—great, at least, in the mind of this Jewish ruler, a typical Oriental. In some ways the story has the color and setting of the Parable of the Prodigal Son. His son, who was attending school in Syria, was expected home over the Christmas holiday, and had written that he would come; and to this end the father had sent him extra money. In the meantime the son changed his mind and failed to turn up in Baghdad, neither had he sent word to the family that he was not coming. The father naturally became anxious and began to worry, for no one knew anything about the boy. At last, he came to me, and introducing himself, he asked me to write a letter to the principal of the school to have him tell by return mail all about the seemingly lost son—his health, his studies, his conduct, his whereabouts. This I cheerfully did for him. Letters were immediately received both by the father and myself telling about the son: that he enjoys good health, that his conduct is good, that for good reasons he



CHRISTMAS IN THE STAUDT HOME  
AT BAGHDAD

The olive tree in the corner and the small tree on the table were the special decorations.

changed his plans during the Christmas vacation and that he just neglected to write.

The father wept and rejoiced and invited others to rejoice with him; for this his son was seemingly dead, but now he knew that he was truly alive. After the good news were received fifty of his friends were suddenly invited to a feast to rejoice with him. The fatted sheep was slain and they made merry in that house that night. Because I played a role in this Oriental drama, I, too, was invited, together with my teachers, the following evening for another celebration. We feasted; we rejoiced; the letters were slowly read, pausing at the end of every clause for comments or emotional utterances.

That same week the Khakhan Pasha, the chief ruler of the Jews, called on me, being accompanied by the Khakhan with whom we had rejoiced a few days before. I received these two distinguished guests with great cordiality. Tea was served. Though contrary to the Jewish religion for a Khakhan to drink out of a vessel that is used by a non-Jew or that has not been ceremonially washed, nevertheless after a slight hesitation on the part of the Khakhan Pasha, the cups were taken and we sipped tea together, thus observing the etiquette of friendship.

They had come, as I surmised, for a purpose. In fact, the Khakhan Pasha had asked to see me in his office. This I

refused on the ground that it would look in the eyes of the public that I was willing to compromise. On the other hand, I answered that if he wants to see me I shall be very glad to receive him. In an Oriental fashion they began to apologize for the rude action of the Jewish boys in the school; they wanted me to tell them all about it. But then they also wanted to know about the religious instruction in the school; the singing of the hymns, the prayer, the Bible teaching, especially the courses on the Life of Christ. They requested that I send them a copy of the prayer that I usually make, which I cheerfully did. Then before they left they said: "Now we have something to say. It has been reported, and one of the papers has published, that we gave a decree that no Jewish boy dare enter this school. This is not true. We are at present only investigating and considering." I knew I had a friend in the one Khakhan, and if it would not have been for the pressure brought upon them by the fanatic Jews, they would have possibly dropped the matter.

I shall never forget that Sunday afternoon in our big living room. The shadows of evening were falling and ushering in a night from which a new day was to spring. It was symbolic in my mind. There flashed before me then and there an epitome of the ages—the past with its struggle for more light and yet at every turn bringing a tragic situation. I felt the pain and travail which arises from the clash of ideas.

The two Khakhans, in their priestly robes and peculiar headgears, were sitting before me, looking as if they had come out of Biblical times. They were devoted to a cause, and that cause was to keep those who were born in the pale of Judaism true to its historic past, or at least, the majority in the community expected this of them. They felt it was their solemn duty to defend their ancient creed and to taboo any idea that might lead men away from their inherited moorings. Naturally, they would be afraid of Christian teachings and influences and even antagonistic.

On the other hand, I stood upon an opposite pole. My training and thinking

have been such as to make me willing to face the truth and follow the consequences. Believing in the benefit of racial exchanges and international altruism, I had come as an educator to introduce a people to a new life. Recognizing elements of truth in the experiences of non-Christian religions, I had, however, come to know that the highest truth is in Christ Jesus, and that no people can rise to the highest and best without Christ, nor can an individual without Him receive the full blessings of salvation. As a missionary I had come to proclaim this.

The Khakhans finally were constrained to issue a proclamation forbidding the sons and daughters of Jewish parents to attend our mission schools, under the threat—somewhat veiled—of excommunication. This decree was printed in Hebrew, freely circulated, published in the Jewish papers and read in every synagogue, except in one or two where liberal members intercepted its reading.

What was the result? In the first place, the Jewish community suffered severely. There were those who had come to know us, love us, believe in us and honor us—even so much so that we were not only invited to be present in the Great Synagogue on the great day of Atonement, but also given seats of honor. These best families did not approve and a tragic situation arose in the Jewish community itself.

The school did not suffer, but, on the other hand, its fame and glory spread. During the same week in which all this happened, I received into the school three more Moslems and five new Jews. One by one the students who had left, came back, profusely apologizing for what they had done, for they began to realize that, after all, they had no grievances. It is said that some of the boys later on even threw stones at him who misled them and caused the trouble. The decree of the Khakhans was only heeded by a few, and nothing was done to enforce it.

All the boys came back to school but ten, and these also wanted to come, but were not allowed by their parents or relatives. A few came against the wish of their parents and were forced to leave their homes. Some pled with their

parents for months, but all in vain. These came to see me every other day for comfort and consolation. Sometimes when a boy won out he took up his work in the school, the happiest boy imaginable. Four boys began to be deeply interested in Christianity after seeing a demonstration

of love and kindness, and are requesting to be baptized. The native Christians, who always sought revenge in a racial or religious conflict, when they saw the attitude of the school, said: "We never saw it on this wise."

Baghdad, Iraq.

## THE MOSLEM WORLD

### MATERIALS AND METHODS FOR FOREIGN MISSION STUDY

By *A. V. Casselman*

THE subject of foreign mission study which will claim the attention of the Church during the early months of 1927 is "The Moslem World." No finer topic for such study could be selected for our Church. In the first place, it is a very timely topic because of the fact that there is no more significant religious movement in the world today than that which is in progress in the Moslem World; and it is likewise timely because of the fact that we, as a Reformed Church, have just opened a new mission station in the city of Baghdad. Then, too, it is an absorbingly interesting topic. The future of the religious life of the world is bound up in no small way with the reaction of the Moslem World to the present contacts of modern civilization. No one can really be intelligent concerning the affairs of the Kingdom of God on earth at this day without knowing the changes which are in progress amongst the Mohammedans of the world. It ought to be no small cause for rejoicing amongst the members of our Church that in our mission at Baghdad we are located in one of the strategically important places for making the impress of Christianity upon Islam. Every congregation in the denomination at some time during the next few months should make some definite plans for the study of "The Moslem World."

#### *Materials*

The Church is very fortunate in having at hand this year a very finely prepared and splendidly adapted lot of material for the study of this theme.

*The Adult Book* is entitled, "The Moslem Faces the Future," and is written

by Dr. T. H. P. Sailer, Educational Adviser to the Board of Foreign Missions of the Presbyterian Church. It is a book for study and for discussion groups based largely on fresh material concerning the dominant social, educational, and religious movements throughout the Moslem World. Anyone who studies this book thoroughly will find himself increasingly intelligent concerning the subject and its relationship to the Church.

*The Young People's Book* is entitled, "Young Islam on Trek," by Basil Mathews. This book sketches the story of the rise and spread of Islam and shows how the life of Mohammedan countries is being thrown into turmoil by the impact of modern western civilization and by the release of new spiritual forces, all of which make an especial appeal in their finely-written way to the young folks of the Church.

*The Woman's Book* is entitled, "Moslem Women," by those two splendid missionaries of the Reformed Church in America, Dr. and Mrs. S. M. Zwemer. This book reveals the real condition of women under Islam and the need for the ministry of the Church of Christ to these women.

*For Intermediate Boys and Girls* very adequate and interesting programs have been prepared in a book entitled, "Lands of the Minaret," by Nina R. Gano. The book itself is really a handbook for leaders of intermediate groups. It is especially commended to intermediate Sunday School superintendents and teachers. It contains a series of programs on various phases of Moslem life and missionary work in Moslem lands,

with suggestions for projects of service, worship and dramatization. There is also supplied for the intermediate group "Cut-Out Sheet of Moslem Types" which consists of outline sketches illustrating the racial variety of Islam which may be colored, cut out and pasted on any large map of Moslem lands.

