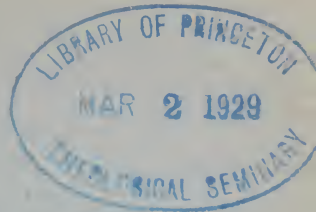




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The Outlook of Missions



VOLUME XXI

FEBRUARY, 1929

NUMBER 2

A Soul Winning Campaign

WHY?

Because—

1. Sixty millions of people in the United States are outside of the Church.

2. The President of the General Synod has challenged the Reformed Church to bring its membership up to 400,000 by the meeting of the General Synod next May.

3. The Lenten and Easter seasons furnish the most opportune time for an aggressive Evangelistic effort.

4. The proper observance of the 19th

Centenary of the Birthday of the Christian Church on Pentecost 1930 summons preparation for this outstanding event in Christendom.

HOW?

By—

1. Earnest Prayer and ardent preaching of the Word of God.

2. House to house visitation.

3. Sincere love for souls.

4. Avoiding professional and high pressure methods.

—CHARLES E. SCHAEFFER.



EVANGELIST YAMAKI AND FAMILY, TONOSU, JAPAN

See Article by Dr. Noss on Page 75

Good News From Sendai, Japan.



MRS. SCHNEDER AND GRADUATING CLASS OF
SENDAI KINDERGARTEN

"On the 16th of December, 20 men and women were baptized. The oldest was 76 years old. It was an unusual sight. On the 23rd of December 83 students were baptized, 22 of whom were girls from Miyagi College. And on the 26th, Mr. Fukagawa's mother was baptized. She is 78 years old.

We had a wonderful ingathering. The angels in heaven surely celebrated.

"We had a fine Kindergarten Christmas Service. Our new Kindergarten Building is going up fast. When that is finished we can do so much better work for our Lord among the little ones and their mothers."

ANNA M. SCHNEDER.

Widespread Response to Evangelistic Efforts in Japan

IN all the years of its history in this land, Christianity has never faced so great and challenging an opportunity as it does today, writes Dr. Wm. Axling, Chairman of the National Christian Council of Japan, in a recent New Year communication from Tokyo describing the present nation-wide evangelistic campaign. This campaign, he goes on to say, has extended into all sections of the Japanese Empire.

During November, Kagawa, "the incomparable," invaded Hokkaido and spent almost a month in six of its principal cities, where he held 58 meetings. 27,264 people attended these meetings and 1,412 took a stand as "deciders." The meeting places were constantly crowded and

(Continued on Third Cover Page)



PASTOR KODAIRA AND MRS. HENRY K. MILLER
WITH KINDERGARTEN GRADUATES, KANDA
CHURCH, TOKYO

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

And he said unto them, Go ye into all the world and preach the gospel to every creature.

—Mark 16:15

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for others!

—C. D. MEIGS.

Christ's reward for the doing of His will
is just a greater capacity for doing His will
again.

—DONALD FRASER.

There are powers of the soul which transcend
the reason of man and which enable him to
enter into fellowship with the invisible and
the eternal.

—GEORGE WARREN RICHARDS.

By a curious compulsion, practical men are
finding their thoughts drawn back to the so-
called impractical Jesus.

—WALTER RUSSELL BOWIE.

"Life is not life at all unless it is new all the
time. If it is dull, or monotonous, or uninter-
esting, it is only because Christ is not trusted
as Lord."

It is Christ alone who can give meaning to
life, and make it worth living.

—CHARLES R. ERDMAN.

Nothing really so confirms a man's antecedent
belief in the finality of the Christian faith as
the great venture of going out with it in his
hand into dark continents, to face there the test
which other religions have accomplished—
Christianity, in short, is absolute if it dares
to be so.

—MACKINTOSH.

"Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour!
Truth, Love and Justice, if ye slay them
Return with more than earthly power."

It is true that the eternal values may triumph
in the soul of the man who fights a losing
battle. Though he sees no sign of its coming
in the world, yet for him the Kingdom he seeks
has come.

—HUGH MARTIN.

The Kingdom of God flashes on weary eyes
like treasure unsurpassed; or is given a price-
less pearl of reward, to all who truly seek.

—GEORGE A. BUTTRICK.

For manners are not idle, but the fruit of
loyal nature and of noble mind.

—ALFRED TENNYSON.

That curlew—calling time in Irish dusk
When life became more splendid than its husk.

—JOHN MASEFIELD.

Immediate awareness of the reality and rich-
ness of a supersensuous world is the very
essence of religion.

—ELMER L. COBLENTZ.

The same God who made the flowers made
the mountains and the seas and the stars. And
all greatness is to be consecrated to Him with
all weakness.

—ROBERT E. SPEER.

God's Spirit will not cast aside His angels,
His heavens, or mankind. He will never cease
to strive, instruct and allure, if only we may
come at last into conformity with His design.

—F. B. MEYER.

Fling forth thy sorrow to the wind
And link thy hope with humankind;
Breathe the world-thought, do the world-deed,
Think hugely of the brother's need.

—ANGELA MORGAN.

The Prayer

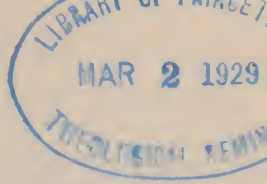
ARISE, O Spirit of Life, that through Thee we may begin to live; descend upon us and transform us into such human beings as the heart of God longs to see us, renewed into the image of Christ, and going on from glory to glory. Amen.

—GERHARD TERSTEEGEN.

The Outlook

VOLUME XXI
FEBRUARY, 1929
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of Missions



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

The Secret in Soul Winning

"He brought him to Jesus."

BY REV. ALLEN R. BARTHOLOMEW, D. D., President of General Synod.

ONE of the great problems of the Church in our day is, "How shall we bring the men to Christ and train them for His service?" There is scarcely a religious gathering held by any denomination, but this question forces itself to the front and evokes earnest discussion.

The work of the Lord, as it gloriously advances, calls loudly for more *men*. The world is not to be won for Jesus through the efforts of angels and women alone, but through the instrumentality of men. Angels are ministering spirits and women are mighty agents in the outworking of human salvation, but the Lord has set apart in a special manner men as His heralds of peace and good-will to a world in sin and misery. Right here, we find the answer to the puzzling question of every age, "Why has not the world been for Christ long ago?" It is *the absence of the man-element* in Christian work that keeps the Church from advancing like a mighty army and planting the Cross of Jesus in the heart of every land.

In too many congregations the sole responsibility for the spiritual growth of the Church and the increase of the membership depends upon the ministers of the Word. There are a host of earnest, careworn, sick-at-heart pastors who give up in despair just because they feel that the work is too great for them to accomplish alone, and that no one cares to lay hold of it. Many a pastor is driven to resign his charge from no other cause than a failure to enlist the men of his flock in spiritual work.

Can a member be a true believer in

Christ, and enjoy the benefits of the Christian religion who is not deeply sensible that he, too, has a work to do for the Master?

What the Church needs today is men who sincerely realize their high calling in Christ Jesus. The act of Andrew in finding Peter and in bringing him to Jesus is a beautiful example of our duty as Christians. Think of the influence of that single act! Peter on the day of Pentecost under God became the instrument of leading three thousand souls into the Kingdom of Grace.

The Christian life *always implies Christian work*. Having found Jesus, Andrew loses no time in making Him known to his brother, Simon. Our duty as Christians is to bring others to Christ. A Christian loves to tell the story of salvation. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul," images the plain duty of every child of God. The command from the Great Captain of our salvation reads, "Whatsoever thy hand findeth to do, do it with thy might." The Evil One is busy to ruin souls. Will not the friends of sinners be in earnest to rescue them? The hosts of darkness try to pervert the Bible, pull down the Cross, dethrone God, destroy religion, and uproot the Church. Shall the enemy come in like a flood, and we stand still, to be swept away into destruction? No! No! You confess something must be done. Who is to do it? Who will do it? Will you?

In our efforts to bring sinners to Jesus we must recognize the necessity of *earnest individual effort*. The individual is in danger of being lost in the masses. God saves the world by individual Christians. If we will wait until the whole social order is brought under the sway of the Christ, we shall never see it. "*He brought him to Jesus.*" There you have the true secret of soul winning. It is bringing *one by one* to the Lord of Life and Glory. Personal effort with individual men and women will swell the number of those who should be saved.

Some men are *unwilling* to go and speak and bring others to Jesus because they feel that they have *no special license*. Did Andrew wait for a special commission from the Lord before he went to convert his own brother? The love and joy of his own soul became the authority to go, and find, and bring Simon Peter to Jesus. When the beams of the Sun of Righteousness began to warm his heart, he could not help but speak to him of Christ. God blesses earnest efforts.

It is a good thing to have churches, where men may hear the good tidings of great joy. But there are millions to whom, if they ever know anything of the Gospel, *it must be carried*. Such people will provide food for their bodies, because the craving of hunger gives them no rest, but they will take no pains to obtain the Bread of Life, because they are unconscious of any spiritual want. The great need of the present time is contact with human hearts, telling them of Jesus, the mighty to save. Who can tell but what the radio will do for a sinsick world what the Church is not doing through its living voices?

What good is so good as saving souls! *Have you ever tried it?* You have the Bible. You have a voice. Can you not speak a word for Jesus, by telling what He has done for your soul? Has He done *nothing* for you, and yet are you a member of His Church? You can write. Can you not send a letter to a friend or a

relative whom you know to be the willing servant of sin? Not do anything from now on until Easter, and have you *the courage to tell God so?* What might you not do in the way of bringing men to Christ if you only tried! Imagine the glorious results, if all of us would devote only an hour a week in seeking out those who need the saving grace of the Gospel.

Love was the *impelling motive* in the heart of Andrew. He found his *own* brother, Simon—not only his brother, but his *own* brother. If you want to do men good, you must convince them that your motives spring from pure, warm and unselfish love. The human heart opens to the rays of love. Let the beams of the Sun of Righteousness fall upon the cold heart, and it will open, like the flower, for the gentle baptism of the divine grace.

Bringing others to Jesus is a labor of love which blesses not only the person brought, but him who brings the sinner to Christ. The world is full of sinners. We are told that there are more people out of the Church than in the Church in our nation. Behold the field for faithful service! The feelings of our common humanity should urge us to be up and doing. How much more the constraining love of Christ! If we know that our dear ones are away from Jesus, how urgent the need that we bring them into His loving arms! Bringing others to Jesus will mature our own religious experiences. "The secret of the Lord is with them that fear Him, and He will shew them his Covenant." *They* fear the Lord who *love* Him, and *they love Him* who *serve* Him and *work* for Him.

Every man's duty is to lead every other man to Christ. Will you not daily go out and tell some one, "We have found the Messiah?" "Come and see!" Oh, bring them into the presence of the Saviour, and let the sweet smiles of His face shine upon their souls, so that the roots of faith and hope in their hearts may blossom into saved lives.

"I have taken THE OUTLOOK OF MISSIONS ever since it has been published and will as long as I can see to read it."

Mrs. C. W. Hassinger, Mifflinburg, Penna.

Modern Missions

A. V. CASSELMAN

THE happy privilege of attending two of the most important and strategic missionary conferences recently fell to my lot. The Home Missions Council met in Atlantic City the second week of January, and the Foreign Missions Conference met in Detroit, Michigan, during the third week of January. Delegates to these two conferences represented the churches of North America in their home and foreign mission activities. In the delegate membership of these two meetings are to be found the outstanding leaders of the churches of America. These conferences met this year mid-way between two other great meetings, one of the past and another of the immediate future.

The meeting of the International Council of Missions in Jerusalem last Easter was one of the outstanding events in Christian history. Nothing like it has ever taken place. There were gathered at this meeting the representatives of all the national missionary councils of the world. In addition to these regular delegates there were present by special invitation world-wide leaders of national and international reputation from all over the world. These latter delegates were chosen because of their special attainments in leadership in specific areas of church activity. The entire world situation in regard to Foreign Missions never has had such broad and deep consideration.

The other conference is in the making. The Home Missions Council is preparing for the most significant and far-reaching Home Mission convention ever held in America. The date is set for some time during the month of December, 1930, and the place is Washington, D. C. Special committees composed of outstanding church leaders of America have been at work for a year or more on such all-embracing subjects as, The Task of the Church in America; the Administration of the Church in America; Cooperation Among the Churches of America; and Publicity for the Church in America. These commissions are going into their

subjects exhaustively and when they report at the proposed Home Missions Conference, there will be laid before the Church in America a comprehensive statement of the assets and liabilities of American Christianity, the like of which the Church has not heretofore known.

The Home Missions Council and the Foreign Missions Conference this year spent the days of the Conference discussing the significance of these two great meetings. In the backward look of one towards a conference accomplished and in the forward look of the other to a conference in the making, there were certain common characteristics of the entire modern missionary enterprise. Seven of them, it seemed to me, stand out in significant relief.

1. *The solidarity of the missionary enterprise.* If we go to the matter-of-fact dictionary for a definition of this word, "solidarity," we find something like this: "coherence and oneness in nature, relations and interest." This is exactly what is to be seen in the missionary enterprise today. "Home Missions" and "Foreign Missions" are merely names to be used in dividing and administering the work. Their significance ceases there. The time when Home Missions was confined to America and had reference to the far west is gone; and gone, too, is the day when Foreign Missions meant the far east. Today we cannot think of Home Missions apart from Foreign Missions, nor can we think of Foreign Missions apart from Home Missions. The world has grown too small. The western world knows the eastern world and the eastern world is only too well acquainted with the western world. No line of separation is possible these days which will successfully keep Foreign Missions out of the home field or Home Missions out of the foreign field. The two are an indissoluble unit. This was manifest in practically every session of both the Home Missions Council and the Foreign Missions Conference. The Home Missions Council looked at America and the work of the Church in America in con-

nection with this world-wide aspect. The Foreign Missions Conference viewed the success of the work on the foreign field as inseparably associated with the success of the Christian Church at home.

2. *The scientific survey of the field.* One of the words most frequently noted in the addresses and findings of both conferences was the word "new." The Jerusalem Conference on Foreign Missions presented to the churches of the world such modern subjects for consideration as these: The Christian life and message with relation to non-Christian systems; religious education; relation between the younger and the older churches; Christian missions in the light of race conflict; Christianity and the growth of industrialism in Asia and Africa; Christian missions in relation to rural problems; and the future of international missionary cooperation. The Home Missions Council has set about definitely to make a searching survey and analysis of what constitutes the real task of the Church in America. One state, New Hampshire, has already completed its survey, the first of its kind ever made. In addition to finding out what the task of America is, the Home Mission forces of the churches of this country are attempting a scientific study of the best possible administration for the Church in America. This unavoidably leads up to a study of the necessity and the needs, the means and the method of securing successful cooperation amongst the churches of America. There quite naturally follows, then, a study of successful publicity for the task of administering the American Church cooperatively for the accomplishment of the real and genuine Christianization of America. Never in the history of the world have such attempts of such magnitude been made by the leaders of the Church at home and abroad.

3. *Statesmanlike approach to the problems presented.* The leaders of the Church at home and abroad are looking unabashed at the world-wide problems which present themselves to the Christians of this generation for successful solution. Never have such problems confronted the Church and never have such

problems been so resolutely and determinedly faced by the Church. In this approach there is first to be found talent, the best of its kind in the world, set for the prosecution of the task. Men and women of exceptional training are set at tasks for which they have special qualifications. Consequently there is being carried into this approach to world problems a skill rarely equalled. With this there is being developed, very naturally, a new technique for the solution of the problems confronting the human race. The combination of this skill and technique results in a proficiency which is likewise new in the history of the Church. Accompanying these there is a Christian thoughtfulness and tact which is, likewise, a new thing in the solution of world difficulties. What we might call, for lack of a better expression, a consecrated ingenuity, appears interwoven with all of these other characteristics of this modern approach. As a result there seems to be a mastership of the situation which is refreshing and confidence-inspiring in the face of seemingly unsurmountable difficulties. Withal, there is a developing of spiritual wisdom throughout the church of the world, which is, perhaps, the result of the consecration of the things just mentioned. The fearless approach of the problems of the Church these days inspires in one a feeling of assurance of their ultimate solution.

