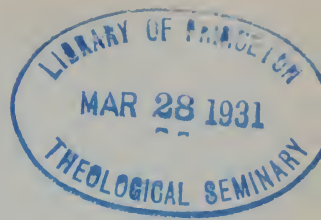




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The Outlook of Missions



VOLUME XXIII

MARCH, 1931

NUMBER 3

Prepare Ye the Way of the Lord

O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold his reward is with him, and his recompense before him.

He calls His chosen from afar,
They all at Zion's gates arrive;
Those who were dead in sin before,
By sovereign grace are made alive.

O may His holy Church increase,
His Word and Spirit still prevail,
While angels celebrate His praise,
And saints His growing glories hail.



WILLIARD REFORMED CHURCH, AKRON, OHIO
Rev. George Albert Snyder, D.D., Pastor

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

So we sing, but do we mean it?

THE LENTEN AND EASTER SEASON

Is a Call to Christians to think more deeply of their Suffering Saviour on the Way to the Cross, and to give more freely for the spread of His love in all the world.

ACTION OF THE BOARD OF FOREIGN MISSIONS

At its Annual Meeting held on March 3, 1931, a motion prevailed that the Secretaries of the Boards of Missions, Home and Foreign, be instructed to send a Joint Letter to the Pastors and Consistories, setting forth the great need for funds for Missions, and urging that the *Easter Giving* for the *Apportionment* be restored in all our *Congregations*.

THE VOICE OF THE CLASSES

"Better raise the bulk of the Apportionment over Easter."

"The need of the hour is for church members to enter into a partnership of our sacrificial Lord. There is not much of self-denial, even less of cross-bearing, and yet we make the Cross the symbol of Christianity."

—Bulletin Philadelphia Classis.

"Let each pastor strive to educate his people for sacrificial living and sacrificial giving. Easter is the psychological time to emphasize benevolence. One-third of the Apportionment paid by Easter."

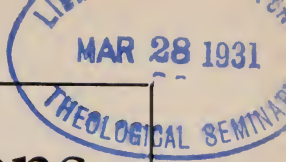
—Bulletin Lebanon Classis.

"This is the best season of the year to be about this work. The situation is not only embarrassing, but tragic."

—Bulletin Central Ohio Classis.

"Make strong appeals for liberal offerings for benevolences and for work through the Apportionments. Get over the habit of waiting until the end of the year."

—Stewardship News Wyoming Classis.



The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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SUBSCRIPTION ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

“Christ being raised from the dead dieth no more; death hath no more dominion over him. —Romans 6:9

Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection.—*Common Prayer.*

A meadow lark was singing,
The wind was from the sea,
And there was not a shadow
Between my God and me!
—VIVIAN Y. LARAMORE.

“We cannot believe that after all the achievement and tragedy of our mortal years, death is to have the final word.”

If I stoop into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late
Will pierce the gloom; I shall emerge one day.
—ROBERT BROWNING.

It would be difficult to draw a line between holy wonder and real worship. Holy wonder will lead you to grateful worship and heartfelt thanksgiving. You will be moved at the same time to glorious hope.
—C. H. SPURGEON.

Behind life's darkest clouds
God's love is always shining,
We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For his love is always shining!
—JOHN OXENHAM.

That is faith,—to do God's will here and now,
quietly leaving the results to him!
—J. H. JOWETT.

Their Lent is over and their Easter won,
Waiting till over Paradise the sun
Shall rise in majesty, and life begun
Shall glow in glory, as the perfect day
Moves on to hold its endless, deathless way.
—BISHOP W. C. DOANE.

The clean heart and the right spirit are still the only solution of individual and social unrest, and these can come only through Jesus Christ our Lord.
—JOHN MCDOWELL.

Let me not look behind night's pause of peace,
Now it is day!
With courage and with joy let me go forth
Anew, I pray,
Resolved that I will strive, as my strength is,
To do my part
Each hour with kindness and sincerity
And a high heart!
—ETHEL ARNOLD TILDEN.

No number of meetings, no fellowship with Christian friends, no amount of Christian activity, can compensate for the neglect of the still hour.
—F. B. MEYER.

If I have freedom in my love
And in my soul am free,
Angels alone that soar above
Enjoy such liberty!
—RICHARD LOVELACE.

“Jesus is not a retreating figure in history.
He is a present spirit.”

“Ere thou sleepest, gently lay
Every troubled thought away;
Put off worry and distress
As thou puttest off thy dress.”

If you want to be the same tomorrow as today, in trial as in prosperity, you must have Jesus in you. It is the Christ-life that is the same, that is uniform, abiding, and victorious.
—A. B. SIMPSON.

The Prayer

O thou who art the God of hope, awaken in all bereaved hearts, in all burdened minds, the gladness of that great hope whose fountainhead is thy Son, Jesus Christ, our Lord! Amen.

The Outlook

VOLUME XXIII

NUMBER 3

MARCH, 1931

of Missions

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

Prayer

"What hast thou that thou didst not receive?" I Corinthians, 4:7

O Lord, our heavenly Father, who art the author of our being and the Giver of every good and perfect gift, all that we are and have we owe to Thee. We are not our own, but we belong in body and soul, in life and death to our faithful Saviour Jesus Christ. Thou crownest our lives with loving kindness and tender mercies. We did not earn our blessings and we do not merit them. All we can do is to thank Thee for Thy wisdom, love and power.

Teach us, O Lord, that we are only stewards, servants and sojourners on the earth. Help us to return Thy manifold favors by holy living and well doing.

And since Thou hast no needs for Thyself, we will give Thy portion to feed the poor, to clothe the naked, and to heal the sick near at home, and to provide the needier still in all the earth who perish for want of the Bread of Life.

Help us, O Lord, to cultivate the spirit of giving, and to obey the law of tithes, and first fruits, and religious tributes of all kinds.

Grant that we may not keep back the praise of our lips and the devotion of our lives, which belong to Thee, but may we bring them and lay them upon Thine altar as a living sacrifice, holy, acceptable unto God, which is our reasonable service, through Jesus Christ, our Lord. Amen.

Personal Religion

THE same God who teaches the trees to grow beautiful and tall, who inspires the birds to build their nests and through the mystery of instinct leads all living things along their way, is also present in my life, calling me to be true, to be honest, to be steadfast and unafraid. My life is not isolated and alone—God's power and wisdom move through it. I will therefore walk bravely as His child. He has said, "I will never leave thee nor forsake thee" and "As thy day is even so shall thy strength be," and I will trust His word.