For *Junior Children* the book is "Friends of the Caravan Trails," by Elizabeth Harris. This, too, is a book for teachers and shows the life and customs of the children of the Near East; the growth of Christianity and the influence of Christian missions. With this book there should be used another by Dr. Zwemer, entitled, "Two Young Arabs." This is a very fascinating story of two young Moslems who start out to visit many Moslem shrines and find their way at last to Jerusalem and Nazareth. These two books ought to be in the hands of every junior superintendent and teacher during the coming months.

For *Primary Children* a little book has been issued entitled, "Musa: Son of Egypt." All teachers of primary children will find abundant and interesting material in this little book for an adequate course and splendidly adapted to children of primary age. In addition to these helps there are to be had two series of picture sheets; one entitled, "Life in Moslem Lands," and the other one, "Boys and Girls of Bible Lands." These picture sheets are twelve-page folders containing pictures, each with a short description.

For use with all of these helps there have been issued a wall map of the Moslem World and large and small outline maps of the Moslem World to be filled in by pupils and classes.

*Pageants and Plays* for various ages and varied occasions have been especially prepared to illustrate this theme of the Moslem World. The longest and most pretentious is entitled, "Kasim," a play of Persia by Helen Wilcox. Another is entitled, "Women for Whom Christ Died," by Mary Labaree. Two other plays published by the Woman's Missionary Society are "A Call for Stella," by Margaret S. Fisher, and a dramatization entitled, "In the Depths," by Carrie M.

Kerschner. Two very fine little plays have been prepared for Juniors; one entitled "The Black Tents," a junior play of life among the Bedouins in Syria, and another entitled "Tara Finds the Door to Happiness," the scene of which is laid in India.

A *Special Number* of "The Missionary Review of the World" was issued in October which deals exclusively with the subject of the Moslem World. There is no one booklet the reading of which will give one a more complete presentation of the present condition of the Moslem World in short form than this issue of the Review. It has a most attractive cover and is beautifully illustrated, while the contents reveal twenty especially prepared articles by authorities on Mohammedanism all over the world. Copies of this special issue may be had for the trifling sum of twenty-five cents. In the September issue of "The Missionary Review of the World" will be found an article on "Costuming Moslem Plays and Pageants" by Mrs. E. C. Cronk, which is profusely illustrated with nearly all classes of Moslem costumes. These costumes were used at the Silver Bay Summer Missionary Conference last year and photographs taken of them there.

*Stereopticon Lectures* are available from the Department of Missionary Education illustrating this theme. One of them is entitled, "The Menace of Mohammedanism," and deals with the general theme. The second one is entitled "Missions in Mesopotamia," and presents the work of our mission in Baghdad by the use of pictures which were taken recently by the Secretary of the Department of Missionary Education.

#### *Methods*

A *Mission-study Class* definitely taking up the study of any one of these books, led by a competent teacher, is, of course, the very best way of studying the Moslem World. However, it is not always practical or possible and there are other very excellent ways for presenting this theme.

*Pastors* may use one of these books as the basis for a series of lectures or discussion classes at the mid-week service. The writer of this article has just concluded a very successful class of this

kind which met on Wednesday evenings for six weeks at St. Paul's Church in Reading. The interest in this class was kept up from start to finish and the regular attendance at the mid-week service was multiplied several times.

*Adult Bible Classes* could make splendid use of this material either at some of the Sunday sessions of the class or at week-day meetings. Men's Bible classes will find abundant material for the most interesting and up-to-date discussions of this whole situation in the book, "The Moslem Faces the Future." This is a real, live world problem today and is of consuming interest to men when presented properly. A number of Women's Bible classes in the Church have afternoon mid-week meetings during Lent at which one of these books might well be used, especially "Moslem Women."

*Intermediate Teachers* of boys and girls will find abundant material for illustrating the Sunday School lessons of the next few months in the book, "Lands of the Minaret."

*Junior Superintendents and Teachers* will find in "Friends of the Caravan Trails" abundant material for interesting programs for either Sunday or mid-week meetings. The two little dramatizations spoken of above for Juniors will be of

great educational value if put on by the Junior Department.

*Young People's Meetings* could easily be turned into Mission-study classes for six weeks using the book, "Young Islam on Trek." By concentrating on missionary meetings for six weeks a continuity of thought is secured and a missionary impact the like of which it is difficult to secure in other ways.

*The Woman's Missionary Society* has outlined complete programs and courses of study for the Woman's Missionary Societies, the Girls' Guilds and the Mission Bands, which material is very splendidly presented in the Woman's department of "THE OUTLOOK OF MISSIONS."

*Schools of Missions* are held in various congregations of the Church at which classes are arranged for all ages. Some of these Schools are held for a definite series of week-night meetings with classes for everybody. Other Schools are concentrated in a week and make a Mission-week of the School. Both plans have a great deal to be said in their favor and are successfully used in many congregations.

The Department of Missionary Education will be glad to co-operate with anyone interested in the use of any or all of these plans.

## FOR YOUNG PEOPLE

*Alliene S. DeChant*

### THANKSGIVING

FOR home and friends, for work and  
play,  
For constant needs fulfilled each day,  
For quiet hours at night to pray,  
I thank Thee, Lord.

For books that come from another's pen,  
For deeds admired beyond my ken,  
For rays of hope sent now and then,  
I thank Thee, Lord.

For the many mercies sent from Thee,  
For Thy forgiveness, full and free,  
And most of all—Thy love for me,  
I thank Thee, Lord.

HELEN M. SHUSTER.

### THERE SHALL BE NO RETREAT

PUT down \$608,000. Beneath it, write Japan, China and Mesopotamia—sum \$470,000. Subtract. And we have cut down to the very last *yen*, the very spelled "Retreat." The \$608,000 is the last dollar *Mer*, the very last *piastre*. The sum asked for 1927 by our Missions in \$470,000 is the budget granted by our

Board of Foreign Missions, faced with a debt of \$348,000. The remainder, \$138,000 spells "Retreat." It spells: No workers to fill up the gaps; no new workers; no new buildings nor additions to old ones; no new chapels, no new project of any kind. It spells cuts in salaries of native workers, whose wages already are so low that many have been compelled to leave, and that loss of native workers, the very ones on whom we depend for our future work "over there," spells more than "retreat," it spells "defeat." Then, too, with no one to fill the gaps, with no new workers, with a depletion of our native forces, our missionaries must assume added responsibilities, burdens more than they can bear. And that spells breakdown, not only in body, but in spirit.

This, then, young folks, is our job. And no door has ever been opened wider. We must enter and help our Board of Foreign Missions to advance, rather than to keep slow step with its \$348,000 debt

dirge, with its \$138,000 enforced budget cut. AND WE WILL! On Foreign Mission Day, February 13, when we meet to celebrate the early beginning of fifty years of Foreign Mission service, and in addition the triple anniversary of our devoted secretary, Dr. Bartholomew, we'll not only give good measure, pressed down and running over, but we'll see to it that our Church, our Classis, yes, our whole Synod, gives richly. And not merely that our Church may never sound retreat, but in thankfulness "For home and friends, for work and play, For constant needs fulfilled each day, For Thy forgiveness, full and free, And most of all—Thy love for me." Nor shall our Jubilee offering be complete without an earnest prayer for those "out there"—a vow that we shall do our utmost in the years that lie ahead to prosper and advance our Foreign Mission work during the next half century, even as it has prospered and grown mightily in the fifty years just ended.

*There shall be no retreat!*

### WHY! I NEVER THOUGHT OF THAT!

EACH of us C. E., Y. P. S. and G. M. G. folks has within us a bit of the romantic, much of the *Wanderlust*, and an eagerness that is almost a hunger to know "How the Other Half Lives." That is why we read much, why we like to travel. That is why we can scarcely wait for summer-missionary-conference-time to get first-hand information about our Church work "over there." Japan, China, Mesopotamia. Their very names spell Romance! We see them depicted before our very eyes and our hunger to know about that "Other Half" is satisfied. Study and discussions in conference classes, together with platform and personal acquaintance with missionaries bestirs within us a longing to give self to Japan, to China, to Mesopotamia. And, on our return to our valley of service, how eager we are to pass on to the home church folks the inspiration and information we have thus so happily secured!

Dr. A. V. Casselman, our Director of

Missionary Education, has prepared 21 stereopticon lectures and eight others are in the making. Four of them have to do with Missions in general; 10 deal with Japan; 13 with China, and two with Mesopotamia. In addition, Dr. Casselman, at great hazard, has secured motion pictures of our work among the Moslems, a lecture which he gives personally. Motion pictures of our rural work, of conference activities, and of our work among the Winnebago Indians are also available.

