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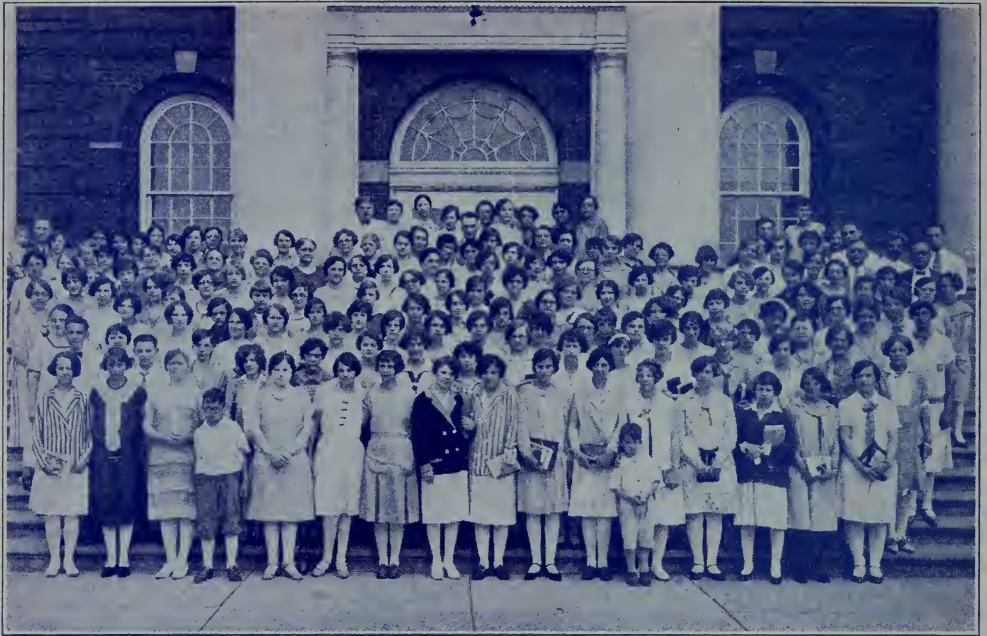
A Vacation That Lasts

BEFORE we know it vacation time will be here. It is not too early now to plan for our vacations. The vacation habit is practically universal. Everybody spends a week or two away from the ordinary occupations of life every summer.

Now we are not merely to enjoy a vacation but we are to secure for ourselves the best vacation. This surely will be one which results in the most enduring good for body, mind and spirit. A vacation that is gone the minute you get home is not a real vacation at all. Vacation should be recreation that is re-creation—that which will make us better people after it is over. With this in mind, consider the Summer Missionary Conferences in your vacation plans for the coming summer. Here you will find a week of congenial comradeship in delightful surroundings which will stay with you as a blessing for the months that follow. Plan now to be present at one of these Conferences.



MISSIONARY CONFERENCE AT BETHANY PARK NEAR INDIANAPOLIS, IND., 1927



LANCASTER MISSIONARY CONFERENCE, 1927

The Summer Missionary Conferences

The Summer Missionary Conferences are being prepared for you. Are you prepared for them? Now is the time to decide which Conference you will attend and send in your registration.

STUDY THEMES

HOME MISSIONS
"Home Missions Today"

FOREIGN MISSIONS
"Africa"

Especial emphasis will be placed this year upon the subject of Home Missions. The Home Mission Board is preparing a special "Home Mission Handbook" for use at the Conferences this year.

Here Are the Dates and the Places

DECIDE NOW

REGISTER EARLY

Hood College.....	Frederick, Md.	July 2 to July 9
Bethany Park.....	Indianapolis, Ind.	July 9 to July 15
Catawba College	Salisbury, No. Car.	July 14 to July 21
Kiskiminetas Academy	Saltsburg, Pa.	July 16 to July 23
Heidelberg College.....	Tiffin, Ohio	July 21 to July 28
Ursinus College	Collegeville, Pa.	July 30 to Aug. 6
Theological Seminary	Lancaster, Pa.	Aug. 4 to Aug. 11
Mission House	Plymouth, Wis.	Aug. 20 to Aug. 27

For Particulars Address

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 Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

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The Quiet Hour

JULIA HALL BARTHOLOMEW

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

—Psalm 91:1.

Let me take the wings of a dove and fly away and be at rest—not in neglect of my appointed tasks, but in communion with my all-sufficient Lord!

—ALEXANDER SMELLIE.

“Prayer alone gives work its worth and its success. Prayer opens the way for God Himself to do His work in us and through us.”

With tulip and anemone,
With hymns and rituals of praise,
Sweet Spring, possessed of golden days,
Returns unto Gethsemane.

—MARGARET TOD RITTER.

The more religious you are the more miracles you will find everywhere. Life, aspiration, love, are the supreme miracles, and the supremely natural events in the world.

—J. H. RANDALL.

Make me more happy in giving light to others than in receiving it unto myself!

—BISHOP HALL.

He overcomes the world who refuses to be embittered by it. When the heart is soured the world has won. To lose the happy, loving, child-like heart is a confession that the world has beaten us.

—G. H. MORRISON.

Love is absolutely necessary if life in any sphere is to be of value or profit or meaning. In the deeper Christian sense, not to love is not to live.

—CHARLES R. ERDMAN.

If Jesus came to earth again
And walked and talked in field and street,

Where'er He went I fain would go,
Nor question where the path might lead;
Enough for me that here below
I walked with God indeed.

—OWEN MEREDITH.

We believe that this is God's world and it is our business to see that He comes to reign in it, that it becomes His kingdom.

—JAMES REID.

It is the distinction of Christianity that it works, and the power that makes it work is the indwelling Christ.

—JOHN McDOWELL.

I want to know Thy guiding voice,
To walk with Thee each day;
Dear Master, make me swift to hear
And ready to obey!

—ETHEL WARING.

Set free from every detaining desire or reluctance, may we heartily surrender all our powers to the work which Thou hast given us to do.

—JAMES MARTINEAU.

May we never, for the sake of any supposed gain or advancement, quench the testimony of Thy Spirit, or prove disloyal to Thy service.

—HENRY ALFORD.

Where cross the crowded ways of life,
Where sound the cries of race and clan
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

—FRANK MASON NORTH.

“God has given us the power to decide our character and destiny by giving us the power to will and to choose.”

It would not be right to offer you Christianity as a sentimental bit of loveliness which does not have this strict moral core. And so we try to show that before one can change a needy world one must be changed oneself; that life is based forever on a moral issue, though it is decided by the love of God.

—ARTHUR LEE KINSOLVING.

God give me mountains,
And strength to climb up!

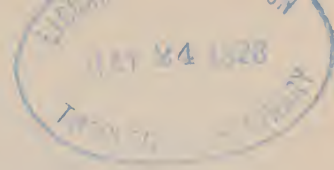
—LEIGH BUCKNER HANES.

Fear clutches everything it has lest it lose something. Faith pours out everything it has knowing that the supply of life is limitless.

—BERTHA CONDE.

The Prayer

COMMISSION us, that we also may prepare for Thy coming, and that the world may be happier because we have lived in it! Amen.



The Outlook of Missions

VOLUME XX
MAY, 1928
NUMBER 5

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

The Summer Missionary Conferences

A. V. CASSELMAN

THE Summer Missionary Conferences have come to be such a recognized portion of the missionary life of the Church that it seems almost unnecessary to attempt a description of them for such a missionary-minded audience as the subscribers to THE OUTLOOK OF MISSIONS. However, there are many readers of THE OUTLOOK who have never been to a missionary conference who would, no doubt, be interested in knowing what happens

there. Those of our friends who have been delegates to the conferences will be glad to know the plans for the coming year in order that they may influence their acquaintances to attend a conference.

The Time and Place

The Conferences are all held at some very beautiful spot in the Church, generally at one of our educational institutions. The dates this year are as follows:

Hood College, Frederick, Md.....	July 2 to 9
Bethany Park near Indianapolis, Ind.....	July 9 to 15
Catawba College, Salisbury, No. Car.....	July 14 to 21
Kiskiminetas Academy, Saltsburg, Pa.....	July 16 to 23
Heidelberg College, Tiffin, Ohio.....	July 21 to 28
Ursinus College, Collegeville, Pa.....	July 30 to August 6
Theological Seminary, Lancaster, Pa.....	August 4 to August 11
Mission House, Plymouth, Wis.....	August 20 to August 27



RECREATION
AT
TIFFIN,
OHIO
MISSIONARY
CONFERENCE

The Purpose

In these days no one can be an intelligent Christian who does not know what is going on religiously amongst the nations of the earth. Never was this truer than it is at this very present time. It is true in particular of the great nation of China. The outstanding need of the Church today is intelligent leadership—leadership that is progressive and up-to-date. The purpose of the Missionary Conference is to train just such leadership. At these Conferences young people in particular get a world view from a Christian standpoint that is secured in no other way. There is no other place in the Church where the young people of the Church are brought face to face with the lives and problems of the young people of the world as they are in the Summer Missionary Conferences. These Conferences have as their real purpose the development of this world-wide Christian attitude, the training of world-wide leaders who are in any way responsible for the missionary educational program of their congregations; also to discover those with capacity for leadership to develop such for the highest type of missionary leadership by a course of instruction in missionary knowledge of the modern world, and to provide a means of instruction and inspiration for those who desire to gain an adequate knowledge of world-wide Christianity.

Concerning Delegates

Congregations and societies are urged to send specially selected delegates, paying either all or a portion of their expenses. There are many reasons for this, but two main ones. In the first place, it crystallizes responsibility. A delegate is more purposeful at the Conference and goes home with a sense of duty to the home church that sent him. In the second place, it not infrequently happens that those who would make the best delegates to the Conference are not able to pay their own expenses. One of the best investments that a congregation or society can make is to pick out such persons and send them as delegates.



“THE GLEN,” KISKIMINETAS
CONFERENCE

The Daily Schedule

The Conference day is a busy one, but an enjoyable one. The different phases of the work are so divided amongst the hours of the day that the general effect is one of completeness without weariness. The programs vary somewhat at the different Conferences on account of local conditions, but in general they are built around the same idea.

The *forenoons* begin with a “Bible Hour” at 8.30, led by one of our outstanding pastors or professors. This morning hour sets the keynote for the Conference. There are two study-hours. The “Major Study Hour” at 9.15 is devoted entirely to the consideration of the current mission-study books. Everybody is required to enter one of these study classes at this period. The “Elective Study Hour” is at 10.30, at which time some of the mission-study classes are repeated and other specialized subjects along the line of missionary education and church work are added. The

morning schedule closes with the "Institute Hour" at 11.30, at which time there are discussed "Methods" for missionary education for men, women, young people and children.

The afternoons are given over completely to rest and recreation. Varying according to locations there are games, picnics, hikes, historical pilgrimages, swimming, boating, stunts and parties. As someone has said, "Many young people realize for the first time that religion and merriment are compatible, that Christianity and joy are related, and that gladness is God's will for His children."

The evenings begin with the "Sunset Service" at 6.45. The subject for the Sunset Services of all the Conferences is "Life Service." This matter will be presented to all of the Conferences by recognized leaders. Then at eight there are held the "Platform Meetings," with addresses by home and foreign missionaries, illustrated lectures, motion pictures and a dramatic presentation of Missions in some form.

The Conference Sunday is, in many respects, the great day of the Conference, with sermons and addresses by recognized Church leaders.

The Programs

The programs of the Conferences are in preparation and will be completed in the very near future. They will then be published in the June issue of THE OUTLOOK OF MISSIONS. In the meantime, all old delegates and prospective new delegates may be assured that the high type of program previously arranged will be found at the Conferences again this year.

The Home Theme

The Home Mission theme for this year is the most important one that we have had under consideration for a great many years. It is a study of the whole home missionary proposition in America and is entitled, "*Home Missions Today.*" This Home Mission theme, being of such fundamental importance, will enjoy the major emphasis of the Summer Missionary Conferences this summer. Nothing more important could be considered by the Church in America today than the condition of the American Church as it faces the world problem of this generation. Never before in the history of the world have nations been so well acquainted with America. They know us inside and out. Never have we been so critically judged as today. This is just as true of the Christian Church as it is



MISSIONARY
KRIETE
IN
A
CONFERENCE
WITH
BOYS

of any other phase of American life. The Church of Christ in America is known in its weakness and its power all over the world and is being mercilessly judged by its fruits. It is a most opportune time for American Christians to go into a thorough-going study of the condition of the Church in America. This is not merely a Home Mission topic. It is a Foreign Mission topic as well. At the Conferences this summer we shall study the connection of the Church with every phase of American life.

The adult book for the study of Home Missions this year is entitled, "*What Next in Home Missions*," and is written by William P. Shriver, Secretary of the Department of City, Immigrant and Industrial Work of the Board of National Missions of the Presbyterian Church. The young people's book is entitled, "*Youth and the New America*," and is written by G. Bromley Oxnam, Professor of Practical Theology of Boston School of Theology. It is planned especially for youth of high school age and presents Home Missions against the background of the whole Christian enterprise today. Appropriate books are also prepared for intermediates, junior and primary groups. In addition

to these books the Board of Home Missions is preparing a special Home Mission Handbook for use in our own Church.

The Foreign Theme

The Foreign Mission theme this year is "*Africa*." As is well known, we have no missions in Africa. However, this is no reason why we should not study this great continent. What is happening in Africa today is one of the most important subjects that Christians may consider. Africa is a new continent. The maps of Africa are new, showing that this great continent has been plotted out amongst the white nations of the earth. There is no more acute or important race situation in the world today than the one in Africa.

The adult book is entitled "*The New Africa*," and is written by Donald Fraser, Secretary of the Board of Foreign Missions of the United Free Church of Scotland—one of the pioneer missionaries of Africa. The woman's book is entitled, "*Friends of Africa*," and is written by Jean Kenyon Mackenzie, formerly a missionary in Africa, a writer of rare ability and an authority on the subject. For the young people there is the book

(Continued on Page 199)



IN THE DINING HALL AT THE FREDERICK MISSIONARY CONFERENCE

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Home Missions and the Summer Conferences

The Missionary Education Department has again arranged for a series of Summer Missionary Conferences which will be held in different sections of the Church. These Conferences enlist the interest and attendance of a large number of young people who receive during the Conference Week, an insight into the Missionary work of the Church and also become acquainted with some of the methods in vogue to cultivate this intelligence and interest in all of our churches. This year special emphasis is to be given to the study of Home Missions. Several very illuminating text books have been prepared for use. The one intended for adults and young people is entitled "What Next in Home Missions?" The author is Rev. W. P. Shriver, of the Board of National Missions of the Pres-

byterian Church. Another one intended for Seniors is entitled "Youth and the New America," by G. Bromley Oxnam, a professor in the Theological Department of the Boston University. There is a third book for Intermediates, entitled "Meet Your United States," by Mary Jenness, who is a specialist in intermediate methods. In addition to these text books of a more or less general character there will also be available the Handbook published by the Board of Home Missions, setting forth the denominational Home Mission work in detail, illustrated by pictures taken from the field. All this should assure our young people of an interesting series of conferences and should enlist their attendance and co-operation.

Evangelism

A year has gone since Dr. Rufus C. Zartman became the Superintendent of the Department of Evangelism of the Board of Home Missions and since he has devoted himself to the cultivation of the Evangelistic spirit for the whole denomination. He has touched practically every section of the Church and has set forces into motion which are sure to bring forth fruit in due time. He holds himself in readiness to be at the service of the brethren who are especially desirous of securing help, while at the same time he gives direction and character to the work of Evangelism in every Classis and congregation. He has been stressing Visitation Evangelism and has prepared some helpful literature on this phase of religious activity.

The Retreat for the Commission on Evangelism of the Federal Council will be held again this year, as in former years, at Northfield, Mass. The dates

are June 20th to 22nd. An interesting program has been prepared. Dr. Zartman and the General Secretary will be in attendance.