Dwell deep, my soul, dwell deep! I am not my body, my body is only the physical house in which I live. The essential thing about me is my spiritual life.

So long as I am honest and true and trust in God, my soul is beyond the reach of all adversity. No physical illness or financial trouble can touch the essential and eternal "me." Because I am God's child I can meet all that comes in the day's work bravely and serenely.

I will think as little of myself as possible today, fixing my mind upon my work, my friends, those I can help, and God. I will throw off vain regrets and fears for my personal future by trying to serve God worthily this hour and this day. I am not working for men or money but for God, who is the Master of the universe and whose recompense is sure.

ALBERT W. PALMER,

—*Federal Council Bulletin.*

Mosaics from Jugoslavia

BY EMERY I. KOVACH

"HERE are the Turks again!" Penetrating help cries cut through the summer-night peace of the silent Hungarian Reformed village.

It was one hundred and fifty years ago in the southern part of old Hungary.

The red flames of the burning neighboring village gave an infernal light to the scene. Half-dressed, crying, running mothers, children and men. The first Turkish soldier appeared. He was on a small, brown horse. His dress was half black from the smoke of the other village which his troop incended an hour ago. The broad sword in his hand was moist with the blood of a Hungarian Reformed peasant who dared to defend his family and possessions. The soldier stopped on the main street before the church which had a star on the tower. His face broadened into a wild, bloodthirsty grin as he saw the people running in panic out of the village, into swamps, forests, out of the world from the terrible enemies.

"Now, thou god of these dirty gyaur hounds, defend thine worms!" and with the arriving troop he threw the first torch on the Calvinistic church.

This is only one episode of the life of those Hungarian Protestant people who lived in that part of Hungary which today belongs to Jugoslavia and is called Bananya and Banat. They lived in that country for one thousand years, accepted the Reformation already about 1540. The truth of the Gospel found a fertile soil in their honest, diligent and reverent souls. So that in a short time one hundred and twenty congregations have been founded.

But the Turkish invasion came. It lasted one hundred and fifty years. And it did a devastating work. For out of the one hundred and twenty congregations there exist today only fourteen Hungarian and a Croatian. But they never did forsake their religion.

Batchka and Banat had only forests and swamps one hundred and forty years ago. But the winds of the counter-Reformation swayed even to that place, killing with malarial diseases the Protestant people. The brethren of the American

"Pilgrim Fathers" and the victims of Catholicism in Hungary were the first inhabitants. They were Hungarian and German people. And nothing could change their faith in God.

And today that section is a fertile Canaan. In the centre of flowering communities there stand with a victorious consciousness the star or the cross on the tops of the Calvinistic and Lutheran church towers. Their people are the best traders and the most diligent farmers of the country.

Here is a third picture from a third section of the Reformed people in Jugoslavia.

It is a late summer night. All the people slumber dead-tired of the inhuman and strenuous work of the harvest. Only from the window of a farm house there shines a light out into the night as a star in the fog. In a small room of the cottage there are assembled about twelve people. They are just as tired as their neighbors and yet they do not sleep. In the centre of the room there is a very young man. Not a minister, he is only studying for the ministry. He talks about God, about the Bible, about the Reformed Church and thirsty eyes absorb every word. And then they sing the Psalms of the fathers, and the young man talks again . . . and so on long into the night. No wonder . . . for eight years they had not even heard a Reformed minister.

The situation of the Reformed people in Croatia is perhaps the most pathetic of all we know of.

Those people had migrated to Croatia since 1890. Life, poverty, chased them into that sea of foreign people, foreign in language and foreign in religion.

They live in the so-called diasporas. Two-three families in one place. And there are many of them who are already assimilated into the surrounding Catholic sea of people. Because for years and years they did not hear sermons, did not see ministers. Who could send them those?

The economical crisis hurt mostly the Reformed Church in Jugoslavia. Poverty is universal. And so the ministers have

to suffer it, too. There are pastors with four to five children who have to live on two to three hundred dollars a year. And how small is the number of the ministers! For the fifty-four congregations of the Church there are only thirty ministers, eleven assistant pastors and four preachers (levites). And the number of the students for the ministry decreases year by year. Who wants to be a minister if it promises—seen with the eyes of the world—only a hard life?

The Reformed Church in Jugoslavia is located in that southern part of Hungary which has been occupied by Jugoslavia after 1918. The Church covers, with its

65,751 souls, a territory of forty-two thousand square kilometers. It is the so-called diaspora church. This section represented the hardest problem for the Reformed Church in Hungary. That church had two and a half millions of souls. The church in Jugoslavia is forty times smaller. How could it do the same work under changed and worse circumstances?

The Protestants on the Balkan are the only bearers of the real light of the Gospel. They could transform Southeastern Europe.

What is American Christianity doing for the battle of Jesus in Jugoslavia? Lancaster, Pa.

A Korean Wedding

BY REV. MARCUS L. BACH

A KOREAN maiden is not annoyed with the "career vs. romance" problem. She has merely to decide whether it is better to marry and become the slave of a mother-in-law, or to remain at home and drudge out her life for unappreciative parents. Very often she is even relieved of this decision by the pungent determining of her father.

So it came about that in Chairyung recently a native pastor informed his daughter, Toyualy (spreading-wide-the-doctrine) that her wedding day was at hand. Toyualy bowed in submission, there was nothing else for her to do. She immediately arose and made ready for the event. Being a minister's daughter had its advantages. She was exempt from the native custom which compelled the bride to sit immovable throughout her wedding day with eyes pasted shut and a heavy flowered ornament on her head. Toyualy was permitted to dress in a pale blue skirt and pink brocaded waist with her heavy black hair coiled at the nape of her neck.

Following a wedding feast of pancakes, hard-boiled eggs, vermicelli, and soup, a veil was adjusted to her head. Rouge and powder, regarded as sinful, were naturally taboo, so Toyualy had nothing more to concern herself with than to go forth and meet—for the first time—her betrothed.

This individual was, meanwhile, refreshing himself in the house just across the street and naturally Toyualy went directly to the church to wait for him. She seated herself in the rear of the chapel and cast her black eyes up and down, to and fro, returning nervously the stares of the crowd which filled every available seat and standing room.

Three o'clock, the time for the ceremony came, but true to the proverbial admonition the "bridegroom tarried." But waiting is an inherent texture of the Orient and there was no cause for alarm. Three-thirty, four, four-thirty went by and still no sign of the bridegroom, nor was there any display of anxiety.