Why not, therefore, get in touch with Dr. Casselman at his office in the Schaff Building, 1505 Race street, Philadelphia, and choose from out his list of twenty-one treasures those best adapted to our home-church needs? And happy will we be for having thus shared, in picture and in story, all that we have gained on our mountain tops of privilege.

AS WE KNOW WE GROW.



# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

*AS we face the New Year with its summons to life, trustworthy and triumphant, let us live above the fret which poisons our bodies, disturbs our minds and embitters our spirits; above the folly which robs us of our strength and adds to the burden of our friends; above the fear—of things present or things to come—which crushes courage and destroys hope.*

*Let us enter into the peace which shuts out all unworthy thoughts and helps to heal the hurt of the world; into the power which rises in character and goes forth in service; into the possessions which impoverish none but enrich all, into the appreciation which receives good from all that God hath made and uses for good all that God hath given; into the patience which trusts without shadow of doubt His infinite wisdom to supply our needs.*

*Let us accept the will of Christ as our law, the spirit of Christ as our light and the love of Christ as our daily inspiration. So may we spend our days in the greatness and gladness and gratitude of our faith and steadily serve our fellows by what we say and do and are.*

RAYMOND A. BROOKS.

## EDITORIAL

"BEYOND THE HORIZON"—The dazzling lights on New York's Great White Way announce that "Beyond the Horizon" has come to New York for a limited engagement. Eugene O'Neill with his dramatic skill has captured the imagination of the theatre-goers and the caption for his Broadway sensation has captured mine.

I think of accomplishments, wonderful and far-reaching, and I hear a modest man or woman say, "Like a flash the idea came to me." It seems as though ideas which deal with ventures "beyond the horizon" come with swiftness, keep a limited engagement, and unless captured, leave quickly. For every worthy accomplishment in the world we are indebted to some one for having taken hold of an idea when it came.

We have marvelled at The Mass Movement toward Christianity in India. Have

you ever connected with it Dr. S. A. Smith and the hymn "The Lone Star"? To me it seems as though the inspiration for the hymn was born from a vision into the future. Many years ago, at a convention of the Baptist Foreign Missionary Society it was decided to close the mission at Nellore, Teluga, India, because none of the Telugians became converts to Christianity. When the convention speaker referred to the mission he pointed to its location on the map and called it the "Lone Star" because it consisted of one small station. The theme came to Dr. Smith during the night-hours and in the morning he had written the hymn:

"Shine on, Lone Star! till earth redeemed  
In dust shall bid its idols fall;  
And thousands where thy radiance  
beamed,  
Shall Crown the Savior, Lord of all!"  
The hymn turned the tide of opinion

and the "Lone Star" mission was not closed. Then the miracle happened. The mission became the center of the Mass Movement which swept India and thousands of Telugians came to the mission for baptism and help.

It must have been a vision "Beyond the Horizon" when the idea of the American University in the Orient found expression in the building of Roberts College in 1862 at Constantinople—the first of the chain of American Universities in the Orient. Today in these universities 50 per cent. of the students are of the Moslem faith. What a challenge! *The Missionary Review of the World* is authority for the statement that this year 200 students crossed the desert from Baghdad by automobile convoy to attend the American University at Beirut.

The United Day of Prayer for Missions comes under the category of illustrations "Beyond the Horizon." In the wake of the Jubilee Celebration of the Woman's Foreign Missionary Society,

when Mrs. Montgomery and Mrs. Peabody conceived the idea of a Day of Prayer for Missions they began with small groups of spiritually-minded women who came together from neighboring churches to pray for missions in Foreign Lands. Between that time and this lies an interval of sixteen years. This year the observance will be world-wide.

There is nothing in the Protestant Church so wholly interdenominational and so unhampered in detail as the United Day of Prayer for Missions. First the idea swept the United States and Canada, last year a number of missionary women in the British Isles joined in observing the Day, and this year groups of women in China, Japan and India will join in this "World Fellowship of Intercession."

The world's great need is people who can capture ideas and translate them into action. Many ideas die at birth, others reach to the end of the earth. Ideas which reach "Beyond the Horizon" sell at a premium.

#### EVANGELICAL MISSIONS IN CATHOLIC COUNTRIES

RECENT events have focused discussion on the subject of Evangelical Missions in Catholic countries. Some one recently asked the question, "Is the Protestant Church justified in establishing missions in wholly Catholic countries?" We are glad the question is being asked because comparatively few American Protestants are informed on conditions in Catholic countries as they are on conditions in non-Christian lands.

During a recent Protestant convention at Bogota, Colombia, placards calling on Catholics to defend the holy faith were posted in prominent places on the main streets and the *Catholic Daily* issued a special edition to combat the influence of the convention. Because Catholic delegates to the Eucharistic Congress had been well treated in Chicago was no reason for according like treatment to Protestant delegates to the Bogota Convention. According to the reasoning of the *Catholic Daily*, "Catholicism is unchangeable truth and deserves the best treatment and merits all the attention of America. Protestantism is crass error

and should be exterminated and treated in a hostile manner."

Further illustrating the entrenched prejudice of a wholly Catholic city we quote from the monologue, "A Tale of a Beautiful Spanish City," by Rev. Wayne H. Bowers. He says: "In January, 1925, we (The Congregational Mission) secured a two-year lease on another building and began to hold services that month. It was the ground floor and the second floor of a seven-story apartment house. . . . However we were not left in peace, neither has our present landlord. Unlucky fellow, although born and raised in San Sebastian (Spain) he never had understood the reactionary and fanatical spirit of his own town. As soon as it became known that the mission was established in one of his apartment houses a storm of persecution burst out against him and his family. . . . His name was published in the papers as a disgrace to the city. In an effort to ruin him financially, sermons were preached simultaneously in several Catholic pulpits stating that in the case of families who persisted

in remaining in houses owned by that man, no baptisms would be performed, no last sacraments given, and no burials conducted in consecrated ground. . . . All this in the year 1925, done in the idea of rendering service to God, by an organization which always demands freedom of worship for itself, when in a minority,

and whose recent gathering in Chicago was afforded the utmost freedom of action, in every conceivable way."

An article in this issue by Margaret Cameron Bowers, wife of Rev. Wayne H. Bowers, will further illuminate our thinking on the need for Evangelical missions in Catholic countries.

#### DAY OF PRAYER IN YOCHOW CITY, CHINA

**A** YEAR ago the United Day of Prayer for Missions was observed at our mission station at Yochow City, China. With the special efforts this year to make the observance world-wide, it is worthy of note that the day had been observed last year at Yochow. Miss Mildred Bailey, for a number of years Secretary in the Philadelphia office of the Woman's Missionary Society, now a missionary at Yochow City, sends us the account. She says:

"At the suggestion of Miss Carrie M. Kerschner, the Day of Prayer was observed in Yochow City, China, on February 26, 1926. On account of special evangelistic services held during the week of February 19 we could not join with the women of America on that day. We had hoped to have the women in the out-stations participate, but there was not sufficient time, nor are there enough Christian women in each place to arrange a special prayer meeting.

Our boarding-school women, who form the nucleus of our Christian women's meetings, had all returned to their respective homes on account of the Chinese New Year vacation, and I felt that our attendance would be very small. However, my heart was gladdened when twenty-nine women responded to the personal calls and the invitations extended to join with us in a Day of Prayer. We

were happy to have the Episcopal Church women, though few in number, co-operate with us, this being the only other mission working in this city.

By making some changes in the subjects for prayer we were able to hold a very worth-while prayer service. This date came at an opportune time, as we could unitedly pray for the efforts that had been put forth during the week of New Year evangelistic services, as well as other needy matters. The bonds of fellowship truly were strengthened on that day as we remembered before the Throne of Grace the good women in the homeland, knowing that we are constantly prayed for by them.

An offering, amounting to \$9.70 was taken for the famine sufferers who in those days were thronging our streets. This seems like an insignificant amount of money, but when one considers that the people have scarcely enough to keep them properly clothed, fed and housed, it is a very satisfactory contribution.

We, indeed, feel honored to have the privilege of co-operating, in our little way, with the great body of women at home who are doing such noble work toward the advance of His Kingdom. May this Day of Prayer for Missions be but the beginning of many such days when, though separated by many miles, we may be joined together by intercessory prayer."