(Continued from Page 198)

entitled, "Africa Today," by Mary Jefferys. Of special interest to intermediates will be a book by that prince of writers for boys and girls, Basil Mathews, entitled, "Black Treasure."

Abundant material for junior and primary children, as well as beginners, is also in course of preparation.

Decide Now

Individuals and societies should decide now concerning delegates and delegations to the Summer Conferences. Any information concerning the Conferences will be cheerfully furnished by the Department of Missionary Education, Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

Those New Members

By CHARLES E. SCHAEFFER

THE Easter Season marks the ingathering of new members into the fellowship of the Church. At this season thousands of persons were received into the membership of the Reformed Church. Some of these came by confirmation, others by certificate, and still others by renewal of profession. These represent three distinct classes of people. Those coming into the Church by confirmation were instructed beforehand in the fundamental principles of our Church and the duties and responsibilities of Church membership. Some of those who came by certificate of dismissal had their previous church relation with some other Reformed congregation; others came from a different denomination with other doctrines, customs, forms. They may have been moved by a variety of reasons to join the Reformed Church but it is evident that they require time to become thoroughly assimilated into our own denominational life. The third type of Church members who came in by renewal of profession allowed their former church membership either in the Reformed or some other denomination, to lapse. They are now moved by some inward, spiritual impulse or outward pressure to renew their vows. These, too, need to be properly rearticulated into the Church life.

Now, just what to do with these new members who have come into the fellowship of the Church by any one of these modes is a paramount question. Sometimes nothing is done with them. They are simply taken in and then allowed to drift. Under such circumstances they usually do not get in very far and soon fall away again because they have no root. Sometimes we hear it said that we must give them something to do. But what are they to do? What can they do? Some of them are not qualified to do anything. Those that have the qualifications of willingness and ability soon find something for themselves to do, but others are not so fortunate and the consequence is that our church rolls become

filled with names instead of our church rows with members. They are counted but they do not count.

But new members are the pastor's responsibility and opportunity. Sometimes pastors imagine that their responsibility ceases after the names have been announced and placed on the church register. Sometimes they go even so far as to hand them the weekly envelopes. Now, it is much easier to get new members than to go on with them after we have them. Pastors frequently complain that their people do not respond to their appeals, that they seem to lack interest in the general work of the Church, sometimes, indeed, in that of the local congregation. Probably there is a missing link somewhere. Frequently we take too much for granted. We imagine that these newly acquired members are thoroughly informed, indoctrinated, instructed and that automatically they will begin to function in the life of the congregation. The process of assimilation is a very slow and sometimes tedious one. Here is where the work of religious education must become operative. These new people must be properly instructed and trained and educated. Here is the pastor's opportunity. He should put suitable literature into their hands. THE OUTLOOK OF MISSIONS, for instance, should be put into every home from which new members have come. We expect a large increase in the subscription list of THE OUTLOOK OF MISSIONS, because all these new families should become subscribers. The same thing is true with reference to the weekly church papers, such as *The Reformed Church Messenger* and *The Christian World*. Likewise the pastor should explain the doctrine, the polity, the worship, the missionary activity at home and abroad, the work of the educational institutions and the entire organization of the Church, covering the whole range and realm of our denominational activity. This should be done, "when thou sittest down and

when thou risest up," this should be done early and late and would be found to be far more profitable than the tawdry talk which is so frequently indulged in. If such a conscientious and systematic course, or follow-up instruction on the part of the pastor is faithfully performed

during a series of years, he will build up an entirely new spirit and life as well as activity in his congregation and he will have a new crop of men and women who will be intelligent and ardent supporters of every good cause that relates itself to the extension of the Kingdom of Christ.

Notes

AT the annual meeting of the Third Church, Youngstown, Ohio, of which the Rev. E. D. Wettach, D.D., is the Missionary, all reports breathed an optimistic spirit. Exactly 100 new members were added to the congregation in 1927. Their aim is another hundred by Easter.

* * *

St. Paul's Mission, Roanoke, Va., of which the Rev. J. W. Huffman is the pastor, is planning for a week of special services at the time of the dedication anniversary, May 6-12. The work has been going along most encouragingly with increased attendance, both in church and Sunday-school, and with the apportionment paid in full and all other financial obligations met.

* * *

Student L. W. Veith, who is serving the people of the Pleasant Valley, near Dayton, Ohio, reports that the condition of the membership is the best in its history. There has been very little sickness among the people this year due to the clothing which has been donated by various people in Dayton. Mr. Veith is doing a splendid piece of work among these people.

* * *

Rev. Frank Helmich, pastor of the Czech Mission, Cedar Rapids, Iowa, reports much activity during the Winter months in church and young people's work, with much joy and blessing.

* * *

Rev. Melvin E. Beck, pastor of Grace Mission, Chicago, Ill., reports, "Grace Church is becoming more and more a

truly mission church with great calls upon its strength and resources. Many families have been helped through the winter by the sacrifices of our faithful people. Of these gifts no record is kept."

* * *

The total attendance for January (Loyalty month) in the Carrollton Avenue Mission, Indianapolis, Ind., of which Rev. G. H. Gebhardt is the pastor, was over 1500, with total offerings of \$1300. Thirty visitors, in teams, during March engaged in Home Visitation Evangelism upon 150 prospective families, which they hope will yield a substantial number of accessions for Easter.

* * *

For some months the congregation of the Homestead, Pa., Mission, of which Rev. David J. Wolf is the pastor, has been worshipping in a school house, under rather uncomfortable conditions. On April 1st, however, they were able to have services in their splendid new church, which will be dedicated in the near future.

* * *

On January 29th, at Oakland, California, a Hungarian Mission was organized by Rev. Anthony Szabo, who has been working in San Francisco and vicinity among the Hungarians. He has been conducting services for these people in the Japanese Reformed Church in San Francisco.

* * *

Ground-breaking for the new Wilson Avenue Mission, Columbus, Ohio, took place on Easter Sunday afternoon, April 8th. The General Secretary, Dr. Schaeffer, who conducted special services on Thursday and Friday of Holy Week and

also on Easter Day, participated in the ceremony.

* * *

The death of one of our Missionaries, Rev. E. Mason Annessansley, of Hamilton, Ohio, occurred on March 6th. Mr. Annessansley had been serving as a Missionary under the Board of Home Missions for a number of years at Kenmore, Ohio, and at Hamilton, Ohio. He had been in ill-health for more than a year during which time his devoted wife carried not only the burden of an invalid

husband, but also the work of the church, conducting the stated services and attending to all other duties.

* * *

The Hungarian Ministers of the Reformed and Presbyterian Churches in this country, on March 15th, formed a Reformed Ministerial Union. The purpose of this organization is the closer fellowship of the Hungarian ministers, the study of mutual problems and the enlargement of religious work among the Hungarians in America.

Dedications

This Spring a number of Mission Churches were completed and dedicated. The First Reformed Church, Los Angeles, was dedicated on Palm Sunday. It proved a very interesting and inspiring occasion. The Board of Home Missions was represented by the Superintendent of the Department of the Pacific Coast, Rev. Edward F. Evemeyer, who is also serving as stated supply of the congregation, and by Mr. Joseph S. Wise, the Superintendent of the Church-building Department and the Treasurer of the Board. Mrs. Irene Anewalt, represent-

ing the Woman's Missionary Society of General Synod was also in attendance.

Other dedications scheduled are: Grace, Baltimore, Md., April 29th; Trinity, Lewistown, Pa., May 6th. The new church at Homestead is practically completed and will be dedicated in the near future, as will also the remodelled David's Church, near Dayton, Ohio.

The fine new Sunday-school and Community Building for Trinity Mission, Detroit, Mich., of which Rev. F. W. Bald is the pastor, was dedicated on April 15th.



THE NEW BUILDING OF THE FIRST REFORMED CHURCH,
LOS ANGELES, CALIFORNIA

Dedication of the First Reformed Church, Los Angeles, California

By W. A. LICHTENWALLNER

(Mr. Lichtenwallner is a resident of Los Angeles, belonging to another denomination. His interest in our work has prompted him to write the following interesting account of the dedication services.)

THE fine new church home of the First Reformed Church of Los Angeles, California, was dedicated in the afternoon of Palm Sunday. The dedicatory services were participated in by Mrs. L. L. Anewalt, president of the Woman's Missionary Society of the General Synod, and by Mr. Joseph S. Wise, superintendent of the Church-building Department of the Reformed Church in the United States, both bringing and giving the greetings of the respective bodies they represent.

The principal address was delivered by Dr. W. A. Pearce, one of the principal officials of the World's Sunday School Association. It was a forceful, interesting and very appropriate address. The services were presided over very pleasantly and impressively by Rev. E. F. Evemeyer, superintendent of the Home Mission Work of the Reformed Church on the Pacific Coast, who since the death of the local church's pastor has been kindly serving as such, and under whose charge and with the aid of whose strenuous efforts, the new church edifice has been built. Others who assisted in the services were Rev. M. M. Noacker, pastor of the West Hollywood Reformed Church; Rev. W. H. Mader, of Pasadena; Rev. A. Hady, pastor of the Hungarian Reformed Church, and Rev. K. Namekawa and Rev. K. Suzuki, pastors of Japanese Reformed Missions, all of this vicinity.

The congregation's efficient choir very creditably rendered the musical part of the service, and Prof. F. Burrus presided most capably at the fine organ which was kindly donated to the church by Mr. and Mrs. L. A. Meyran. All of the music rendered, and particularly that part which was accompanied with the chimes, so well manipulated by the organist, was spoken of in a highly appreciative manner by many of those who attended the services.

The audience in attendance was a very large one. The church auditorium and its balcony were filled to their full capacity, extra seats were placed along the sides of the walls, and the ushers stated that at least 200 people could not be seated and had to be turned away.

The congregation of this church, though as yet small in number, is composed of good, hard, earnest workers, having the welfare of their church very much at heart, and they are working in most commendable harmony with one another. That this is so, is largely owing to the tact and diplomacy that has right along been shown by Rev. and Mrs. Evemeyer. Not only do the members of the congregation enjoy sharing their church-work in complete unison, but they enjoy sharing their social pleasures in one another's company and those in authority have wisely seen to it that the church edifice is provided in its basement with a large social or banquet hall with a commodious kitchen attached. They are like one big family, showing the true spirit of fellowship and being real comrades in every true sense of the term. All of them feel more than grateful for the material aid they have received from the general or national organizations of the Reformed Church, and all further assistance that may come from the same source, they will most worthily deserve.

The wholesome spirit shown by its members is such that it doesn't take a prophet truly to foretell that this congregation will prosper, that they will steadily increase in number, that they will do a whole lot of good in the immediate community wherein they have built their new church home, and that they will in fact be of material aid in the spiritual uplift of the whole city at large.

Los Angeles, California.

Observations of the Treasurer

J. S. WISE

AFTER a long ride over mountains and plains, past fertile farms and sandy desert, I stepped off the train early this morning in the City of the Angels—Los Angeles. Just one week ago I left home and after a night's ride I was aroused from my peaceful slumbers entering Johnstown at five o'clock in the morning. I took a light breakfast in a nearby restaurant and at seven o'clock I took another train which landed me in Holsopple a half hour later. Pastor Reifsnnyder and his good wife welcomed me to their home and I was privileged to address our congregation at Boswell in the morning and Holsopple in the evening. Again quite early on Monday morning my slumbers had to be disturbed because of the necessity of driving about fifteen miles to catch another train at Johnstown. I had to reach Uniontown that morning which I did at eleven o'clock. There we sold our Hungarian Church which will be used hereafter for a public library. The Hungarians are to be furnished with a smaller Church. They had enough of their own money in the old building to do this. The congregation, by reason of the greater activities of the soft coal mines in West Virginia has become smaller so that a smaller building can take care of those who remain in Uniontown.

That evening from seven-thirty to eight-thirty I had a satisfactory conference with the Hungarian Consistory regarding the congregation's future building plans and after a wild ride of half an hour, I stepped on a train at Connellsville bound for Chicago and the West. My long weary journey had now begun. The constant chugging, chugging of the engine from last Monday night until Friday night is still ringing in my ears. But here I am in this beautiful city of palms and flowers. I was here eight years ago. My, what a change has taken place! I have already imbibed much of the challenging opportunities for the Reformed Church in this interesting city. Eight years ago, our First Church was gasping for breath.

I felt sorry for the people. They had lost heart and had decided to make another attempt to plant the Reformed Church here. The late Rev. Mr. Von Gruening had just been called to the pastorate. He served these people faithfully and well. Since his death Superintendent and Mrs. Evemeyer have been at the helm. On Palm Sunday this happy people will have their long cherished hopes realized. Their new and beautiful Church will be dedicated and the Reformed Church will launch out on a much larger program and exert a far greater influence on the life of Los Angeles than I thought possible eight years ago.

Now what has happened in southern California since my last visit? The dying, gasping Church is rejuvenated. It is increasing its membership constantly. It no longer is made up of discouraged people. We have the promise here of a strong, self-supporting Church. I predict that all this will be accomplished within a few years. Thirty new members are to be added at Eastertime. There may be more. The present membership is 125. Its new building is well planned and equipped for service. Its new location is far superior to the old one. The old Church is located in the colored section. At this new site there can be no doubt about the future. We did well to raise \$13,000.00 for this project on Home Mission Day, several years ago.

When I was here before, I had the honor to represent the Board at the organization of our Japanese Mission down town. That section is now undergoing some rapid changes. The ground has become very valuable. It may be advisable to sell this and relocate. I shall go into that matter further before I start on my homeward way. In addition to these two we have another promising Mission in West Hollywood, another Japanese Mission in Sawtelle and a very promising congregation in the making among the Hungarians. The Rev. Mr. Hady and I went over their situation today. At present they will occupy the

old First Church building. He is gathering together a goodly number of people, many of whom have been denied the comforts of Church fellowship for over twenty years. It is the only Hungarian religious organization in Los Angeles and there are over 7000 Hungarians in this city. He has a hard job ahead of him, but he is undertaking it with such enthusiasm, zeal and confidence that will mean success in the end. He predicts that within ten years he will have a congregation larger than any other Reformed Church that may be here at that time. What does that mean? Nothing else than we must look forward to another relocation and a much larger and better equipment. He further says that within that time half of the congregation's activities

will be in the English language. Perhaps the relocation is nearer than we think. The Hungarians are just as loath to go into the colored sections of our cities as are our other good people. There you have it.

I wish I could describe the dedication services to you but it would be unfair to anticipate. I have learned today that the Japanese and Hungarians will be represented. Brother Hady says that he expects to have about sixty Hungarians present. I am looking forward eagerly for Sunday. In the meantime these observations must be mailed or I shall be accused of delaying the publication of the next number of *THE OUTLOOK OF MISSIONS*.

The Church in the City

THE greatest need of any city is a powerful and effective religion, one that will lay hold of its masses and its problems, and master them for good. Hence the place and the need of the Church of Christ. We are giving ourselves great concern as a Church to the solution of the rural problem, and rightly so, but what is that problem in the face of the vast population in our cities? The growth of the city is inevitable. Attempts have been made to limit the population, but without avail. Chambers of commerce and boards of trade vie with one another in bidding for new industries. Cities advertise their facilities for commerce and their desirability as places of residence. The trend of the population is city-ward. Startling changes are going on in all the great cities. These affect our homes and our Churches. All this is too evident to waste any time over it. Few children occupy the homes of their parents. The family, the great basic institution of civilization, is facing an entirely new situation in the modern city. Few families have any home life. All the attractions of the present hour lead away from the sacred precincts of the home. The telephone in the club, or the theatre, will be more apt to reach the members of the family on most evenings of the week than the home phone.