4. *The sin of competition.* Few will contradict the statement that religious competition has been one of the retarding influences in the religious life of the world. Now, however, the Church both at home and abroad has seemingly come to the conclusion that competition in religion is a positive sin, an obscuring of higher religious values and a detriment to real spiritual progress. Never before has the necessity for cooperation in the lives of men who are seeking the advance of true religion been so apparent. We have been competing at home and abroad. We have been guilty of cross firing at our own comrades. If there was one thing apparent at both the Home Missions Council and the Foreign Missions Conference, it was the fact that today the Christian forces of the world should

present an unbroken front and a united appeal.

5. *The modern self-centered attitude of the Church.* Perhaps this was the most discouraging note to be discerned in the deliberation of these two conferences. It seems to be almost universally true that the Church is turning her attention inward upon herself. In practically every denomination of the United States gifts for congregational purposes are rising and mounting with rapidity, a testimony to the unparalleled prosperity of American Christians. Along with this is the equally amazing fact that in these years of such unheard of material resources, the benevolence of practically all of the churches of America show a steady and progressive decrease. Never in the history of America has there been such an active era of church building. Magnificent churches costing sums unheard of heretofore are being erected all over America. These church plants are the very last word in modern material efficiency and comfort. The same thing can be said of gifts for Christian institutions of learning in America. Gifts

amounting to sums unheard of a few years ago are becoming commonplace now. And alongside of all of this is the record of the decline of benevolent giving and in particular a record of declining gifts to Home and Foreign Missions.

6. *The adequacy of the Gospel.* One could not attend these conferences without being impressed with the hopefulness of the leaders of the world in the adequacy of the Gospel for the solution of every human problem. The words of the Jerusalem Conference may be taken as an expression of this attitude and assurance: "We are assured that Christ comes with an offering of life to men and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the base of the freedom of society, from cramping custom and blighting social practices and political bondage We believe in a Christ-like world. We know nothing better, we can be content with nothing less. We do not go to the nations of non-Christians, because they



AT THE MEETING OF THE LIANGHU SYNOD OF THE CHURCH OF CHRIST IN CHINA

Rev. Paul E. Keller, of our Mission, (middle of last row) was elected as the first foreign president. Other Missionaries of our Church—Miss Alice E. Traub, Miss Esther I. Sellemeyer and Rev. Jesse B. Yaukey (second row); Revs. George R. Snyder and J. Frank Bucher (fourth row).

are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need.”

7. *The sovereignty of Jesus.* One cannot come from such meetings as the Home Missions Council and the Foreign Missions Conference without realizing the absolute sovereignty of Jesus in the heart and life of the Church. In these conferences were gathered together men of all denominations, of all creeds, of all races, of all types of mental and spiritual make-up, and of all varieties of religious affiliation. There is one thing in their thinking in which they are absolutely a unit. Jesus Christ with them is supreme. One leaves such meetings as these with

the confident assurance that so long as there are so many men and women of such deep seated consecration and with such manifest ability in leadership, the Church of Jesus is bound to conquer. Referring again to the Jerusalem Conference, we realize the enduring foundation of this unity: “Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite, in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.”

The World's Bible

“Ye are . . . the epistle of Christ” (II Cor. 3:3.)

By ANNIE JOHNSON FLINT—*The Friend of Missions*

CHRIST has no hands but our hands
 To do His work today;
 He has no feet but our feet
 To lead men in His way;
 He has no tongue but our tongues
 To tell men how He died,
 He has no help but our help
 To bring them to His side.

We are the only Bible
 The careless world will read.
 We are the sinner's gospel,
 We are the scoffer's creed;
 We are the Lord's last message,
 Given in deed and word,
 What if the type is crooked?
 What if the print is blurred?

What if our hands are busy
 With other work than His?
 What if our feet are walking
 Where sin's allurements is?
 What if our tongues are speaking
 Of things His lips would spurn?
 How can we hope to help Him
 And hasten His return?

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Notes

Zion's Reformed Church, Moraine City, Ohio, of which Rev. J. O. Gilbert is the Missionary, closed the year with all bills paid and a balance in the treasury. The apportionment is over-paid for the year until May 1st, 1929. The every member canvass was made and netted over \$1400 for the whole budget of 1929. This congregation is centering the work for 1929 definitely on evangelism and young people's activities. There are more than 150 persons over 12 years old who are unchurched, living in the community.

* * *

A summary of the work for the past year in Grace Mission, Sioux City, Iowa, of which the Rev. L. Harrison Ludwig is the pastor, shows the following increases over the year 1927:—Church attendance, 28.81%; Sunday-school attendance, 11.25%; offerings, 25%.

A Christmas play entitled, "Santa's Toy Shop" was presented by the Kindergarten of the Japanese Reformed Church, Los Angeles, California, on December 21st, under the direction of Miss Blenda Tornquist and Miss Isabelle Wiker. We are sure that the readers of THE OUTLOOK OF MISSIONS will be interested in the picture of those who took part. Superintendent E. F. Evemeyer reports that this Kindergarten is in the front ranks and may well be called a "denominational pride." The tremendous handicap is lack of space and miserable equipment. Splendid work is being done in all the Japanese Missions particularly among the children and young people. An interesting account of the work done among young people in the Japanese Reformed Church of San Francisco will be found in the report



"SANTA'S 'TOY SHOP'" PRESENTED BY KINDERGARTEN OF JAPANESE REFORMED CHURCH, LOS ANGELES, CALIFORNIA

made by the Director of Religious Education, Mr. Francis M. Hayashi, which appears in this issue.

* * *

An aggressive campaign was conducted during the month of October by the Sunday School of our Gary Mission, of which Rev. J. M. Johnson is the pastor. As a result 48 new scholars were enrolled, and on Rally Day the attendance reached 319.

* * *

Faith Reformed Church, Philadelphia, of which the Rev. Elmer E. Leiphart is the Missionary, was formally organized on Sunday, December 16th, when 112 members were received into the congregation. Several were kept away because of illness and so arrangements were made whereby all who united by New Year would be regarded as charter members, and on December 30th seven more persons were received, making the charter membership 119. There are good prospects ahead and the congregation is hopeful of having two hundred members by Easter. During the month of December the morning attendance was more than 100 at each service and the evening attendance averaged about 50.

The work in the Maywood Mission, Illinois, under the direction of Rev. A. J. Michael, has been making splendid progress during the six months of his pastorate. The finances are in good condition, the apportionments are being met in monthly payments, and an item has been included in the annual budget to put *The Christian World* into each home; also an item was included in the budget looking toward the payment of the Mission's indebtedness to the Board of Home Missions, which is a start in the right direction. This congregation recently adopted the name, "Calvary Community Church of the Reformed Church in the United States."

* * *

The interesting article entitled, "Dedication of the New Building of the Holsopple, Pennsylvania Mission" which appeared in the January issue of THE OUTLOOK OF MISSIONS, was written by the pastor, Rev. M. S. Reifsnyder, and not by Ralph S. Adams, whose name appeared as the author.

"A Good Minister"

By CHARLES E. SCHAEFFER

THOSE words of Paul apply with remarkable fitness to Rev. Samuel Horvath, our Hungarian minister at Homestead, Pennsylvania, whose life came to such a tragic close on Saturday, January 12, 1929. With alarming suddenness the life of this devoted minister was snuffed out like a candle. On Friday, January 11th, as a member of the Board of Directors of the Hungarian Orphanage, he attended a meeting of this Board at Ligonier, Pa. On his return late at night while he was intending to take a street car at McKeesport to take him to his home at Homestead, he was struck by an automobile. He was violently thrown on the ground. Loving hands picked him up and hurried him to a near-by hospital. There it was found that one of his legs was broken, that he was internally injured and suffered concussion of the brain. An operation was

performed with the hope of saving his life, but he soon lapsed into a state of coma and passed away on Saturday afternoon without regaining consciousness.

Samuel Horvath was born at Tarczal, Hungary, thirty-eight years ago. He came to America in his early youth and made his home at Bridgeport, Conn. Having decided to consecrate his life to the gospel ministry, he took his preparatory course at Mercersburg Academy and in 1910 he entered Franklin and Marshall College, from which he graduated with the Class of 1914. He was the first Hungarian student to graduate from this institution, where we now have such a large number of Hungarians in attendance. He entered the Theological Seminary in the fall of 1914, and graduated in 1917. His education was sponsored by one of the leading elders in the Reformed Church. The Board of Home Missions



REV. SAMUEL HORVATH

commissioned him to go to Akron, Ohio, where he organized our Hungarian Reformed Church. From there he went to Lorain, Ohio, where he did a commendable work. Seven years ago he became the pastor of our large and influential Hungarian Church at Homestead, Pa., which he soon brought to self-support and where he greatly endeared himself to his flock and to the community. He was "a good minister of the Lord Jesus Christ." By native and acquired qualifications he was par excellence in his ministerial life and work. He was a typical minister in his appearance and in his deportment. He was a strong pulpit orator and an organizer of great ability. He was serious and earnest in all his doings and yet he possessed a soul of remarkable warmth and devotion. He stood out as one of the leaders among his brethren and they honored him with the highest trusts and responsibilities. For many years he served as the President of the Central Hungarian Classis and frequently represented that body on the floor of Synod and General Synod. He wielded the pen of a ready writer and was the Editor of the *Lapja*, which is the weekly Hungarian Church paper. He also compiled and edited a Hungarian Hymnal which is widely used in our Hungarian Congregations and Sunday Schools. While he thoroughly understood the Hungarian temperament and traditions and was loyal to the best in the Hungarian life, he was fully abreast with our American Church life and sought to Americanize his own people as far as practicable. He was an indefatigable worker and spared himself no

pains or efforts in fulfilling the many-sided activities of his ministry.

On January 16, 1918, he was married to Miss Bertha Dokus, of South Norwalk, Conn., the daughter of Rev. and Mrs. Gabriel Dokus. Five children blessed this union, who, together with his widow, survive him. He was buried on the 11th Anniversary of marriage.

The funeral services were held from the church at Homestead, on Wednesday, January 16th. It was one of the largest, most impressive and saddest funerals ever held in this church. The spacious auditorium was crowded to the doors, and many people were unable to get in. There were 36 Hungarian ministers present. The floral tributes were beautiful and costly. It was estimated that their cost exceeded a thousand dollars. The services were in charge of his brother-in-law, Rev. Gabriel Dokus, Jr., of Canton, Ohio. A number of brethren participated. The Hungarian sermon was preached by his friend and neighbor, Rev. J. Melegh, of McKeesport, Pa., who was with him when the fatal accident occurred. He preached on Romans 7:10. The English sermon was delivered by Dr. Charles E. Schaeffer, on the text Phil. 2:22. There were farewell messages from the Chief Curator of the Homestead Church, from the Curator of the Church at Rankin, Pa., which is a filial congregation of Homestead; from the Eastern, Central and Western Classes; from Allegheny Classis, from the Class of 1914, from the Hungarian Ministerial Union, from the *Lapja*, and from the Hungarian Federation. The obituary was spoken by Rev. A. Kalassay, of the Ligonier Orphanage. His remains were laid to rest in the beautiful cemetery owned by the Homestead congregation. Here four of his most intimate brethren officiated and the Boy Scouts sounded "taps," which were echoed back from a distant cemetery over the hills. A hymn of triumph was fervently sung by the large concourse of people who stood around the open grave, and with this resurrection note sounding in the cold and wintry air, his body was laid in mother earth, waiting the resurrection, while his beautiful soul lives on in the lives he blessed and in the noble work he did for his Master.

What is Our Pacific Coast Department Doing?

Charles E. Schaeffer, D. D.

THE Pacific Coast Department is a comparatively late creation of the Board of Home Missions. While the Board reorganized its work into different Departments way back in 1914, the Department of the Pacific Coast was not formed until July, 1921. Prior to that time the small, almost negligible work which we had on the Western coast was supervised by the Superintendent of the West, Dr. John C. Horning, or by Dr. T. P. Bolliger, who was the Secretary of the Board of the three German Synods, or by the General Secretary at headquarters in Philadelphia. The work then consisted of the Missions in the Portland-Oregon Classis, centered in and around Portland, in connection with the Northwest Synod; a German English Mission in Los Angeles, which was later transferred to the Midwest Synod; and two Japanese churches, one in San Francisco, and the other in Los Angeles. It was discovered that the Reformed Church was the only body doing work among the Japanese on the Coast which was not directly in charge of an American Superintendent. The Committee on Orientals connected with the Home Missions Council in making a very careful study of the situation in California, found that in the general program of advancing this work it was handicapped because it could not have the benefit of advice and co-operation on the part of the Reformed Church because there was no official representative on hand with whom to confer and through whom to work out a united co-operative program. The Home Missions Council, thereupon, overtured our Board of Home Missions to place an American Superintendent in charge of this work. The Board, however, felt that the meagre Japanese work scarcely warranted us to put a full time man on this job. After due conference with the Tri-Synodic Board of the German Synods it was felt that a task of sufficient importance and dimensions might be staked out if such a Superintendent would be assigned practically all the work on the Coast, particu-

larly in California. To show its readiness to co-operate, the Tri-Synodic Board agreed to pay one-third of the Superintendent's salary, he thus becoming partially amenable to said Board. With this definite understanding the Department was created and Rev. Edward F. Evemeyer was duly appointed. It was clearly recognized that the then existing status of the work was not sufficient of a task to merit the dignity of a Department, but it was likewise felt that here was a large Home Mission field which should be extensively developed and what was ostensibly a Department in embryo might in due time become such in actuality. A Department was created on the basis of possible future development so that it might eventually come to stand on a parity with similar Departments in other sections of the Church without reorganizing our administration of the work. This would organize the whole Church from the Atlantic to the Pacific in well recognized and properly related Departments.

The development of the work since then has abundantly justified this mode of procedure. Within these few years commendable progress has been made. A new congregation was organized in West Hollywood, known as Trinity Church, in charge of Rev. M. M. Noacker. The Japanese Church on San Pedro street, Los Angeles, was remodeled and its whole program greatly enlarged. Its present Kindergarten Department is one of the best of its kind on the Coast. Steps are now under way for a relocation of this Mission in a new Japanese community. Another Japanese Church was organized at Sawtelle, one of the suburbs of Los Angeles. Here, too, the Mission is looking forward to an enlargement of its plant and a strengthening of its working force. Through Rev. J. Mori another Japanese congregation was organized, and steps are under way for still another. It was discovered that there were at least 8000 Hungarians living in Los Angeles and that no Protestant work was done among them. Some of these Hungarians form-

erly were members of the Reformed Church in cities in the East. Consequently the first Hungarian Reformed Church was organized on the Pacific Coast. For a while this congregation shared the building with our First Reformed Church, but since the erection of the new building and the removal of the First Church into the same, the Hungarian congregation has full possession of the old First Church building.

The major task confronting the Superintendent was the erection of the new First Church building in a more central and more inviting section of the city. Many difficult and delicate questions entered into this undertaking. The matter of the selection of a suitable location was no easy task. It required the making of a complete survey of the entire city. In a city which is so rapidly developing and so radically changing as Los Angeles many factors had to be taken into consideration. Undue haste would have spelled failure. Prolonged postponement would have meant missing golden opportunities. At last a central and mutually satisfactory site was selected. But then the next and the chief problem began to emerge. Where was the money to come from to pay for the type of building which the conditions required? It was to be a substantial, beautiful, commodious, challenging edifice which would serve to dignify

the work and put the denomination on the map in that big city of Churches. For years the First Church had been worshipping in a building which was abandoned by the Church of the Disciples and which had been procured at a very nominal sum. It was located in a community that was rapidly changing its complexion, for the colored people had driven out practically every white family. So the time had come to relocate and to put up a building that would meet the needs of the times and that would make it possible to build up the congregation out of the community. Plans for the new Church were drawn, but the means to build it were not at hand. Consequently an appeal to the entire denomination for help was made. The Los Angeles Church was designated as the beneficiary of the Home Mission Day Offering in 1924. A substantial sum was realized, but not sufficient to meet the full requirements. The Woman's Missionary Society came to the rescue and made several splendid contributions. Likewise did the members of the Mission and personal friends. At last ground for the new building was broken and the handsome, dignified Church edifice was completed and dedicated on Palm Sunday, 1928. Those who have seen this Church, especially visitors and the many Reformed people who attended the World's Sunday School Convention there last Summer are



FIRST REFORMED CHURCH, LOS ANGELES, CALIFORNIA,

unanimous in their praise of this beautiful building. But while all these activities were crystallizing in the First Church the pastor, Rev. G. Von Gruening took sick and afterwards died, leaving the full burden of responsibility rest upon the Superintendent of the Department, who had to assume charge of the pulpit and pastoral work in addition to supervising the whole work on the Coast. This arrangement still continues. The Superintendent is the stated supply pastor, and since the relocation and the occupancy of the new building the congregation has made rapid strides in its internal growth and in its outreach into the life of the community.