At five o'clock he was sighted and the cry went up, "The bridegroom cometh!" Toyualy went forth to meet him. He nodded a casual greeting, continued to walk, very brazenly, up the aisle lined with little black heads. He was the first to reach the pulpit and waited there while Toyualy hastened to stand beside him. The bridesmaid and the best man stood directly behind them. The best man, by the way, and a dignified old gentleman in a high horse-hair hat tied under his chin and with an enviable long-flowing beard. The ceremony consisted of a song, Scripture, prayer, vows, giving the ring, signing the certificates, bowing, and a closing song. It was a modern Korean church wedding.

As the couple reached the church door, and attempted to depart, confetti and beans began to shower upon them. Many of the boys when out of beans, resorted to dirt and stones. A veritable sham-battle ensued and for a moment it looked bad for the newly-wedded pair. However, they escaped with nothing more serious than dirt-bespattered gowns. Back at the bride's home the groom was presented with his special table of food and his dignity was gradually restored.

Poor Toyualy! After this "last supper" she said "good-bye" to her friends and

her girlhood. Tears, long withheld, could be constrained no longer and as she walked with her husband to the railway station she wept softly. He grunted.

Once in the car he sat at one end with his best man and the bride's brother and Toyualy sat pathetically and alone at the extreme other end. There would be no wedding gifts, no honeymoon, no carrying across the threshold of a bungalow; nothing but an unyielding mother-in-law waiting at the end of the road.

Fairview, Kansas.

Rev. Tamotsu Utsugi at Work in New York

I am sending you a picture of my Sunday School which I took before Christmas. This Sunday School belongs to the Japanese Church of this city, called Japanese Christian Association, which is affiliated with the Mission of the Reformed Church of America. These happy children are all American born, speaking English but a few and very awkward Japanese. On Saturday afternoon we have a Japanese Language School, and Sunday School on Sunday afternoon. At both schools I teach Japanese, music, Bible. I am a teacher, secretary, correspondent, nurse, advertiser, pianist, playmate—a good servant in a word. I am very eagerly preparing for the work in Japan, but this school-work is also my foreign missionary work in America, while I am staying in this city. We have thirty children and seven teachers and officers. We called a young but very excellent minister from Japan just this last fall, Rev. Kawamata by name, who had been successfully working in Japan for several years as a famous evangelist in Japan (standing at the rear and left with crossing arms.) The children are all brilliant, they do not lose politeness of a Japanese characteristic, and we teach them how to become a good citizen, not only of

this country but also of the Kingdom of God. They are the second generations who are to be the best and most important pillars of the church of this city among the Japanese so as to promote the real human welfare, the Christian moral commonwealth among their friends. By working here I can encourage myself, and I can continue my evangelistic work which I had had in Japan, as well. "I do not frustrate the grace of God."



THE SUNDAY SCHOOL OF JAPANESE CHURCH, NEW YORK CITY

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Church Building

By DR. CHARLES E. SCHAEFFER

THE evolution of the church building forms an interesting study from an architectural point of view. It likewise sheds light on the religious conception which people cherished and to which they gave expression through the centuries. Houses for worship have undergone many modifications. There is a variety of forms of houses of worship, from the Tabernacle constructed in the Wilderness, to our modern sanctuary. The Tabernacle or tent of meeting, the Temple, the Synagogue, marked the stages in the Jewish religion. The early Christians first worshipped in private houses. "The church that is in thy house" is the phrase frequently used by Paul, and indicates the place of worship for those early Christian communities. But ere long special buildings for worship were erected. It is needless to trace the development through those centuries until we come to the great Cathedrals of the Middle Ages which served as an expression of the type of religion then prevailing.

Protestantism, however, has been far more modest in its church edifices than Catholicism has been. In America there has been a distinct evolution of the church building. The first church buildings were usually of an octagonal form with the main entrance to the side. It is said that the door was placed to the side because the entrance to Noah's Ark was on the side. But this original form soon gave way to the Colonial type which was graceful as well as dignified. Some of these Colonial churches are still standing and for beauty and symmetry they have never been excelled. Modern architects, however, have departed from this type of church architecture and have been giving us something which is frequently a monstrosity, although it passes under the name of a church building. At the close

of the 19th Century the Akron Plan of church building came into vogue. It consisted of a low type of building with sloped floors, a corner pulpit arrangement, with the Sunday School annex connected with partitions which could readily be thrown into a large auditorium used for overflow meetings. This was a fad which had its day and ceased to be. It was neither worshipful nor beautiful. Psychologically it was equally bad, for a congregation had to turn its eyes toward a corner and contrary to the words of St. Paul, the preaching was done in a corner.

Of late years there has been a reversion to the Gothic type of church architecture which gives us far more beautiful, more churchly buildings than we have been accustomed to for a generation or more.

In planning for a church building several very important factors must be taken into consideration. The first of these is the lot or the location. Many congregations make a mistake in selecting a poor site on which to erect their church. The lot should be on a principal street, although not on too noisy a thoroughfare. It should be situated on high ground. It is a mistake to put a church into a hollow. The lot should be located on the north or the west side of the street. The north side is even more preferable than the west, but neither the east nor the south are desirable. The church itself should face the south or the east. There are three reasons for this. A church facing the south will be standing in the full light of the sun and will not be darkened by its own shadow as is the case if the church faces the north. Moreover a southern exposure gives a much warmer approach to the church than if its doors open to the north. The winter winds do not blow in over the backs of the worshippers as is the case if the main doors

open either to the north or to the west. And again, the currents of air usually circulate from north to south or from west to east and thus speaking is made easier if the church faces either south or east.

The cost of the church is another vital factor to be taken into consideration. Most churches cost too much. They impose a burdensome debt on the congregation from which it is obliged to suffer for many years. The cost of a church should be determined largely by the yearly budget of the congregation, just as one's house rent should be determined by one's yearly income. If the annual budget of a congregation runs about \$10,000 a year, the cost of the church building should not exceed \$100,000. In other words it should be not more than ten times the annual budget. If the budget is only \$5,000, the church should not cost more than \$50,000.