The Church, the great vital institution for the preservation of the moral and spiritual life of the race, has been subject to the severest strain by the shifting scenes in the modern city. "There seems to be a direct connection between the size of cities and the success or failure of Protestant Churches." A survey, made a few years ago in Philadelphia, of 250 blocks in the center of the city, revealed the fact that only 38 Protestant Churches remained of 78 that were there thirty years ago. I believe that the situation is even worse now. Four of our own largest congregations have relocated, and united with other congregations of our faith during the past ten years. Is it nothing to you that this is so? I regard it as a solemn challenge. *A city Church must have an active and virile program to reach the city people.* The moving vans on our streets tell the story of a constantly changing population. Entirely new congregations must be gotten together if a city Church is to live. "Family Churches" are a rarity in the city. We do well to remember in carrying on the work of the Church, "the other sheep," of whom the Saviour spoke and said, "them also I must bring." The handicaps of a Church in a city are many, due in part to its methods.

(Continued on Page 217)

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

Taking it to Heart

HALFORD E. LUCCOCK

IN Mr. E. C. Montague's finely written novel called "Rough Justice," there is presented an unforgettable picture of a boy, the hero of the story, with a great power of love in him. "We see that boy taken for the first time to church, a church where his uncle was vicar. The preacher climbed the pulpit stairs and gave out a piece of terrible news—no doubt, Bron felt, because so many people were all there together and might help at once. It was a rending tale of some brave and kind man ferociously hurt a long time ago, and feeling a dreadful pain, even now, because there was something not done which he wanted them all to do for him. . . . Bron wept beside Nurse in the family pew, shrinking shamefacedly back into his corner. But the people seemed to be strangely tranquil. Instead of rushing out to help, they sang another hymn, quite slowly. Even when they came out of church they walked away as if nothing remarkable had happened and nothing had to be done. And Nurse, when questioned, only said *we must not take things too much to heart—people would think us so odd if we did.*"

Calvary is the story of a Man who took things terribly to heart. In the words of the sermon as it struck the boy's mind, in the story quoted above, "there is something not done which He wants us all to do for Him. That something is nothing less than the establishment of the Kingdom of God—the actual employment of love as the motive and driving force in all our human relations."

If we are to take the great purpose for which Jesus lived and taught and worked and died seriously to heart—we must carry that purpose out into the world. No matter how earnest and self-sacrificing our effort for the salvation of individual souls may be, it will never fulfill the

wide purpose of Jesus for human life, in such a complicated world as ours, so much under the control of impersonal forces.

That necessity has been expressed with deep religious feeling as well as realistic outlook on our present-day world in a recent statement, which expresses a Christian faith in the social necessity and social power of the gospel:

For a Better World Order

"We believe in making the social and spiritual ideals of Jesus our test for community as well as for individual life; in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: '*Love thy God, love thy neighbor.*' We believe this pattern ideal, for a Christian social order involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in co-operation with our fellow human beings, and with God, in the every day life of society and in the development of a new and better world social order."

Jesus said that he came that men "might have life and have it abundantly." If we share that great passion of his, it is inevitable that we must work and struggle to remove all that thwarts the abundant life for all men, which is their God-given right.

Must we not then, in the spirit of Jesus, work by fellowship and unflagging effort to transform such unchristian attitudes and practices as now hinder fellowship; extravagant luxury for some, while many live in poverty and want; excessive concentration of power and privilege as

a result of vast wealth in the hands of a few; monopoly of natural resources for private gain; autocratic control of industry by any group; production for individual profit and power rather than for social use and service; arrogance and

antagonism of classes, nations and races; war, the final denial of brotherhood?

(Part of leaflet prepared by the writer for The Methodist Federation for Social Service, 150 Fifth Avenue, New York City.)

Social Evangelism

ALVA W. TAYLOR

A CHURCH held a great meeting. It won many, many it did not win. It did an unheard-of thing; it investigated why. The Gospel was the power unto salvation, they said. Yet that power had failed to reach many. It had been powerfully preached and winsomely sung. Evidently something was needed besides preaching. They had talked with and prayed for many in vain. Evidently something besides personal work was needed. They found few men past thirty-five had been won. They concluded the man must be saved while a boy in the Sunday School. But they found few boys past fifteen in the Sunday School. And they found many boys in the town. They found another town getting them with the Boy Scouts. And another with the Junior Y. M. C. A. And another with organized baseball. And others in other ways that the boys liked. And they said we will get them too—and they did. All it needed was a man and a plan. So they added a *social service* to their evangelism. They did it through their Sunday School.

Their church membership was small for the population of their town. They concluded to quit blaming the preacher and investigate. They found too many churches competing. They concluded to co-operate and start something. But that is a long story and not all told yet.

They found half the people belonged to no church. Some were Gospel hardened and some sin hardened. But some were open-minded, so they inquired further. They discovered almost no wage-earners in their church. They welcomed everyone—why did not the laborers come? So they investigated further about the workingmen. They found wages unequal to the H. C. of L. They found many poor houses and run-down ends of neighborhoods. And they found their own members paying the wage and collecting the rent. They found many unable to enjoy the sermon. More did not feel at home in the church company. And they found other causes peculiar to wage-earners. They concluded that wages had something to do with it. And that the place a man lived in might keep him from being a Christian. Also that churches inclined to serve classes instead of communities. They saw no way out quickly—a revival meeting would not do it. So they concluded to use *social evangelism* also. They asked for sermons from the prophets as well as the Psalms. They also got a series from James as well as Paul. They heard much about the Kingdom of God as well as personal salvation. They used the Bible and preaching to reach the neighborhood needs. They also served as well as preached, and they started something. The preacher had an inspiration.

He concluded to study all the cases that he ministered unto.
 And he found it even more important to study those whom he did not get to minister unto.
 He took a widow out of a poor house and bad neighborhood to save her two little girls.
 And he went back to find a widow with five girls in the place.
 He provided for a family with typhoid.
 And he found neighboring families with it—and much dirt and bad milk.
 He buried a tubercular father, and found his children infected.
 He comforted a bereaved mother and found the house full of flies.
 He asked a physician why a child died; and the doctor was sarcastic.
 He said "Tell them the Lord giveth and the Lord taketh away."
 And he knew the mother loved the babe but did not know how to nurse and feed it.
 He said to himself it is even better to prevent death than to comfort the bereaved.
 And it is even better to keep people well than to visit the sick.
 So he preached again on the body as the temple of the soul.
 And he used science as well as poetry to embellish his discourse.
 And he added *social ministry* to his pastoral work.
 He promoted mothers' clubs with his Sunday School cradle roll.
 His church joined in the Christmas Seal campaigns.
 He induced the movie-man to show health films and did many other things.
 In fact his church began serving the community.
 People responded like they did to the *ministry* of Jesus.

Within a year he found many revival meeting converts back-sliding.
 The revivalist said it was the fault of pastoral oversight.
 Some of the church officers believed him.
 The pastor asked them to come with him and investigate.
 They found some had emotional natures; the soil was thin.
 They found some had no foundation in religious education.
 They found worldliness could not be cured in a three weeks' appeal.
 They found some in homes where no one but a saint could be a Christian.
 Some told them they earnestly tried but life was too hard.
 Others wept and asked how religion could live in their evil neighborhood.
 Some went back to the saloon and pool-hall and answered with silence.
 The pastor was cleared by the officers.
 But he convicted himself for not preaching a *social message*.
 He asked himself why pastors had not united to clean up the community.
 He said to himself, "I have found a new predestination."
 It was a foredooming and foredamning of people by the place they were born in and lived in.
 So he led his church to forget itself in service of its community.
 They turned from sectarianism to religion of the "pure and undefiled" type.
 They found some church machinery that took power and brought no grist.
 They found some new inventions and attached them to the Gospel's power.
 They added *social salvation* to personal salvation.
 And that church grew without pride but the kingdom grew more.

Austintown Conference

A rural church conference will be held at Austintown, Ohio, June 12-15, under the auspices of the Department of Country Life of the Board of Home Missions. This is to be the second conference in a series of three during the triennium; the first having been held a year ago in the eastern part of the Church, at

Schwarzwald, Pa. It is contemplated to hold another conference a year hence in the western section of the Church. Austintown is an interesting community and will furnish a suitable background for such a rural church work conference. Fuller details of the program will be published later on.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The Housekeeper Social Hall

SOME years ago the need for a building, in connection with North Japan College for the social life of teachers and students, was brought to the attention of Mr. and Mrs. Henry M. Housekeeper of Philadelphia. These dear friends have ever been prompt in giving help to all worthy causes in the Church, and this need at once struck a responsive chord in their liberal hearts. They gave the original amount necessary for this building years ago, but, due to delays over which no one had any control, the cost of labor and material greatly increased and the kind donor was willing to give the generous sum of \$12,500, the largest contribution ever given by any one person to the Japan work of the Reformed Church.

The building is now completed, and

stands as a memorial to the beautiful life of the sainted Sarah A. Housekeeper. Most impressive dedicatory services were held on March 3rd, in the presence of a large and grateful gathering of teachers, students, alumni and friends of the institution. It is a two-story stucco structure. It consists of a large dining room, a double kitchen and keeper's quarters on the first floor; and one large and three small meeting-rooms on the second floor. The upstairs rooms are to be used in the Japanese way of sitting on cushions on the floor. Surely this building comes as a blessing from God, who will bless the man who gave the gift that made the Social Hall possible. Such an example of a great sacrificial gift should inspire others to similar acts.



THE HOUSEKEEPER SOCIAL HALL, NORTH JAPAN COLLEGE, SENDAI, JAPAN

How a Child Knew Christ

THOSE who were present at the funeral services of Mary Bucher, daughter of our Missionaries Rev. and Mrs. J. Frank Bucher, must have seen the silver lining in the dark cloud overhanging the home at Lancaster, Pa., as the pastor, Rev. Charles D. Spotts, read two papers written by this dear child in the Spring of 1927, as a part of her work in the Pastor's Class.

It is all too sad that Death should invade this family circle, with the father in far-away China, and take from it a most promising young life. We thank the Lord that the mother accepts this new trial of her faith in the spirit of those who pray, "Thy will be done." We bespeak for the parents in their sorrow the sincere sympathy of all our people.

The two papers written by Mary follow:

Matthew 5: 7-10

Blessed are the merciful: for they shall obtain mercy. O, what wonderful words. Sympathy, courtesy, are expressed here. How like Christ these words are. Over and over and over I repeat the words, Blessed are the merciful. How much do we need these words the world over. But let us consider what these words really mean—sympathy, courtesy. Remember the story of the Good Samaritan. Never have I seen a truer example of these words than this story.

Blessed are the pure in heart: for they shall see God. Pure in heart, pure in heart, what can it mean! Deepest reverence toward men. Ah! those are the words, the very words for it. Deepest reverence toward men. Nowhere can we find a better example than in Christ. If we try to follow Him, then indeed will we be "pure in heart."

Blessed are the peacemakers: for they shall be called sons of God. In short—promoting love among men. These very words decide a problem found the world over. Everywhere we hear the doubtful, fearful words of suspicion. Shall we run the risk of being called "snooping" and being told "to mind our own business"? After all, what really, really counts in this world? Listen and remember the

last part of these words, "for they shall be called sons of God." Who could ask for more? Once more remember the words of Christ, "Store not riches on earth but rather in heaven."

Blessed are they that have been persecuted for righteousness sake: for theirs is the kingdom of Heaven. Sacrificing in every sense of the word. Such a lesson for those who have never sacrificed for men. Once more we find an example in Jesus. What more can man do than to lay down his life for his friends. Jesus is our model. He Himself illustrates these words, and makes them clear to us.

MARY BUCHER.

The Life of Jesus

I hear a beautiful tinkling. Its joyful notes are whispering, "And there were shepherds in the fields watching over their flocks, and an angel appeared and said, 'Fear not, for behold I bring you good tidings of joy. For there is born to you this day in the City of David, a Saviour which is Christ, the Lord!'" On and on it tinkles joyfully the glad news. Now the bells are tinkling a new tone. It is really childish as it whispers, "And when Jesus was twelve years of age he went up to Jerusalem to the Feast of the Passover; and they marvelled exceedingly at the way he talked." On and on the bells tinkle, now joyfully, now kindly, now patiently. Here He is healing the sick, there telling His wonderful message. And they that went before and they that followed cried: "Hosanna, Blessed is he that cometh in the name of the Lord." The one triumphant moment of Jesus' life. But the bells are saddening as they tell of Gethsemane and the Crucifixion. But hark! We hear of the Resurrection and all the bells chime, most joyfully: "He is not dead, but he shall live forever."

MARY BUCHER.

When we know the sweetness of His presence the world will get from us the fragrance of His life.

—B. T. BADLEY.

The North Japan College Commencement

WE can hardly realize it that this institution at Sendai, Japan, this year, celebrated its 37th Commencement, and a great day it was! Rain fell, but the people came, and professors and students were happy, none more so than the graduates. Dr. D. B. Schneder, President, writes, "That 143 more well-educated and Christianized young men have been sent out into the life of the Japanese nation is a wonderful thing to think of both for us here and for the people in the Home church. It is a great achievement for the Kingdom. The graduates now total 1641." The grand results that have been going out from this institution should be a compensation to all who have had a part in helping to provide the teachers, Japanese and American, and the buildings and equipment. It has cost much toil and pain to bring the college up to its high standard, but it has been worth-while. Those who have sown in tears are now reaping in joy.



MINISTER OF EDUCATION AT NORTH JAPAN COLLEGE, JANUARY 27, 1928.
DR. SCHNEDER AT RIGHT.

A New Laurel for Miyagi College

EVERY one feels elated over the recent high tribute paid Miyagi College at Sendai, Japan, by the Imperial Department of Education of the Japanese Government. It was the granting on March 24, 1928, of the Teachers' license privilege, which means that the graduates will receive life certificates to teach in any High School in Japan, without examination. Dr. Faust declares, "This new recognition will mark a distinct epoch in the history of Miyagi College. The status of the College before the Government is very definitely raised by it, and the reputation of the institution im-

mensely enhanced." Miss Hansen claims, "It is a tremendous advantage, for the competition for teaching positions has grown very severe, and school principals look to these certificates as evidence of desirability in candidates." No doubt, the next news we shall hear will be that the Music Department of the college has received the same license privilege. Let us all heartily join in the profound jubilation among the teachers, students, patrons and well-wishers of the school in Japan, for this is a mark of distinction that warrants our rejoicing.

A Noted Japanese Woman Who Became a Christian

The Japan Times has been publishing a series of articles on noted women in that country. A clipping from this paper containing an account of one of these women has been sent to the writer by Dr.

Schneder. She was a Miss Kishida, and at the early age of eighteen had the honor of being the first woman public speaker of Japan. For a young woman like her to stand before a public gathering and

make political speeches was an unheard-of thing for a Japanese woman. She belonged to a rich merchant's family of Kyoto, was educated and versed in the "Chinese Classics" and English. She was so prominent that she was called to Tokyo and appointed teacher of the Empress and thereby became very prominent throughout the country. However, the authorities considered her ideas and speeches dangerous and that she was inciting the people against the government. She was arrested and put in prison, where she remained for nearly two years. Before this she had become associated with several of the famous so-called Liberal Party Leaders of Japan, among whom was a man by the name of Nakajima, whose wife she afterward became. As wife, she devoted her entire energy to assisting her husband, and especially when he became a candidate for the new Parliament about

to be established. Her husband was elected as a member and subsequently appointed as President, or Speaker, of Parliament.

This man and his famous wife lived as neighbors of the writer in Tokyo. We became good friends, and in course of time Mrs. Nakajima joined Mrs. Moore's Bible Class and Mr. Nakajima joined a similar class conducted by myself. In this way they learned to know more fully the teachings of Christianity, professed their faith in Christ, and received baptism by the writer. When the Bancho Church of Tokyo was established, they were the prominent members of that body.

For a more complete account of these two famous people, those who are interested might consult my book, "Forty Years in Japan," page 65.

Lansdale, Pa.