#### NOTES

**W**E are indebted to Miss Helen Weed, of the Miyagi College faculty, for the account of the Fortieth Anniversary Festivities. She says, "I would have liked to make the report more detailed but was afraid it would get too

long." Miss Weed does not realize how interested members of the Woman's Missionary Society were in the Anniversary, and how much they enjoy the details.

\* \* \*

Mrs. Irene A. Anewalt, President of

the Woman's Missionary Society of General Synod, snatched a few minutes between trains at Mukden, Manchuria, to give a hurried glimpse of her busy days. Voicing her regret that she could not go to Yochow, she says, "Our missionaries persuaded us of the importance of seeing something of China—even though we could not go to Yochow. We expect to spend two days in Peking, then sail from Tiensin for Shanghai."

They expected to reach Shanghai November 17. The homeward voyage was made on the S. S. President Pierce arriving at San Francisco December 15th.

\* \* \*

Friends of Mrs. M. E. Whitmore, one of the women who organized and assisted in the establishing of the Woman's Missionary Society, will be glad to know her address. It is Box 354, Avoca, Iowa. It will be remembered that Mrs. Whitmore was for many years a missionary with the Inland Mission in South America.

\* \* \*

The writer of the prayer for the February page of the Calendar is Miss Gertrude B. Hoy. A very interesting account of her life and work appears in Series I of "Pen Pictures."

\* \* \*

From a letter written by Mrs. Anewalt on Armistice Day we quote the following: "We are spending a few hours between trains at Mukden. Have learned that our berths, reserved for tonight, are not available. Can secure no berths from here for two days because some Chinese General has decided to travel with a lot of his soldiers. After consulting among ourselves we have decided to go on and sit up all of the 24 hours from here to Peking."

Under the same date we quote from a letter written from Trieste, Italy, by Mrs. Persis Schramm Lentz. She says: "It was four o'clock this afternoon when I reached Trieste. Since I didn't know Trieste, I asked the Cook's man to get me a room in the best hotel. It has turned out to be a very satisfactory place. While I am writing it seems to me that

every nationality in Europe and the Near East strolls past. I heard only one group speak English. I start off again early tomorrow morning." — Mrs. Lentz reached Baghdad the day before Thanksgiving.

\* \* \*

The Annual Guest Day in Schlatter Missionary Society, First Reformed Church, Easton, Pa., was held December 9, at the Manse. Mrs. J. N. LeVan was hostess. The event emphasized in the program and in the party the festive atmosphere of the holidays.

The especially invited guests were the presidents of the local societies in East Pennsylvania Classis and the Classical officers and departmental secretaries. Mrs. J. W. Fillman, President of the Woman's Missionary Society of Eastern Synod, was the Guest of Honor and the speaker.

A trio, consisting of Miss Melvin, harp; Mrs. Levan, violin, and Mrs. Smith, piano, gave a number of beautiful selections and Miss Melvin further added to the pleasure of the audience with two harp solos.

The Bethlehem Story with the advent hymns, the boughs of spruce with the scarlet berries and the candles, the Christmas cookies, were of the season—but above everything hovered the spirit of "Good Will."

Mrs. F. A. Churchill, President, heard the departmental reports, welcomed the guests and announced the program. One of the annual "surprises" is the announcement of the Thank Offering by the Thank Offering Secretary. This in round figures was \$350.

\* \* \*

Mrs. Margaret Cameron Bowers who, in the article "Hard Labor in a Land of Romance," so graphically describes the longing for a vitalizing religion among many women in Catholic Spain, is a graduate of Hood College and a sister by marriage to Miss Corinne Bowers, well-known among missionary conference attendants. Rev. and Mrs. Bowers with their family have recently come to the United States for furlough.

## FORTIETH ANNIVERSARY OF MIYAGI COLLEGE

ON the morning of October 20, 1926, at 9.30 o'clock, in the chapel of Miyagi College, was held the opening ceremony of the celebration of the 40th Anniversary of the founding of the college. The lovely morning gave promise of the good weather which prevailed throughout the entire celebration. There had been much excitement around the school for weeks but on this morning the girls came in and very quietly took their seats in the side wings of the chapel. The center aisle was kept for guests.

The guests of honor included the Governor, the Mayor's representative, the Principal of a Higher School for Girls, a representative of the Pastors' Association, Dr. and Mrs. W. E. Hoy, Dr. and Mrs. C. E. Creitz, Mrs. Irene A. Anewalt, Mr. Hayasaka, a former teacher, Mrs. Maejima, representing the alumni, the Misses Helen and Florence More and Dr. W. F. More. These guests came in last and were seated in the front of the room.

Miss Wilson and Miss Sato, teachers in the Music Department, played a piano and organ number. After a hymn by the entire school the Scripture lesson was read and prayer offered by Miss Harada. Prof. Ichmi read the Imperial Rescript, the entire audience sang the Japanese National anthem, after which Dr. Allen K. Faust gave a brief history of the school. Greetings were read or given by the guests of honor. Then followed reading of the letters and telegrams of congratulation from friends of the school in Japan and the United States. After the singing of a hymn the benediction was pronounced by Rev. Akiho, of the Aramachi Church in Sendai.

On the evening of this same day a concert was given in the chapel by the faculty and students of the Music Department. The program consisted of piano and organ numbers, vocal solos, vocal duets and two numbers from the "Messiah" by the school chorus. The performance of the girls made the long hours of work spent by both pupils and teachers well worth while. The chorus sang "With His Stripes" and the "Halle-

lujah Chorus." These were well rendered and showed the result of careful training. The audience was very appreciative of all the numbers.

The Field Day Exercises were held on Thursday morning. The usual games were played and the different classes did exhibition dancing and floor-work. (The Miyagi College girls took second place in a recent city competitive Field Day.) Mrs. Schneider's kindergarten sang some English kindergarten songs and played some of the games that children play in kindergarten in the States.

Thursday afternoon the Alumni entertained the teachers and guests. Gifts were given to five teachers who had taught twenty years in the school. Everybody was sorry that Miss Hansen and Miss Lindsey were not present to receive their gift in person. One of the alumni made a speech of appreciation to these teachers to which the three Japanese teachers, Miss Harada, Mr. Suzuki and Mr. Miura replied with speeches of acknowledgment. Brief remarks were made by Mrs. Anewalt, Mrs. Hoy and Mrs. Maejimo. Mr. Hayasaka spoke to the girls on the value of having a strong alumni association and encouraged them to keep on working toward their goal—the building of an Alumni Hall.

The annual Literary Society program was given on Friday night. This consisted of numbers in both Japanese and English. While the program was mostly literary there were a few musical selections. The outstanding numbers on the program were the two plays—one in English and the other in Japanese.

The Japanese play was a translation of Ibsen's "Brand" and was exceptionally well done. The girl who played the character of Agnes, by her remarkable acting created an almost perfect atmosphere for the story. The other characters gave excellent support. The English Course girls gave "Spreading the News," a one-act Irish comedy. It was well given and the audience seemed to appreciate the humor.

On Saturday came the long advertised Bazaar. The alumni had worked long

and faithfully and as a result the bazaar was a social and financial success. The value of such a bazaar in Japan is not its money value, but that it teaches Japanese women and girls to plan and work together. Japanese women have little or no social life and a bazaar is a real event in their lives. The food booths are by far the most popular, especially the ice cream, cake and coffee booths. At the ice cream booth, alone, 900 persons were served. One unusual feature of a Japanese bazaar is that sometime during the day a concert is given. This bazaar netted around 1300 yen.

These are the "things" which took place during the celebration week, but the more valuable results were of a spiritual nature and cannot be put down on paper. From the first day of preparation until the final Saturday night there was perfect co-operation and each teacher and pupil showed a complete willingness to do her share. Japanese women and girls are making rapid progress in their ability to do real things. They still have many obstacles to overcome and they appreciate and are grateful for the help and sympathy of American women and girls.

HELEN WEED.

### WHERE A SOCIAL CONSCIENCE IS FUNDAMENTAL

IT seems a longer than usual time since I have written about the Farm and Cannery Migrant work, not because the need has abated nor the interest flagged, not because our denominational quota to the project has not been paid but because we are approaching the United Day of Prayer for Missions from which the offerings in part are used for the work. WE NEED LARGE OFFERINGS.