The church building, however, should be as beautiful and substantial as the means at hand make it possible. There should be nothing shoddy or make-believe about the building. It should express truth throughout, for it is a Temple of Truth. It should, moreover, be symmetrical and nothing should mar or jar one's artistic tastes or sense of proportion. Care should be taken that the proper dimensions are observed. This is a very important factor. Many churches are spoiled by lack of proportion. They are either too long or too narrow, too high or too shallow, and thus not only mar the beauty but also their service-ability. The ideal proportions for a church building are those which pertained to the Ark of the Covenant in the Old Testament. That Ark was 45 inches long, 27 inches wide and 27 inches high. Thus the width and the height at its highest point should be equal and should be

three-fifths of the length. Thus a church that is 75 feet long should be 45 feet wide and 45 feet from the floor to the central point in the ceiling. This assures perfect acoustic properties. Poor acoustics happen when the dimensions of the building are not properly proportioned. A building too long or too wide or too high in proportion to its other dimensions always causes poor acoustics.

It will thus be observed that the church should be rectangular in shape. It should have a level floor. A bowled floor is expensive and is not beautiful nor is it suitable for a church. It may be for a theater but the church is a sanctuary, not a mere auditorium. Likewise the pews should be straight, not curved or circular. There should be three aisles—first, a central aisle which should form a main approach from the central door in the front of the church on up to the altar in the chancel. The other two aisles are determined by the width of the church. If the church is more than 45 feet wide, the side aisles should not be along the outside walls as may be the case when the church is narrower in width.

There are many other features which need to be taken into consideration. In building a church one should plan for rooms where the choir can assemble, and a sacristy where the minister can tarry before the service begins. The arrangement of the chancel, the placing of the furniture, the lighting and heating and ventilating, are all most important factors to be considered in order to get a comfortable and worshipful sanctuary where people will be glad to meet with each other and their Lord. If a little more thought were given to a few details from a religious, aesthetic and practical point of view, we would all find more rest and peace and satisfaction in our church edifices than is now so frequently the case.

A Correction

The January number of THE OUTLOOK OF MISSIONS printed an article—an abstraction from the Christian World—about the American Hungarian Reformed Ministers Association, which held its meeting November 13, 1930, stating that

the Association adopted the plan of introducing the English language into its Church service.

The article in this form is not authentic. It is true that at this meeting reports have been made by various pastors, that

they are now using some English in the services for the Young People's benefit, but this report when put into the form of a motion, was unanimously rejected and is not to be put into practice.

The Ministers' Association is comprised of Magyar pastors, who behave with total loyalty toward America, and at the same time, they cling to the Magyar language with all the power of their souls, and look with compassion on the natural trend which forces our Magyar language, step by step, into the background.

The absorption is in process, and it needs no prophet to foretell the time, when America's power will be fully realized among our people, too.

Williard Church Dedication, Akron, Ohio

By DR. WILLIAM F. DELONG
Superintendent Church Building Department

WILLIARD CHURCH of Akron, Ohio, worshipped and conducted its Church School in a very modest building since its organization November 29, 1914. The building became too small and very unsatisfactory for modern educational work in the Church School. A few years ago pastor and people began to plan for an enlarged and more efficient building. After close study on the part of the architect, pastor and officers, work was started on an enlarged and remodelled structure August 13, 1930. Great care was used so as to utilize all of the old building and make it a part of an enlarged and modern Church plant.

The remodelled edifice has a Church auditorium seating 300. The part of the building used for Church School purposes is so arranged that a departmentalized Church School of 400 and more can easily be accommodated. On the first floor of the new part is a large Assembly Hall with stage that can be used for social and entertainment purposes.

The old part of the building has been so arranged and transformed as to give the effect of newness to it. One can scarcely tell which was the old part of the building and which is the new.

Williard Church is to a large extent a Community Church and with this new equipment it can render a very valuable

The Classes serve our endeavors to keep within these bodies the Magyar characteristics and the sympathetic feeling toward the Old Country, even after the time, when the heart as well as the language is American.

With grateful hearts we recognize that the Reformed Church in the U. S. and the Presbyterian Church in U. S. A. have permitted us without restraint to nurture our Magyar language. We are truly thankful for such understanding.

AMERICAN HUNGARIAN
MINISTERS' ASSOCIATION,

FRANCIS UJLAKI,
President.

service to the entire community.

The enlarged and remodelled Williard Church was dedicated Sunday, February 8th with all day services. The sermon of dedication was preached at the morning service by the General Secretary of the Board of Home Missions, Rev. C. E. Schaeffer, D. D. The theme of the sermon was "Restoring the Ark of the Lord." The afternoon service was a fellowship service attended by the Reformed ministers of Akron and vicinity together with many of their members. At the evening service the sermon was preached by the Rev. John C. Horning, D. D., Superintendent of the Department of the Central West. During the week preceding, pre-dedicatory services were held, beginning Wednesday, February 4th, and continuing to Friday, February 6th. Rev. William F. DeLong, D. D., Superintendent of the Church Building Department, preached on Wednesday and Thursday evenings and Dr. Horning on Friday evening. These pre-dedicatory services were held in the Assembly Room and were attended by a large number of the members.

These dedicatory services marked the beginning of a new epoch in the history of Williard congregation. It was a time of great rejoicing for both pastor and people. It was a time for great rejoicing

because the work was done so unitedly and at such a low cost. The cost of all these improvements is about \$30,000. Every dollar is wisely spent. The man who very wisely and ably managed these building operations is the pastor, the Rev.

George A. Snyder, D. D. Dr. Snyder began his pastorate with these people, October, 1923. Dr. Snyder is not only a strong preacher but also a great executive. We bespeak a great future for the Williard congregation.

Notes

The Lenten and Easter Season lends itself to sacrificial giving. Even though many congregations are following the systems of paying their apportionments on the monthly basis the spirit which is so readily awakened and stimulated during the period of Lent should not be allowed to pass by unheeded. There may follow lean months during the year when giving is reduced to a minimum. A good surplus gathered at Eastertime will enable a congregation to meet its monthly remittances without interruption. To avail oneself of the stimulus of this season is simply to provide in advance for the full payment of the apportionment during the course of the year. *Verbum sapientis satis est*—a word to the wise is sufficient—applies to the raising of the Church budget as well as to many other contingencies in life.

* * *

Rev. Albert G. Peters, S.T.D., pastor of St. Andrew's Mission, Philadelphia, reports that the congregation is working out a definite program to cover worship, personal work and finance for Lent. The largest mid-winter communion in the history of the congregation was recently held, when five new members were received.

* * *

The Rev. Alfred J. Herman, pastor of the Grace Mission, Duquesne, Pa., reports a 22% increase in Church membership for 1930 and a 33% increase in Sunday-school enrollment.