Lifting our eyes now northward to San Francisco we observe that the Department of the Pacific Coast has supervised the erection of the splendid Community House for the Japanese Mission, which

was the gift of the Woman's Missionary Society of General Synod, and also started a Hungarian congregation at Oakland, including the entire San Francisco region. Under the leadership of the Department the congregation at Shafter was enrolled as a Mission and within a year brought to self-support through the labors of its pastor, Rev. Gustave Zenk.

The entire work in California is full of promise. The Reformed Church has a good foothold in this Golden State, especially in Los Angeles. Many opportunities for new work present themselves. Already several of these had to be passed by because the denomination as a whole failed to furnish an adequate supply of men and money. The time is ripe for the gathering of our forces on the Pacific Coast into a California Classis, a compact body which will create and develop a con-

(Continued on Page 96)

Report of the Director of Religious Education

FRANCIS M. HAYASHI

The First Japanese Reformed Church, San Francisco, Calif.

At a recent meeting of the First Japanese Reformed Church of San Francisco, a department of Religious Education was organized and the writer was appointed as the director and as a full time worker. The following societies and groups are placed under his supervision:

Sunday School, Senior, Intermediate and Junior Christian Endeavor Societies, Music Instruction Class, English and Japanese Classes, Community House activities, such as recreation, etc.

Sunday School—The Sunday School of this church is the largest one among the Japanese Communities in Northern California, both in number of scholars and teachers and in equipment. At the end of October, the Secretary of the Sunday School gave out the following data:

Total enrollment of scholars.....	229
Number of classes.....	17
Number of teachers and officers. . .	23
Average attendance of scholars....	166
Average total attendance.....	198
Average offering per Sunday.....	\$8.46



MR. FRANCIS M. HAYASHI

The Sunday School is divided into different departments, such as Cradle Roll, Beginners', Primary, Junior, Intermediate, Senior and Young People as any other Sunday School.

Every Sunday 10 to 14 mothers attend our Sunday School with the scholars in the Beginners' Department, and they stay throughout the entire Sunday School hour.

Teachers and officers were almost all brought up in this Sunday School. On October 28th, the Church celebrated its 18th birthday. On that day 11 members of our Sunday School were honored for attending this Sunday School for more than 14 years, that is, even before this church moved to this present location. Nine of the above 11 members are now teachers.

Special programs have been held by the Sunday School, such as Rally Day, Promotion Day, Church's 18th Anniversary and the Christmas program. Seven groups of committees having 30 members were engaged in its preparation. This year's Christmas cantata, entitled "The Meaning of Christmas" was written and directed by one of our Sunday School teachers, Miss Stella Sato.

Christian Endeavor Societies—Among three societies, the Senior Society has the largest membership—29, and is doing the greatest amount of work. The Junior Society has 15 members and the Intermediates are under reorganization at this time.

The Senior Christian Endeavors hold a prayer meeting every Sunday evening from 7 to 8, after which all the members attend the Church's evening service at 8. The entire membership is divided into four groups of committees, namely, Lookout Committee, Prayer Meeting Committee, Missionary Committee and Social Committee. In this way every member engages in some sort of active work for the society and the church.

It is interesting to notice what kinds of work are carried on by the Missionary Committee. It was organized in September of last year, and started the actual work in October. The motto is "Be ye doers of the word and not hearers only." The following plans have been drawn up:



NEW BUS USED TO BRING CHILDREN TO OUR JAPANESE MISSION, LOS ANGELES

1. Sick List — The sick members of the society and Church, and friends are listed and someone is assigned to visit them.

2. Magazines—Magazines are collected for the C. E. Room and some of them are sent to sick persons mentioned above.

3. Candy for San Quentin Prison—This society joined the San Francisco C. E. Union in sending candies to prisoners at San Quentin at Christmas time as was done last year.

4. Clean-up Day — The members of this society with the Church members offer to clean up the Church Building for special occasions such as Christmas, Easter and the Church's anniversary.

5. Christmas List—Personal cards were sent to former C. E. members in and out of town.

6. Personal Missionary Work—Each member is asked to pledge to bring at least one former member.

7. Organ Fund—A Committee was appointed to find out if it was possible to renovate the old pipe organ in the Church and if so to start an organ fund for that work.

It was discovered that there was no possibility of renovation. The committee investigated the purchase of a new pipe organ and decided to start a fund for that purpose.

Many other activities are carried on by the members of the Senior C. E. Society by a group or individually:

1. Church Membership—Twenty of them are members of the Church already and they attend the services regularly.

2. C. E. Choir—This group renders their service at the time when special programs of the Church are held.

3. Teaching the Sunday School—This society supplies 14 teachers and officers.

4. Co-operation with the City and State C. E. Union—Officers and members attend the meetings and rallies of San Francisco C. E. Union and the conventions of the California State C. E. Union.

5. Participation in the Young People's Christian Conference—This society supplies the greater number of officers and committee men for the annual Japanese Young People's Christian Conference of Northern California, and the members attend it full force.

Music Instruction — Mr. Ludwig Lewin conducts individual piano and vocal instruction for Japanese children in this Church with great success and results. He has 7 pupils at this time.

English Language Instruction—Since the Immigration Bill was passed, we are not having any newcomers from Japan. However, a few Japanese desire to study the English language. For them we are conducting class instruction of a small group of 6 students. This class meets from 7 to 9, Monday, Tuesday and Thursday evenings. Also we are giving individual instruction by appointment.

Japanese Language Instruction—This

class was organized nearly a month after all other Japanese Language Schools of the city started their fall term; therefore, we have had great handicap in securing new pupils. However, we have 3 pupils at present, and we expect a few new ones in January. We teach the children not only the Japanese language but also the meaning of prayer, about the Bible and things about Japanese with real Christian spirit. In this way we are anticipating to make a weekday-religious school out of this class conducted in the parents' own language. This class meets for an hour from 3 to 4, Monday, Tuesday, Wednesday, Thursday and Friday afternoons.

Also the Japanese language is taught Japanese young people of this Community. We have at present one class of 3 coming from 7 to 9, Tuesday and Thursday evenings.

Recreational Activities—(1) Sunday School Boys' Gymnasium Class—This group meets every Friday evening from 7 to 8 in our own gymnasium, and they surely enjoy indoor sports. (2) Sunday School Girls' Class—they meet from 4.30 to 5.30 in the afternoon of Fridays, and they, too, have great fun in playing basketball, indoor baseball and many other indoor games.

Gymnasium Facilities—The Community House gymnasium of this Church is utilized nearly every evening from 7 to 9 except Wednesday and Sunday. Basketball practice is held by different teams in this community, and usually games are scheduled for Saturday evenings.

The office of the director was created about 3 months ago and this time has been spent in organizing the above classes, reorganizing some existing groups and checking up the records of all of the groups.

Above all, the Japanese children here are placed in a peculiar environment which no other race has ever faced. Our children have their own problems to solve. It is the director's wish and sincere ambition to help them to solve such questions like education, vocation, and social contact and relation with American societies.



GROUP OF GIRLS WHO ATTEND OUR
JAPANESE SUNDAY SCHOOL,
LOS ANGELES

Observations of the Treasurer

J. S. WISE

ON this glad and happy New Year's day, January 1, 1929, while writing these observations, I find comfort and cheer all around me. No wonder I am anxious, in some way, to express my gratitude for the year that is gone and hopefully look forward to another year of usefulness and service. As I look out of the window and observe the steadily pouring rain, the warmth and comradeship in the home makes us all the happier. The old year was crowded with hard work, hard problems, some worryment, some sorrow, much joy and abundant satisfaction over the victories won. There were some failures, too. Let us forget them, but profit by our experience.

One might become somewhat despondent over the disappointments and the limitations of a whole year, if his judgments were based solely upon them. It seems to be quite providential, however, that the joyous Christmas season immediately precedes the New Year. It seems to be the clearing house for the old year. By its atmosphere of peace and good will, the accumulated cobwebs of distrust and ill-will are cleared away. The sunshine of love is once again permitted to drive out the glooms of the old year and welcome the joys of the new.

Perhaps the greatest contributor to the "Christmas Spirit" is the almost universal custom of greeting one's friends by the use of the modern Christmas card. At this very moment I have a stack of them before me. My good wife and I have gone over them again and again since they came. They express so much. Old friends, some of whom we have not seen for years, are at our side and are speaking to us. The sentiments all seem to be well chosen. They bring the sender very close, indeed. How thoughtful they must have been in selecting them. And the area from which they came! Many different States are represented. They came from North, South, East and West—from the Atlantic to the Pacific, from the sunny South to the coldish North. They came from old friends and new

friends, old neighbors and new neighbors, Ministers and their wives, Doctors, Lawyers, Business Men, Church Men, Missionaries, honest-to-goodness Americans, Hungarians, Japanese, and many others; but all of them were filled with the spirit of good cheer. Who could be a grouch under such conditions? I should like to quote some of the precious sentiments, but I hardly know where to begin or where to end. They are precious, indeed. Mrs. Wise and I appreciate them to the utmost and our hearts and lives are made glad.

One of our faithful Home Missionaries sent us his Christmas greetings, and then added, "We appreciate the great work you are doing for the Kingdom of God and want to take this opportunity to say so." How thoughtful! How considerate! I have no doubt that many others look upon the work of the Board of Home Missions in the same way, but rarely, if ever, say so. I appreciate the way my brother puts it, but all the honor belongs to the Board which I am proud to serve. I am only trying to carry out its plans and programs. So is every one of our Officers and Superintendents. If their work is appreciated, why not say so and give the Board full credit for making it possible for them to do the big things that have been done in the last decade?

During the year that is gone there was much to discourage, but far more to encourage. There was much to sadden but far more to gladden. In our Home Mission work it is time to discard the microscope and use the telescope. Throw away the hammer and use the harp. Go to General Synod with an open mind. Clear away the cobwebs of apportionment prejudice and let the bigness of our denominational programs enlarge our vision. The Church was organized to serve—to serve *The King!* There can be nothing too big for that! And so, let the General Synod of 1929 stand out in the history of our Church as one of great spirituality, of great vision and of great faith.

The Church Faces an Expanding America

BY REV. JOHN A. MARQUIS

Secretary, Presbyterian Board of National Missions; Chairman, Administrative Committee of the Federal Council of the Churches

(Continued from January Issue)

Expansion of the City

In 1802, there were but four cities in the country with a population above 8,000. Now there are 984 of them, four of which have over a million and one of them has more people than the whole nation contained when national missions began its work. In most of the big cities, the majority of the population is either foreign-born or the children of foreign-born parents.

Another problem for national missions. The attack has been manful and courageous, but the victory so far only partial. Enough has been done, however, to show that the Gospel can win, and is winning, in the city when given a fair chance. Data recently gathered by responsible agencies indicate that something like 43 per cent of the adult population of the American city are members of some church. Our cities are not godless, though they are still far from being saintly.

The obverse of city expansion is rural depletion, which has created another problem for national missions to tackle. Competent authorities assert that the rural population of the country today is not only less Christian than the city, but less Christian than it used to be, having but twenty per cent of its adult population in the membership of the churches, as over against 43 per cent in the cities. National missions has experimented here also, and with very encouraging success, despite the cold stream of criticism that has not ceased to pour down its ventures. The rural church can be revived and brought to the place of service and power it once occupied.

The Institute of Social and Religious Research reports that there are 10,000 rural communities in our country without a church of any description, Protestant, Catholic or Jewish. It also reports that there are 30,000 other communities which have shells of churches, but with no pastors resident in them, which is equivalent

to no church at all. These communities can be supplied if the city people who now have the wealth and who thrive on the country will stand back of their national missions agencies in the programs they are now carrying forward.

Expansion of Race Liability

About midway in the century and a quarter of national missions, 4,000,000 African slaves were emancipated, creating a distinct missionary responsibility for the Church. Before emancipation, the responsibility for evangelizing the slaves rested upon the shoulders of their masters. These masters did a good piece of work in imparting to their black people some knowledge of the Christian religion. Most of them had been brought to a definite acceptance of Christianity as their religion, however unintelligent their acceptance may have been. After emancipation, the masters manifestly could not continue this responsibility, and it was transferred to the missionary forces of the churches.

In addition to the 12,000,000 Negroes now in the country, there are something like 1,000,000 Asiatics—Chinese, Japanese, Koreans, Hindus, Syrians, Persians, etc. They all constitute a very difficult and delicate race problem out of which only the religion of Christ can lead the way. The task of making them Christians has been turned over to the missionary boards, and for more than half a century they have been working at it with gratifying progress.

Expansion of Science and Invention

The enlargement of scientific knowledge through which the human race has passed in the last century and a quarter has created many serious problems for the Church. We do not refer alone to the jolt that scientific discovery and teaching have given to the faith of some of our people. Happily, that is a passing phase of the matter. Science has bred invention, and invention has swamped our

lives with things that belong to the outward life. They have externalized our thinking. We are so charmed and fascinated by the new things that are seen and temporal which have come into our lives in the last few years that it is harder than ever it has been before to lift our minds to the unseen and eternal.

The coming of the automobile and the movies, for example, has brought a problem to the Church which is distinctly missionary. How are we going to get the Gospel to the people who spend their Sabbaths on the road, or at week-end parties, or in movie shows? Add to this the new hunger of our people for amusement, and it is almost a wonder that the Church can get their attention at all. It is estimated that 20,000,000 of our population go to the movies daily. It is doubtful if that many go to church weekly.

We know that we cannot abolish the automobile and the movie, and would not

want to if we could. It is just as futile to scold about it. Furthermore, science and invention have not completed their task by any means. We can look for more wonders on the material side of our lives that will claim our attention and take our time in the days to come. It may not be long until the airplane will become as much of a Sabbath-breaker as the automobile. Somebody ought to be trying to find a way to evangelize these tremendous enlargements of the material side of life in our day and generation, for we cannot afford to leave them as they are now— instruments of secularization and oftentimes of irreligion. The Church needs a laboratory where methods of getting the old Gospel into every new condition can be discovered and tried out. Such ought to be one of the functions of every national missions agency, a tackler of problems.—*Federal Council Bulletin*.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

Play

IT is the purpose of this article to call attention to an illuminating discussion of Play in a most remarkable book that has recently appeared under the title "Whither Mankind," described as "the next in succession" to non-fiction books like Durant's "The Story of Philosophy," Wells' "Outline of History," Strachey's "Queen Victoria," and Dorsey's "Why We Behave Like Human Beings."

The fact that Play has been included in such a book as this at once suggests the great importance of it when the vital theme of "How to Live" is under consideration. That Stuart Chase wrote the article is a sufficient guarantee that its data may be relied upon as within the facts of the case.

If we would understand play, the author says, we must begin in some such jungle clearing scene as he describes, the Rock Veddahs of Ceylon, one of the most primitive of surviving nature peoples, engaged in a favorite form of play—

dancing until the dancers fall exhausted to the ground, spent and satisfied. "Muscle, voice, rhythm, senses and all involved. It is a vital principle of raw life at the full . . . It is our base line." From the jungle the author takes his readers to the most civilized city which ever the hands of man have built, where the human body was revered for the beautiful thing it is—if given half a chance. Of course this means Athens, where the winner of the Olympic games was, for the time, the greatest man in Greece; his only prize on olive wreath.

But among Western peoples—particularly those who had adopted the Puritan way of life—play was not in high repute at the beginning of the machine age in which we live. In America, a Methodist school in 1872, voiced the prevailing conception by declaring that "the students shall be indulged with nothing which the world calls play. Let this rule be observed with the strictest

necessity; for those who play when they are young, will play when they are old," while in Europe, a learned man proposed that "a young girl should never play; she should weep much and meditate upon her sins."