In the east, during the past year, stations were maintained at Riverton, N. J.; Vale, Bel Aire and Hickory, Md., and Hurlock, Delaware. The station at Stewartstown, Pa., was not opened this year. Not because the little Polish children who came with their parents from Baltimore and other eastern cities did not need the wise direction of the college-girl teachers but because the management was not endowed with sufficient social vision to properly co-operate.

When the work for Farm and Cannery Migrants was begun six years ago, the Council of Women for Home Missions recognized the necessity for co-operation in responsibility between the management or owner and the Council of Women. Stations were opened on condition that the management of the Cannery provide headquarters to serve as school and nursery and undertake a systematic improvement in the sanitary conditions of the camp. Furthermore, the "stations" were to be demonstration points, to be maintained for some years at one place, then to be moved to another camp. It is

likely that next year one of the first "stations" will be left to the care of another organization and the Council of Women open at another place. This season concludes six years in the east and marks the end of the second season on the Pacific Coast.

On the West Coast the idea has taken deep root: there the problem of the Migrant Child is one of gravest concern. During the past summer Miss Mary Lewis did a constructive piece of work with the children and parents of migrants who had come into the Hood River district and the farmers who live there permanently. Her November report says: "The season was a rather unhappy, anxious one and the farmers had many problems with their apples, so we had to be very pleasant and tactful and go slow that their attitude would be such that more could be done another year. Whenever there were cases of dysentery, we explained to the apple grower what caused it. Many still think it is something that "just goes round" and the importance of sanitary garbage disposal, clean toilets and pure water has not entered into their thinking. Flies as carriers of dysentery was something new to them."

Speaking of Migrant Mothers and Babies, Miss Lewis says: "The babies—we found so many little ones not properly fed I'm sure we spent as much time talking to mothers about their children's food as we did in our work with the school

children. Another year I hope to have a chart simply made up to distribute among the mothers. . . . I told you about the poor little one who had rickets so bad its legs were useless; the one I bought cod liver oil for? What that mother really needed was some one to show her how to sterilize the bottles, how to fix the child's milk, how to cook food properly. Her baby almost died of dysentery because she didn't know enough to keep the flies from its food, etc., etc."

This past season 3000 migrants had come into the Hood River District for the apple picking.

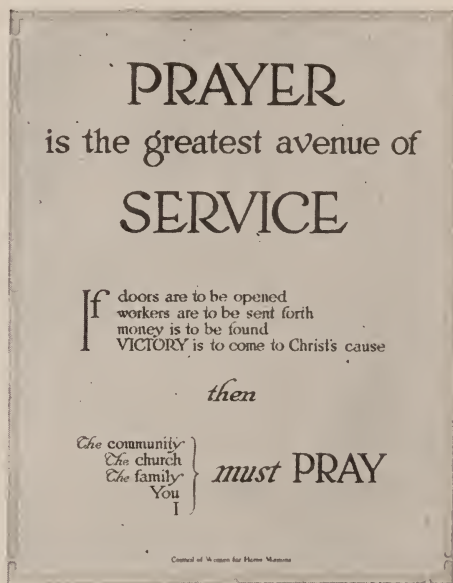
Beginning with this fall the work on the Pacific Coast will be expanded. Miss Sara J. Reed has been engaged to direct the Christian Americanization among Mexican migrants in the Imperial Valley, California, and Miss Adela J. Ballard will organize missionary groups throughout California to get back of the Migrant Work for California.

There is a marked contrast between eastern and western approach to Farm and Cannery Migrant Work. In the east the approach had to be made to the canner by the Executive Supervisor; in the west the approach has come from the employer of migrant labor. The Executive Supervisor has been repeatedly asked to give the benefit of her experience to groups interested in Migrant problems.

So long as "Life is precious in His sight"—so long as we follow the example

of the Master who, while on earth, went about healing the sick, so long as "Cleanliness is linked with Godliness;" just that long must this type of work be reckoned within the sphere of Home Missions.

F. R. L.



Large-size posters of the above can be secured for ten cents from the Council of Women for Home Missions, 156 Fifth Avenue, New York City.

### THE MONTHLY QUIZ

1. Two letters from missionary women—one homeward bound, the other outbound—were dated on Armistice Day. Who were the women and in what cities were the letters written?
2. How does a great apple-growing district figure in this issue?
3. Did your G. M. G. take any stock in the G. M. G. Reading Contest?
4. In the Virginia Mountains we find a lonely Reformed Settlement—how came the settlers there?
5. Name some of the Guests of Honor at the 40th Anniversary of Miyagi College?
6. What did we use in this issue of Eugene O'Neill's Broadway sensation?
7. How is the influence of the Day of Prayer for Missions being extended?
8. Who of our missionaries brought together a group of women in a Chinese City last year for a Day of Prayer for Missions?
9. When did Protestant missions enter Spain?
10. What special event brought together the President of the W. M. S. E. S., the executive Committee of the W. M. S. East Pennsylvania Classis and the Schlatter Missionary Society?

## HARD LABOR IN A LAND OF ROMANCE

THROUGH the kindness of your editor, I am given an opportunity to tell you something of our very interesting work in Spain.

You all read or hear about romantic Spain; of the monarch King Alfonso and his beautiful English queen; of Primo de Rivera, the military dictator who has been ruling with an iron hand for three years, very much as has Mussolini in Italy; of the Alhambra, that gloriously beautiful Moorish palace which was the theme of Washington Irving's writings; of all these and of political Spain you are kept informed—but almost never do you hear of Evangelical Spain. I say Evangelical because the Spanish Protestants themselves much prefer to be called Evangelical. The word Protestant is not derived from the verb "protestar," which means to protest, but many people think it is and often come to us evangelicals when they want to protest against certain wrongs, political and otherwise.

Most people imagine that there is no Protestant element in Spain and a marvel it is that any Protestants remain after the long years of persecution and terrible inquisition.

During the twelve years spent in Spain I have been very closely associated with evangelicals of all denominations and from all the different provinces. Our work under the American Board of the Congregational Church is carried on in the north of Spain from Santander and San Sebastian on the Bay of Biscay to Barcelona on the Mediterranean Sea.

Our missions are small although they were founded over fifty years ago when there was a Spanish Republic for two years. At that time German Lutherans, Scotch Presbyterians, Swedish Baptists, English Episcopalians and our own American missionaries, Rev. William and Thomas Gulick, of the Congregational Church, entered Spain and founded our missions which consist of chapels and day-schools. There are also two schools of higher instruction, one for boys and the other for girls in Madrid.

Although numerically they are few, the quality of the Spanish Protestants is such

as to instil a lasting admiration for them in all who associate with them. They are far happier than the ordinary Spaniard because they "know in whom they have believed" and they are willing to sacrifice their all for Him. In fact, many of them have undergone hardships like true followers of Jesus Christ in order to be true to their faith.

The great mass of the people in Spain are poor; they do not have the comforts and luxuries which the great middle-class of Americans enjoy. Life is a great struggle for millions of them and they are satisfied with so little. My heart goes out to the many women who have to slave to keep body and soul together. The men are selfish, spending so much time in the cafés, drinking and smoking, while the mothers have to bear the burdens and try to make ends meet on very small amounts. In the Basque provinces you can see elderly women unloading the cargo boats—carrying huge baskets of coal on their heads. In the fields too one can always see women, four and five together, turning up the ground with two pronged forks in the most laborious fashion.

The wealthier women have a great deal of leisure time as servants are more plentiful and less expensive than in America. Unfortunately they have not enough education to help them use their time as profitably as they might. Religion is the center of their lives; they are very fanatical, controlled by the priests through the confession and so they devote a great deal of time persecuting any women or children who attend our services. They will go to almost any extreme to harm our members—doing it all to the glory of the Virgin Mary. It is hard for us in America, and, I realize this with greater force as I come back here, to try to sympathize with our Protestant friends over there in their religious trials and sufferings. It is almost impossible for us to imagine what an atmosphere of distrust, suspicion and hatred the evangelicals have to endure. They have to pay dearly for the privileges they enjoy of attending our simple services and of reading the Bible. We who have been given an opportunity to read the Bible all our lives do not appreciate



its simplicity and charm as those who read it for the first time. One dear old lady who came to our chapel was a constant witness for Christ and brought many others to Him by repeating over and over "*Que hermoso es el evangelio*"—"How beautiful the Gospel Story is." She could not read nor write but she was so thrilled at each service when she heard the minister tell about Jesus that she kept saying to all whom she met in her daily life—"How lovely; how wonderful"—until many came to hear the gospel out of curiosity.