* * *

Rev. E. Elmer Sensenig, pastor of St. Paul's Mission, Allentown, Pa., is doing a very splendid social service work in his community. He reports as follows: "Day after day people come for help of some kind—shoes, clothing, food, coal, etc., etc. Mostly people who have lived in sin, and whose home life is shattered and broken

down. This month we furnished several tons of coal, a number of store orders, sent for doctors and furnished several practical nurses. The Principal of the schools here is very sympathetic and helpful, and we have the co-operation of the schools. Some fifteen of the teachers took supper here the other day at the church and I investigated some 7 cases for them and helped them to get food, clothing and shoes so that the children could go to school. These children are of varied denominations and we must serve all impartially. To me it is a great work. I do not know when I have gotten as much real joy out of my ministry as through these trying times. I believe I could write a book on my experiences within the last year, and yet for the past thirty years I have been more or less connected with this kind of work, but new problems present themselves every day."

* * *

A campaign of Home Visitation Evangelism will be conducted in Faith Mission, Philadelphia, during February and March. This Mission is making steady progress and in a few months will be able to use its new building which is now in process of erection.

* * *

The work in the Lytton-Ai Demonstration Parish, Ohio, of which Rev. Charles Irvin Lau is the Missionary, is continuing along the lines outlined at the beginning of the Project, in spite of the fact that they are experiencing severely the results of the present economic condition and agricultural depression. The State Agricultural College has given splendid co-operation in developing the Dream Haven Project. This winter a fine opportunity was given to Mr. Lau to present the Ideals of Rural Life before a large number of community gatherings in different sections of the State. The work in this

parish is looked upon by state leaders as being a pioneer in developing a satisfying rural life. Mr. Lau makes this statement: "The rural people of Ohio are eager for the things we have to offer and we are constantly receiving inquiries for conferences and material. The requests are not limited to Ohio but also come from Pennsylvania and Indiana. During the past month I have attended a number of rural community gatherings and conferred with the leaders of these communities. Everywhere I have found this spirit a yearning for the higher things of life, a desire to better understand the Spiritual Values of life and be able to solve the big problem of how to live."

* * *

Rural Life Sunday will be observed on May 10th, 1931. Begin to make your plans now to observe it appropriately. Invite individuals and groups to help the church observe Rural Life Sunday. Leaflet suggesting ways of observing it can be obtained from the Home Missions Council, 105 E. 22nd Street, New York City, at 3c a copy.

* * *

Mrs. William Wolfe, of the Bowling Green Academy, Kentucky, through her election in the Bowling Green Church, has become the first Negro woman elder in the Presbyterian Church, U. S. A.

* * *

Rev. Loran Veith reports that the Pleasant Valley Mission, near Dayton,

Ohio, of which he is the pastor is in the most prosperous condition, spiritually, financially and numerically of its entire history. His report is worth quoting, in part—"I was very happy to report at the end of 1930 a very substantial increase in membership and attendance, which I felt was most gratifying, but the report which I can make for the month of January is so much better that as I look back it seems almost foolish to preserve records. The first Sunday of 1931 showed an increase of 59% over a year ago, the second 66%, the third 70% and the fourth and last Sunday an increase of 100.5% over the corresponding Sunday of 1930. Apparently we are just beginning to reap some of the harvest of the seeds sown three and four years ago, for in the past few weeks folks upon whom we have called regularly for three and four years have started to come and have shown an inclination for coming regularly and joining with the Church *when they are permitted*. That last sounds almost like the Methodist probation period, doesn't it? No, its just good old Reformed Church,—better go slow and sure than to be sorry. The financial condition has held up in spite of the depression though it has been held up in many cases with genuine suffering on the part of our people, for in cases where men with families of eight to ten have made but from \$10 to \$15 for two weeks, yet out of that small compensation has come from \$1.50 to \$1.90 per week."

Women Workers

The question is sometimes asked—"Just what kind of work does a Deaconess or Social Worker do in a Mission Church?" While no two such workers do exactly the same kind of work, the report of Miss Olive M. Rairdon, Social Worker in St. Paul's Mission, Kansas City, Mo., is typical and will give some idea of the many duties which fall to the lot of these workers to perform. For the month of January Miss Rairdon reports as follows:—

"My Sunday work has consisted of teaching a class of boys and substituting as Superintendent of the Junior Depart-

ment. During the week I keep the Sunday-school records, notifying all Superintendents of absentees and calling personally on all new pupils enrolled. I notify all teachers and officers of monthly meetings and print two hundred copies of 'The News,' a weekly paper edited by the Men's Bible Class. I have made 15 Sunday-school calls and secured four new pupils.

"The community work has consisted mostly of calling on non-church families and helping the poor. I assisted in securing a position for a widow who was unemployed, assisted in placing an aban-

doned baby in a home, took an old lady of our church, who had lost her home, to live with a niece about thirty-five miles from the city, secured clothing for poor family, helped with a Worship Service at Helping Hand Institute for 250 unemployed men, and helped our ladies serve lunch to these men.

"I have made 35 non-church calls and 10 calls on members. I also called on or telephoned all last year Juniors and first year Junior High School pupils in reference to our Catechetical Class, which started January 21st. Twenty members for the Junior Choir which we organized during the month were secured by me. I

helped with the young people's work and other church services."

The Board of Home Missions has in its employ 19 women workers of various kinds, of which three are serving in English-speaking Missions, 6 in Hungarian Missions, 3 in the Los Angeles Japanese Mission and 7 in the Indian School at Niellsville, Wisconsin. The salaries of these workers are paid entirely by the Woman's Missionary Society of the General Synod, which is thus making possible a fine piece of work which could not otherwise be carried on.

—B. Y. S.