In spite of this, against which Rousseau flamed, and Froebel brought forth his kindergartens, the world went on playing openly and passionately as it had always done, until it has come to pass that the battle is to all interests and purposes won. In the great Cathedral of St. John the Divine, in New York, there is a special altar to Sport. There is a pretty general consensus of opinion among those who are concerned with the behavior of mankind, that play is a vital principle in the growth of children, and ranks as a major necessity, not far below hunger, and mating in the life of the adult. Furthermore, in this machine age, particularly in the United States, play has of necessity become "the flywheel of modern life," having unprecedented significance in the maintenance of the age-long biological balance which is threatened by monotony and muscular repressions in work.

The most rewarding forms of play are those in which the player participates directly with his own muscles, his own voice, his own rhythm. First-hand play is better than second-hand, although the latter may frequently be amusing enough. "A group given to doing is on the whole having more fun, and serving its nervous system better, than a group given to watching." In the Western world non-participating forms of play, however, prevail, for which a stupendous organization of recreation and amusement has been built up, and maintained at an estimated annual cost of over twenty-one billions of dollars. And this means that not far from one-quarter of the entire national income of America is expended for play and recreation, broadly interpreted. Pleasure motoring heads the list at five billion dollars, representing more horsepower than all other forms of mechanical energy combined in America. Thus the most powerful thing we possess is a plaything, and, as we play with it we kill 25,000 persons, and wound 600,000

more, every year—"which must make the emperors of Rome stir enviously in their graves."

Another way of showing the significance of play in the United States is by calculating the number of persons engaged in non-participating, second-hand amusements. The table, which includes only "paid admissions," (except for phonographs and radios) is as follows:

Newspapers and tabloids—35,000,000 readers a day. Radio—30,000,000 listeners a night. Phonographs, player-pianos—15,000,000 listeners a night. Moving pictures—50,000,000 admissions a week. Theatres, concerts, shows, lectures, religious revivals—5,000,000 admissions a week. The popular magazines—15,000,000 readers a month. Baseball—40,000,000 admissions a year. Horse-racing—10,000,000 admissions a year. Football—10,000,000 admissions a year. Prize fighting—10,000,000 admissions a year. Golf, tennis, regattas, field sports—5,000,000 admissions a year.

It will be observed that this table does not include gambling—"an ancient and universal form of play." It has been estimated that over a billion dollars changes hands every year in poker playing alone. It may be surprising to many to be told that it is rapidly becoming a part of "golfing ritual—like silence when a shot is made—that a player must back his prowess with a money wager." The writer quotes an informant upon this who said, "Try to get into a foursome and refuse to bet, and see how often you will be asked to play again."

From many points of view the most important question of all is: how do children play in the machine age? Though limited in area there is a very careful statistical study available in this connection which, for lack of space, cannot be reproduced here. This study shows beyond all peradventure, the hold of mechanized forms in the play of children, even as in the recreation of adults. "The eight-year-olds were the freest both of machinery and commercial exploitation, but these forces trampled down upon them relentlessly as they aged."

from commercial firms eager to capitalize his name and fame. Miss Gertrude

Mr. Chase considers that play has been profoundly influenced in America by the instruments of the industrial age that have inevitably affected every other factor of human life. The machine has given us more playthings with which to amuse ourselves, setting at naught even the naturally limiting factors of darkness, weather, seasons, by use of electric lights. It has also given us more time in which to use our playthings, and more income per family with which to buy them. But it has likewise given us more congested cities where opportunities for free play are at a minimum, which bears doubly hard on children. "It has been said that the closing three decades of the last century were the most malignant in their effects upon city children of any previous period which history has to record." It is, however, some little satisfaction to know that a change for the better has been noted within the present century.

The question is raised as to what the average adult city dweller does with his or her leisure, which means ninety-nine per cent of the urban population. The article answers: (1) The gross tonnage of the Sunday newspapers, particularly the funnies, the rotogravure section, and the succulent details of the last love nest murder; (2) an automobile ride in solemn procession, with a car five feet in front of the forward bumpers, and another five feet behind, and anywhere from a one-half to a three-hour wait at the ferries and other choked bottlenecks of the city's main arteries on a Sunday; (3) the moving pictures, happily held to the intelligence limit of the normal twelve-year-old child; (4) a rapid transit trip to an amusement park where, it is a very poor day indeed when fifty lost children are not entertained in the local police station awaiting the coming of their frenzied parents; (5) a trip to one of the city parks where there may be a patch of green not covered by a newspaper; and (6), a poker party at Joe's place. Fortunately there is a small, yet steadily increasing, hardy and courageous group who get out into the country and really play,—the "knapsack group" who constitute the out-of-door movement, including

camping clubs, Boy Scouts, Camp Fire Girls, Appalachian Trails—a movement, however, that has a long way to go yet in a land where there are cities in which two out of every three children have the streets as their chief playground.

Finally, this machine age has given us mass production in amusement, run according to up-to-date business methods. We have been "sold" on play precisely as we have been sold on tooth powder, and a thousand other things. Motors, baseball, moving pictures, prize fights, radios, horse-racing—what not, all have gone into quantity production and have proved soundly profitable, with wide margins of credit from the banks, and as often as not a listing on the stock exchange. Illustrative: At the first Dempsey-Tunney fight 135,000 spectators saw the match, and they paid \$2,000,000 for their seats—not counting what the speculators made. Mr. Dempsey received \$750,000 for thirty minutes' work, Mr. Tunney received \$450,000, while the profits of Mr. Tex Rickard, the promoter, were \$437,000. "In the eighteenth century prize fighting was a sport, beloved of royalty and gentry. In the nineteenth century it became a game deserted by the elite and controlled by the underworld. In the twentieth century it has passed into the category of big business, financed by the banks, issuing securities, and licensed by the state—like banking and insurance." Baseball has long since entered the ranks of big business with its 20,000,000 paid admissions to the two big leagues, and its contracts of players of over \$2,000,000 each year. Football has recently broken into the professional ranks. On the day Mr. Red Grange left the amateur ranks he cleared \$375,000, with the promise of making a million before the winter was over. At the same time the use of his name was sold to a sweater manufacturer for \$12,000, a shoe manufacturer for \$5,000, a cap maker for \$2,500, and to a cigarette company for \$1,000—the latter bargain figure doubtless due to the fact that Red never smokes. A candy company sold six million "Red Grange Chocolate Bars" in thirty days, for a consideration not disclosed, and during this period Red received 187 telephone calls, sixty telegrams, and thirty-nine personal visits

Ederle, after swimming the English Channel, received over a million dollars worth of commercial offers, a gross even greater than Red's. College football while amateur in name is professional in spirit, and constitutes what is known as a major industry, because of which the suggestion has been made in respectable quarters that college football turn frankly professional, bargaining and selling its players as do baseball leagues. The moving picture industry turns out 150,000 miles of film in a year, and it is alleged that 68.2 per cent of the American population attend the movies fairly regularly. A concert singer has confessed that the trade today requires that she be "sold" like a circus. The confession magazine provides "play" probably at its lowest level, but immensely profitable financially. The U. S. Santa Claus Company has now been organized in Chicago which undertakes to provide any home with a professional Santa Claus at Christmas time, guaranteeing that the children's names will be remembered, appropriate seasonal remarks will be delivered, and no mistakes made in the distribution of gifts.

The situation appears to be something like this: The industrial revolution has taken from us what margin of true play there was in work, has given us more time with more income for play, and has now made a big business out of our necessity. Not knowing where to turn, "we have turned into the clicking turnstile—at fifty cents a click." "What the age of machinery has given us in time, it would fain take away again by degrading the opportunities which that time affords, by standardizing our recreations on a quantity production basis, by making us watchers rather than doers, by exploiting our leisure for profit, by surfeiting us with endless mechanical things to monkey with—from gasoline cigar lighters to million dollar cruising yachts, by forcing the pace of competition in play until it turns into work, and above all by brutalizing in recreation millions of human beings who are already brutalized by the psychological imperatives of their daily labor. And it will take more barn dances than Henry Ford can ever pay for to throw off the yoke of that brutality."

What should be done about this? We should encourage and support those

wholesome forms of recreation that have no basic dependence upon machine cultures and have within them possibilities of more genuine fun than all the devotees at the twenty-one billion dollar shrine combined can ever experience. We should help people to discover the joy, the beauty, and the cheapness of genuine play. In reasonable health play forms that come under this classification, which the writer of the article says he loved to undertake are: following mountain trails on foot in summer, on snow shoes in winter; following lovely reaches of lake and river in a canoe; swimming, sun bathing, and high diving; skating, hockey, tennis and squash; group singing; improvised dancing, acting charades, amateur theatricals.

In this the Church has decidedly a responsibility, which should be frankly and seriously faced. At a recent meeting of our Social Service Commission the secretary reported progress in an attempt on the part of church agencies having responsibility for recreation to come to terms with the Y.M.C.A. and Y.W.C.A., in working out a plan of co-operation whereby the facilities and the leadership of these Associations may be more generally made available to the churches—especially in communities where the churches cannot themselves provide these prerequisites to a recreational program. This may prove to be the way out. In the course of the discussion that took place in this connection, it was suggested that the Reformed Churches that are carrying on some recreational work be requested to inform our office of their programs and that these be published in *THE OUTLOOK OF MISSIONS* for the benefit of those who are contemplating such a program or are in need of doing so. *We shall gladly use these columns for that purpose if our readers will write in and tell us what they are doing.* This is a subject upon which it may be truthfully said, "every little counts." Let us know what you are trying to do to meet the needs of your people for real wholesome play, thus contributing toward the building of constructive programs of recreation and amusement as a part of our religious educational responsibility to our constituencies—especially our children and youth.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Reminders for Poor Memories

(Here are facts that will come handy to the busy workers who can not always remember them in time of need.)

THE Reformed Church in the United States is conducting work in Japan, China and Mesopotamia. The Japan Mission will observe its fiftieth anniversary during the year 1929. The China Mission in recent years has been subject to the most crucial experiences. The United Mission in Mesopotamia is a joint work under the direction of the Boards of the Presbyterian Church in the United States, the Reformed Church in America and the Reformed Church in the United States.

There is a missionary force in our three Missions of 107 Americans, 213 Japanese and 163 Chinese, total 453. The church membership numbers 6,313 and the Sunday School enrollment is 11,563.

In the schools, colleges and seminaries there are more than 1,800 students, kindergarten pupils 397, and day school pupils in China 1,217. Before the recent disturbance in the Province of Hunan over 24,000 received medical treatment annually in the hospitals and dispensaries.

The work in Japan is in a most hopeful condition. There is a fine spirit of cooperation among the missionaries and their Japanese associates. All the departments, evangelistic and educational, are in charge of joint committees.

The evangelistic work is making steady progress, but the results would be far greater had the Board been able to supply additional evangelistic missionaries, and sufficient funds for chapels at many



PRESIDENT SCHNEDER AND CHORUS OF NORTH JAPAN COLLEGE

needy places. As one views the field with its sixty millions of people, forty millions of whom live in rural districts, it is plain that a great work needs to be done in the future. The influence of the Japanese Christian Church is tremendous in the life and thought of the people, but her own leaders openly profess that she is not able to cope with the task of evangelism. In the nature of the case, the growth of the work cannot keep pace with the increasing population, unless there are more workers.

The two educational institutions, North Japan College and Miyagi College at Sendai, report capacity enrollment. The religious work is carried on with earnestness. Few students graduate without being professing Christians. New college buildings have been erected at a cost of about \$300,000.

One almost hesitates to refer to the work in China, hopeful as it appears to those who are face to face with it. Two years ago the 53 missionaries of the Reformed Church had to withdraw from the Province of Hunan. Fifteen of them have returned to the work, and there is every reason to believe that double this number will be on the field before the end of 1929. One of the saddest experiences of all was the death at sea of the senior missionary, Dr. William Edwin Hoy, who has the unique distinction in the annals of Foreign Missions of start-

ing the educational work of the Reformed Church in Japan and China. The Church has lost much through the untimely death of its pioneer missionary. Anyone who sees the magnitude of the changes going on in China today knows that she is on the eve of an economic, intellectual and spiritual evolution. It is evident that God, and not man alone, is about to do a new thing in China. The Board of Foreign Missions has waived the right to demand indemnities for losses sustained, believing that the Church is in China on a mission of love and goodwill and for the spiritual benefit of the people. It expresses the desire that in the re-opening of the work the Chinese brethren shall assume a full share of responsibility. It urges that the principle of religious freedom should prevail in the educational work. Letters from Chinese Christians and missionaries on the field furnish the best possible evidence that there is a welcome in China for Americans and to the message they bring.

The area of the United Mission in Mesopotamia has been kept in the limelight by disputes over boundaries and by notable discoveries in archaeology. This Mission holds an important position in the Near East, with a mere handful of missionaries, and might well cause us to despair if it were not for our faith in God and in the power of His Word and Spirit. At Baghdad and Mosul educa-



SIX OF OUR MISSIONARIES IN CHINA

Left to right: Rev. Jesse B. Yaukey, Miss Esther I. Sellemeyer, Rev. Paul E. Keller, Rev. Edwin A. Beck, Rev. J. Frank Bucher and Miss Alice E. Traub.



KINDERGARTEN AT IWATSUKI, JAPAN

Missionary Henry K. Miller, Pastor Kuze, Miss Yamada, Teacher and Miss Kaneko, Assistant, in rear row.

tional work for girls is carried on and these schools make a rich contribution to the Kingdom of God. The situation at both centers calls for better equipment and additional teachers. The American Boys' School at Baghdad has a student body of 384. It holds a conspicuous place in the community and is now recognized as one of the chief influences in the cultural, social and religious life of the city where old and new meet. Far less tangible than the school work is the quiet work of evangelism, mostly of the man-to-man type, at Baghdad, Hillah and Mosul.

The work in Europe has been carried on through the Central Bureau in aiding students for the ministry and in supporting the missionary work in Jugo-Slavia and in Russia.

The Reformed Church in the United States has lost a number of its oldest and most faithful workers in recent years. The Rev. C. Kajiwaru, of Sendai, Japan, served faithfully as a teacher in North Japan Colege for a period of 27 years.

He was one of the ablest Bible interpreters in all Japan, and influenced many of his countrymen for Christ. Dr. Joseph L. Lemberger was the treasurer of the Board for 24 years, and died at the age of 93 years. As a tribute to his faithful service he was elected "Treasurer Emeritus." No duty was too great for him to perform and no burden too heavy for him to carry. Elder John W. Appel, of Lancaster, Pennsylvania, was a delegate of the Alliance of Reformed Churches for many years, and a member of the Board of Foreign Missions for 29 years.

Our Church has published several valuable books: "The Martyr of Huping,"—the life story of the martyr missionary William Anson Reimert of China; "Forty Years in Japan"; "Fifty Years of Foreign Missions", which is a tribute to the many years of service of the Secretary, Rev. Allen R. Bartholomew, D. D.

The Jubilee celebration in 1927, held in honor of Dr. Bartholomew, was made the occasion of raising a fund for the

liquidation of a burdensome debt. There is every indication that the Board will be free of debt by the meeting of the General Synod in May, 1929. It is cause for thanksgiving that the offerings in our Church have not decreased and that the interest in the spread of the Gospel is steadily increasing.

The results of the Forward Movement have been most gratifying. These appear in the large number of additional workers, many new chapels, school buildings and missionary residences, all of which antedate the recent disturbances in China. Towering above these splendid

achievements is the cordial attitude towards the work among pastors and people. The Church now regards the work of Foreign Missions as a world enterprise.

The Foreign Missions Conference of Presbyterian and Reformed Churches held in Philadelphia, February 9-11, 1926, with an attendance of 537, marked an advance step towards closer cooperation in the work of Foreign Missions. It was made plain that the work of these denominations in Japan, China and Mesopotamia is carried on unitedly under the name of "The Church of Christ."

An Enjoyable Entertainment at Miyagi College

The Miyagi College Literary Society at Sendai, Japan, celebrated its Thirty-Sixth Anniversary, on Friday evening, November 2, 1928, with a most elaborate program, in honor of the Imperial Enthronement. All the participants were Japanese girls, except Dr. Allen K. Faust, president, whose name appears at the end for closing remarks. The opening number of the program, "Coronation March," by Meyerbeer, was given by eight hands on two pianos, and shows the kind of classic music which the students are able to render under the fine instruction given in this department, of which Miss Kate I. Hansen is the dean. Other features of Part I were: Opening Address; Japanese Nursery Rhymes, "A

Little Dream"; English poem, "Autumn"; Japanese compositions, "Enthronement"; Chinese classics, English composition, and Japanese classics, "The Emperor Nintoka".