I have heard servants to whom I read portions of the scripture, say, "How very beautiful that book is. I never knew there was such a book!"

Spaniards do have a sense of appreciation of the good, true and beautiful and for that reason the Bible fascinates them when they have an opportunity to read it.

So many utterly false stories are told about us. This makes our work much more difficult. Many people are not satisfied with the religion of the official Church and are longing for a more satisfactory belief but even the children are taught the most appalling things about Protestants.

One day some young girls were passing

by our chapel in Logrono and they heard some hymns being sung. One girl said, "How pretty that music is" and the other girl, Casimira, answered, "Yes, it is pretty but they are singing to the devil." They agreed that it was strange that people who sang so well could be as diabolical as the official church painted them.

It never occurred to them to enter into the church to see for themselves. Later on, Casimira's little brother was sent to our day-school because he was not learning enough to suit his mother in the National school. Our schools have the reputation of splendid teaching; so, in spite of all opposition, our schools are well attended. At the Christmas service when all the children take part in the "fiesta," just as they do in America, Casimira went to hear her little brother say his speech. She heard the Christmas story, felt the atmosphere of kindness and warmth (such a contrast to that of her religion), returned again and again until finally she decided to join the group. She was a very devout Catholic and she became just as ardent evangelical, taught in our schools, married an evangelist and continues teaching, bringing up a family and doing the duties of a pastor's wife.



A TYPICAL BASQUE FARM HOUSE

Often she has told me what a change the Gospel made in her life; how much happier the abundant life made her!

To those who have taught that one must put one's faith in the Virgin, pray to her for everything and depend upon the various saints to answer prayers the simple message "Believe on the Lord Jesus and thou shalt be saved" comes with appealing forcefulness.

It seems to me that as we begin the New Year it might be in keeping to utter a prayer of thanksgiving for the joy we experience in the knowledge of our Lord Jesus Christ and to remember all those who are not so richly blessed.

*A very happy New Year to you all.*

MARGARET CAMERON BOWERS.

### WHAT I FOUND AT HELVETIA

THE pioneer experiences of the early settlers of America are fascinating reading to us in this day of comforts and conveniences, and while the stories of their struggles and hardships entertain us, nevertheless we are content that these experiences were for their age and not for ours. But something vital in the life of our struggling forefathers seems to be lacking in ourselves today, something which made the newcomers to these shores face dangers and hardships cheerfully and without complaint. This something was their unfaltering faith in their Heavenly Father, such faith as is rarely seen in this age of enlightenment and human attainment. Man has been permitted through the grace of God to harness the laws of nature made and controlled by God, so that many of the early hardships of our pioneer forefathers are unnecessary today. Unfortunately the ease of our physical life today and our human attainments have created in our country and in the world a feeling of satisfaction with ourselves and an attitude of self-sufficiency. We have forgotten to a large degree, or perhaps take too much as a matter of course, the source of all this power and attainment. God regulates the laws of nature and gives us the special talents which make our great attainments possible. Whereas the pioneer fathers depended largely upon their faith and trust in God, we today depend more upon the human hand and human mind. As a consequence our spiritual life is grossly neglected as evidenced by the current problems of the Church, and our interests are largely material and temporal.

Is it possible that an effective spiritu-

ality comes of necessity from difficult human struggles such as our worthy forebears had to make in order to maintain life? This is an idea to which we could well give much serious thought as a Christian people. If this is true we wonder what will happen to the simple faith and spirit of the God-fearing and God-loving people in our isolated mountain communities, where they are still struggling with pioneer conditions and problems, when the developments of our civilization shall have made their impress upon the lives of these hardy folk?

There are many such communities in the mountain sections of our country, although our Reformed denomination serves only a comparatively few of them. One of the most picturesque of these communities is the hamlet of Helvetia snuggled in a narrow and rugged valley in the mountains of West Virginia, many miles from any city or town. The community of less than 300 souls was settled many years ago by a Swiss colony who had been induced to move all their goods and earthly possessions to this out-of-the-way part of the world with the promise of great timber wealth and soil fertility. Upon their arrival in the valley they discovered that conditions were not at all as pictured, that instead of great broad stretches of level forests there were steep mountainsides of trees which would be difficult to cut and even more difficult to move to a market. Instead of a deep fertile soil in broad valleys, there were trees and rocks on steep hillsides from which most of the loose soil had been washed by the rains and the mountain torrents. But they had neither the means nor the spirit to move on, for they had

invested all in this great, hopeful enterprise, and were tired and sick from long days of travel through mountainous country which few white men had penetrated before them. They settled in the valley, first temporarily against a day when they might again move on to a land filled with greater promise, and then permanently as they became acclimated to their new environment. They built rude huts which later became more substantial, rough-board houses, and began the arduous task of harvesting the timber and of scratching a living from the rugged sides of old Mother Earth. Their wants are simple and their possessions few. Electric lights and the many modern conveniences of our communities are unknown in this community, and even carpets are considered a luxury, being found on the floors of only two homes in the entire settlement, one of which is the home of the pastor of this flock.

Being of Reformed stock, these God-fearing folk soon organized a small congregation and built a small church, and then turned to the Reformed Church in the United States for a pastor. Their spiritual wants were cared for through short pastorates of Reformed ministers which were interrupted by only too frequent and long vacancies. This congregation of 91 members is the only church of the settlement, although other denominations have organized congregations of from a dozen to 40 members on the edge of this community. The short pastorates and long vacancies were due to the low earning power of the people which consequently resulted in a very meagre salary for the pastor. For the last two years the charge has been served, at a sacrifice, by the Rev. Christian Rufener and his good wife and it was through Brother Rufener that the attention of the writer was called to this community. The pastor and his wife are forced to employ real pioneer methods in serving these folk. Roads are poor or, indeed, almost absent from most of the community so that even in the most favorable seasons the auto can be used only sparingly. Visitation must be done on horseback or on foot. Travel and congregation are almost impossible during

much of the year because of the road conditions, so that much of the pastor's service must be through personal visitation. Elaborate organization and extensive community programs are impossible until some of these conditions of the community are changed. And they can be changed with the right kind of education and encouragement from our Church at large and from the state agencies that are concerned with rural community life.

Simple and crude farming is replacing the lumbering industry, for most of the salable timber has been removed and the farmers are scratching the thin soil between the rocks and stumps to raise an acre of corn here or a half acre of wheat there. Farms are small and rugged so that modern farm machinery cannot be used in the agriculture of that community. Fruit farming and poultry raising have not yet been undertaken, but conditions seem favorable to these types of more remunerative agriculture, if the transportation problem can be solved. With a good road leading out of the community to the nearest railroad station seven miles across the mountains, these types of agriculture could probably be introduced with great profit to the "Helvetians." But that is a problem which they must solve for themselves.

Our concern is that these good people shall not lose their simple faith and trust in God, if these modern movements of prosperity are brought to this community. How can we as a Church help these neglected people, and others like them in other sections of the Church, so that they may enjoy the comforts and benefits of our present day civilization and yet not lose their simple faith which is so similar to that of our early settlers in America?

This is a question worthy of discussion in our Missionary meetings, out of which should grow a feeling of love and sympathy for these people which will compel us to get in touch with them, through the pastor and his wife, and to offer whatever services we can render them in organizing a Missionary Society with which we can exchange correspondence and offer helpful suggestions, or in sending them necessary funds for secur-

ing the equipment they need and supporting the kind of a program which their conditions demand but which their financial condition makes it impossible for them to support at this time.

The church is not now a mission charge, but I believe it is decidedly missionary territory and deserves support from some sympathetic source. Would this not offer to some prosperous congregation or Missionary Society a real opportunity for home mission service of a most intimate kind? The congregations which are supporting a particular missionary abroad, or some specific missionary project, have a greater interest in their missionary program because of this special interest. Why not do the same thing in our home mission work? There are many little things that could be done at small expense, but with great returns, for many of our struggling rural congregations, including the one described in this paper. Other denominations are doing it with marked success, but the writer is not aware of any such support in our own home field. The Department of Country Life will be only too glad to communicate with any interested congregations or Missionary Societies, listing opportunities for supporting large or small missionary projects in our rural home field. There is no better system of missionary education than this. Let us rally, therefore, to our task of serving this community and all other struggling "Helvetias" throughout this country of ours, and perchance we may revive within our own hearts, as well as retain in the hearts of those whom we serve, some of that faith and trust in God which is so obviously declining in the Church of Jesus Christ today.