J. P. MOORE.

Buddhist Masses for the Souls of Dead Animals

MRS. HENRY K. MILLER

ONE of the first sounds to fall on the ears of a person newly arrived in Japan comes from a three-stringed musical instrument called *samisen*, which is something like our banjo. The reason why we notice it more particularly is because the scale used is more like what we have been accustomed to, and the tunes sung to it are rather more musical than the sounds made by other instruments used here. The *samisen* is used by the lower classes and singing girls all over the country.

It is hardly correct to call Japanese musical instruments native, for some of them came from China and other foreign countries. Some say that the *samisen* was first brought to Japan from the Loochoo Islands, which lie in the Pacific Ocean between Japan and the Philippines, while others claim that it came from Manila as recently as A. D. 1700.

On April 2nd, at a Buddhist temple in Shiba Park, Tokyo—*Taishinji*, sometimes called "*Samisen Temple*"—mass was said to comfort the spirit of the father of *samisen*-makers, who is said to have died some 300 years ago. (There is a discrep-

ancy in dates here.) *Samisen*-makers and others interested in *samisen* music were expected to attend the ceremony. They believe that those who neglect the spirits of their ancestors and the founders of their business will never prosper.

Some time ago, in telling of sights to be seen on the way to Church Sundays, I mentioned and sent the photograph of a fine yellow cat—Tama Chan—often to be seen in the show-window of a *samisen* store. I also stated that this cat's funeral, which was held October 14, 1925, was said to have cost 1000 *yen* (\$500). It seems that Tama Chan's body is buried in the same grounds where many *samisen*-makers have their final resting-places, and she was buried there to comfort the spirits of the many other cats whose skins were used in the manufacture of *samisens*! Rev. S. Michishige, the Lord Abbott of the great Zojo temple, officiated at the cat's funeral, and he was assisted by more than seventy priests.

Once a year poulterers make offerings to the spirits of the chickens that they killed and sold in their business.

Two years ago more than a thousand

people made offerings of cakes and fruit at an elaborate mass celebrated at the Gokoku temple in Tokyo, to comfort the spirits of elephants slain for their tusks to be used in making carved ivory ornaments. During the ceremony *sutras* from the Buddhist Scriptures were chanted by priests slowly circling about a statue of Buddha. Many children from the kindergarten maintained by the temple came and later took part in the ceremony. Instead of reciting prayers, they stood in front and sang Buddhist songs. That

was something new—an imitation of Christian worship. Some of our hymns have been worked over by Buddhists, who now teach them to their children, as for example, "Buddha loves me, this I know." Just now in the daily papers prizes are offered for the composition of suitable Buddhist hymns. There are other things that have been taken over from Christianity into Buddhist ceremonies, etc. What will the outcome be?

Tokyo, Japan.

The Work at Wakamatsu

There are so many facts of interest about the work in Wakamatsu, that the Secretary of the Board will not begin to mention them. The picture of part of the Choir with Mrs. Christopher Noss in the center recalls my visit with Mrs. Bartholomew to this historic city, in the Spring of 1910. Then the congregation already had a church building, but no American missionary resided there. Now our Missionaries Noss and Nugent live there. Marks of progress are evident on every hand. The city has grown, and with it the Church, which is self-support-

ing. Pastor Tan, whom some of the readers of *THE OUTLOOK OF MISSIONS* will remember, enjoys the love and esteem of the people and the confidence of Dr. and Mrs. Noss and Rev. and Mrs. Nugent. Members often wonder how the wives of missionaries spend their time. Well, let such look into a home here, where a wife is busy with many duties, and then add many more burdens to them, and they will know how a missionary's wife in Japan or China is occupied. "We are well and busy, greatly blessed in every way," ends a recent letter.



MRS. CHRISTOPHER NOSS AND PART OF CHURCH CHOIR AT WAKAMATSU, JAPAN

Extracts from the Address at the Fortieth Anniversary of the W. M. S. of Schuylkill Classis

By ALLEN R. BARTHOLOMEW, *Secretary*

WORDS fail me to tell you how glad I am to be with you, and to speak to you, at the Fortieth Anniversary of the Woman's Missionary Society of Schuylkill Classis. It seems like a dream that four decades of years should span the period between May 1888, when a few but heroic women met in St. John's Reformed Church, Reading, Pa., to organize this society, and May 1928. How quickly the time passes when one is busy! What a fine service a group of Christians can render the Lord with a mind and heart to work!

It was by action of Schuylkill Classis that our sainted brother, Rufus W. Miller, and I had the honor to be present at the formation of your Society. That may be one reason why I am here to share the rejoicings of this happy occasion. Thoughts of the past crowd in upon the mind, and I find it hard to express my heart's deepest emotions.

Let me, first of all, bear to you, as President of General Synod and especially as Secretary of the Board of Foreign Missions, the heartiest greetings and the sincerest congratulations of a great host of kindred spirits in our Church. Schuylkill Classis, of which you are the dynamic influence, has an enviable record on account of its loyalty and fidelity to the holy causes our denomination is fostering for the spiritual well-being of humanity. From the hour that the women became an active and potent force in Missions there has been a swelling tide in giving to Missions. The Woman's Missionary Society gave expression to a long felt need in many hearts for the spread of the Gospel in the non-Christian world. Unkind things were spoken and written about "woman's work for woman" in the Church. To some of our dear brethren, even in the ministry, the Woman's Missionary Society was a thorn in the flesh. But the patient toilers have pursued their humble work, pouring thousands of dollars annually into the treasuries of the Boards of Home and Foreign Missions,

until most of these harmless critics have been shamed into silence. I know that the organization of the Woman's Missionary Society has been a great blessing to the Reformed Church, an onward step in the progress of the Kingdom of God. The women have been arousing the men from their deep slumbers, their shameful negligence and their petty giving. To the glory of womanhood be it said that the Easter news was first spread by a band of women who were the last at the Cross and the first at the tomb. Let us thank God for the inspiration of a host of godly women in the Church of modern times, who count not their lives dear unto themselves in telling out among the nations that the Lord liveth and reigneth in the world. Today we look to these zealous workers for that faith, loyalty, and passion which the Church needs to bring the world to Christ.

I would be untrue to the secret impulses of my heart if I did not recall the worth of two officers of your Society whose names are written in letters of gold in the Lamb's Book of Life. I refer to Mrs. Sarah E. P. Mosser, the first faithful President, and to Miss Emma E. Zerbey, the first devoted Secretary. These two women gave an impetus to the work that I feel sure must be felt even now in the labors of their worthy successors. Mrs. Mosser for eight years spent her time and talents in the discharge of the duties of her office, and it is due her to say that the success of your society was due to the foundation laid by her. Let me now quote from one of the annual reports of Miss Zerbey, for I believe this will reveal to you the inmost thoughts and feelings of her soul: "The work of Missions is always old and yet ever new. Old, in that mission workers and missionary societies are ever trying to accomplish the same kind of work, long ago begun by Christ while on earth when He told the disciples to go, teach all nations. New, in that they are constantly endeavoring to save new souls from the darkness of sin, that

they through Christ, may have new hearts on earth and new homes in heaven. None can estimate the good of a missionary society in a congregation. The missionary society is a training school. These training schools are a necessity. We are not to be satisfied that this spirit merely exists, but we should endeavor to have it grow and increase until the number of church members outside of the missionary society is less than the number in it. The Missionary Societies and Mission Bands are the hope of the future Church."

You state the fact in your folder that at the time of the organization of your Society, Schuylkill Classis comprised what is now Schuylkill and Reading Classes. Well do I remember how I wrestled for several years, with the pastors in Reading, pleading with them not to withdraw from the pastors in Schuylkill County, fearing it might weaken our work. It may be of interest to you if I tell you that at a meeting held in Trinity Church, Pottsville, on November 11, 1895, the new Reading Classis was organized just ten years after the old Classis of Schuylkill had been organized in the same church. I made a record of this in *The Parish Helper* and I wound up the paragraph with the words, "Personally, we do not see the wisdom of this division, but separation stands and we must stand by it."

"The old order changeth, giveth place to new,
And God fulfills Himself in many ways."

Some of you may be able to recall the final meeting of the Executive Committee of the old Missionary Society of the Classis of Schuylkill, held in St. Mark's Church, Cressona, Pa. I must ask you to bear with me when I quote again from the touching Farewell Address by Miss Zerbey, then President of the Society. "To you, to whom we feel we owe so much, we would say, God speed the work in your new society; knowing that with your good corps of workers you will succeed in accomplishing **great things for the Master**; and may you, at your public gatherings and in your private devotions, remember us in your prayers that our hearts may be encouraged and our hands

strengthened in our efforts to arouse the spirit of Missions in every congregation in our Classis; and we will promise you to move forward, with God's help and the help of our people, to future successes." Then she made a most urgent appeal to all the pastors and people of the Classis, "to come forward to the front, in this great work, and lend us your aid. We beg of you to take the places of those made vacant, so that this cause shall not suffer for want of workers, but that you will help us with your counsel, influence and prayers in organizing a missionary society in every congregation of the Classis." How this final sentence should stir our hearts: "Make our work a part of your work for it is God's work, and then we shall succeed."

Forty years! Why should you as a Society celebrate the *fortieth* anniversary of your organization? What has been the constraining motive? Is there any special significance in the number *forty*? Yes, there is. If you will read your Bible, you will be surprised to find how frequent reference is made to the number *forty*. And so far as I can recall, this period always alludes to times of trial, trouble, and temptation. The flood was forty days upon the earth. The Children of Israel wandered forty years in the wilderness. Moses intercedes forty days. Ezekiel must bear for forty days the transgression of Judah. Our Lord spent forty days in the wilderness. He was in the sepulchre for forty hours. "He showed Himself alive after His passion, appearing unto the disciples by the space of forty days and speaking the things concerning the Kingdom of God." Those of you who have lived through forty years' history of this Society need not be told of the many anxieties, trials, and sorrows that have cast their shadows athwart your pathway. These are the usual disciplines for the ennobling of the soul, and no one can escape them who would live the noblest and act the best. The Saviour's fast of forty days in the wilderness, like every act of His life, bears the character of an example, and instructs us that this bitter experience in life, be it individual or collective, is the only way to renown and glory.

After the flood came deliverance; after the wilderness wanderings, the children of Israel were given Canaan for their inheritance; after the temptation of Jesus came the ministry of angels; after the rest in the tomb we hear the women proclaim the glad news, "He is risen as He

said." And may we not hope that after these forty years, there may come into the big heart of this Woman's Missionary Society such an abundance of joy and peace in the Holy Spirit that the bitterness of the journey may be forgotten?

Japanese Women Coming to the Fore

JULIA HALL BARTHOLOMEW

BEING aware of the sincere and genuine interest that a large number of American women have in the women of the Orient, and the sympathy that is felt for the efforts of the latter towards progress, Dr. D. B. Schneder has sent us some clippings from recent articles in leading newspapers of Japan. One cannot fail to be impressed by the sane and sound arguments that are quoted from the expressions of these leading women, and admire the dignity which is evinced in their words and manner.

Physical conditions, national and political affairs have made much variety in the world's habits and customs—but everywhere, heretofore, it has been a man-dominated world. The way things are going now it looks as if the future might be in the hands of humanity—men and women—if every nation can produce its fine women—such as these in Japan. Buddhism has inculcated a reserved and gentle way of life; and the customs of seclusion and retirement of women, which the whole Orient has followed, have made the development of character in Japanese women appear to be much in contrast to the way of Western women. But one has only to be in a Japanese home, and see a mother with her family, to be convinced that this beautiful side of the character of women-kind is universal, and so women are very much alike everywhere when the realities are evaluated.

Mr. Benjamin Kidd in the "Science of Power" draws the conclusion that the "mind of woman is destined to take the lead in the future of civilization," since the great destructive vices, lust, war, greed, drink, slavery—have been eminently masculine; while the constructive

virtues—patience, long suffering, purity, sacrifice, love—have been eminently feminine."

If one agrees with this author, there comes the realization that the so-called women's tasks are *not* inferior tasks, and that the gentler qualities may be the most worth-while qualities in a new and finer civilization. One thinks that the women of the Orient may come in for a right fair share of credit when this day of just estimates arrives.

We cannot learn the mind of these Japanese women through any abler medium than their own words:

Madame Yoshioka says, "Men fail in governing the country because they are impractical. Women, on the other hand, have a practical outlook on life and try to solve its problems accordingly. As long as the affairs of our country are administered by men, real prosperity can never be realized. We women hope to do our share when the time comes to lead our country to the right road that leads to happiness."

Madame Hideko Inouye, president of the Japan Women's University, Tokyo, who is also head of the Alumnae Association of 2,000 membership, agrees with Madame Wakako Yamada that all political actions should have for their direct object the prosperity and happiness of the entire nation. According to the educationalist, the immediate problems of life, such as the price of commodities and excise taxes, must be settled in such a way that the prosperity of the people is guaranteed.

An editorial comments on, "This age, when women are so frequently showing themselves the equals and the superiors of men, and their inferiors only in the

matter of brute strength. The new party, supported by its women, must come to realize the need of one fundamental change in the social life of the nation, which will eliminate the police system as it exists, the powerful servant of the Bureaucracy. Police duties must be restricted to the protection of the citizen against the lawbreaker, and they must cease to be what they are at present—the agents of bureaucratic persecution, and a relic of a comparatively barbarous age.”

Another clipping gives this information concerning the plans for progress that several of the leading women’s organizations have in view: “When the new Diet convenes these organizations will present a petition for woman suffrage. Their petition will demand that the words ‘Men’ from the Fifth Article of the Election Law be changed to include both men and women. Other reforms that women will try to have introduced are, voice in local government, right of women to form political associations, to qualify for the bar and to enter the higher institutions of learning with men.” These words indicate that things are going rather fairly and well for the hopes and purposes of these leading women.

Dr. Schneder, the President of North Japan College for Men, is widely known and greatly respected throughout the nation. In his position he must be aware of the feeling and attitude of influential Japanese men towards these movements; and it is very interesting that in his busy life he should take time to mail these significant extracts from the daily Press. It is much worth our while to read and rejoice over these words; for in them we find much promise of better things, not only in Japan, but in the whole Orient.

Dr. Schneder also encloses an article about a noted woman poet, Baroness Takeko Kujo, who died in February and whose funeral took place at the Hongwanji Temple, Isukji. An account is given of the all-night vigil that was kept by the mourning husband, and other relatives and friends, including two other well-known women poets. Prayers were offered and high Buddhist officials and priests “paid their respects to her soul.” The Baroness was a consistent Buddhist; she died in this faith. She was a sister of the Empress Dowager, and a widely traveled and thoroughly cultured woman of high standing. What is of special interest to us in this connection is the great respect that was paid to her and the appreciation that was shown of her talents and mentality. It is an assurance of the place that the education of women has in Japan, and the fine regard for expression in poetry which exists in the nation.

(Continued from Page 205)

“New occasions teach new duties,
Time makes ancient good uncouth.”

But the business of a Church is primarily to serve the community, and it must minister to that community according to its needs. Therefore, I plead for a *parish ministry* rather than a *pulpit ministry*. I plead for a leadership that will take the time to study the problems of the city Church, adopt programs that will meet the needs of the community, and include in its workers women as well as men, unselfishly working for the glory of God and the lifting up of humanity. Only by such a program as that can the religious needs of the city be met.

ALLEN R. BARTHOLOMEW.