During Part II forty girls took part in rendering "Scenes and Incidental Music" from "A Midsummer Night's Dream," Shakespeare-Mendelssohn, to the great delight of a large audience.

Since the greater portion of this interesting program appears in the Japanese language, we are unable to give our readers the full details of what we can well imagine was not only an honorable tribute to His Imperial Majesty, but a praiseworthy exhibition of the talent in Miyagi College.



CELEBRATING THE HIGHLY SUCCESSFUL PERFORMANCE OF "A MIDSUMMER NIGHT'S DREAM" GIVEN IN HONOR OF THE IMPERIAL ENTHRONEMENT BY MIYAGI COLLEGE GIRLS

Real Rural Work Begun

SOUTH AIZU, a remote mountainous region where the snow at this writing, January 7th, is from four to ten feet deep, has recently welcomed two graduates of our Seminary. The new stations, Tajima and Tonosu, command fruitful valleys in the mountains just north of far-famed Nikko.

The administrative center is Tajima, thirty miles south of Wakamatsu. The pioneer pastor here is Matsumoto San, born heir to the fief of Haranomachi on the seacoast of our province, where stands the colossal wireless station that forwards our telegrams to America. Like most of those of samurai extraction he has been through terrible experiences consequent upon the revolution, but he still carries himself with the gallantry that characterizes his class.

He is a rare tennis-player. The officials, teachers and businessmen of Tajima are very fond of this game. It did not take Matsumoto San long to establish his supremacy in their eyes and win many friends. A few days after his arrival he was asked to address the Teachers' Institute of South Aizu on "Religion and Education." He showed that the ideals of Pestalozzi and Froebel could not be understood apart from the Christian religion. From the start he has won the hearts of the best young people of Tajima.

Tonosu is a village about fifty miles distant from the nearest railway station, Shirakawa, Nagaoka, Nikko or Wakamatsu. No more inaccessible village exists in all Japan. Also it has been a village of hard drinkers. One of the worst of all the drunkards in the valley, a maker of Chinese lanterns named Mori-Sakuji, was converted through our preaching a little over fifteen years ago. A hopeless bankrupt then, he has since more than restored all his property. The laughing-stock of the valley then, he is now the leader of the community. The object-lesson is so powerful that it is only a question of time when we shall have a Christian village in Tonosu. That is why Yamaki San decided to establish his headquarters **there**.

He is a rustic, if ever there was one. Born, you might say, right into a basket of silkworms at Danzaki, a village near Fukushima, he attended the Agricultural School at Nagamachi, suburb of Sendai. He and his best friend were led to consecrate themselves to Christian work. The friend died, and Yamaki San was constrained by relatives to go into secular work. For several years he practiced as a veterinary physician, with an income three times what he receives as a minister. But he could not forget his vow. Indeed he felt bound to fulfil two vows, his friend's and his own. So the doctor of horses took up the cure of souls, and he found that to a large extent his knowledge of beasts helped him to understand the needs of men. After his graduation from our Seminary he continued for a year as pastor at Nagamachi, until I challenged him to be a Livingstone in South Aizu.

Last May I took him to see his new field, a valley forty miles long, from Morito to Tadami, Tonosu about in the middle. While we were in Tonosu, he whispered into one ear that he wanted to live right there, while into the other ear the villagers poured petitions that Yamaki San might live among them.

All the children except two or three go to the new Sunday School, and those who don't are not allowed to play with the others, we are told. Enough said.

Since Mori San's conversion we have been visiting the valley spring and autumn every year. Several hundred young men and women have signed up for Bible study with Yamaki San, at Morito, Furumachi, Izumida, Kurodani and Tadami. They are fine young people. An officer of the Japanese army told us that the best soldiers in the country come from this valley. They are descendants of refugees from ancient wars.

One day last October Hoshi San of Morito, also saved some years ago from a drunkard's grave, went with us to Tonosu and met Mori San for the first time. They resolved to lay the foundation of Okurairi Church. The name

“Okurairi” means “assigned to the central treasury,” because in feudal days the Lord of Aizu collected the revenues of this valley not for his own use but for the

Shogun, whose ancestors were buried at Nikko just across the mountains to the south.

CHRISTOPHER NOSS.

This News Is Too Good Not to Publish

(From a private letter of our able and conscientious missionary, Rev. George Randolph Snyder, of our China Mission, dated November 16, 1928, we take the liberty to quote portions which should be most heartening to the members of our Church. They are a heart-to-heart interpretation of present conditions at Shenchow, and will be read with special delight.)

GRACE came back to Shenchow with me from Mission meeting, and we arrived here on October 1st. Since then I have been out of town on two itinerating trips—just getting back last Saturday from the last trip. Expect to be in Shenchow for some time now, as Rev. Bucher started out on a country trip today. Though conditions are getting better right along, there is still enough uncertainty for us to work it so that either Rev. Bucher or I are here all the time. We are hoping that a few more of our fellow missionaries will return to China soon and that with an increased number of workers we shall be able to carry on more phases of mission activity in this land.

There is a lot to do to keep the few of us busy who are here, and yet up to

now it has been a good thing to have only a few members of our foreign staff on the field. Much in the way of readjustment has been taking place and a few of us could work into the new state of things easier than if we had had a great lot of folks here on the field. As folks return to the work—one or two at a time, it will be easier for each one to find his or her place in the new organization.

It was just a matter of chance that Grace and I happened to be in China to help from the ground floor in developing this new state of things with regard to Christian activity in China. We praise God for His leading, and we surely trust that we are able to carry out His wishes in the work.

Our out station work seems to be on a better basis than the Shenchow work. In



FAITHFUL GROUP OF CARETAKERS AT SHENCHOW STATION, CHINA

the out stations the people who come into the Church do so with more pure motives; they seem to be inspired more by the Holy Spirit. Here in the city, we have had schools and hospital work and we all know that to carry on Christian schools and hospitals it is necessary to have Christian employees. So, it seems that a number joined the Church in order to obtain employment. When that employment was missing those people lost interest in being faithful church members. Some have remained faithful even though they have lost their jobs and have been severely criticized during the past couple years. The few who have been employed in any capacity by the Mission have remained faithful. So it is on the foundation of the faithful that new work is being started and new attempts are being made to develop a self-supporting Christian Church in China.

We have five people who are giving a

dollar a month (Chinese currency) to the Church and that is better than we ever had before. One is doing even better than that. But in a few out stations we have much room for encouragement. In two places, there will be quite a number ready for baptism within the next few months. So, we look for more increases this year in the out stations than we do in our Shenchow city church. Here in town we look for spiritual progress on the part of the members we already have and for progress towards self-support. As much as possible we are encouraging our Chinese leaders to take the lead and are keeping in the rearground ourselves. We hope that all the folks, in and outside the Church, will get to realize that Christ's Church is not a foreign affair, but that His Church is a world-wide Church—wherein all may worship the true God in a spirit of brotherhood and mutual service.

Why I Am a Missionary

By E. STANLEY JONES

(Editor's Note: One thousand persons representing twenty-four city, national and international organizations and numerous denominations tendered a testimonial dinner to Dr. E. Stanley Jones, missionary, evangelist, and author at the Waldorf-Astoria, New York City, on January 11th. It was one of the greatest tributes that the city has ever paid to religious leaders. The following paragraphs are from Dr. Jones' address on that occasion.)

I WAS at lunch at the American Embassy at Buenos Aires last summer when a prominent lady turned to me and said, "I have been waiting to ask you why you do it? What impels you to go as a missionary among other people?"

There is perhaps much misunderstanding as to the motives of a missionary. Let me say here that we do not go because the nations to which we go are the worst in the world. Paganism is not something that can be pointed to on the map; it is something in the spiritual realm. Frontiers today are not geographical but moral. We go to the East because it is a part of the world, and what we believe in for ourselves we believe is valid for the rest of the people of the world. We are not presenting Western civilization to the East, for Western civilization is only partly Christian. We tell the East to take

what it finds good in our civilization, but we do not make it the issue.

Neither do we impose our ecclesiasticism upon the East, for we have built up around Christianity some things that are Christian and some that are not, some that will stand transplanting and some that will not. We put our ecclesiasticism at the disposal of the East and say "Take what is good and will fit into your own national life."

What we are trying to do is to give them Christ and to let them interpret Him through their own genius and life. If the East can show us something better than the Christ, then we will sit at the feet of the East.

One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth, and color.

It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A Negro preacher to the American Indians laid the foundation of the Missionary work of the Methodist Church. A Mohammedan looked at some of the outcasts of India who had been lifted out of their lowly condition by Christian missionaries and said, "Here you have turned animals into men." There is possibility in every person no matter how humble his present state.

We believe that each nation has something to contribute to the life of the human race. It would be a poor thing indeed for us to try to Anglo-Saxonize the world. It takes many instruments to make up a symphony; and many peoples to make a harmonious world. There is no mere giving nation and no mere receiving nation any more. All must be giving; all receiving. We expect to get back from the East as much and more than we give.

As we believe in the people of the world, we want them to develop economically, politically, socially and morally. We do not believe the non-Christian faiths can produce this development. No nation can rise higher than its inmost thinking; no nation can be lifted until you lift the ideals that paralyze the life. The bloodclots that paralyze the soul of India are Kismet and Karma. The Hindu gets under difficulty and says, "My Karma is bad." It paralyzes him and he sits down. The Mohammedan gets under difficulty and he says, "My Kismet is bad." Both tend toward fatalism; both tend to pro-

duce that fatalistic conception of life that has made the East non-progressive.

I do not believe that India will permanently rise until Kismet and Karma are replaced by the Cross. The Cross stands for that optimism won out of the heart of pain. I have looked into the soul of the East; I have let the non-Christian speak at his highest and best, but I have come to the conclusion that these faiths are bankrupt. But they have very great assets; one can still have assets and be bankrupt. They have not sufficient resources to pay off the obligations they owe to their devotees. Every economic and social evil in the East is rooted in religion, and you cannot raise the people in other realms until you change the religions.

Christ in life is inescapable. An Indian said, "Begin at India and her needs and you come out at the place of Christ." It was Henry George who said, "I love the people and was led to Christ as their best friend"; and it was Cardinal Manning who replied, "I loved Christ and was led to love the people for whom Christ died." It was a Hindu who said to me, "No one but Christ is seriously bidding for the heart of the world. There is no one else in the field." The modern man knows he must be religious after the mind of Christ or not be religious at all.

Everything is changing and being modified in the East. "All our customs are in the cooking pot," as an Indian said. Everything is changing except Christ. He stands unmodified, forcing modification upon everything.

Miss Ruth E. Nall

It is a great joy to announce to the Church the appointment of Miss Ruth E. Nall, of Portland, Indiana, as an associate teacher of Music in our Miyagi College, Sendai, Japan. She is a graduate of the Chicago Musical College, and ranks high in her profession. As a member of the United Brethren Church, in which her father is a leading minister, she becomes one of the first links in an organic union of our two denominations, to which many in both Churches are now looking prayerfully and hopefully. Miss Nall sailed from Seattle for Yokohama on February 9, 1929. She will be warmly welcomed by her associates in the Department of Music of Miyagi College.



MISS RUTH E. NALL

Trials of the Music Department in Miyagi College

(Miss Kate I. Hansen, Dean of Music, in private correspondence gives a most appealing description of school experiences since her return to Japan last September, and we feel readers of *THE OUTLOOK OF MISSIONS* should share in this information.)

EVER since the day we landed in Yokohama, I have felt like a person upon whom an avalanche had descended, who was trying with more or less success to dig his way out. Miss Schneder's illness made it necessary for me to take almost twice the number of hours of teaching which we consider the safe number for a dean. The students were there, every one a full-time regular student in the conservatory proper; they could not be dropped without inflicting an injury upon the school which it would take years to repair; and I was the only one qualified to teach them piano.

I refused to take any irregular or special students, no matter how advanced in piano, assigning them all to my Japanese assistants. Some left the school, others have stayed. I cut out all outside activities as far as possible; all social engagements except the inescapable ones, most of the personal contact with teachers and students, and practically all correspondence, except business letters, and gave up most of my own practice time—a case of "killing the goose that laid the golden eggs," for that of course meant giving up all playing in public, just when it might reasonably have been expected that I should do more than usual.

However, I have gone through the term and have succeeded in doing the teaching as well as I could expect under the circumstances and I believe my health has not suffered. You may imagine the joy with which we received your cablegram telling of the probable appointment of a new piano teacher. Although I am very strong physically, I am sure it is not possible to keep up the pace of last term for very long.

The music department was certainly in fine condition this time. There were more students than ever before, and they were of far better quality on the average. They show that they have been both carefully and efficiently taught. It is a matter of great regret to me that the Mis-

sion did not know of the need in time to arrange for Miss Wilson to stay on, for she must be an excellent piano teacher. All of our American teachers must have done really good work, to judge by their students' attainments.

Just now we are getting ready for graduating recitals. There are nine in the class this year, all such good students that the trouble will be to keep the programs down to a reasonable length. We were all very happy when the last two non-Christians were baptized, the Sunday before Christmas. That evening, at the College Christmas service, the class, now entirely Christian, sang the hymn which I enclose as the final selection. It was also our Christmas greeting to the alumnae:

"Tho' Christ a thousand times
In Bethlehem be born,
If He be not born in thee,
Thy soul is still forlorn.

"The Cross on Calvary
Can never save thy soul—
The Cross, the Cross in thine own heart,
Alone can make thee whole."

(Miss Hansen wrote the music to these words, which is most worshipful.)

Other features of the service were a series of carols by the high school classes. Dubois' "March of the Magi," and several selections from the Bach "Christmas Oratorio," with Mrs. Seiple as the soloist, music course students at the two pianos and the organ, and the Higher Department chorus singing the chorals, joined at times by the entire school. The service was made more joyful by the fact that fifty or more students were receiving baptism during the Christmas season, as Dr. Faust has doubtless told you.

The general standard of appreciation of music has risen so greatly that I can scarcely believe this is the same country. So has the standard of ability to perform. A number of years ago I published a collection of anthems for women's voices.

At that time the sales were slow, because so few schools were able to sing that kind of music with ease. Since my return, I am told that there is a great demand for another edition of the book, which is now out of print, and that the schools which have it are using it constantly. Our own girls work up selections from it by themselves, to use at church and other places, where it used to be hard for them to learn the songs, even with the best help I could give them.

The problem of the health of the missionary teachers is indeed a serious one, with all the breakdowns we have on our hands. I think they all have more or less relation to our work, voluntary to a great degree, but none the less injurious. We used to be sure to have enough teachers on the field to do the teaching comfortably, and the extra work which is inseparable from teaching in a mission school and membership in a mission. And then we need people who are strong physically.

Every breakdown in a school so highly organized as ours, means that others must take on the work of the ill one—it cannot be dropped. Mine this fall is of course an extreme case, because piano is such a specialized branch.

There is need for a teacher in the English Department. I sincerely hope that the situation will be relieved as speedily as possible by the appointment of a regular teacher. And this regular teacher should have at least an A. B. with English as her major. There seem to be so many students in America majoring in English, and when we were at home there was such an over-supply of English teachers, that this position surely would not be less difficult to fill as some of the others. English teaching in Japan is moving on, however, and college graduates who have majored in other subjects find it difficult to do that teaching here, especially in the College Department, with its teachers' license privilege.