RALPH S. ADAMS,

*Supt. Department of Country Life.*

## Literature Chat

CARRIE M. KERSCHNER

"BUSINESS at Headquarters" has surely been one of the means which has helped to empty shelves of many books and much literature which will help societies in their work of the Winter.

Orders for "Our Templed Hills," the Home Mission book, are still being received, proving that it is a theme which is interesting all groups of church people. The play, "Real Work," 7c, 4 for 25c, by Mrs. Margaret Strack Fisher, will be a fitting ending to this study. It requires 4 women. For a larger cast, "The Cross Roads Meeting House," about 15 characters are required. This play sells for 35c.

If you want to begin your study of the Moslem World with a play "A Call for Stella," 7c, 4 for 25c, will be most suitable. Four girls, a woman and a man (or a girl) are required to render this play.

It would seem that editors of many magazines for December have worked together to give us background material for the beginning of the study of the Moslem World in February. The series of beautifully colored pictures of scenes in the Holy Land has just been completed in Good Housekeeping. Mounted on a slightly larger card they are most attractive. The December issue of the *National Geographic* is profusely illustrated with pictures descriptive of such articles as "In the Birthplace of Christianity," "Skirting the Shores of Sunrise" and "Among the Shepherds of Bethlehem." Then, too, Dr. Harry Emerson Fosdick's articles, "A Pilgrimage to Palestine" have just begun in the *Ladies Home Journal*.

Speaking of pictures, the World Friendship Pictures, 75c should be purchased by every leader of children who is using the Moslem books "Two Young Arabs," 50c; "Musa, Son of Egypt," 50c, or "Friends of the Caravan Trail," 50c. Missionary Societies will want the

Moslem Women Pictures—6 for 35c. The book "Moslem Women" intended for program meetings is priced at 50c, paper; 75c, cloth. For advanced study courses "The Moslem Faces the Future" is recommended—paper, 60c; cloth, \$1.00. Guilds and young people are using "Young Islam on Trek," 60c, paper; \$1.00, cloth. Suggestions for Leaders for these books are popular at 15c each. For Two Young Arabs and Moslem Women there has been prepared a "How to Use" at 15c each. No one can possibly study these books without using a Wall Map, 60c. Outline Maps, 25c; small maps for individual use are 25c per dozen. For tiny tots the fourth book in the Nursery Series has appeared. It is entitled "Esa, a Little Boy of Nazareth," 60c. The six Baby books chatted about in the October OUTLOOK, Talks on Palestine and Africa, 40c each and The Birthday Book of Balu, 80c will furnish much valuable material. These books also make admirable gifts—books with a really worth while message. That little child in the hospital or the one ill in the home will surely appreciate one of the Birthday Games—Wen Bao's Birthday Game and Picture Game of Prema, etc., 40c each.

The dramatization "In the Depths" 7c, 4 for 25c, will require little preparation for it is a portrayal of the second chapter of Moslem Women.

TESTS: During the Summer Missionary Conferences the classes using the Moslem books were interested in the "What Do You Know About the Moslem World" Tests. These were single sheet for one lesson, distributed free by the teachers. TESTS are now ready for four chapters in each Moslem book. They come on four perforated sheets so that the leader may distribute them to each member the month before the chapter is studied. They are proving popular in groups who are interested in up-to-date methods. Try them. 5c each, 60c per dozen. Teachers will receive the "Key" to the Tests upon application to Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

## DAY OF PRAYER MATERIAL

1. "The CALL to Prayer" is unusually helpful. It includes a "Cycle of Prayer" for daily use beginning immediately and continuing until March 4th, the *World Day of Prayer for Missions*.

2. A new feature this year is a RE-TREAT, "Toward Power in Service" intended primarily for leaders but valuable for any group which cares to use it. It is priced at 10c each.

3. The PROGRAM. "Pray Ye Therefore" is deeply spiritual. It is priced at 2c each, \$1.75 per 100. "Suggestions for Leaders" are printed on a separate sheet and will be included free with each order of a dozen or more programs.

PRAYER CALENDARS. Early sales indicate a wide use of the "Thank Offering" Calendar. We hope all Societies are using it by this time. \$2.00 in lots of a dozen or more. Single copies 25c.

THANK OFFERING BOXES. Supplied by the Depositories *free*. Eastern and Potomac Synods should order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other Synods should get their supply from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio. It will simplify matters considerably if all Thank Offering Secretaries will remember that the General Synodical Secretary of Thank Offering does not distribute the boxes.

Watch for an announcement of Stewardship Literature in the next "Chat."

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia. All other Synods order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

## WELCOME TO NEW W. M. S.

Eastern Synod, Lancaster Classis, is proud of its two new Missionary Societies. The one at New Holland, Mrs. H. M. Walters, President, organized November 19th with 13 members by the pastor, Rev. C. G. Bachman. The second

one is in Lehigh Classis in Kutztown, St. John's Church, Mrs. Elmer Leinbach is President and the organizer is Mrs. Richard Nehf. This society was organized October 25th with 15 charter members.

We are happy to report two new Societies in Pittsburgh Synod. Westmoreland Classis adds to its list the Society at Pleasant Unity, organized November 7th with 6 members by Mrs. W. A. McClellan. The president is Mrs. P. C. Hartzell. St. Paul's Classis has gained 12 members because of the new society in Sharpsville, organized October 7th with Mrs. F. L. Snyder, president. We expect to hear from some other Classical organizers and pastors.

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## Girls' Missionary Guild

MISS HELEN TRESCHER, Secretary

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### NEW GUILDS AND MISSION BANDS

The Secretary, Miss Helen Trescher, reports the following as having been organized since August 14th:

#### G. M. G.

Grace Reformed Church, Avon, Penna., Miss Kathryn Zweirer, President, 14 members. Organized by Miss Ruth Whiskeyman, August 14.

Linfield Reformed Church, Linfield, Penna., Miss Florence Linderman, President, 8 members. Organized by Mrs. Oliver K. Maurer, September 30.

Trinity Reformed Church, Conover, N. C., Miss Welsh, President, 13 members. Organized by Mrs. W. R. Shaffer, October 26.

First Reformed Church, Mt. Pleasant, Penna., Miss Kathleen Brown, President, 15 members. Organized by Miss Susan Overly, October 8.

#### Mission Bands

First Reformed Church, Bluffton, Penna., Mrs. H. H. Bender, Leader

Martha Stout, President. Organized by Mrs. Richard Hughes, September 26; 25 members.

First Reformed Church, Charlotte, N. C., Miss Frances Koontz, Leader; David Kelly, President. Organized November 21; 14 members.

Goss Memorial Church, Kenmore, Ohio, Mrs. Ralph Hunsicker, Leader; Julia McDowell, President. Organized November 12; 30 members.

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### REPORT TO THE G. M. G. STOCKHOLDERS

*By the Campaign Manager*

Eleven Guilds have added greatly to their assets by taking stock in the G. M. G. Reading contest, conducted from June 1st to August 31st, 1926. The stockholders are as follows:

Bellaire, Ohio.  
 Danville, Pa.  
 Delaware, Ohio.  
 Fort Wayne, Ind. (Salem Church).  
 Millgrove, Pa.  
 Numidia, Pa.  
 Pitcairn, Pa.  
 Quakertown, Pa. (First Church).  
 Reading, Pa. (First Church).  
 Schuylkill Haven, Pa. (First Church).  
 Sioux City, Iowa (Grace Church).

There were twenty-five girls who had read all of the books on the list and the essays written by these stockholders were used as the basis of selection. First prize was awarded to Miss Sarah Seitz, Danville, Pa. Second, to Miss Sallie Lindemuth, Numidia, Pa.

The Guild whose total number of points was greatest, in proportion to the membership, was that of Millgrove, Pa. Honor Guilds—Bellaire, Ohio; Millgrove, Pa.; Numidia, Pa. (Every member of these Guilds has read books totaling more than fifteen points.)

It is certain that these stockholders will receive big dividends from their investments, for the interest will be compound and the circle of those engaged in the King's Business will be larger and larger.

GRETA P. HINKLE.