Board of Foreign Missions

Comparative Statement for the Month of March

	1927			1928			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Synods								
Eastern	\$10,749.35	\$27,416.00	\$38,165.35	\$10,701.62	\$2,712.89	\$13,414.51		\$24,750.84
Ohio	5,616.89	8,738.93	14,355.82	3,496.90	2,703.11	6,200.01		8,155.81
Northwest	386.96	2,902.22	3,289.18	1,030.55	819.75	1,850.30		1,438.88
Pittsburgh	2,613.28	3,715.09	6,328.37	2,748.63	386.82	3,135.45		3,192.92
Potomac	4,063.03	8,213.94	12,276.97	4,486.84	973.79	5,460.63		6,816.34
German of East.	964.35	1,841.82	4,953.90	716.68	362.36	1,079.04		3,874.86
Mid-West	2,074.61	3,989.55	3,916.43	1,805.53	477.96	2,283.49		1,632.94
W. M. S. G. S.		5,691.84	5,691.84		8,219.32	8,219.32	\$2,527.48	
Miscellaneous		85.25	85.25		15.00	15.00		70.25
Annuity Bonds		3,300.00	3,300.00		500.00	500.00		5,400.00
Totals	\$26,468.47	\$71,294.64*	\$97,763.11	\$24,936.75	\$17,171.00	\$42,157.75	\$2,527.48	\$58,132.84
Bequests		5,400.00	5,400.00				Net decrease	\$55,605.36

*The major part of this amount consisted of contributions to the Jubilee Anniversary Fund.

Address of Mr. Setsuzo Sawada at Japanese Doll Reception at Boston

(Mr. Sawada is Counsellor of the Japanese Embassy at Washington. The Reception was held under the auspices of the Japan Society and the Federal Council of Churches.)

IN the central part of Japan there is a place called Nikko, noted for its scenic beauty as well as for the glory of Japanese art enshrined there. There are mausolea and shrines built in the Seventeenth Century in memory of the first Shogun. In the construction of these buildings the highest artistic skill that could be found in the country was brought into play, while no limit was set upon the expense. Naturally, even today this place is considered one of the most noteworthy sights in all Japan and is attracting thousands and thousands of visitors each year.

On one of the gates to the principal shrine, there are wood carvings of a sleeping cat and the three monkeys which, as you know, are said to see no evil, hear no evil and speak no evil. They are attributed to the chisel of the master sculptor, Hidari Jingoro. These carvings are true to life, and their creator is looked upon as a prince of Japanese sculptors.

Jingoro's life was not long, but he produced several masterpieces which are regarded as national treasures. At one time he conceived the idea of making a doll. He meditated long upon its design. By and by this child of his brain assumed definite form, and he spent much thought and time upon the task of its completion. He finally succeeded in making a doll more exquisite and beautiful than he had anticipated. He found in it a close likeness to his own daughter, and wished that it, too, might be a living thing. While perfecting this idol of his creative genius, he spent days and nights in casting about for the means of accomplishing the impossible. One day he got possession of a mirror which, in those days, was considered life itself to the women of our country. He carried it home and gave it to the doll. Immediately his dream was realized. The doll was converted into a living girl and showed signs of movement. Jingoro was overwhelmed with

joy and began a dance, in which his doll daughter joined.

This is only a legend, but it so caught the imagination of the Japanese people that it has been dramatized by one of our playwrights, and the piece thus produced is still played on our stage. Our most noted actor and dancer, Kikugoro, takes particular pride in executing this dance. In this play, you will find him standing motionless in a wooden box as a mute and lifeless doll. Then, at the sight of a mirror, the doll becomes animated and moves out of the box to perform a dance. The beauty and delicacy of his performance are deeply appreciated even by those uninitiated in this particular line of our theatrical art.

The creation of life is beyond our power. At the same time, there is no limit to human genius. The work in which our hearts and souls are put will live and move other people to action.

The dolls exchanged between the children of our two countries are mute and motionless; none of them have been made by Hidari Jingoro; yet in them all the spirit of friendship and good will is alive. They represent different customs and manners, yet all speak the common language of innocence and simplicity, of love and friendliness, and will move the children of both countries to perform noble deeds worthy of their common heritage. In point of fact, your dolls have given unbounded joy to millions of our children and have already increased among them the sense of high regard and esteem for the American people.

Here is the translation of a little song written by one of our primary school girls in the ecstasy of joy occasioned by the arrival of your dolls:

1

From the country of the stars
Sailing and sailing
In a ship of gold or a ship of silver,
Oh honorable dolls, thrice welcome, honorable guests.

2

Please come here under the cherry trees;
 Come here and let us play.
 I will give you a feast—a feast of rice.
 Now you have come—this is your
 country.

3

Shall we play tag on yonder mountain,
 Or shall we play hide-and-peek?
 Shall we play jan-ken-pon, oh lovely
 dolls?
 Come along; play with us, oh honorable
 friends.

Similar songs of joy and love have been prepared and sung by our children throughout the country. Now, permanently housed in each of our primary schools, everyone of your dolls is performing the function of a happy reminder of the high spirit in which they were sent and is moving our children to dance to the music of friendship and sympathy.

The gift of fifty-eight dolls from Japanese children, which have just been brought to this country by my friend Sekiya, is an evidence that this spirit is at work among our children. The message of friendship and good will brought to them by your dolls struck a responsive chord in the hearts of nearly three million girls of Japan and made it possible to send this gift to you. By contributing half a cent each, these young folks vied with one another in the demonstration of their high appreciation of your gifts and also of their warm affection toward your children.

The enthusiasm thus shown by our girls was a source of inspiration to our artists who made these dolls. Naturally, they displayed their greatest skill in making them as exquisite as possible. Before sailing for America, the dolls were taken to the principal towns in our country in order to bid farewell to their senders. In one of the towns there happened to be a man of means who took a great fancy to them and wished to possess one. So he asked one of the artists to make a similar doll for him and assured him that he was ready to pay any price for it.

"Impossible," replied the artist. "It was not for pay that I made them. The

spirit of genuine sincerity actuating millions of our innocent girls, and the love of art, prompted me to put my heart and soul into the production of these dolls. I doubt if I could make another one like them."

On the day the dolls left for this country, thousands of people, including these artists, came to Yokohama to say good-bye to them. By and by the steamer left the harbor and the people began to disperse. But the doll-makers refused to go and remained on the pier until the steamer was out of sight. Probably they regarded the dolls as their own daughters and must have wished them a bon voyage and happiness in their new land.

The number of our dolls is small, but they have all come filled with the spirit of love and genuine affection felt by our children towards their friends across the sea. I trust that these messengers of good will will be received by your children in the same spirit, and that together with your dolls scattered throughout our country, they will fulfill their mission of binding closely the hearts of children on both sides of the Pacific.

These dolls are not alive, but who can deny that the spirit embodied in them may one day awaken the dormant forces of young souls and impell them to accomplish even what appears to be impossible, for the common good of our two countries.

Our two nations, ladies and gentlemen, are the guardians of peace in the Pacific. On us depends the future of that region. In the fulfillment of this sacred trust it is imperative that our two nations should be bound together in harmonious cooperation.

By the exchange of these dolls the hearts of our children have been knit together by the silken cord of good will and understanding. Our children are the hope of the future. Their minds will be the minds of our two nations tomorrow. We may, therefore, well expect that with their growth we shall see the growth of those happy and friendly relations in which our two countries are united. Let us hope that it will be so, for the common happiness and prosperity of our two nations.

What Does Christ Mean to Us in China?

BY FRANCIS CH'HO MIN WEI

WE know how much Christ *ought* to mean to us, but it is sad to say how little He has really meant! He wants to be near to us, yet we keep Him always at a distance. Human nature in China has the same weaknesses as found everywhere else in this wide world.

Yet, however little our lives are touched by His, we always feel His uplifting influence. However little He has meant to us, that little has transforming power; that little is our all.

There are two main approaches to religion. The first is the mystical approach and the second is the approach through the moral task. I have no right to make any sweeping generalization or to speak for all my fellow-countrymen. There are all sorts in every community, still more so in a nation as large as the Chinese. And, further, the two approaches are not always separable. But broadly speaking, and speaking largely for those whose experience I share, the Chinese approach religion through the moral task.

The first note of the Christian faith to the Chinese is that of hope. Even on the cross Jesus was so hopeful. He was hopeful because He was doing the will of God, and the will of God will surely be triumphant, not by might as might is to the world, but by love which conquers all. And hope is such an uplifting force in China just now. However dark the clouds, however gloomy the outlook, that note of hope, perhaps from the last string on the harp, still gives meaning to life and strength to the struggle. We may be surrounded by a mocking crowd, but hope, reflected from the cross, still keeps up our courage! The follower of Jesus refuses to give in. He may be defeated, yet never vanquished.

In the heat of the trouble and persecution in Central China last spring, many of our Chinese Church workers were forced to flee for their lives, some actually dragged out of their places by their own friends in order to save their lives. It is sometimes easier to die than

to live for Jesus. But thank God before very long many of them are already back at their posts again, and some others are getting ready to return. It is hope, from faith in God and man that keeps up that undaunted spirit.

And faith—not our faith, but God's faith in us, and our friends' faith in us. It is such an uplifting power. If it is only possible to have more of that faith, faith in each other among our national leaders, faith instead of mutual suspicion—if we have more of that faith, the situation in China will be far different. It is such a revelation to see how faith uplifts a man.

But the greatest gift we have from Christ is the willingness to give without asking for reward. He himself is a free gift from God to us. Our native religions teach us to give in order to win merits, but Jesus is the exemplification of the Christian life of giving freely. And the two are so different—one a burden on life, but the other a joy.

But the joy of forgiveness! Is there a life happier than that without a grudge against anybody, without embittered feeling toward anyone? God *forgives*. He gives before we deserve it. He asks no question about our desert. How different it is from the Confucian idea of strict justice and the Indian notion of Karma which comes to us through Buddhism! Our burden is lifted from our shoulders and we are free to start the journey afresh. Yet, it is so difficult to forgive. It is such a task to achieve. As the German theologian Harnack puts it, Jesus is both the *Gabe* and the *Aufgabe*, a gift yet a task. We have constantly to ask God to forgive our unforgiveness. Unforgiveness is such an unchristian thing. The life of Jesus forces us to forgive. A paradox, but true.

Jesus fulfills the highest aspirations of the Chinese mind. The general trend of thinking in China down the ages has been social in tone. The doctrine of the goodness of man's nature, good for social relationships, a doctrine so jealously de-

fended by Eneucius, the great exponent of Confucius' teaching, against all criticism and skepticism about it, is the keynote of Chinese moral philosophy. Yet human experience everywhere reveals the danger of the individual becoming rebellious. Individuality degenerates into individualism. Isn't that after all the pest of the world today? Buddhism and Christianity agree in their realization of this danger. Yet they offer different solutions for the same problem. Buddhism teaches the doctrine of Nirvana, wherein the individual loses himself. He becomes merged in the great blissful Non. Self-sacrifice, self-denial, and self-negation are the fundamental teachings of Buddhism. But sacrifice, deny and negate for what purpose? In order to escape from the individual. Christianity teaches, on the other hand, the realization of the individual by making him absolutely social. It teaches the Kingdom of God, wherein the individual is fulfilled, that is filled full. We gain ourselves by losing ourselves, not in the great Non, Nirvana, where the individual does not exist, but in the Kingdom of God wherein the individual finds his proper place and function. Buddhism leads us along one solitary mystical path to Nirvana, but Christianity opens up many directions for the development and realization of the individual. The life in the Kingdom of God must be very interesting, for it is so many-sided and raises so many problems.

Christianity fulfills also the ideals of our social institutions. The ideals of the Confucian society center around the family which is magnified into the clan and finds expression in filial piety and in memory of the ancestors—sometimes called "ancestor-worship." Filial piety is a great virtue but with the inrush of Western social ideas and of Western industrialism which threatens to break up the family, filial piety as a virtue is losing its grip, and a substitute must be found to take its place. Shall we not find it in the brotherhood of men as the result of the fatherhood of God, and as expressed in membership in the great Christian community? Our friends in the West, brought up in the Church with church membership taken for granted, may find

it hard to realize how we in the Orient feel that glow in our hearts when we meet with a fellow Christian worker who is fighting the same good fight with us.

The Church has come to take the place of the clan, and membership in it ought to enthuse the Chinese heart as membership in the clan did once. Sometimes it does not, but it ought, and we pray that it will.

Now, coming to ancestor-worship—a practice much misunderstood and much abused. It embodies some beautiful sentiments. All that is honorable, glorious, beautiful in the past is remembered, but all that is ignoble, disgraceful, and ugly is forgotten. We feel our roots deep down in the past. We are only the torch bearers who try to carry the torch a distance farther. We are only one section of the stream that keeps flowing quietly on. Whatever accomplishments we achieve add honor to the family and to the clan. Whatever disgraceful acts we commit bring to them shame. We do not regard the departed as being no more. They are only invisible, perhaps keenly interested in our doings. The Chinese family has for its membership both the living and the dead.

It is such sentiments that are embodied in ancestor-worship at its best. It gives dignity to the individual, however low his social position may be. It gives stability to society and has carried it through many a crisis.

But the new ideas introduced into China are undermining the Chinese social structure. Ancestor-worship is gradually falling into disrepute. Is it a blessing or a curse? Judgment is difficult. Are ancestor-worship and the clan system to be conserved within the Christian Church? Again it is a difficult question. One hesitates to plunge into the controversy. After years of thinking my mind still swings from one extreme to the other, and I do not invite you to share my confusion.

But we have a better, more glorious, still more uplifting idea in our Christian faith—the communion of saints. The Church is God's family which is limited by neither time nor space, creedal differences or racial distinctions. When one

kneels before the Lord's table one feels that one is in communion through Christ with all who call themselves Christians and with all who have fought a good fight and have been laid to rest. Then, coming out from the communion service, one feels so uplifted, so strengthened, for one feels the backing of the whole Christian community behind him. It is such a joy, such a glory, such an experience that one

passionately longs to invite his Taoist, Buddhist, and Confucian brethren to share it.

What does Christ mean to us in China? Christ is love unspeakable. Unspeakable, but like a fool during the last few moments I have been trying to speak of it. It is unspeakable. Let us thank God for it.—*The Chinese Christian Student.*

Annual Report of the United Mission in Mesopotamia

AS this account of the Mission year goes to press, reports of the ferment in the Near East are filling the papers: Ibn Saud, the Wahabi leader, is declaring a holy war on the apostate kingdoms of Transjordan and Iraq. Ever since the foundation of the United Mission in 1924, our part of the world has managed to keep in the limelight, whether by the dispute over the Turkish boundary—essentially a quarrel over Mosul oil—or by notable archaeological discoveries at Ur of the Chaldees or Kish or Kirkuk, or the present aggression of the desert Arabs on their kinsmen who have come under British influence and the progressive attitude that goes with it.

In this situation upon which are working the powerful forces of international commerce and diplomacy, is it presumptuous for us, a handful of missionaries, whom the casual traveler would hardly notice, to think that we hold the most strategic position? It is evident that the country will not come out of the present ferment the same as it went in; and we believe that God, not willing that any should perish, but that all should come to repentance, will accomplish His will through us, the United Mission, the agent of His church in America and of Himself.

But during the past year our Mission has endured the most discouraging times of its history. The force actually on the field has been reduced from twelve to nine. Of course, Mr. Cumberland's going home on furlough does not count as a loss, for he will not return single. The marriage of Mrs. Lentz to the Honorable John Randolph, American Consul at Baghdad, will keep her, we hope, in our

territory, an ever loyal friend. But the long illness of Mrs. McDowell, beginning in the spring and terminating at her death in December, was a staggering blow to the work at Mosul, where, from the inception of the Mission, she had been the capable and devoted head of the Girls' School. And added to her loss comes the word that Dr. McDowell is returning to America, after more than forty years of service on the field. His mature judgment and wide experience have been invaluable in the formative years of this new Mission, and we earnestly hope that it will always bear the impression of his personality.

Another great loss to the Mission was the death of Mrs. Cantine, though she had already retired from active service. We count ourselves fortunate in having had her with us even one year. Fortunate are we, too, in the prospect of Dr. Cantine's return to the field. If further evidence of his devotion were needed, it might be pointed out that he is going at his own expense, leaving all Mission funds for the support of new men. God's providence is manifest in sending Dr. Cantine as Dr. McDowell leaves the field. Furthermore, we are encouraged by the appointment of Mr. and Mrs. Badeau from the Reformed Church in America and Mr. and Mrs. Baker from the Reformed Church in the United States. So, although the losses of the past year have been heavy, the future is bright with hope.