Board of Foreign Missions

Comparative Statement for the Month of December

	1927			1928			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Synods								
Eastern	\$8,825.62	\$673.00	\$9,498.62	\$10,001.05	\$639.54	\$10,640.59	\$1,141.97	
Ohio	3,681.00	440.00	4,121.00	6,189.00	316.00	6,505.00	2,384.00	
Northwest	1,787.83	64.49	1,852.32	601.65	1,115.00	1,716.65		\$135.67
Pittsburgh	1,712.18	50.00	1,762.18	1,614.26	1,095.50	2,709.76		947.58
Potomac	2,087.24	179.60	2,266.84	4,740.49	5,002.00	9,742.49		7,475.65
German of East.	1,509.20	325.00	1,834.20	2,583.63	134.75	2,718.38		884.18
Mid-West	2,007.05	32.99	2,040.04	1,833.44	100.00	1,933.44		106.60
W. M. S. G. S.		2,239.20	2,239.20		1,298.89	1,298.89		940.31
Miscellaneous					10.00	10.00		10.00
Annuity Bonds		600.00	600.00		15,000.00	15,000.00		14,400.00
Bequests					3,233.70	3,233.70		3,233.70
Totals	\$21,610.12	\$4,604.28	\$26,214.40	\$27,563.52	\$27,945.38	\$55,508.90	\$30,477.08	\$1,182.58
					Net Increase		\$29,294.50	

Our Young People

ALLIENE SAEGER DE CHANT

International Understanding Through English Compositions

MANY a night I sat so late at my chrysanthemum-handled desk in Japan that my partner was almost sure to call, "Alliene, aren't you ever coming to bed?" and I'd reply, "Yes, in a minute—I'm copying English compositions." And that minute would lengthen and lengthen. It was so in China, too, where I literally burned the midnight oil. And why? Because, as in all worth-while writing, my students gave me much of

themselves, and I wanted to keep that "much." And so this month, and the next and the next, I want to share with you some of those "understandings."

Pictures are not the only memories I have of cryptomeria trees, of bamboo groves, of cherry blossoms and chrysanthemums, of whole mountain sides of azaleas, for these I have recorded in my leather-bound composition notebooks: "A

tall willow tree was dangling gently near an old-blown house."—"I like first violets."—"If I had been the wind I would have blown the cherry blossoms."—"If I were a lovely flower I would talk with the gentle dews all night long."—I like, too, what they have to say about water,—the "to and fro" of it—"the roomy ocean"—"The smooth water was shining and singing in a thousand liquid tones." Flowing water makes them sad too, for "When I heard the flowing of Hirose river I was full of sorrowfulness of no mother." And there is a poignant sadness in this bit of vivid description: "On one of those sober and rather melancholy days in the latter part of autumn when the shadows of the morning and evening almost mingle together and throw a gloom over the decline of the year in Japan, Mother Autumn went to the hillside of Mitakayama in Formosa with her children."

My composition-students talk, too, about "firefly catching" and about "birds singing their dawn song" and much they have to write, and exquisitely, about twilight, the moon, and night, and about "the milky way land." "One summer evening when the twilight was covered with the gray curtain of night"—"It was already the quiet hour of sunset when a busy life takes a rest and a wearied heart is soothed."—"The moon was shining and the ripples were just like gold dust."—"There was a deepy mist."—"At last we came in sight of the dark church that towered high against the background of the star-sparkling dark blue sky."

Bells, too, appeal to them in happiness, and in loneliness, for, "At Christmas time the bell carries happiness to us. At eventide the bell carries darkness and loneliness to us. In the morning the bell gives us freshness and strength."—"When the evening comes the bell of Nibancho church rings softly just like a bird holds her baby in her feathers"—"The beautiful chorus was heard with the bells, and the cold night air trembled with the music."

Though they outwardly show little if any emotion, in their "composition selves" they reveal such "sympathies" as these: "I shall pray to God you get well the sick.

Never mind your sick. God will get well your sick"—"If I were a flower I would comfort sick people."—"If I were the moon I would shine into your lonely room."—"He makes a lonely face when I go out."—"I wish to see you again at the door of your house."—"I will wait for you with a craned neck."

Their philosophy shines out, too, in such naive bits as these: "Put your best leg first"—"Choose thou well the lessons you like best and then be thou sticky to them"—"My mouth can speak and my heart can think some things, but we ought to keep our speaks and thinks."—"To put a sorrowfulness into a happy heart is the same thing as to catch a butterfly and kill her with sharp thorns."—"This is in the Bible: 'The give man is happier than the receive man.'"

But what touches me most and makes "missionarying" especially sacred, is what they have to say about their teachers, about their school, particularly about their chapel: "I like teach."—"The principal very love us, so I love this school."—"There is still one thing which enjoyed me very much. It is that my teacher did not show her teacher manner but it is simply as a friendship which made us speak and talk not cowardly but frankly."—"This college is glowing with God."—"Surely we were very glory on Christmas."—"Every morning we have a still time."—"The HEART of our school is the CHAPEL"—And finally this, from the graduate who found no chapel in the non-Christian school in which she taught, and who, at the end of her first month, gave one-third of her salary to her church and another third to her Alma Mater: "My chapel has changed into the girls' library and I am now a pilgrim who seeks an altar every day and I find it every day in the corner of the building shed, the reception room, or the entrance of the lecture hall (you saw it) all from which I can see the hills behind the school buildings. I've heard the cuckoos singing in the woods nearby."

Do you know that one of our Sendai, Japan, churches gives a photograph of the congregation to every out-going student?

Statistics Extra-Ordinary

While "thinking on" English compositions, how inspiring it is to read in a gift book, "The Japan Mission Year Book for 1928," the following in our own Dr. David B. Schneder's chapter, "The General Educational Situation": "Turning to statistics, the percentage of actual attendance of children of school age in the elementary schools is over 98 per cent. There are also 800 kindergartens with 66,600 children enrolled. Approximately

300,000 boys, or five percent of the total population of Japan proper, attend the 500 public and private middle schools of the country. Approximately 250,000 girls attend the 540 girls' high schools. Over 1,200,000 young people attend the 16,000 vocational schools of various kinds. About 95,000 young men attend the 170 government and private college grade institutions. Twelve thousand young women attend the 21 college grade institutions for girls, nine of these being Christian. There are six Imperial universities—the university of commerce in Tokyo, and four medical universities. The student bodies of these 11 institutions total about 16,000. In addition there are 25 private institutions recognized by the government as universities, aggregating about 16,500 students.—There are 15 other non-religious private universities, numbering 8,500 students. Of religious universities, there are five Buddhist, with about 1,400 students; one Shinto, with 150; and two Christian universities with about 1,000 students. There are no women's universities yet, recognized as such, in Japan but there are women's departments in some of the private universities, and to a few of the imperial universities women have been admitted in small numbers. Moreover, it will probably be a matter of only a few years before several existing women's institutions will be granted university recognition."



VERY YOUNG JAPAN

Our Children's Corner

Oh! how dearly the mothers of Japan and China love their babies! They make them "fat" with clothes in winter. They clip their hair in bewitching patches. They embroider even the soles of the baby's cloth shoes. And every fold of "Young Japan's" best garments, is "just so." And he has a fan in his left hand.

And let us hear what their big sisters have to say about them in their English compositions: "And the smiling sun is shining upon the face of the sleeping baby through the blue curtain."—"She went to a fast sleep."—"By and by he fell asleep. The wind blew a rose petal on his cheek."—"And I remembered I heard a lullaby on my sister's back."



CHINESE BABIES

The Woman's Missionary Society

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

A Tribute

WE are indebted to Mrs. H. J. Christman, Dayton, Ohio, for a copy of the beautiful verses through which Mrs. N. B. Mathes pays her tribute of love to three women who inspired and encouraged a large circle of friends. But, no matter how inclusive the circle, to many readers, the names will be simply names and nothing more. For those we give a bit of biography, so that they, too, may understand something of that which prompted the verses.

All three women were wives of ministers and deeply interested in extending Christ's Kingdom through Home and Foreign Missions. They were especially active in their respective classical societies and in the work of the Woman's Missionary Society, Ohio Synod. Two were closely related to missionaries on the Foreign Field; Mrs. Beck was the aunt of Rev. Edwin A. Beck, of Yochow, China, and of Rev. Karl Beck, formerly of Shenchow, China. Mrs. Shuey was the mother of Esther Shuey Snyder, whose death occurred some years ago, shortly after she and her husband, the Rev. George Randolph Snyder, reached China.

In loving remembrance of our friends and co-workers

Mrs. Florence Evaline Beck
Mrs. Grace Fenneman Burger
Mrs. M. Viola Bushong Shuey
Dear friends of memory—
Just yesterday
You walked in service,
Life's hurried way.
Walked with us, counselled,
Gave kindly cheer;
Prayerfully striving for
Christ's Kingdom here.

Wise in your counsel,
Anxious in thought
That those in darkness to
Christ should be brought.

Home builders, faithful,
Loving of heart;
Striving—God-guided—to
Do your full part.

Dear friends of yesterday,
Life is replete
With loving thoughts of you;
Memories are sweet.

Friends and co-workers
Still here today
In kindly thoughts of you,
Cheering our way.

Still here to hearten,
Still here to bless;
Sweet still your memory,
In silent caress.

May service dear to you,
Be our delight;
Serving while life is ours,
With zeal and might.

Dear friends of memory,
Not far away,
Since Christ of Calvary
Bridges the way.

Dear friends left here to serve,
Pledge while you may:
Life, love, anew to Christ;
Life's but a day.

Bless, then, for service, Lord,
Lead Thou the way,
For only where Thou art
'Tis truly day.

META BAUMAN MATHES.

Miamisburg, Ohio.

“Watching Thereunto”

TORONTO is the second city of Canada in size, having with its suburbs, a population of three-quarters of a million. The capital of the province of Ontario, it is also an important commercial and manufacturing center and the seat of the world's largest English-speaking University, with students and professors from every quarter of the globe. In August and September the World's largest annual exhibition is held, with visitors and exhibitors from every land.

The city was hewn out of the forest by British people, but after a generation of immigration, every tenth citizen is of foreign origin. Differing from most large cities, its foreign-speaking people are scattered largely.

Its educational system has never known distinction of class, color or creed. It boasts over 500 churches and synagogues, between which there has always been the kindest spirit. The Gospel is preached weekly in over a dozen languages.

All the churches have Women's Missionary organizations which unite in the Annual Day of Prayer. The city divides itself into 19 districts, each with a chairman and secretary. This, then, was the setting for a unique experiment carried out successfully in 1928. The Chairman of the 19 districts, the chairmen of the 19 meetings, and the women editors of the daily press responded enthusiastically to the proposals.

In each program some woman of foreign origin was given a share. They were graduates of colleges in India, Japan, China, Italy. They came from the Syrian hills, from Poland, Russia, Central Africa, Bulgaria, Finland, Holland, South Africa, Austria, Ukraine. They were teachers, business women, students, a dressmaker, and the wives of pastors, of a laborer, a consul, or a professor. What mattered it? They were one. How beautiful they were! What an inexpressible something they contributed! But deeper than all was the magic effect of praying *with* one another, rather than *for* one

another—two entirely different things. The effect will extend and be abiding.

Next day the press gave full reports with the names of all who took part, the names with their unusual spelling having been typed in advance for the editors. The 19 chairmen, in handing in their written reports, were of one mind in their appreciation of the experiment. It all looks simple, but back of it all somebody with an understanding heart and a capacity for detail worked and planned. It is easy to secure the foreign-born women, but not so easy to keep the thirty-eight chairmen in line.

There is an interesting text in Ephesians which is applicable to the program for 1929, and particularly so on account of the universal desire for the outlawry of war as a means of settling international disputes. It is in Chapter six, Verse eighteen in the phrase “Watching thereunto with all perseverance.”

Our prayers may be *expressed* in words, but *consist* in the direction of our living.

The failure of Christianity, as set on record by the Jerusalem Conference, to destroy race and class hatred, is not due to prayers not being *said*, but to the failure to “stand by” them (a) by acting as if the universe and God and ourselves were in fact what we profess them to be in our prayers; (b) by ceasing to keep life at the level on which it is when we pray.

Jesus faced *all* life from the moral and universal—*never* the national, or economic, or personal point of view. He would hold as political opinions *only* the will of God, the happiness of *humanity*, and the law of love. He said, “Ye cannot gather figs of thistles.” We insist on trying to do so, and war is the supreme instance.

It is contended that this outlook on war is “impossible.” *Of course*, it is, on any human basis. Only the grace of God in Jesus Christ makes it possible.

Do we believe or do we only *SAY* we do?

“I do not like to miss a single number.”

Miss Ida M. Knorr, Buffalo, N. Y.

A Message to Presidents, Treasurers, Statistical and Departmental Secretaries

Berlin, Pa., January 3, 1929.

Dear Synodical and Classical Officers:

Please read carefully the following statements and instructions:

The Woman's Missionary Society of General Synod will meet in Fifteenth Triennial Session in Hickory, N. C., Tuesday evening, May 14th, at 7.30 o'clock. A Blue Book, containing all reports, will be prepared previous to this meeting.

As the Triennial meeting will be held about two weeks earlier than usual, it should be evident to everyone that it is absolutely necessary for every President, every Treasurer and all Statistical and Departmental Secretaries to read closely and follow carefully instructions given concerning the gathering of reports; to see to it that accurate reports are forwarded on or before scheduled time, having been verified first by the Classical President and Treasurer.

The following schedule for forwarding reports was adopted by the W. M. S. G. S. Cabinet. (See Minutes, 1928, Lancaster, page 16, motion No. 16.) In order that W. M. S. G. S. officers may complete their work before the Triennial meeting, *not one day of grace* can be given.

"All local reports by April 1st; all Classical reports by April 10th; all Synodical reports by April 15th; all General Synodical reports by April 20th."

The Classical Statistical Secretary should gather her report as follows:

Moneys of each local Society from the *Classical Treasurer*; membership, from the Classical Secretary of Organization and Membership; Girls' Missionary Guilds, from the Classical Secretary of

Girls' Missionary Guilds; Mission Band, from the Classical Secretary of Mission Bands; Life and In Memoriam Members, from the Classical Secretary of Life and In Memoriam Members; Thank-Offering, from the Classical Secretary of Thank-Offering.

If each Departmental Secretary and Treasurer of the Classical Society will give the Classical Statistical Secretary a correct copy of her report, and then not change her report before forwarding, the reports will tally when presented.

Each Secretary should make three reports; Classical—one for Classical, one for Synodical, one for her own file.

Synodical—one for Synodical, one for General Synodical and one for her own file.

Some Classicals and Synodicals have special Life and In Memoriam Memberships used for Classical and Synodical purposes. These *should not* be reported with the General Synodical Life and In Memoriam Memberships in the General Synodical report.

Synodical Girls' Missionary Guild Contingent should be retained in the Synodical Treasury and *should not* be reported in the General Synodical report.

The apportionment for the year May 1st, 1929, to May 1st, 1930, will be based on the membership reported at the 1929 Triennial meeting. We urge you to be very careful and accurate in reporting membership.

Synodical Secretaries, please pass this information to Classical Secretaries.

Very sincerely yours in His Service,

SARA ELIZABETH ZIMMERMAN,
Statistical Secretary, W. M. S. G. S.

A Word of Explanation to Literature Secretaries

For a number of months the subscription office of THE OUTLOOK OF MISSIONS has been sending out individual notices to subscribers informing them in advance of the time for renewing their subscriptions. Bills have also been sent direct where subscriptions have been overdue. The purpose of getting into touch directly with the individual subscribers has been to *assist* the local Secretary of Literature in her important work. We desire to assure every one of our faithful workers that we appreciate all that she is doing to keep the subscribers in her Society and congregation *paid in advance*, as well as to secure *new readers*.

Fellowship With Assyrians of Elizabeth, New Jersey

A. RANDAL ZENDT

"*A very vital project*" is the comment of one of Union Seminary's field-work directors about the work conducted through Greystone Presbyterian Church, Elizabeth, N. J., for Assyrian Persians of the city. Although the director's remark would apply to almost any work with immigrants or "New Americans," the cause of the small group of Assyrians in the United States, like that of the more numerous Armenians, is unusually deserving, as is seen in the statement of a Boston immigration officer. He said in effect: "If I had my way, Armenians and Assyrians would be admitted to the United States with few or no restrictions."

Unlike many other immigrants, most Assyrians do not plan to return eventually to their native land to spend life's remainder. As stated in a former article, May, 1928, most of the Assyrians in America hail from Western Persia. Being a Mohammedan country, it is not inviting. Even though some Assyrians who fled no further in 1918 than Mesopotamia or safer parts of Persia, are now drifting back, those in the United States do not feel that the prospect of replanting destroyed vineyards and orchards and of rebuilding churches, when future security is not certain, is worth the trip back. Even though the Presbyterian Church reports frequent conversion of Mohammedans, our friends here are not willing to believe it. This attitude was especially noticeable when, on May 13th, I conducted the second of a series of monthly meetings for them. The Presbyterian lantern-lecture was shown. This features the work in and around the capital, Teheran, and notes success in the strictly Mohammedan sections of Persia. One of the best men in the colony here—once a Presbyterian theological student in Persia and during the war a non-commissioned officer in the British army,—gave in his own language (Syriac), the lecture furnished with the slides. He and a few of the more broad-minded of the audience, were in a minority in accepting what the lecture showed as to the trend among their

former persecutors. This prejudiced belief, that "once a Moslem, always a Moslem," is only one evidence of the undeniable severity of what the Assyrians went through. The more one learns about them, the more can one appreciate the book written of them, "The Flickering Light of Asia." According to one person's statement, this remnant of a people is so knit together that a strange Assyrian with no other credentials than his language, will be admitted to a house.