# The Mission Band

LUCY WELTY, *Secretary*

## THE KING'S HIGHWAY

### PART II

#### *A Queer Journey*

(Ed.—Part I of *The King's Highway* was published in November)

Come all ye little pebbles who are on the job today, we are going to take a very queer journey. We are going to start away back in the ages when Cain and Abel had their quarrel on the hilltop, and never stop until we get to our nice homes—and we are going to do it all in a very few minutes. Everybody ready?

When we start we walk. We are going right through the tall grass and weeds for there are no paths or roads anywhere. Look out for bugs and mosquitoes and watch lest ye step on a snake! Yes, these briars may scratch our faces and tear our clothing, but we will not mind such little things as that. Look out for the lions, though, and if you see one, spear him if you can, or climb a tree. Spears? Yes, we must all have a weapon even if it is but a stout stick.

What a river! And we must wade or swim since there is no other way. Everybody safely across? Why here is a path! This is much easier. I wonder how far we have traveled? Oh, about several hundred years, maybe! Really! But what is that ahead? Is your stick ready? Do not be alarmed. It is only a horse. Why can we not ride that horse? We can—only we must tame him first. Some big job! It was fun, anyway, and now it is easier traveling even if we do have to take turns.

It seems to me that the path is getting wider and—what is that? A cart! Now we can all ride! Our feet are so tired and we are all over scratches. Yes, the road *is* getting wider, but isn't it bumpy?

Well the idea! What is that thing with four wheels? A carriage! Let us get a carriage. Now isn't this nice! We can travel faster than ever now. It does not shake us like that cart. Oh, I see!

The roads are getting better and smoother. But look at the men! What are they doing? Well, isn't that fine to have men fixing the roads and filling up the holes so that we can ride more easily.

Oh, look! That red thing, isn't that wonderful? What did you say it was? An automobile? We want an automobile! Oh, yes! We *must* have one!

Well, here we go in real style and it is so soft and restful. And look at the road! It is just as smooth as it can be! How far did you say we have traveled? Several thousand years! We think it is time for a nap on these soft cushions—don't you?

Whoa—up! Wasn't that a jolt—and did you see that hole? Why we might have upset and someone might have been hurt. Somebody is not on the job. Well, here we go. Wouldn't it be nice if everybody could ride like this—just ride along so restfully and feel so happy and—

Bumpety—bump! Bump! Crash!! Where am I? My head's d-d-dizzy! I can't move my leg. Where is everybody? All here? Well that *is* lucky! I thought *my* journey was over that time. What happened? The bridge gave way? Mercy! What if it had been a big bridge! The Little Pebbles all washed away! Disastrous! Don't you thing we had better go home and call out all our workmen and fix the bridge! Yes, indeed! It's too bad that such a good and beautiful road should have such dangerous places—and all because the Little Pebbles are forgetting their job! We should be thankful that we were not hurt and we must see at once that it is repaired.

The King's Highway was just like this. At first there was not even a path. But 2000 years ago Jesus came to earth and started the King's Highway. Others followed in Jesus' footsteps until we could see the path. Some brave missionaries like Paul and Silas extended the path even into new countries. Then it was very narrow and very dangerous and those who traveled it were often hurt and sometimes people were killed. It took a long time to get it started and for many years the road was so dangerous that many people were afraid to travel it. Today the King's Highway is longer and

wider and more beautiful and there are many travelers on it. But there are still many ruts and holes and dangerous places that need to be repaired.

What can the Little Pebbles do to help on the King's Highway? They can come to Mission Band and Sunday School and learn what Jesus wants them to do. Every kind deed they do makes the King's Highway stronger. Every kind word makes it more beautiful. Every new boy or girl they bring to Mission Band or Sunday School makes the King's Highway longer. Every nickel they give helps some other boy or girl to help build and extend this beautiful road. Every time they forget, every harsh word they say, every good deed they leave undone, every penny they use for selfish purposes makes an ugly spot on the King's great Highway. It may be a very small spot but it grows very fast, just like the hole in the bridge when the Little Pebbles forgot to hold fast. It soon becomes large enough for a child to stumble over. The

child may fall and get hurt badly. Some careless driver may come along suddenly, going too fast, and the child may become crippled for life.

We must be very careful for every thing we do either helps or harms the King's Highway. I am sure no boy or girl wants to see any one hurt or made unhappy. How much happier all will be if we have helped to build or beautify the King's Highway and—how pleased Jesus will be!

*(Continued from Page 16)*

Canada. Persistently the Wets in the United States have put forward that system as a model. This study robs the system of its glamour and proves it without doubt a failure. Intoxication increases, bootlegging flourishes and crime figures are on the rise. Sample copies of these pamphlets may be secured upon request.

## 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

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*Do You Know That—*

Our Church has property in Japan, China and Mesopotamia valued at approximately \$2,000,000?

The Alumni of our Theological Seminary at Lancaster, Pennsylvania, numbers between 900 and 950, a total of 475 of whom are on the present roll of active ministers?

Some of the 250 students in our Boys' School at Bagdad come a distance of 800 miles?

Alumni of our Tohoku Gakuin (North Japan College), Sendai, Japan, are planning to raise an endowment of 1,000,000 yen?

A total of 450 Indians have received education and training at our Winnebago Indian School, Neillsville, Wisconsin?

**BOARD OF FOREIGN MISSIONS**

**Comparative Receipts for the Month of November**

Synods	1925			1926			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$7,629.31	\$6,076.00	\$13,705.31	\$10,876.28	\$11,114.77	\$11,991.05	.....	\$1,714.26
Ohio	4,731.35	1,238.07	5,969.42	4,261.81	452.50	4,714.31	.....	1,255.11
Northwest	380.80	40.00	420.80	1,317.35	35.00	1,352.35	.....	\$931.55
Pittsburgh	1,912.80	115.00	2,027.80	2,852.73	50.00	2,902.73	.....	874.93
Potomac	1,786.31	675.00	2,461.31	2,953.05	.....	2,953.05	.....	491.74
German of East..	475.00	15.55	490.55	562.25	20.00	582.25	.....	91.70
Mid-West	1,929.05	.....	1,929.05	1,433.20	.....	1,433.20	.....	495.85
W. M. S. G. S.	.....	6,001.68	6,001.68	.....	1,285.54	1,285.54	.....	4,716.14
Miscellaneous	.....	210.00	210.00	.....	209.14	209.14	.....	.86
Bequests	.....	200.00	200.00	.....	.....	.....	.....	200.00
Annuity Bonds	.....	.....	.....	.....	100.00	100.00	.....	100.00
Totals	\$18,844.62	\$14,571.30	\$33,415.92	\$24,256.67	\$3,266.95	\$27,523.62	\$2,489.92	\$8,382.22
						Net Decrease.....		\$5,892.30

**About That Handbook**

*These two letters speak for themselves.*

“Freeburg, Pa., December 14, 1926.

“DEAR BROTHER CASSELMAN:

“I have been a little slow in starting on the Handbook but have now dipped into it and am convinced of its compelling interest and extreme worth. I would like to have just as many of my people as possible read it before Easter. If I could at all afford it I would at once order fifty or one hundred copies and take all risk of being reimbursed. Would it be permissible to have sent to me at once fifty copies and return all unsold copies within a month? I want to do all that is possible to do along the line of missionary education and inspiration.

“Fraternally,

“WILLIAM S. GERHARD.”

“Freeburg, Pa., January 4th, 1927.

“DEAR BROTHER CASSELMAN:

“Enclosed find check for \$12.50 for the fifty copies of the Handbook you so kindly sent. All of them are gone but two and they, of course, will soon be sold. The first effort, I suppose, is the easiest, but we did not have such very good attendance at the country churches last Sunday, and if you think it worth while to send twenty-five more copies, I will try and dispose of them. I put the former copies in the hands of the Chairmen in each congregation appointed for the Jubilee Anniversary and they went through the church after services and handed them out to the people and got their quarters.

“I do want to add, too, that to my mind the publication of this Handbook, in such an interesting style was a splendid idea and will, I am sure, accomplish much good.

“Fraternally,

“WILLIAM S. GERHARD.”

**All we have to add is simply to say, “Go thou and do likewise.” Order handbooks from the Department of Missionary Education, Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.**

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Headquarters: 310 Schaff Building, 1505 Race Street, Philadelphia

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

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

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

*For the Board of Foreign Missions.*

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

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