There have been discouragements in property as well as in personnel. We had been authorized to purchase in Baghdad land for the erection of a church building, and in Mosul a house already occupied by the Girls' School. Neither has

been accomplished, and the school at Mosul has had to vacate its quarters, suffering serious inconvenience. There are probably few harder tests of the Christian patience of the missionaries than the aggravating delays of the landowners. It is not yet known what the outcome of negotiations will be.

The Girls' School at Mosul, of course, suffered greatly from the loss of Mrs. McDowell. During her illness, the staff of native teachers carried on as best they could, and are still doing so; but even with their best efforts the attendance has decreased from 250 to 150. Great improvement in the government school for girls—under the leadership, we are glad to say, of a Mission-trained principal who is very friendly to us—makes it evident that the Mission School will have to raise its own high standard if it is to survive. And that does not mean that we are there simply to perpetuate our own pet institutions, but that we believe that our Mission School has a large contribution to make to the community and to the Kingdom of God. The *sine qua non* is a capable American head; no such has as yet been appointed.

The Girls' School at Baghdad has con-

tinued its good work in spite of handicaps, most obvious of which was the protracted illness of some of the teachers. Mrs. Thoms has carried the extra burden, and, working quietly and surely, has advanced the size and grade of the school, and, best of all, has made Christ known and loved by her teaching and example. The education of girls in a Moslem country must receive the most careful attention and a larger financial outlay, proportional to the boys'. The situation at Baghdad calls for advance in equipment and teaching staff.

The Boys' School at Baghdad holds a conspicuous place in the community. It is widely advertised, and among its 280 students are those from the various races and religions from all parts of Iraq. There are classes for all from the first grade through high school, and English, much desired by the people of the country since the British occupation, is given the first place in the curriculum. Under the direction of Dr. and Mrs. Staudt, the school has won for itself this high place in the last three years, and is now recognized as one of the chief influences in the cultural, social and religious life of this community where old and new meet.



BOY SCOUTS, AMERICAN SCHOOL FOR BOYS, BAGHDAD

Far less tangible than the institutional work of the schools, but no less significant, is the quiet work of evangelism, mostly of the man-to-man type. Statistics might be given for the number of Bibles, portions and tracts sold and given away, but the Recording Angel, rather than the Mission, is the one who knows what is really going on in the hearts of the people.

Mr. and Mrs. Edwards have been at Hillah, that hot-bed of Shiah fanaticism, and by courage, friendliness and steadfastness have made their place in the community. Besides, Mr. Edwards and his native associates have toured the region, going even to Kerbela, and have sown the seed broadcast.

In Baghdad, Mr. Barny has been at the head of the evangelistic work and has carried the secretarial duties of the Mission, in addition. One of his native associates has been in charge of the bookshop, a gathering point for religious discussion; and the other, a remarkable young convert from Islam, who has appropriately taken the name Paul, has worked as colporteur. Paul, with his direct and intimate knowledge of Islam and his buoyant faith in Christ, cannot be withstood.

Not all of the seed falls on good ground. Mosul has had disappointment added to discouragement during the past

year. Mrs. McDowell's illness was as a cloud over the whole station. The housing situation often seemed desperate. Two of our faithful workers, Qasha Onir and Shamasha Khoshaba, both associated with the West Persia and United Missions for over forty years, laid down their burden and went to receive their reward. A young Jew made a profession of Christ, apparently sincere; then, apostacising and fearing to return to his own people, he turned Moslem. If we were carrying on a merely human enterprise, we might well call it a bad job and give up. But so long as we have Christ and the people need Him, we must stay. And there are many encouraging signs, especially among the Kurds and Yezidis, whose calls for us to work among them, reported last year, have been louder and more insistent this year.

It may appear that what is here reported is insignificant in comparison with the vast movements in Moslem lands, but we believe that the Ruler of the Universe is co-ordinating all and that we are there to fulfil His purpose. After all, the Kingdom which is to be sought first comes not with things that can be observed. The germinating seed makes no appearance on the surface of the soil; yet we cannot do other than trust that the Lord will bring the harvest. We look longingly for the answer to our prayers that He will send forth more laborers into His harvest.

R. C. CUMBERLAND.



TAKING
FINAL
EXAMINA-
TIONS,
BOYS' SCHOOL,
BAGHDAD.

Our Young People

BY ALLIENE SAEGER DE CHANT

The Bugler—A Composite Picture

LAST July there rattled up to Main Hall a vehicle sans top, sans fenders, sans doors. Perched high behind the wheel was a hatless youth, who brought it up within an inch of the curb and stopped it with staccatos. It took him several minutes to unwind his long legs, and to put in orderly rank a labelled suitcase, a tennis racket in a wooden frame, a Graflex and a cornet case. I almost thought I saw him count them, and I'm sure he grinned. By the time he came inside I was again at my desk, certain that he had not seen me at the window.

The hand that signed the registry was bronzed and scarred; the nails were clean. His signature, I thought, must be characteristic for it had sturdiness. I liked his smile, too, and the way he had of saying "Righto," as I pointed the way to his room under the roof. I hoped he'd register for my class. I even penciled his name in my record book. And I could not help but wonder what brought him to a missionary conference.

He did sign up for my class. He came early and I asked him to be my secretary. The class numbered more than one hundred and I gave him no time for roll call. His record scheme was unique and he tolerated no monkey business.

It seemed that he was everywhere. The flag-raisers wanted a bugler, so he bugled three times a day—sometime after sunrise, at sunset, and taps. The conference chairman wanted this, and teachers and missionaries wanted that. His "Rattler," as he dubbed it, was always ready. About the only thing that he didn't go in for was

athletics, and I learned that a first-day injury had disqualified him. But he was cheer-leader.

* * * * *

One day he asked me to take a ride. It was the day after he had played the "martyr priest" in a pageant in my class. After we had gone about five miles he stopped the car and said, "Let's get out here. I want to talk to you." There, beside a stream, far in from the road, he asked me this: "Why did you have me play the 'martyr priest'? And why did you look so strangely earnest when you thanked me?" When I had finished he said, with eyes that shone, "Now I know I can do it—Now I KNOW." And then he told me why he had come to the conference—that for years he had wanted to study for the ministry but hesitated because he considered himself unworthy, and because he thought that folks who entered Kingdom Service were a bit queer. "And so," he said, "I came here to see Christianity worked out in lives, not in arguments and theories, and to test out my ownself. You missionaries, you leaders of youth, the conference chairman-preacher are intensely human—You ring true—And you've just said you found me worthy in that pageant. And so—I think I'll check out at the — school, and sign up as a student for the ministry."

He didn't say much as we rattled back. He kept his eyes on the road, his new road.

Conferencing According to You

Some delegates go conference-ing because they're out for a good time. They "get by" with as few classes as possible and perhaps attend one platform meeting.

They bring nothing. They take back nothing.

Some, who cannot attend conference, work untiringly the whole year through,

at suppers, bazaars, plays and what not, in order that others may take the total receipts and reap conference benefits.

Some sacrifice a coveted trip—a week's

salary. Much they have to bring; much do they give; and throughout the year that follows they are a blessing to their home church.

Do You Know That

Our Department of Missionary Education fosters eight missionary conferences, six of which are at our own educational institutions; at Mission House, Heidelberg, Ursinus, Hood, Franklin and Marshall, and at Catawba? And that a School of Religion is held at our Cedar Crest College, Allentown, Pa.?

Conference leaders are well versed in the subjects they teach, and are brimful of human-ness and inspiration?

What you glean at conference can be

used throughout the coming year in home church groups?

Conference delegates comprise grammar school, high school, college youth, lawyers, teachers, factory workers, foresters, dressmakers, typists, clerks, housewives, bond salesmen and the like? And Mission Band folks?

Conferences cause the East and the West to meet—in abiding friendships formed with intensely human missionaries and with lovable Chinese and Japanese?

Children's Corner

The Crocus

*The golden crocus reaches up
To catch a sunbeam in her cup.*

—WALTER CRANE.

May 5th is TANGO NO SEKKU in Japan—Boys' Festival Day. And what a gala day it is! Paper fish are flown from every home in which there is a boy—one carp for each son. On some bamboo poles one fish is flying; on others, two, three, four and five; on some, as many as ten! And why the carp? Because it swims against the current and sometimes climbs a waterfall. Japanese fathers and mothers want their sons to grow strong like the carp, and sturdy, too—not afraid of anything.

* * *

May is a happy month in China, too. Our girls at Ziemer Memorial Girls' School, Yochow City, spend the day merry-making. All the home folks are invited and the town folks, too, to see their program of May Pole dances, drills and the like. See how sweet the little

girls look in their white trousers and coats, and their hair in a long braid, tied with bright wool; their big sisters and friends, in high school, you see, have their hair "up" and a skirt over their trousers.

* * *

May is wistaria month in Japan. There are two wistaria arbors at my Sendai home and under one of them I buried my canary Fritz. I wrapped him in soft paper and put him in a wooden box. And on his little grave I laid a chrysanthemum—a yellow one. One day when Fritz was alive and singing, I took him to class and told my Japanese girls about him. And for the next lesson I asked them to draw a cage and put a bird in it, and to name the bird and his bill, his feathers, his cage, the perch. Next day when I looked at their drawings, one girlie had two birds in her cage, only one of which she had named—Fritz. When I asked her to name the other canary what do you s'pose she wrote? "Two Fritz's."

"We cannot do without THE OUTLOOK OF MISSIONS, so please send it for another year."

MISS EMMA O. EDINGER, St. Petersburg, Penna.

The Woman's Missionary Society

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

Mabel Cratty—International Stateswoman

THE final test of leadership is whether or not the influence and inspiration go on when the leader stands apart in the clear light of eternity. There is for all women working either at home or abroad in the enterprise of foreign missions a continuing inspiration in the life of Mabel Cratty, the niece of a great missionary bishop, Dr. James M. Thoburn, of India, and the executive secretary of the National Board of the Young Women's Christian Association from its organization in 1906 to the time of her death on February 27, 1928.

When she was awarded the honorary degree of Doctor of Laws by the college of which she was a graduate she was called by one who knew her well:

"Seer of visions and doer of deeds to the end that life shall be more complete for women everywhere;

"Poet and philosopher, whose every judgment points to whatsoever things are beautiful;

"Explorer of the hearts of women, discovering them to themselves;

"Teacher of life, whose scholarly guidance has led many in the paths of truth;

"International stateswoman, whose citizenship is of the world;

"Friend of God."

Miss Cratty was a stateswoman in international affairs not only because of her place in an international organization with representatives at work in many lands but most of all because there were no geographical or spiritual limits to her capacity for fellowship. Her delicately adjusted sensitiveness to human need and her tender compassion for all human beings made it inevitable that she should think not merely of women in the United States, but of women everywhere. This inevitable world-mindedness, rooted in the depth of her character, is a quality in Mabel Cratty that will have an abiding influence on those with whom she worked or came into touch and through them upon organizations united in the task of making World fellowship.

J. P.

Among the Workers

Mrs. A. Randal Zendt, formerly of Catawissa, Pa., president of the Woman's Missionary Society, East Susquehanna Classis, is doing Protestant Survey work for the Greater New York Federation of Churches. Reverend Zendt is doing graduate work at Union Theological Seminary.

Mr. Zendt, through the Field Department of the Seminary, is serving as assistant pastor of Greystone Presbyterian Church, Elizabeth, N. J. He has been assigned the special task of reclaiming to the Church a number of Assyrian people of Nestorian lineage, but now Presbyter-

ians. Being "Nestorians," their ancestors for nearly 2,000 years have been nominally Christian. Some of these people are already enrolled in the congregation. Many of them were active and faithful evangelists, teachers, or elders back in Urumia, an Assyrian province of Persia. There they had lived, until recently, with about a half million of their Christian countrymen, most of whom have been massacred. They are a living argument for foreign missions.

There is being organized a bi-lingual study class in which they make use of their Syriac Bibles.

Some of the people among whom Mr. Zendt works have relatives in Baghdad, Iraq, and know of the United Mission in which the W. M. S. has so keen an interest.

* * *

Mrs. J. G. Rupp, of Allentown, Pa., writes that the offerings taken at the children's meetings on the World Day of Prayer will be used to purchase Friendship School Bags for the children of Mexico.

* * *

Since our denomination accepted financial responsibility in building the chapel at Sherman Institute, Riverside, California, the following information will be gratifying. "Sherman Institute is one of the finest plants in the Indian Service, and as Superintendent F. M. Conser is an able, experienced man, it is a combination of beauty and utility. The school has an enrollment of 1100 and now carries its pupils through the 12th grade. Under the outing system, last year students of the Institute earned \$60,000.

New buildings are being erected each year, and additions made to the older ones. All this work is done by student-labor, and for an expenditure of \$5,000 for materials the Government usually gets a piece of work that would probably cost \$20,000 if done by contract. In this way the students receive practical experience in the various trades taught at the school.

* * *

We are happy to welcome the following Woman's Missionary Societies: Milwaukee Classis, Immanuel Church, Mrs. E. H. Brueggeman, 920 52nd Street, Milwaukee, Wisconsin, President. Organized March 1, with 20 members. Wyoming Classis, Dushore, Redeemer Church, Mrs. W. B. Duttera, Dushore, Pa., President. Organized March 25, with 11 members.

* * *

In preparation for the emphasis on Home Missions in the mission study next year, the Woman's Missionary Society, East Pennsylvania Classis, had Miss Laura Parker, New York, Secretary of

Migrant Work for the Council of Women for Home Missions, give the address at the annual meeting, April 19.

* * *

Mrs. John Randolph (Persis Schramm Lentz) was chairman of the World Day of Prayer Committee for the women of Baghdad, Iraq.

* * *

Mrs. Gertrude Cogan Lyon, the first field secretary of the W. M. S. G. S. will attend the World W. C. T. U. Convention at Lausanne, Switzerland, this summer.

* * *

We cannot refrain from calling attention to the attractive picture "A Cool Place in the Hills," April, 1928, *Everyland*. This is the picture of one of the Doane Rest Houses. We well recall our surprise and admiration of Mrs. Doane's minute provision for the comfort of missionaries when we visited the Rest Homes at Ventnor, Atlantic City, N. J. While looking at the picture, read the accompanying story "Fairy Godmother."

* * *

Miss Sanniyeh Habboob, who has written the interesting story "From the Harem in Syria to the Medical College in America," is a student at the Woman's Medical College, Philadelphia.

* * *

On February 27th it was one year since Mrs. Annetta H. and Richard Winter reached Sendai. Mrs. Winter is especially happy over the growth of her Bible Class among the Government School girls. The class has been growing steadily since Christmas vacation. At the last meeting there were eighteen girls, at the two meetings previous to that, sixteen. The girls bring their friends and in this way the influence widens.

An Error

In the March issue, page 138, under "Prayer Calendar," line ten should have been, The 53d National Convention met in Minneapolis.

Prayer Calendar—Educating for World Friendship

How appropriate to have on a page, with that for its theme, a picture of International House and a prayer written by Miss Margaret R. Motter. Those who read the interesting article about International House in the April OUTLOOK OF MISSIONS remember what is being done here in the way of establishing friendship between students of different races. Right attitudes thus created are lasting.

As a leader of mission study classes at Hood, Collegeville and Lancaster Summer Missionary Conferences, Miss Motter has helped many young people to be worldwide in their outlook. Not only

at conferences has she promoted the spirit of friendliness. Another outstanding bit of service was that in the mountain section of Kentucky, where she taught in the high school at Van Lear. As an instructor in English at her alma mater, Hood College, and later as Alumnae Secretary of Hood, she has come in contact with hundreds of young women of our church and others, all of whom have been benefited by her influence.