A typical housewife of the colony is a graduate of Fiske Seminary, the Presbyterian school for girls in Western Persia. With pride she points to her framed diploma with its odd Syriac characters. Before her marriage, about fifteen years ago, she taught school in a Christian village, which largely meant teaching the Bible. In the flight of 1918 this woman was separated from her husband, but fortunately, about a year later, met him in a refugee camp. During the flight a little band of people were cornered by Kurdish soldiers who opened fire, and she with her little son were the first to fall. After she recovered consciousness she found herself at the bottom of a pile of dead bodies. Freeing herself and her child, she bribed, with some jewels, a soldier who had been left on guard.

Recently a third son was born in the family. For a few weeks it seemed as though the baby would be permanently blind. While the family was depressed, there shone a rare gleam of faith in God and His over-ruling goodness.

The most recent arrivals in the Elizabeth colony from abroad are an elderly woman, Mrs. Asli Nesan—well known for her active Christian work in the home community back in Persia, and her daughter, Susan. (Mrs. Nesan and her daughter are acquaintances of Miss Joan Mirza, of Baghdad, now a student at Ursinus College.) This mother and daughter lived for several years in Baghdad, where many Assyrian refugees still live. There Susan, for a while, taught in a little day school for children of refugee families. During the time the mother and daughter

lived in Baghdad, the brothers in Elizabeth were trying to bring them to America. The mother had no difficulty to get a visa from the American consul, but not wishing to travel alone had to stay on in Baghdad because Susan was not able to secure her visa. The reasons—the small quota allowed Persia and the large number of applicants ahead of her. Finally, after praying to God “without ceasing,” and pleading with the consul, a visitor’s visa was granted Susan and they came, leaving behind a married and a single sister. The latter was employed for awhile by the American Mission and now both sisters are back in Persia.

Much of my time in Elizabeth, while working on a Field Work basis from the Seminary, was devoted to Susan. Her visa was to expire last June, and, dreading greatly to go back to live alone in an Oriental city—she deserved all that could be legitimately done for her,—I appealed for counsel and co-operation to many different organizations and individuals in New York. These contacts brought many valuable by-products of experience. Through the International Migration Service and the Foreign Language Information Bureau, much was accomplished, although the real solution came when a young man, a friend of the family who had been co-operating in these efforts, suddenly proposed marriage to Susan. He being a citizen, their marriage solemnized in Greystone Presbyterian Church, made it necessary then for them to merely make trips to Washington and Montreal. Now she is here altogether free of that immigration law, about which one Professor of Sociology said: “the law is fundamentally just, but its administration is often idiotic.”

It was interesting to attend Susan’s wedding reception and note the strange mixture of Oriental, American and perhaps Polish or Italian customs.

The Assyrian’s attitude toward the Jew has a decidedly religious bias without being necessarily hostile. I asked one man to select a Scripture passage and he selected the 53rd Chapter of Isaiah, and after reading it remarked passionately, “If only the Jew would believe this.” Another man was quite perplexed that we

would allow the Jews to show (commercially) on Good Friday, a moving picture on the Passion.

It will be easily seen that my work in Elizabeth, before taking the place of the regular pastor during his vacation, was largely like a survey. Altogether, I located about forty Protestant families, mostly of Presbyterian preference because of their connections in Persia. My work among them was that of a visiting pastor.

The first and most difficult task assigned me by the pastor was to organize a special Sunday School class for the Assyrians. What developed seems to have completely overshadowed it, approximating in some aspects the work of distinct Assyrian congregations as in the larger colonies of Chicago, New Britain, etc. The Monthly Meetings figure prominently in the program. Discussing with the Assyrians what should be done at the meetings, we found some desired preaching services, others Bible study, etc. All of them enjoyed the privilege of singing and praying together in their own language. The American Bible Society of New York supplied Syriac Bibles for all who desired them.

Among many interesting acquaintances was the case of an Assyrian man, Russian-Orthodox in Persia who, after he came to this country, married a Polish girl. They now seem to regard themselves as Protestant. Once at their home we had an impromptu Bible lesson, Syriac, Polish and English translations being followed. Considerable interest developed in the famous faith passage in the Epistle to the Hebrews.

Although most of these people compare favorably with the average American church-member in character, there is need for thorough going personal work with them. Church leaders in all lands are discovering that neither mass methods or the ordinary kind of pastoral visitation will hasten the coming of the ever-coming Kingdom of God. We will do well to heed the words of Henry Drummond, the great pioneer of modern scientific soul surgery, in his essay “Spiritual Diagnosis”: “The true worker’s world is the unit But the capacity of acting upon individuals is now almost a lost art

. . . Christianity began with one . . . The founder . . . lagged behind the rest at Samaria to have a quiet talk with *one woman* at a well . . ." In our work dare we stop short of the degree of spirituality which Jesus intended? His Kingdom was to be a fellowship of changed people laboring under the direct guidance of God received through an unceasing and joyful attitude of prayer.

The revival of that gospel is the reason for 500 copies of Samuel Shoemaker's "Children of the Second Birth" being given by the Pittsburgh Layman's Association to pastors.

Finally as to the Assyrians, we may aptly use the remark of an Elizabeth policeman, who, alluding to other foreign groups, said, "These people seem to be more Christian."

Prayer Calendar

"Christian Voices Around the World"

The voice which speaks to us this month is that of the Rev. Yoshiake Akaishi, a graduate of North Japan College, including the academy, college and seminary.

After five years of service as a pastor, Rev. Mr. Akaishi came to America for a course of study. Upon his return to Japan, he became professor of homiletics in the Seminary and pastor of the College Church. To these tasks he consecrated himself body and soul and was very successful and much beloved by all for whom and with whom he worked. But his strength was overtaxed and a few days

after the wonderful service in which he baptized eighty students and a teacher, Rev. Mr. Akaishi had a collapse, affecting heart and nerves, an illness which prostrated him for two full years. He is now so much better that he can do partial work in the Seminary. Mr. Akaishi feels that the many earnest prayers offered for his recovery were answered because the Lord must have some further work for him to do. As fast as strength returns he hopes to do it.

We are deeply grateful to the author for his beautiful, inspiring prayer.

Monthly Quiz

- 1—What is the great May event in the Woman's Missionary Society?
- 2—With what does Grace Walborn Snyder compare present-day China?
- 3—Where do we find "The Thousand Steps"?
- 4—The world's largest English-speaking university is in what city?
- 5—How did this university city observe the 1928 World Day of Prayer?
- 6—Christian work for a foreign group in Elizabeth, N. J., is described, what group?
- 7—What is the connection between this group and Baghdad?
- 8—Where and in what connection is "The Spirit of St. Vitus" used?
- 9—Who writes the prayer on the March page of the Prayer Calendar?
- 10—Tit-for-tat—burnt bacon fat for opium smoke—where was it to be tried?

"I would not want to miss one copy of THE OUTLOOK OF MISSIONS for it has so much information on our work, in all parts of the world."

Mrs. L. C. Hessert, R. R. 5, Plymouth, Wis.

Kuling to Shenchow

GRACE WALBORN SNYDER

EPISODE I—*A River Boat Captain. Two German Friends. Last Taste of American Luxury*

Shenchow, Hunan, China.

Dear Friends:

I've been raking my brain, puzzling my head and wrinkling my brow in trying to think of an original, brand new, topic trade-mark for this letter. Hardy wrote "The Return of the Native," which title wouldn't suit this, anyway. "Returns of" and "Invasions of Foreigners" have been written by various people in various languages since history began. Some people have written "Returns from Exiles." "The Return of a Refugee" might be a proper title for this, but, despite my dislike for the name, I got so used to being called one and found so many in similar position that I won't singularize this letter by giving it such a caption. There have been other "Returns of Missionaries" and some "Returns to Hunan." So, it seems that there is nothing new left. But while you at home may have been getting yourselves dizzy on the spin of election returns, I'll spiel you a true story about "Huei Lai Liao," which doesn't look that way when properly written, but means "Again Come Already Have." (Put the horse in front of the cart and you may find that to be quite normal English.)

Remembering that we got out of here in 1927 under a bit of excitement, someone may expect the "come-back" to be a yellow journal account of thrills and thunder. But this coming back to Shenchow has been such a normal, natural, life-in-China thing that it bids fair not even to sound interesting. Present-day normal life in China, however, differs enough from present-day life in America that some of the contrasts may seem strange. If one turns back the pages of American history to the time of "Our Revolutionary Forefathers," as the translator of a French manuscript has done for us in recent numbers of *The Atlantic Monthly*, one is apt to feel that there is much material for comparison in present China and early America.

Some of you may remember that we "refugeed" in Japan from April, 1927, to September, 1927. I "seasoned" in Shanghai from September to mid-July, 1928; while Mr. Snyder made various excursions interior. His last excursion landed him in Shenchow with Mr. Bucher.

In July, Shanghai got frightfully hot, and I felt like I would have to get away or ooze away. So, I "summered" on Kuling—our erstwhile Central China foreigners' summer resort. Kuling wasn't as crowded as it had been in previous years. But Kuling was five



CHAIR BEARERS TOILING UP KULING MOUNTAIN

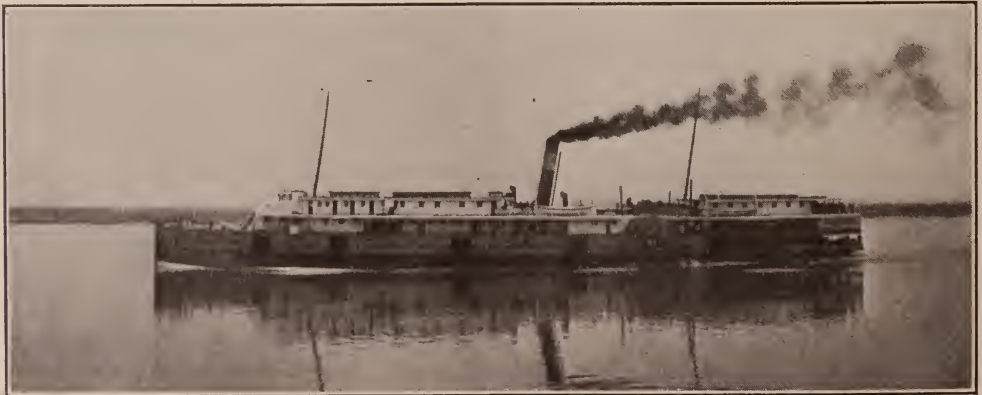
thousand feet high, and quiet, and cool, and very restful. Mr. Snyder arrived at Kuling on August 18.

He and I left Kuling September 3rd. We walked—by choice between riding a mountain chair or our own pedal extremities—the seven miles down the mountain during a heavy downpour of rain. When I reached the end of the section of “The Thousand Steps,” I felt like I had St. Vitus’ dance in my knees. (Run up and down stairs until you have taken a thousand down steps and see if your knees don’t get the “Spirit of St. Vitus” or the “I-don’t-choose-to-run” theory.) Only once before did my knees get so balky, and that was when I climbed down the circular stairs from the head of the Statue of Liberty. For the eight miles across the plains to Kiukiang, we rode a Tin Lizzie whose ancient wheels carried her at a sufficient rate of speed that I had to wrap my damp-clothed self in an oiled cloth to keep from catching cold from the breeziness.

At Kiukiang the British Yangtze river-boat, Tuckwo, tucked us comfortably into a cabin that someone else had decided at the last moment that they didn’t want. I had never had such good luck before in getting on boats at Kiukiang. Such good luck in being able to find cabin space made me think that we were starting back with good omen. But the true reason probably was that some people on Kuling got cold feet about getting wet feet coming down the mountain. Anyway, the

twenty-four hour ride to Hankow was done in proper style: hot bath, dry clothes, good bed, first-class cabin food, and a seat at the captain’s table. We felt ourselves in luck and honored. The captain was an Irishman with enough Scotch experience to make him well balanced. Being Irish flavored with Scotch, and being a boat captain running a British river steamer on China’s Yangtze flavored his conversability enough to make him real interesting. Some of his fellow countrymen of different trades and vocations were at the same table, and conversation did not lag among the some twelve or twenty Anglo-Saxons during the “go-back” to China’s more interior places.

Some of these Britishers, who took rather cheerfully “the spoiling of possessions” in the form of temporary trade and commerce, but who showed a somewhat admirable bull-dog tenacity about suffering through and holding on, seem quite typical of the kind of men who made the fame of the British Empire. Even changing Chinese are proud of being unchanged Chinese. And an Englishman in any clime is an Englishman still, as well as are his British relatives British. Small wonder that China, who has just missed a set-to with England, should now take up a social move that smacks of lessons learned in a British school; for there is a strong movement on foot in these patriotic days to organize a society of “Over-seas Chinese.” This society discovers that the British are not



YANGTZE RIVER STEAMBOAT

alone in their claim to world empire; that "the sun never sets on the British Empire" is well matched by: "Wherever laps the ocean wave, there will some Chinese be found." I should not be surprised if the Chinese axiom were older and as true as the British axiom.

Since we were going to Hankow, where the British concession has been going through its transformation of going under Chinese control, there were many mental urges to compare the two peoples. There were less warships in port this fall than during the period of evacuation. The streets were not deserted, but they were as free from mob groups and fear-fighters as they were free of bustling, hurrying, enterprising Western business bosses. Our 10 A. M. arrival in Hankow found a few Chinese and a few foreigners down at the dock to meet friends who were coming on the boat. We were met by a Chinese representative of the Travelers' Home, where we were going to stop. Our baggage went ashore in proper coolie-shoulder style. We walked through the streets unaccompanied and unmolested—which might not have been possible a year ago or a year and a half ago. No land force of foreign sailors patrolled the streets. Our walk that morning and later walks in Hankow were marked by the conspicuous absence of foreign faces of our own style of foreignism. That doesn't mean, though, that there were no Europeans or Americans in Hankow: but the few, compared to former years, who were there were probably too busy to be on the streets. Besides, during most of the week we were in Hankow the weather was too hot to risk getting a hard-boiled head half baked by the sun.

We used to call Hankow "the jumping-off place from civilization." And we used to stock up with a year or more supply of foreign food and various other foreign needs when we were going through Hankow. This year we had decided to Orientalize our appetites as well as ourselves; so we stocked up with very little. Canned butter and canned milk did seem absolutely necessary, but we cut the need down to the barest limit by scheduling ourselves to eat butter one week and do without three weeks. The

least baggage we took along the better, because we expected to have to finish the trip by going overland. During the week we were in Hankow most of the time was spent in delimiting purchasing lists to the limit of "absolute necessities," and in repacking personal baggage in degrees of "need to wear," "need for winter," "can do without." Not far from where we were staying was a building used by the American Navy Y for a social hall, soft drinks and ice cream counter. While we were oozing with September heat of 85 to 95 degrees F., the Navy Y proved a source of more than one welcome cool treat. We took in a supply of ice cream to do us until we should again cross American civilization.