Feeding the Multitudes

MANY of our congregations are feeding thousands of hungry people during these days of unemployment and economic depression. One Missionary writes in and says: "We have given food to many but none have come and united with the Church." The question arises—should Churches have an ulterior motive in feeding hungry people? Should they expect to win folks for the Church by so doing? Should this be the motive for their helping people? Much of the welfare work of the Church is doubtless motivated by this purpose. But is this a worthy motive? Is the Church to dole out provisions with the hope of winning men and women to come into its fellowship and thus ultimately itself be profited by so doing? Is not the giving of bread to the hungry in itself a Christian act? The Church should extend help to the needy because they are poor and needy, not expecting anything in return. The Church should not seek to build itself up out of the people whom it succors. It should feed them because they are hungry. The alleviation of physical hunger is a work of the Church quite as much as the preaching of the Gospel. When a Church, therefore, supplies food to starv-

ing people it is fulfilling a part of its real mission and should rejoice in the Christian service which it renders. Its own strengthening comes as a by-product in the very doing of the good work. It must not be sought as an end. The purpose of giving is to relieve need, and not to win men and women to the Church. The Church is a service station before it is a recruiting ground. When once the Church can make men feel and understand that it gives asking or seeking nothing in return, men and women will identify themselves with it and co-operate in its work of helping and healing those who are in need. This thought is basic in the whole Missionary enterprise. We seek people not that the Church may build itself up through their joining it, but to bring to spiritually destitute people the help which they need. The Church is a force, a spiritual force for righteousness and religion in any community and not a field wherein it exploits itself. We offer bread, material or spiritual, because there are those who cry for bread and not to lure them into an organization which forsooth has befriended them. If we give but a cup of cold water in the name of Christ, it shall in no wise lose its reward. And whatsoever we do to these least we do it unto Christ.

Latest News from Neillsville

Wisconsin State Journal

February 11, 1931

BADGER INDIANS KNOW HOW TO CUT WEIGHT

NEILLSVILLE—The modern art of achieving normal weight, through regulation of calories and vitamins and such, is not practiced alone by the white population in Wisconsin, according to Miss Mary E. Bangasser, S. N., one of the three nurses employed by the state board of health for duty among the Indians.

In an inspection of the Indian mission school, operated here by the Reformed Church, Miss Bangasser found that 17 of the 22 children of all ages in the nutrition class have brought their weight to normal since October.

A Neillsville dentist augments the benefits of the nutrition program by visiting the school on Sundays to perform ex-

tractions free of charge. A total of 71 pupils at the school have surrendered bad teeth under the plan.

Wisconsin State Journal

February 13, 1931

INDIAN-MADE PRODUCTS OVERPRODUCED, CLAIM

NEILLSVILLE—(U.P.)—Overproduction has raised a serious problem in one of the oldest industries in America, the making of Indian baskets and other handiwork, Mary E. Bangasser, state nurse, on duty among Wisconsin Indians, reported today.

The greatest boon for them would be a ready market for their work, she said. More than one storehouse in this region is piled high with baskets and other Indian-made products, with no immediate prospect of sale, according to her report.

The Men's Club of the Marengo Mission

THEODORE P. BOLLIGER

MARENGO is located in the Iowa River valley in Iowa county. Marengo is the county-seat. A few miles away are the seven villages of the religious, communistic society known as the Amana Community, which owns and controls 26,000 acres of land, woolen mills, flour mills, saw mills and dye shops; all

of which are operated for the common good of the entire community. Iowa County is one of the richest and most productive in the entire state. About a decade ago, this county was swept by a fever of land speculation; as was also many another county of the state; greatly to their ultimate sorrow. As a result of



REAR OF
INDIAN
SCHOOL
BUILDING,
NEILLSVILLE,
WIS.



CHURCH AT MARENGO, IOWA

this virulent fever the banks of Iowa county began to expire, one by one, until about two years ago, the last one closed its doors, and for a period not a bank was left in the county.

The Reformed church has a number of congregations, located at Marengo and the surrounding country. Our people have been hit hard by these bank failures. There were severe losses, funds were tied up for indefinite periods, moneys due could not be collected. The mission, located at Marengo, has had a severe struggle; together with the pastor, Rev. F. P. Franke, who has served them during the last four years.

Soon after entering upon this pastorate, Rev. Franke became convinced that a men's organization was needed; therefore, he started a Men's Club. It was a novel idea, but found favor and started off with seven charter members. This number gradually increased several fold. Men who were not members of any

church were also enrolled as "honorary members," with the hope that the spirit and fellowship of the Club would prepare the way for union with the congregation.

The monthly meetings are held at the homes of the members. The programs emphasize the devotional and educational; though social fellowship and "eats" are not neglected. The messages are brought by business and professional men, and occasional ministers. The period given to questions and discussion frequently becomes the most interesting part of the program. An offering is always received for the benefit of the church. Each spring the Club has also financed the printing of a church book, bringing helpful information concerning the activities of the congregation. Thus, the Men's Club has proved itself a helpful and profitable addition to the organizations of the congregation.

During my last visit to Marengo, while waiting for Rev. Franke to complete some purchases at a store, one of the substantial citizens of the town told me the following story, which may be worth passing on. Two years ago it became necessary to make some repairs on the church property. A certain man was anxious to get this work, but the consistory gave it to another. This so angered the man that at the next opportunity he upbraided the members of the consistory and wound up by telling them to go to hell forthwith. Some time later, Rev. Franke met this man and said to him courteously, I understand that you have been working against me and against my congregation; now, why do you do that? The man instantly and positively declared that this was not correct, that such a thing had never occurred to him. Thereupon Rev. Franke said, Here, I am trying to induce my people to go to heaven, and you have been telling them and urging them to go to hell. Is not that working against me? The man saw the point, apologized, and cordial relations were resumed. The Rev. Mr. Franke has been successful in dealing with men.

Observations of the Treasurer

J. S. WISE

THE Reformed Church should stand shoulder to shoulder in membership with the first five of the leading denominations in the United States. Her history in America dates back to the Colonial days. Her foundations were just as promising as were those of the other Denominations that were established in those early days. Her sturdy faith, virility of character and loyalty to Christ were just as strong as those of the other groups found among the early settlers. Why then has she not grown side by side with them? I am sure we can find many answers to that question, but the one I want to emphasize at this time is—language. The Dutch Reformed Church flourished in New Amsterdam, now New York. The German Reformed Church flourished in the vicinity of Philadelphia and Eastern Pennsylvania.

On Race Street near Sixteenth, about one half a block west of the Schaff Building is the Second United Presbyterian Church. This building has a marble tablet over its door that contains the following inscription:—"Second Associate Reformed Church. Built in execution of the last will of the late Margaret Duncan 1814. Rebuilt A. D. 1856." Here we have a case where the name of these two Denominations did not interfere with their Union. If they had not

had a common language the union, without doubt, would have had a hard road to travel.

Had language not divided the Denominations it is just possible that the now desired union with the Presbyterians might have been accomplished years ago with far greater ease than now. The language barrier is far more responsible for many of the divisions in protestantism than is generally conceded. Groups that might have readily worshipped together were forced to set up separate ecclesiastical bodies because they could not understand each other; and there were naturally some national differences, also.