This summer Miss Motter is enjoying two months in Europe and all of her friends wish her a profitable and refreshing vacation.

A Year of Profitable Work

The annual outing of the Woman's Missionary Society and Mission Band of St. David's (Sherman's) Reformed Church, Hanover, Pa., R. D. 2, Rev. E. M. Sando, Pastor, was held July 4, 1927, in the grove adjoining the church. About one hundred of the members and friends of these organizations spent the afternoon and early part of the evening in a very delightful manner. A program of patriotic and community songs was rendered, outdoor games were participated in by the children as well as older ones present and a bounteous family basket supper was enjoyed. A group picture of the outing was taken during the afternoon. The organizations had as their guests for the occasion the Rev. and

Mrs. I. G. Nace, missionaries to Japan, home on furlough. Reverend Nace made a brief address while the company was seated at the supper table. The outing was brought to a close after nightfall with a display of fireworks brought by the children and others and set off under the supervision of the adults.

St. David's W. M. S. has been very active the past year. The annual thank-offering service was held in November with an offering of \$150.06. The book, "A Straight Way Toward Tomorrow," was studied by the society, Mrs. R. O. Myers, president of the society, was made a Life Member of the General Synodical Society by the local organization.



ANNUAL OUTING OF W. M. S. AND MISSION BAND OF ST. DAVID'S REFORMED CHURCH, NEAR HANOVER, PA., REV. EDWIN M. SANDO, PASTOR

"Those Who Wander To and Fro"

By ADELE J. BALLARD, *Western Supervisor Migrant Work*

"TWINKLE," our sturdy Star car; Nurse Lady, our winsome Council worker; Rose, from the Hood River Health Unit, and the writer paused a moment at the foot of the trail; then, minus "Star," we plodded up the sodden path. Crimson of apple, purple of plum and prune, and the glow of ripening pears made the dull day gleam and spilled tempting fragrance into the misty air. At a sudden twist of the way we met our first migrant.

Was it a *child* who was struggling with the wayside stove? Nurse Lady smiled her way into the camp; Rose and I followed. An oddly experienced face topped the childish figure. "No, there ain't no school children here. I reckon I ought to be goin'. Never did go much, but my man don't stay put long enough. But I don't leave my children in no camp. I left them with a woman back home." Our "child" had lived in eight States; had "busted up" with the first husband, was just preparing to repeat that process with the second; had two sets of children. And she was not yet 21!

This was our first day together in the Hood River district, where migrants throng, 3,000 strong, during the apple harvest. For two years County Health Board, Board of Education and the Council of Women for Home Missions, each supplying one full-time worker, have worked together trying to solve the moral and educational problems in connection with so large an influx of people, and to safeguard the groups from the spread of disease. I had expected to rove over a wide distance seeking out migrants. Did we? We did not! At the office of the local growers' association a sheaf of slips was handed to us. Every migrant had been tabulated. The friendly atmosphere of that office was a delight. A call on the County Judge and the County Superintendent of Schools, with a peek in at the county school nurse who was ready for us with additional information, made us feel that the whole community was working with us.

As we went on our way we paused at the different ranches. The grower was on the watch for the dusty "Star"; so-and-so had moved, this child did not go to school yesterday; could we suggest what would be good for such and such a thing? Even the garage men were in on the program, for when we had to be towed in and my heart sank at the thought of the probable bill, the charge was \$1.50.

We went from orchard to orchard, from school to school. Rose took all the resident children for examination; Nurse Lady the migrants. Many of the troubles diagnosed were not just pleasant to handle, but one would never guess that fact from the actions of the nurses. School books were a problem, and clothes, too, sometimes. But the Rotarians met the first need, and the women of Hood River the second. From early until late tents were visited, children comforted, mothers counseled with, and new hope brought to discouraged folk whose ideals had grown dim.

Orchards played a large part in the summer program. The camp for the children at the Gresham cannery spread itself over a shady orchard. There we found it possible to be happy, though poor! Equipment was almost nil, but the biggest joy of the camp was a small load of mill ends and a dozen or so of ten-cent autos. Roads were built over which our autos traveled to the cities of the world. Next in favor was the heap of new-mown hay. Babies reveled in the sandpile. Fifty children were registered this year. Ranches holding aloof last year sent every possible cloud this season. The growers furnished tent, lunches at cost, helped with the expense of an assistant and placed the time of the camp superintendent at our disposal whenever we needed labor. The local merchants gave us discounts, churches sent toys, and the Growers' Association would have financed the whole undertaking except for the tragedy of a broken market.

We had problems, moral, matrimonial, hygienic; we had children, normal and sub-normal; some of the children had religious training in their homes; some recognized a hymn because "onct a funeral sung that." But, gradually, as the weeks passed there came to the little group something of the spirit of team work, a glimpse of the thought of the Golden Rule and a gleam of the ideal that transforms. The day we closed the camp one of the growers said to me, "Well, guess this is a permanent thing. Great thing for the kids, isn't it?"

And two of our Oregon camps have reached autonomy! They selected their own workers and planned their own program for the children this season, after some years of supervision by the Council of Women in the A. J. Ray yards at Newberg and the Mitoma yards at Independence. The health problem was so serious a thing last year at the A. J. Ray yard that in the spring I suggested to Mr. Smidt, the superintendent, that one worker ought to be a nurse. The Marion County Child Health Center was ready to send in a nurse daily if necessary, but Mr. Smidt decided to put in a registered nurse as head worker and use one of his employees as helper. And with these appointments came a note to the Council supervisor: "We have secured our workers, but we wish you to still consider this one of your camps and to

come to us with suggestions as usual." This was a big year and more than seventy-five children were in the camp during the season. There was only one case of severe illness.

Here is another type of work: An endless stream of auto tramps, bound for the apple orchards of the Wenatchee Valley, finds its way unerringly to the free employment bureau which the Episcopal Church at Cashmere is managing. Mr. Burleson, the new vicar, terms his work his "liberal education." Here again is a co-operative work—Chamber of Commerce, warehouse managers, American Legion, and Episcopal Church, with the vicar of the local church as permanent chairman of the committee. Five hundred growers have been served, and out of 3,000 applications for work, 2,200 have been located and the wanderers have not only been placed in orchards but also in every type of work, from coal-heaving to housework. Underlying this endeavor is the earnest desire to bring about a harmonious agreement between grower and picker and the emphasis on the thought that all agencies must help in the work, which has touched the lives of people from over half the States in the Union and embraced nationalities from a large part of Europe—foreign missions work on home missions steps!

Then the Imperial Valley, with its border psychology, its racial antagonisms,



APPLE ORCHARDS OF HOOD RIVER VALLEY, OREGON

and its economic problems and its struggling churches! Our worker has spent the year trying to create the mood which would make advance possible. The difficulties discouraged people at the outset. A bit of visual education proved a happy thought. A series of "Nationality Nights" brought each race in the valley into intimate contact with the people of the community. Each nationality put on a program, not from the standpoint of need but of achievement.

The result was an amazement to the community. There was talent in the Filipino camp; the Mexican could handle sacred music in a fashion that held one spell-bound; the Japanese had a culture all his own; the Negro had fought and

won in the battle for respect. Before those groups had finished their work, the public realized that the immigrant had brought something to California more than just the work of his hands. Then came the finale, when pageantry pictured the gifts of California to the stranger within her gates. Races mingled and sympathetic understanding grew; helpers appeared for work in camp and field; one Church offered its building as a social center; the School Board found that there was but one program with a place for all who would enlist in its service. Last year we faced the work with doubt; this year doubt is merging into hope. The valley has caught the vision!—*Courtesy of "Women and Missions."*

From the Harem in Syria to the Medical College in America

By MISS SANNIYEH HABBOOB

I AM the first woman who comes from a Mohammedan family to study medicine in the United States. From the Harem to the hospital! From a dependent life to an independent life! From the seclusion of a Mohammedan home to a medical college! Why study medicine and not something else? I had the first chance. I was nine years old. I stayed in school four years. There was great opposition because I was the first Mohammedan girl to enter a missionary school. When I entered school my mind began to grow. I got into the way of analyzing and verifying things. I asked myself, "What is the difference between my Christian sister and my Mohammedan mother and sister? Why is there such a great difference? My mother is perfectly healthy but has no life and no activity. Why am I becoming so attached to my teacher? What is the Mohammedan faith and what is Christianity?" These were the questions troubling my mind when I was only eleven years old. But it did not take me long to find out.

When I was thirteen I graduated from the school and was supposed to be a perfectly learned woman with a high school degree, in fact ready for marriage, for that is the perfect age for marriage. Then

came the decision. If I married I would have had no more school life. I would have to be a Mohammedan woman for which I was not prepared. I was interested in both religions. I had a special professor to teach me Mohammedanism. I studied it five years which no other Mohammedan woman had a chance to do. Her religion is only the teaching that she should pray five times a day. Finally I did find out the difference between Mohammedanism and Christianity. It is love—the love of God.

To study medicine at that time was one of the impossibilities for a Mohammedan girl. When I first thought of it I had eight years before me. Now it is only three. I came here to take medicine, not only for my interest in it, but to go back and to be with mothers and with little children for whom I can do something—women and children who are shut up behind walls still, with nothing to give them independence to release their minds from being only servants, without hope or outlook. It is these things that make any difficulties to me easier to bear. The interest and pleasure of having in my mind the thought that I am going to be a sister to women, and a mother, not only to one child but to thousands.

Miyagi College a Christian School

"School Spirit" was the subject under discussion in one of the college composition classes. To the question, "What is the school spirit of Miyagi College?" unanimous answer was given—"It is a Christian spirit." This was the answer although not all the girls in the class are Christians.

According to the students this Christian Spirit is manifested in many ways: In the chapel service which occupies the first fifteen minutes of each day's schedule and in the opportunity afforded for Bible study. The chapel service is truly worshipful. As the prelude is played, the girls come in quietly and with bowed head ask God's blessing on the service and on themselves. During the service of song, Scripture reading and prayer, all is quiet and reverent. No whispered conversations mar the spirit of worship.

The desire to serve, according to the compositions, was another evidence of the Christian Spirit. The students are anxious to help each other and others. Many girls are active in Y. W. C. A. work. Some students conduct a night school for working girls, in the college building, every Friday evening. Others conduct or help in Sunday Schools each Sunday.

One girl gave the following statement as proof of the spirit of Miyagi College: "Every teacher, every girl and everyone who belongs to Miyagi College never

seems sad but always happy. Our school spirit is the Christian spirit." Another expressed the same thought in this way: "People who come to Miyagi College feel the spirit of liberty and cheerfulness pervading the whole school." These are facts, and not imaginary ideas. One can almost always pick out the Miyagi College girls on the street by the happy look on their faces; and that other look which evades definition except to say that "it is the Christ in them."

Some expressions of the girls on their college spirit as taken from their compositions, follow:

"Our school has a beautiful spirit. It is that there is an intimate relation between the teacher and the student. We esteem our teachers but we are not afraid of them."

"When we see the students of Miyagi Jo Gakko we first feel their freedom."

"I can feel well the difference of school spirit between the governmental school and the mission school, because I entered this school after I had graduated from a governmental girls' high school. The girls of this school are very kind and I feel that the atmosphere of the school is filled with love."

"To know God, to serve Him, and to enjoy Him is the spirit of our school, Miyagi College."

ANNETTA H. WINTER.

Sendai, Japan.



MIYAGI
COLLEGE
GIRLS
WITH
MRS. BAKER.
THE
BABY IS
MARGARET
NOSS.

Literature Chat

CARRIE M. KERSCHNER

ANNUAL meetings are over. We wonder what scale of measurement was used as reports which were sent to Classical Society meetings were heard and as reports brought back by delegates were received. Self satisfaction depends largely on the scale we use in measuring ourselves. Comparing ours with the worst society of which we know we are likely to grow complacent.

But this is not the kind of measurement on which we should rely. Put our Society alongside of the best one we know. Measure our achievements of the past year by that of the one which seemed equipped with the best tools, studied the most books, had the greatest number of readers in its Reading Circle, used all the packets, gave the largest Thank Offering, reported many Stewards. Stimulate ourselves by comparisons which will act as a spur for the next year!

Reminders. A patriotic meeting may be planned for July. If you know of anyone from your community who was in attendance at the Conference on the Cause and Cure of War ask them to bring you a message as to the results of the conference. If no speaker is available have some one give the gist of the article "Let Us Have No More War," by Ruth Boyle, in the April *Good Housekeeping*. Discuss what your group can do. If you haven't read any books begin with "On Earth Peace," 30 cents, and "We, the People and Our Constitution," 25 cents.

Shelves are gradually filling up with new leaflets and books for the 1928 packet. Study books to be used by Women's Groups next year are "Friends of Africa," 50 cents paper, 75 cents cloth; "What Next in Home Missions," 60 cents paper, \$1.00 cloth. Other announcements next month.

"Christian Voices Around the World" is the set of six books interpreting the Christian Movement Overseas. A popular radio preacher says of them, "They

should be widely read and I most cordially commend them." Every congregation should own a set. Board, \$6.00; paper, \$4.00.

NOTICE. *Some* societies have sent us a corrected list of officers and departmental secretaries. Many have not. Will each person who reads these columns consider this a personal service they may render by giving a gentle reminder at the next meeting?

Those residing in the area of the Eastern Depository order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Worship Period (For July Meeting)

"T"

"These things I command you, that ye may love one another." John 15: 17.

Call to Worship: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Response: "Thou shalt love thy neighbor as thyself."

Hymn: "Saviour, Teach Me Day By Day."

Meditation: The theme for thought this evening is "Genuine Patriotism." "Patriotism" spells loyalty to one's native land. "Genuine" means true in every respect. Therefore let each one ask herself, "Am I patriotic in every true sense of the term? Am I loyal to the leaders of my country? Am I loyal to my Master if I fail to help elect leaders who are followers of Him? Am I loyal to my Church, to my Missionary Society? Am I loyal to my Master's commands "that ye may love one another?"

Patriotism is not enough. It takes the leaven of the Gospel "to uplift and ennoble and regenerate."*

Lincoln's address at Gettysburg may be used.

*Note: Enlarge on this theme as desired.

Prayer: O God, our Father, when we sing "God Bless Our Native Land" we return thanks for the heritage which is ours. We do not want to sing it selfishly but as citizens we pray for an affection which involves all people. We would see Thy purposes for a whole world. Make us Internationally minded so that Thy Kingdom may come and Thy will be done in all the earth. We pray in the name of Jesus who taught us to pray together, "Our father, etc."

Girls' Missionary Guild

Ruth Heinmiller, Secretary

WE come to the conclusion of our mission-study text, "New Paths for Old Purposes," at the July meeting. After the eight topics, assigned in the Program Helps, have been reviewed and discussed, consider for a while the difference between leadership and fellowship. Do you think the qualities of leadership and fellowship differ? Give reasons for your answers.

As letters are received from various Guilds we learn that many have been enjoying very fine programs in their meetings. Some Guilds have had the chapter of the study book presented in dramatization, some have had nationals speak to them about their own countries, others have had the chapters reviewed by persons who are not members of the Guild. If you have suggestions for programs pass them on.

If you have not sent your list of officers to Miss Ruth Heinmiller, 2969 W. 25th Street, Cleveland, Ohio, do so immediately. While you are writing include a brief sketch of the activities of your Guild.

The report of new organizations is fine for this last month. Let us keep this record or make it better for next month. G. M. G.

Eastern Synod—

Hublersburg, Pennsylvania, Trinity Reformed. Organized by Mrs. C. F. Wagner with 7 charter members.

Reading, Pennsylvania, St. Mark's Reformed Church. Organized by Mrs. Luther Ely with 13 charter members.