Also, before we left Hankow we took a final look-in on a bit of transplanted Japanese civilization. It happened this way: we wanted to give some sort of a spread for two German fellows who had been very cordial in their hospitality to us, and we guessed we could find a proper restaurant for a real Japanese *giunabe* meal if we knew how to pull the ropes. A Japanese photographer who took our passport pictures supplied us with information, introductions and recommendations to a restaurant. Under the guidance of our German guests and with the help of an Indian Sikh watchman, we found our way to the address in the Japanese district. With real Japanese courtesy—the kind where host kneels on his floor, invites you inside the door, indicates where you are to leave your shoes and designates a pair of sandals to your stocking-footed use—we were met at the door by the hotel proprietor, his wife, daughter and some helpers. After the ceremony of removing shoes, we were escorted to a wide room, bare of furniture except for the knee-high round table with cooking pan center that was placed near the center of the room. Five thin mats were placed on the floor about the table. Our German guests said they had never tried sitting a la Japanese on their feet before, but they said they were willing to be good American sports for one evening. The meal consisted of the usual thick beef stew cooked in a shallow pan, and of rice, which we ate from hand

bowls, adding from the central pan of stewing vegetables and beef. Three Japanese women took their turns at stewing for us and, incidentally, watching our different brand of foreignism. None of us could endure the leg sitting pose for very long. It probably seemed funny and crude to them to watch the contortions of four perfectly healthy people who couldn't sit still while they ate. The red-headed German sat longest, and then was greatly dismayed to find that he couldn't use his legs when he wanted to get up. We all had a lot of fun, even if a couple of us did find it difficult to eat raw eggs according to the rules of etiquette in Japanese eating. After the meal, we wandered around through a labyrinth of small rooms until we came out on a little balcony which faced a typically beautiful tiny Japanese garden. I was delighted

with this miniature Japan. I almost fancied I could hear tiny, tinkling bells of fragile glass and bead tongues like I had heard in Sendai, Japan, on a gala day. In the garden was a little pool, a small artificial stone heap, a couple chiseled stone lamp stands, blooming shrubs, and, facing us from the far side of the garden, a small torii (a six-foot high red arch) placed in front of an electrically lighted family shrine. Reluctantly, we sandal-padded back over the soft-matting covered floors and made our adieus at the doorway. Again, after we had gotten into our crude shoes, the hotel staff knelt on their platform level and bowed us out. Such a quiet, clean and romantic playhouse; I hated to leave it. And that is the way I felt when we left Japan last year.

EPISODE II—*Sailing from Hankow on a Chinese Launch*

We left Hankow, September 10th. The reports had come to us that the water in the lake and up-country rivers was getting very shallow, and that after this week's trip even the small launch might not be able to get over some of the shallow places. Conveyances and comforts were diminishing in size and degree as we proceeded inland. On the launch we had a private cabin, about 7 x 10 feet in width and length. Fortunately, it must have been 8 feet high, for we stacked all of our belongings in the room and still had space between us and the roof to sit perpendicularly on our bunks. (We supplied our own bedding to cover the boat boards.) There wasn't any promenade deck, and we had to climb up four rungs of a ladder before we could get ourselves in the proper creeping position to crawl out the 2 x 2½-foot doorway. Outside, there was a narrow rail, where two persons could pass by careful side-stepping in order to keep from being forced overboard. Most of the time we stayed inside. After we had been aboard a whole day, we discovered that our neighbor in the cabin across the thin partition was an opium smoker. During his daily afternoon smokes, our cabin got so filled with opium smoke that we had to get outside to breathe. Opium smoke has a

bitter, pungent odor that is very nauseating. Since we were cooking our own breakfasts on a little oil burner in our cabin, I planned to retaliate on the opium smoker. Chinese don't like the smell of burning bacon grease, and, after two doses of opium smoke, I planned to cook an early bacon breakfast and burn the bacon. But the opium smoker went ashore before the morning of my planned breakfast.

No, I didn't enjoy that launch trip. Search my memory as I may, there seems nothing to "pollyanna" about during the four days of that launch trip. Even four days' hard walking has its good points, but the only good point I can find to four days' cramped boat riding is that possibly we weren't as crowded as we might have been: possibly two more persons could have day-time sat on our bunk space. Of course, if it had rained all four days the trip would have been worse. And if we had got stuck on a mud bank, it would have been still worse. We got word in advance that the launch would pass Yochow about daybreak of the second morning after we left Hankow. Passing Yochow used to be occasion for longing looks and fast heart-beating, because of the friends we knew there: this year as we passed, I looked out our tiny cabin

Literature Chat

CARRIE M. KERSCHNER



A GLIMPSE OF THE HUPING CAMPUS

window in time to catch sight of the pagoda silhouette that stood near the waterfront and towered, as I remembered, in the near environs of our mission compounds. But the sight of the pagoda caused me merely to wonder if the one lone missionary, whom we knew to be in the city, were still asleep. The launch chugged on and I rolled back into my covers without feeling that Yochow was more than a dot on the surface of monotony. Some miles farther we passed the grounds of our former Huping Christian college—Lakeside. Other landmarks en route to Changteh passed in similar unnoticed fashion. Because the boat didn't serve any food the last twenty-four hours before we reached Changteh, most of us were looking a bit hungrily for a chance to land at Changteh.

(To be continued)

“OH, I wish our president would plan to use the program packet and those excellent programs about which I've heard,” said a woman in a chair on the other side of the desk from which comes this Chat. “So much of the time is spent in unnecessary discussion of business that there is no time left for a program. You can't expect the women to come out for nothing but business.” “Would you read the chapter in the study book? It made some of our women stay away.” Ah, me, that's the way it is, all too often, done. WHY? Remember the old homely proverb when you told mother, “I can't”? “You never know what you can do till you try,” and to make missionary meetings interesting enough to make the members want to come, one must ‘try real hard.’”

And now we find three new things for workers with children to try. A “Children of Japan Post Card Painting Book,” 60c., which just “matches” the color of the book “Mitsu,” a little girl from Japan, 50c.; “Fragrance and the Others”—Adventures in China (for children's own reading—ages 7 to 9), 60c.; “Children of the Chief,” eight stories of Africa, by Mary Entwistle, 40c.

Now is the time to plan for your foreign mission study class. “Friends of Africa,” paper 50c., cloth 75c. How to Use, 15c. Supplemental books: “The New Africa” (also for study for advanced groups), 60c. paper, \$1.00 cloth; Suggestions to Leaders, 15c.; “Africa and Her Peoples,” 80c.; “Sons of Africa,” a book of biographical sketches, \$1.50; October *Missionary Review of the World*, an entire number on Africa, 25c.; Wall Map of Africa, 60c. Plays on Africa: “Kanjundu,” 25c.; “Robert and Mary,” 25c.; “Through the Dark,” 15c. Tests

“I could not feel I was a loyal member of the Woman's Missionary Society if I did not read THE OUTLOOK OF MISSIONS.”

Mrs. P. C. Lehman, Apple Creek, O., R. R. No. 1.

on Africa, 3c. each, 2 for 5c. Key to Tests, 3c. each. Reading Books on Africa: "The White Queen of Okoyong," \$1.50; "The God of Gold," \$1.50; "The Lure of the Leopard Skin," \$1.50; "The Quest of the Hidden Ivory," \$1.75; "The Leopard Hunts Alone," \$1.25; "The Two of Us in Africa" (for children), \$1.50; "The Yellow Napoleon," \$1.50; "Missionary Heroes of Africa," 75c.; "Book of Missionary Heroes," \$1.50. Parliamentary Usage, \$1.00. "Addresses for Women Workers," \$1.00 (price cut in half). "Across Africa with Livingstone," a splendid game, 60c. The African Play Hour, 10c. G. M. G. book to be used from March to August, "Youth and the New America," 60c.; Suggestions to Leaders, 15c.; Suggested Programs, 10c. each.

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

A New Missionary Society

Reading Classis has added another Woman's Missionary Society to its roll. In St. Paul's Church, Birdsboro, Mrs. Ralph Folk became the President of the Society organized on October 14th with 12 members. We are happy to welcome this Society.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

AT the April meeting we will consider the second chapter, "Social Principles of Jesus," in the study book, "Youth and the New America." Six principles, given in the text, are outlined for discussion in the "Suggested Programs." After discussing these six, examine the gospels and find how many times and how Christ faced questions which involved social or group problems.

Messages have been coming into the office expressing the great interest the girls of the Guilds have had in the study of Africa. Their meetings have been most enjoyable and very beneficial. It is our sincere hope that many barriers have been broken down through this study.

We are happy to report through this column that many Classical Secretaries of G. M. G. co-operated splendidly in prompting the Guild Institutes. Reports showing that the girls responded with much enthusiasm have been received from various sections of the Church. One Classical Secretary writes, "I had my goal of attendance set at two hundred. I am happy to say the goal was reached and over. Out of twenty-two Guilds nineteen

"You will find a check enclosed for one year's subscription to your most valued paper. Wishing you very much success during the coming New Year and hoping for a much larger number of readers to your paper."

Mrs. H. G. Snyder, Landisburg, Penna.

"Have enjoyed the last issue better than ever before."

Mrs. Simon Egger, Ridgway, Penna.

"Here is my dollar for a year's subscription to your excellent paper and I wish you God's blessing for 1929."

Mrs. John Bachman, Altadena, California.

"We all enjoy reading its contents. It gives us wonderful information of the work the women of the Reformed Church are doing."

Mrs. J. A. Shreckengast, Greenburr, Penna.

"I always look forward to the magazine as I get a lot of foreign news which I enjoy reading."

Mrs. J. O. Fager, R. 1, Clearwater, Kans.

were represented at the meetings."

Last month was a banner month for new organizations. This month there is only one new Guild. We are glad for this one.

Hanover, Pa., St. David's. Organized by Mrs. Elmer Gentz, with eleven charter members.

The Mission Band

The General Suggestions and first five programs, based on "The Book of an African Baby," published in the January OUTLOOK OF MISSIONS, should be filed with the programs in this issue. The programs have been prepared by Mrs. Helen Trescher Arnold for the younger children of the Mission Band. The programs will not be published in leaflets.

PROGRAM VI

STORY—Kofi Lost and Kofi Found.

HANDWORK—

Make flowers such as Kofi found in the forest, using toothpicks, colored green, as stems; small circles of tissue paper as flowers.

Pictures of flowers may be drawn and colored brightly with crayons or each child may be given the picture of a flower to be colored and cut out.

PROGRAM VII

STORY—The White Man's Visit.

HANDWORK—

Fold small pieces of paper to represent Bibles. Copy into each one a verse—the story the teacher might be telling*

**To make Bibles, use a half sheet of construction paper, 9 x 12 inches, cut widthwise. Fold in half to represent a book. Let teacher or pupil write a Bible verse inside. Books may be smaller if the children can handle smaller material. The outside of the Bible may be decorated as desired.*

Kofi. Let the children learn the verses.

Suggested Verses for Children

Be ye kind one to another.—Ephesians 4: 32.

We love because he first loved us.—I John 4: 19.

The Lord is my shepherd, I shall not want.—Psalm 23: 1.

PROGRAM VIII

STORY—Kofi Helping.

HANDWORK—

Make a "Worship House" to be placed in sand-table village. This may be constructed with either stiff paper or plasticine.*

A little church service, such as the people in the African village would have, might impress the story more deeply. Use Bible, made previously, sing a song or two, and pray short sentence prayers.

**Worship House is made just the same as the other village huts, but is much larger.*

THANKSGIVING PROGRAM*

STORY—Use any story that truly expresses the *real* Thanksgiving spirit. For example, the story of the first Thanksgiving.

HANDWORK—A Fruit Basket.

Fold a large piece of wrapping paper (about as large as one sheet of newspaper) in half—widthwise. Draw the shape of a basket with handles—the bottom of the basket represented by the fold of the paper. Cut out and unfold and you will have two sides of the basket.

Let each child draw, cut out, and color on both sides various fruits, such as oranges, bananas, grapes, apples, etc. Now let him take the basket which he has made, and fill it by pasting the fruits along the upper edge, between the two sides, allowing about half of each fruit to show above the edge of the basket. Paste the two sides of the basket together and a very realistic fruit basket is the result.

**Suggest that each child bring an apple, orange, banana or something else to put in a basket to be given to a needy family, hospital, children or some other worthy persons.*

CHRISTMAS PROGRAM

Christmas stories, carols and verses should prevail at this meeting of the Mission Band.

Suggested Stories and Verse

The First Christmas.—Luke 2: 1-20.

Why the Chimes Rang—*told very simply so that all the children may understand it.*

'Twas the Night Before Christmas

"Why do bells of Christmas ring?

Why do little children sing?

Once a lovely shining star,

Seen by shepherds from afar,

Gently moved until its light

Made a manger's cradle bright.

"There a darling baby lay,
Pillowed soft upon the hay,
And its mother sang and smiled,
'This is Christ, the holy Child.'

Therefore bells for Christmas ring,
Therefore little children sing."

—Eugene Field.

Christmas Material

1. Christmas in Modern Story—*Maud Van Buren and Katherine Isobel Bemis.*

2. Little Folks' Christmas Stories and Plays—*Ada M. Skinner.*

3. Why the Chimes Rang—*Raymond McAlden.*

4. A Story of the Christ Child—*Elizabeth Harrison, from Children's Book of Christmas Stories, by Asa Don Dickinson.*

5. Christmas Tales—*Eugene Field.*

6. Mission Education for Primary Children—*Wilhelmina Stoker—Chapter III.*

Give a party to needy neighborhood children, the Mission Band acting as hosts, making favors and other preparations, as well as serving at the party.

or

Give a party for the parents. Let children give gifts of penwipers, match scratchers, blotters, or calendars that they have made for the occasion.

Emphasize the spirit of *doing for others*, rather than getting something for themselves.

Suggested Gifts

1. Match Scratchers may be made by pasting pieces of sandpaper on a piece of colored construction paper. The sandpaper may be cut in various shapes, e. g., a cat, various fruits, a house, or anything which the child wishes. At the top of the "Scratcher" tie a small bow of ribbon, so that it may be hung up in a convenient place.

2. Blotters—*simply ordinary blotters, with a picture, verse, or "Merry Christmas" on one side.*

3. Penwiper—*use gaily colored ribbon to tie several small, neatly shaped pieces of flannel to a heart or star-shaped piece of construction paper.*

4. Ordinary Calendars may be pasted on colored paper and decorated with pictures and verses chosen by the child.

5. Place-cards for a party might be made in this way: Let the children cut out small stars, using stiff red paper. The leader should write the names of the expected guests, one name on each star. Lightly touch the stars with paste and dip them into Christmas "snow," such as is sprinkled over the cotton under Christmas trees. This will give the stars a "glitzy" appearance, and make them especially attractive.

Decorations for their party may be quite old-fashioned and made entirely by the children. They would enjoy stringing popcorn and hanging it in festoons about the room.

(Continued from page 62)

sciousness of solidarity and strength which will spell bigger and better things for the Reformed Church in this distinctively Missionary territory. In no other section of the Church do we have such a cosmopolitan constituency as in California. There we have blended German, English, Japanese and Hungarian elements which are a replica of the work

which the Reformed Church is doing in other more widely scattered areas of the country. A clear understanding of the nature of the work done by this Department and a full knowledge of the facts in the case will doubtless create a sympathetic attitude and full-hearted support by the Reformed Church at large. This is the work at present, but watch it grow!

*(Continued from Second
Cover Page)*

again and again hundreds had to be turned away because there was not even standing room for them.

From the Hokkaido, Mr. Kagawa went to the cities of Kanazawa, Takaka and Toyama. In these cities 19 meetings were held, attended by 5,673 people. In the public meetings 284 manifested a purpose to become Christians and in a Christian Girls' School 204.



SUNDAY SCHOOL HELD AT MISS PIFER'S
HOME, TOKYO

During December, Mr. Kagawa pressed the battle of evangelism in the far flung Manchurian field working in the centers having a large Japanese population.

Other speakers have carried on campaigns in many of the large cities. The Tokyo campaign was centered around Enthronement Week. Two of the largest meetings were each attended by over 1,000 people. The Kyoto campaign was also launched during the Enthronement Exercises. Taking advantage of the Exposition which is being held there, the Christian forces of that city are carrying on continuous daily preaching services near the Exposition grounds.

Campaigns have also been held in Osaka, Yokohama, and twelve other large cities. At the request of the Japanese Christians in Korea, campaigns have been held in six of the principal cities in that area.

Everywhere the meetings are characterized by a large attendance and a profound interest. The high tides of material civilization which during recent years have swept across the nation have left the soul of Japan starved and oppressed by an overwhelming sense of loss. The Japanese heart is hungry. The minds of the masses are restless. On every hand there is a new turning of the people to some form of religion.

The inroads of communism and the spread of false and fanatical faiths have shocked the government and the thoughtful leaders into a great awakening. They have abandoned their erstwhile no-religion attitude and are making frantic appeals to religious organizations to come to the rescue.

In the present Nation-Wide Campaign the Department of Education is sending word to prefectural and city officials urging them to co-operate in these local evangelistic campaigns by opening the schools to our speakers and also by encouraging teachers and students to attend the public meetings.

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

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

For the Board of Foreign Missions.

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

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