As the years passed by and the English language became dominant in this country, the Reformed Church lost many of its members. The very thing that bound the early membership together, now caused thousands and thousands of her young people to affiliate themselves with English speaking congregations and that meant a change of Denomination. Denominational loyalty was no longer able to hold them and while protestantism suffered no loss by this process, the Reformed Church did. For other reasons the process still continues and it is quite probable that there are a million or more of sturdy and faithful members to be found in all of the greater Denomina-



MEN'S
CLUB AT
MARENGO,
IOWA

tions whose antecedents were originally Reformed. A repetition of the process will occur among the Hungarian Reformed young people unless our English congregations will encourage their young folks to fraternize more freely with them. In many places this, I know, is being done.

Another reason for heavy losses in membership is due to the lamentable attitude assumed by so many of our pastors and people toward the apportionments they are expected to raise for the Denominational Boards. These Boards are in existence for the sole purpose of caring for every congregation's responsibility in the realm of its benevolences. Inasmuch as these losses occur mostly in the home land, the Board of Home Missions is concerned the most about it. When will the whole Church realize the supreme importance of the work that is committed to this Board? The work is so important that even the full apportionment is not sufficient to do the work that needs to be done. It is, therefore, very discouraging to all who believe that too much of the Master's work must be left undone because of woeful neglect. Too many congregations of every type, city, rural, or what not, are raising their apportionments *in full* to give credence to the ready excuses of most of those who

do not. If we will only put first things first, there will be no trouble anywhere to raise the very meager amount that is required.

With the apportionments paid, far more satisfactory attention could be given to more adequate Church buildings that are needed in many strategic fields. Alas! too often the Reformed Church has lost large numbers of its most promising members by reason of inadequate buildings in many important places. In every large city, where we have missions established, the missionaries in charge can testify to many losses annually of prospective members due to this cause. It is true that during the last ten years many new buildings have been erected and the life of the Missions saved to the Reformed Church. That, however, does not restore the losses that have occurred by reason of our past neglect. In most cases it must be said that such Missions have taken on new life and are now beginning to grow. We will soon begin to reap.

In the meantime, we need many more Church-building Funds that will enable the Board to meet these newer needs, if we are to avoid further losses such as past experience has taught us are inevitable when these needs are not promptly met. What are we going to do about it?

SOCIAL SERVICE DEPARTMENT

James M. Mullan, Executive Secretary

Church Buildings and Machinery

STANLEY JONES in his book on "The Christ of Every Road" says that on his recent trip to America he was impressed by the growing grandeur of the houses of worship and the increasing ornateness of ritual and liturgy. The feeling in this country, he felt, seemed to be that the millenium lay just on the other side of an elaborate new church building, a vested choir, and stately processions. He reflected that if life lay along this line Roman Catholicism would have it, for it makes Protestantism seem amateurish in this realm. He reflected

further that Europe is filled with "stately cathedrals and stale Christianity," with "religious processions and religious paralysis." His conclusion was that this is not the way to life, and yet we Americans add to our outer equipment hoping that by adding to the outward appearance we may feel less the inner emptiness. Similarly, he says, troubled over our spiritual impotence we add a new wheel—a new committee or commission, a new plan or program, but in the end only to discover we have no power to run either the old or the new. We worship ma-

chinery instead of winning men—the machinery of our ecclesiasticism, depending upon left-overs that have come down to us from the sacrifices of our fathers, and neglecting the sources of power until, like an automobile without water in the radiator and gas in the tank, we stop dead.

He is not discrediting church buildings and church organizations, except insofar as we depend upon them and permit ourselves to believe they can take the place

of the Holy Spirit—as an experience of the Christ-like God, the source of the power of the early Christians and the Christians of every age who have been instrumental in advancing the cause of the kingdom of God on the earth. Were we to take as much interest in trying to answer the question, “Have you received the Holy Spirit?” as we take in church building projects and erecting machinery and organization, we should without doubt have more lively churches and greater zeal in the work of the Kingdom.

Concerning Prohibition Enforcement

THE managing editor of *The Survey*, Arthur Kellogg, in an article in the February number of that publication on “The Eleven Wickersham Reports” has an illuminating paragraph on the enforcement of the Prohibition Law, as follows:—“As a matter of fact, the law can be said to have been in effect only since 1927. Begun under a hostile administration and carried on under an indifferent one, it has been the Orphan Annie of Washington. No public office or private business could succeed with a labor turnover averaging almost 40 per cent in its enforcement staff and running

as high as 58.75 per cent (1926) in its administrative posts; with 11,982 ‘separations’ and 1604 dismissals for cause out of a total of 17,972 men employed in ten years; with a personnel of ‘the kind who would not ordinarily have been selected to enforce any law,’ men whose appointments ‘to a large extent were dictated through political influence.’ When they were given a civil service test under the new law, 59 per cent of them failed to pass. Even had there been an almost universal willingness to observe the law, it must have failed. Enforcement in any real sense is therefore three years old.”

The Washington Unemployment Conference

FOR two days, January 26-27, representatives from the Catholic, Jewish and Protestant Churches met in Washington, D. C., to consider “Permanent Preventives of Unemployment.” This conference was called by the social service agencies of the three great religious bodies mentioned, “to focus the conscience of the nation” on unemployment. Rev. Charles D. Rockel, of Altoona, Pa., and Dr. J. Franklin Meyer, of Washington, D. C., represented the Social Service Commission of the Reformed Church at this conference, a report of which these representatives have furnished the Reformed Church papers, from which the following comments are taken:

The outstanding revelation of the conference was the fact that Jews, Catholics

and Protestants could see eye to eye when they faced the defects of our present economic order, and attempted to apply the principles of prophetic religion to overcome them.

Another outcome of the conference was, if correctly represented, that the employers in industry will resist the application of religious principles to the conduct of our economic affairs, if that means any radical changes in the present system. However, there are evidences that no inconsiderable number of employers are feeling a sense of responsibility for the unemployment situation and are looking for constructive measures that will require employers to provide some sort of guarantee to the workers against unemployment.