Ohio Synod—

Lancaster, Ohio, Grace Reformed Church. Organized by Miss Marie Samsel with 6 charter members.

Cleveland, Ohio, Hough Avenue. Intermediate Guild organized by the Annetta Winter Guild of Hough Avenue with 6 charter members.

Covington, Kentucky, Grace Reformed Church. Organized by Miss Elsie Toensmeyer with 12 charter members.

Potomac Synod—

Shepherdstown, West Virginia, Christ Reformed Church. Organized by Miss Mildred Banks and Mrs. Freel Welshans.

Mid-West Synod—

Tamms, Illinois, First Reformed Church. Organized by Mrs. W. H. Say with 7 charter members.

Mission Band.

Eastern Synod—

Harrisburg, Pennsylvania, Fourth Reformed Church. Organized by Miss Bessie March, with 12 charter members.

Llewellyn, Pennsylvania, Friedens Reformed Church. Organized by Mrs. George Butz with 17 charter members.

Potomac Synod—

Pavia, Pennsylvania, Mt. Zion Church. Organized by Mrs. W. H. Miller with 9 charter members.

Mid-West Synod—

Zwingli, Iowa, Harmony Reformed Church. Reorganized by Rev. and Mrs. E. Mohr and Miss Gladys Deuling, with 16 charter members.

Pittsburgh Synod—

Harmony, Pennsylvania, Grace Reformed Church. Organized by Rev. R. R. Luhman with 42 charter members.

What Do You Know?

1. What are the Reformed colors?
2. From what did the colors originate?
3. Who wrote the hymn, "A Mighty Fortress"?
4. Who was the first foreign missionary sent by the Reformed Church?
5. Where and when was he sent?

6. Who was the first Protestant missionary to China?
 7. Of what country was he?
 8. In what year did he go to China?
 9. Who is the secretary of our Foreign Mission Board?
 10. To what foreign countries does our Foreign Board send missionaries?
- Send answers with your name and address to Ruth Heinmiller, by June 1st. Correct answers will be published in August OUTLOOK OF MISSIONS.

Give and Take

*A pageant to be used in connection with the study of Chapter VI of
"New Paths For Old Purposes"*

Characters: Western Christianity—soprano; Eastern Christianity—alto; Christianity of the Past—remains invisible.

Scene: The platform should be so arranged that one character can talk from behind the scenes. If this is impossible, she may talk from an adjacent room or anywhere nearby where she can remain out of sight. There are two chairs on the platform. Allow the stage to remain partially dark, if possible, until the last song.

Costume: Western Christianity may be dressed very simply in modern dress. Eastern Christianity should wear anything that suggests the Orient or both may wear white robes.

Western Christianity sits at one side of the platform in an attitude of discouragement. Eastern Christianity sits at the other end in a similar attitude.

Western Christianity: I am Western Christianity, the Church of Christ as it lives today in Europe and America, in those countries that were willing to accept His teachings in the centuries that have passed since His death on the cross. I have worked and striven to obey His command to witness unto Him to the ends of the earth. But what shall I do now? The people in mission lands are refusing my further help, although it is plain to be seen, by anyone who thinks, that the great work of Christianization, even of evangelization, has barely been begun. In my own part of the world things are not going at all well. The teachings of my Master are not being applied to the newer problems of the more complex life of our modern society. What shall I do?

Eastern Christianity (Has raised her head to listen eagerly during the latter

part of this speech): But I certainly have not refused your help.

Western Christianity: You have not? Who are you?

Eastern Christianity: I am Eastern Christianity, the Church of Christ in those countries which you call mission lands. (Western Christianity attempts to interrupt, but Eastern Christianity hurries on) I have not refused your help. I need it. I have merely asked that I be allowed to have a dominant voice in carrying on the work among my own people. I understand them better than you possibly can.

Western Christianity: But if I furnish the highly trained workers and most of the money, I should be allowed to direct the work.

Eastern Christianity: Your highly trained workers must indeed be allowed to use their powers in their own way in their own sphere. But how about the money? I had always thought that you had given it to your Lord that He might use it to the best advantage in spreading the gospel among my people. If that is the case and I can direct its use more practically than you, ought I not be allowed to do it?

Western Christianity: (Somewhat abashed): Why most certainly! I had never seen it in just that way.

Eastern Christianity: Then the real question is this: Which of us is more competent to direct this work?

Western Christianity: That is the question, but it seems easily answered. I am more competent, because I have back of me the experience of centuries of evangelizing my own people.

Eastern Christianity: I am glad you have said evangelizing and not Christian-

izing, for certainly they are far from being Christianized. I am hoping that, as my own people are being evangelized, most of them shall also be Christianized. That is why I want to direct the work myself. I understand their attitude toward all religion. I know their traditions. I know how to appeal to them. I know how to kindle their imaginations with the story of Jesus.

Western Christianity: But how can I, with all the centuries back of me, help but know Jesus Christ and His spirit better than you do? I accepted Him first.

Eastern Christianity: But have you ever really understood Him? You have made the Prince of Peace a God of War; you have made the Friend of the Poor an Ally of the Rich.

Western Christianity: Oh, you are right, you are right. It is my deepest cause for shame and my greatest reason for worry.

Eastern Christianity: My people live today, in many respects, as did the people to whom Christ preached in person. Surely I have every reason to understand most clearly the little details of His life and teachings. (*Western Christianity nods slowly, but emphatically*) Also my churches and ways of worship should certainly be my own. They should be such as will be understood by my people and will agree with their modes of life.

Western Christianity: But the methods of worship in my realm have been proved by time. They have come down, some of them, from the beginning. They are a part of Christianity.

Christianity of the Past (speaking from behind the scenes): They are a part of your Christianity only. They have not come down from the beginning. (*Both Western and Eastern Christianity shrink back astounded*) I am Christianity of the Past. I know how your methods of wor-

ship, your doctrines and creeds were developed. Both East and West have contributed good and evil to this development. The East has given us Jesus Christ, Himself, His apostles, our Bible, all the glorious foundation of our faith. But it gave, also, the church monasticism and asceticism which have been a part of pagan eastern faiths, far into the dawn of history. These were not practiced by Christ and His immediate disciples. Their lives were one with the lives of the people whom they served. Romans, Greeks and Syrians loved display. They unfolded this love in the church they adopted. Romans and their Teuton conquerors were warlike people. Instead of shedding their love of war, they carried it into the church. But those northern conquerors gave the church something very good as well. They brought its worship back to simplicity such as it had in the beginning, because they themselves were a simple people. Because they respected womanhood and lived chastely, they understood Jesus' attitude toward woman and put her in a higher position with regard to the church.

Western Christianity: You are right. Even in little things the Fathers of the church often adopted the ways of their converts when they considered them good.

Christianity of the Past: They were wise. Why not give new meaning to beautiful old customs instead of adopting new ones?

Eastern Christianity: That is what should be done in the East.

Christianity of the Past: Yes, and in the West? Are your present methods always helpful? Indeed, no! They why not see if these people who are learning to know Christ newly cannot aid you? (*Western Christianity looks thoughtful*) Both of you have this great new industrial problem to face. Why not face it

Excerpt from letter to OUTLOOK OF MISSIONS.

"I enjoy every number very much."

MISS ADAH HERSHBERGER, Juniata, Penna.

together? Both of you want peace in the world. Why not seek it together? Both of you want to understand the Master more thoroughly. Why not find this understanding together? I am the Christianity of the Past. I know the mistakes that have been made as well as the good that has been accomplished. I would like to use my experience to teach you how to rectify past errors and be wise in the future. The one and only method is co-operation between all those who are Christians, East or West, in all problems which any Christian must face.

Eastern Christianity: Yes, co-operation, give and take. I am willing (*Turning to Western Christianity*) to take your help in money and workers, if you will only let me give my understanding of my own people and my sympathy with Christ Jesus' own ideas for this world.

Western Christianity (who has been sitting as if lost in contemplation, now suddenly jumps up and takes the hand of Eastern Christianity): There it is, the solution of our problem! Thank God for that contemplation of the past which has taught us to see the future correctly! Will it not be a glorious conquest? All

our problems will be solved if only we will work together, giving without stint and taking without shame.

Eastern Christianity (standing): Together! (*Bright lights are turned on.*) *Eastern and Western Christianity turn to face the audience. Western Christianity starts to sing and at the beginning of the second line, Eastern Christianity joins her. They sing the following song as a duet, tune—Zion.*

Soon the world shall bow before Him

If we preach Him side by side;

Sharing thirst as well as bounty,

We can stem an ocean-tide.

He will help us

If we make the quest world-wide.

We have found the way to conquer

Every problem, every land;

We can spread His great evangel

If we seek Him hand in hand.

Clouds shall vanish

Mountains blow away like sand.

With the last word, they walk triumphantly, hand in hand, into the audience.

MARGARETE STRACK FISCHER,

1347 Marion Street,

Denver, Colorado.

Monthly Quiz

- 1.—In what Indian Institution had we a share in building the chapel?
- 2.—What is unusual in the life of Sanniyeh Habboob?
- 3.—An ex-secretary of the W. M. S. G. S. will attend a world convention this summer; who is it and where is the convention?
- 4.—What wonderful things were said of Miss Cratty when she received her honorary LL.D.? Who was Miss Cratty?
- 5.—Have a hand-raising in each W. M. S. and each Guild to find out how many present know Miss Margaret Motter. In what connection is she mentioned in this issue?
- 6.—Give the standard for measuring our society.
- 7.—A rural W. M. S. which gave a Thank Offering of \$150. Tell a few things they have done during the year.
- 8.—Who are Nestorians?

"I think the *OUTLOOK* a splendid Missionary magazine, and only wish more people could be induced to read and study it."

MRS. EMMA CRAWFORD, Weyer's Cave, Virginia.

The Mission Band

LUCY WELTY, *Secretary*

THE Mission Band story contest is completed. The stories were based on a series of desert pictures. There were two age groups. A first and second prize was given to each group. The stories were judged by four committees—local, classical, synodical and reaching the final committee in March. These last judges were Miss Sarah Wiant and Mrs. Bess Gilliam, of Greenville, Pa., both experienced in children's work, and your general secretary.

The first prize in Group I goes to Ned Harden, age 9 years, of Grace Reformed, Lancaster, Ohio. The prize for this story is "The World in a Barn," by Gertrude C. Warner. The second prize in this Group goes to Eleanor Stout, age 6 years, of Heidelberg Church, Stoutsville, Ohio. The prize is "The Birthday Book of Balu," by Amy Steedman.

In Group II the winner of the first

prize is Helen Ruth Case, age 12 years, of Sycamore, Ohio. The prize received was "Hero Tales from Mission Lands," by Nairue and Shepherd. The winner of the second prize in this group is Martha Menke, age 13, of First Church, Manitowoc, Wisconsin. This winner received "Stories of Brotherhood," by Harold B. Hunting. The following received honorable mention for their originality, construction, and neatness: Vivian Gearhart, age 9, Third Church, Greensburg, Pa.; Marion Beiser, age 9, Salem Church, Plymouth, Wisconsin; Betty Buchenhorst, age 12, Trinity Church, Norristown, Pa., and Dorothy Bock, age 12, Salem Church, Cincinnati, Ohio.

We wish to call attention to the contest for Mission Band leaders in connection with the Girls' Missionary Guild contest—rules and explanations found in the Girls' Guild columns of the *OUTLOOK* or *MISSIONS* for March. This contest is a splendid opportunity to get an exchange of ideas and learn what others are doing as well as to make your own contribution to the work. See page 141 of March number.

The Ride on the Camel

First Prize—Group 1

Once upon a time John Brown and his son Willie decided to take a trip across the desert. They walked several days through the hot sun and the hot sand. Their feet were tired and sore, and they saw some man with a bunch of camels away off in the distance lying in the shade of a palm tree.

They came closer and closer until they got close enough to speak to the man. Mr. Brown asked him if he and Willie could ride on the camels, and the man said, "Yes, you may ride one of them, but you will have to pay me first." So they made a bargain; so Mr. Brown and Willie went over to where the camels were kneeling down on the hot sand and they climbed on, and on they went on their journey across the desert.

They enjoyed their ride very much, as they

thought it was better than walking across the hot sand; but they did not know that the worst was yet to come, for the man that had charge of the camel was dishonest, but they did not know it until they had gone a little ways, then the man told the camel to stop.

Then he asked Mr. Brown and Willie for more pay, and they told him they had paid and had no more money. The man told the camel to kneel down and let them off, but they would not get off, so he told the camel to get up and dump them off; which he did. And so then Mr. Brown and Willie had to make the rest of their journey on foot, all because the man that had charge of the camel was dishonest.

NED HARDEN,

Lancaster, Ohio.

Age, 9 years.

Going to Bethlehem

Second Prize—Group 1

Once upon a time a little girl wanted to go to see the Baby Jesus. So her mother said she would take her to see Him. They did not have train or autos—they had to ride on camels.

They went to a man who had three and asked him to take them to Bethlehem. He told one of the camels to get down on its knees and he helped them onto its back. They were afraid

of falling off when the camel raised up on its feet. Soon they were happy on the way, even if the ride was bumpy.

They rode a long, long time before the driver said, "This is Bethlehem." The little girl was so glad she could hardly wait until the camel was on its knees so they could get off.

Slide, and the camel let them off and soon they found Baby Jesus in a manger. He was wrapped in swaddling clothes and sound asleep.

MARY ELEANOR STOUT,
Stoutsville, Ohio.

Age, 6 years.

A Trip Across the Desert

First Prize—Group 2

One day a kind father and his two sons set out on a journey across the desert. With them they took three camels. One boy was five years old, while the other was seven. They did not even think of their mother, who had died three months ago, because they were excited.

At first riding on the camel's back was fun, especially when the camel would kneel down and the boys would scramble upon its back. Then one day it got hotter and still hotter. Traveling was not fun now. One day they could find no water for four days. Four days, then five, but still no water! Oh, how thirsty the boys got! Their father was a patient and loving man, who trusted in the one true God, the Heavenly Father. Every morning, every noon, and every night he would kneel down and pray to the Lord to lead them to water.

The poor father! The way he had planned on going would have led them to water every few days. They were lost! The father knew

the circumstances. He knew they would perish if they did not find water, but trusting the Lord, he had faith that they would.

One night two camels strayed away. The people followed the tracks. Some wild animals had killed them when they found them. A thought then struck the father, if a live animal was near, water was near. Just then a sand-storm came up. Everybody knelt down until the storm passed over and then they started on their journey again. The boys were getting sleepy because the heat and thirst had made it impossible for them to sleep at night. The next day they were nodding away when the camel saw an oasis. He ran, the father ran, the boys fell off the camel's back. They did not care, the Heavenly Father had lead them to water.

HELEN RUTH CASE,
Sycamore, Ohio.

Age, 12 years.

Lost and Found

Second Prize—Group 2

WaSu and Hara were heathen girls living in Asia. As was the custom in those days that girls were either sold or abandoned in the desert, these girls were put in the desert. They had been wandering around many days, when they saw a caravan coming in their direction. These people, as they learned later, were missionaries. When they saw how tired and hungry these girls were they had pity on them, remembering how Jesus said many years ago, "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven." So they took the two girls along with them, telling them about Jesus. As they went along day after day in the desert they wanted to hear still more about Jesus. so the missionary told them about a school where they could learn as much about Jesus as they wanted to.

Two nights later, as the girls were sleeping on the camel's back in the basket, which had been made for them, the camel stopped so suddenly they almost fell off. When they opened their eyes to see why the camel had stopped so suddenly they saw in front of them a large building. The missionary told them that this was the building in which they could learn more about Jesus. As the girls were eager to learn, they soon finished this school.

Some years later they went as missionaries to their own city, teaching the people there about Jesus.

MARTHA MENKE,
Manitowoc, Wisc.

Age, 13 years.

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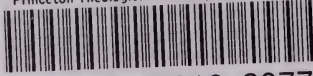
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