Two important illusions were dispelled. One of these is that times of depression in business come according to some law that operates with the certainty of natural law. On the contrary it was shown that depressions can be controlled by intelligent planning. What is needed is the use of the brains of the country in planning and carrying through economic processes, lack of which is responsible for the recurring depressions, with their accompanying misery and the waste of billions of dollars a year in the wealth of the nation. It was also made clear that we are suffering today not from "over-production" but from "underconsumption" because of the inability of the people to purchase the products to a sufficient extent to keep the industries running. The hours of labor must be very much reduced without reduction of wages to give the workers employment and resources necessary to restore them as purchasers and consumers. This may necessitate the lowering of profits, but this can be done without serious injury to industry by an intelligent and wise system of planning. The alternative to this will be chaos and ruin.

Unemployment insurance was one of the proposals for meeting the unemployment situation. The plan pending in the Wisconsin Legislature was discussed, in the discussion of which it was declared

that as soon as unemployment is unprofitable it will be very much reduced if not eliminated. The plan suggested was the creation of a reserve fund by the State and the employer out of which unemployment benefits are to be paid, just as at present industries create reserve funds out of which dividends are paid to stockholders in unprofitable periods. Provision, however, should be made so as not to penalize the enlightened employer who stabilizes his employment, by making him responsible for the less efficient employers.

The conference clearly perceived that mere palliatives are not sufficient to meet the unemployment problem. Nothing short of a reconstruction of our economic order will suffice. The simple demands of justice must be recognized and human welfare must be valued higher than profits. New motives must come to dominate our economic endeavor. The statement made by one reactionary voice raised in the conference to the effect that unemployment is sent of God and must be patiently endured until in His good time it will be changed, found no support in the conference, which interpreted it as the inevitable consequence of our competitive system that is wrong at heart. It was the conviction of the conference that a reconstruction of our economic order is inevitable if we are to escape a cataclysm.

Plant a Garden

When e'er you plant some flowers do you think

How other folk find joy in them as well,

How some may gaze beyond your hedge and drink

Deep beauty from your garden; feel its spell?

A gracious garden can suffice a soul

Craving for beauty; flowers ne'er betray

Hearts that adore them with emotions whole;

Looking on lilies helps one truly pray.

There is such skill in placing secret seeds

In the soft earth, such trusting in the sun,

The stars, the showers, suppressing worthless weeds;

Such sure sweet resting when the work is done.

So plant your garden to your heart's content,

Your joy is shared by other folks as well. The toiling, for yourself is not all spent.

You know not who may love it; feel its spell.

—JULIA HALL BARTHOLOMEW.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Will Our Faith Stand the Test?

Perhaps at no time in the history of Christian Missions has there been so much honest doubt and earnest fear as to the outlook in the work of Foreign Missions. There should be no room for doubt or despair in the work of the Lord. A true Christian who knows the power and wisdom and love of God need not despair.

And yet testing times do come when even the faith of the loyal servants of Christ are sorely tried. Such a season seems to be upon us, as a Church, in view of the unsettled conditions in Mission Lands, and in the lack of liberal support on the part of some of our constituency.

There are a few timid Christians, and I am sorry to admit it, among the leaders in the Church, who would have us go slowly, move cautiously, and work timidly in the face of the present world situation. To heed such advice would mean to yield to human fear and to give up faith in the help of the Lord.

I regard the *halt* in the work of Missions as a providential *hint* that we should give more time to a serious study of the vastness of the task, and to the unused resources that lie about us, in order that we may see how little we have done for the spiritual well-being of our fellowmen.

This is no time for us to take counsel of our fears, but to set ourselves diligently to the work awaiting our Church. Here is a challenge for the exercise of a faith that will not shrink, nor tremble on the brink of any earthly woe. Yes, we need a faith that knows no fear in danger, and feels no doubt in darkness. Lord, give all of us such a faith as this! I hope the sentence, "*God shall forgive all, but thy despair,*" will awaken the same feelings in other hearts as it did in mine when first I read it.

While the year 1927 saw a partial eclipse of our missionary work in China, we have every reason to believe that the year 1931 will see a return of brighter days. A letter from Miss Gertrude B. Hoy asks me to impress upon the Church at home the fact that our work in China is "a going concern." She also intimates that letters from America would give the impression that our missionaries were unable to do any real missionary work.

We should never forget that the Province of Hunan, where our Mission is located, was the last of all the provinces in China to open its doors about the year 1900 to the missionaries, and it stands to reason that the work of Missions in that province is only in its early stages. Therein lies the hope of the Church, and the greater need for the missionaries in the coming days. We have many things that we can give to China—our faith, love, hope and our sympathy. The missionaries can do most of all by living the Christ-life among the people and by telling them of the Way, the Truth, and the Life in Jesus. "*Working with and not alone for the Chinese*" must be the motto of those who in future years will live and labor successfully in China.

I believe with all my heart that the missionary crisis in the world is in a very real sense a testing time for the faith and loyalty of all Christian workers. The whole missionary enterprise will either be greatly advanced or receive a serious setback in the degree that we fulfill our present duty. Students of the Missionary Movement are agreed that the way we now approach and try to solve the acute situation in China must affect the cause of Missions around the whole world.

Therefore my plea is that we, as a Church, should step out of the region of caution, uncertainty, doubt and timidity,

into the clear field of vision and pray the Lord of the Harvest that He will open our eyes to see the ripening fields and show us the way to carry on His work, and enable us to render Him the greatest service.

Let us thank God that there are always heroic souls who love to go a little beyond the region of human sight. They believe in attempting the impossible. When once this spirit grips them, there is an indescribable call in their hearts to go into the inviting fields of foreign service—a call more appealing than the comforts of home and the pleasures of life.

The time has come for us to *test the resources of God*, but in order to do so, we must be willing to make an absolute abandon of our wills to His wise will. The Lord always releases power for the task, on condition of *obedience*. "Stretch forth thy hand," was the command of the Saviour to the man whose palsied hand hung helpless by his side. He does not ask us to "wait," but to "go." We are not to *choose* conditions, but we must *meet* them. This work is great, the task is impossible, but any sacrifice we may make to finish it is small beside its greatness. All things are possible to them that *believe in Him* Whose is the power. "God loves with a great love the man

whose heart is bursting with a passion for the impossible."

The great need of all our pastors and people today is the spirit that will watch, and pray, and toil. This spirit is the fruit of a life lived *in, with and for* God. It is the abiding presence and patience of the Christ in the soul. *He brightens the past and lightens the future.*

The religion of Jesus Christ is a matter of *life*, not only of faith; of *force* not of fear, and of *progress* not of passivity. And what is the aim and purpose of the Church of Christ in all ages? It is the sending out of the light and life of Jesus into the very heart of humanity. The fact is patent that Christ has given to His followers, a faith, a courage, and a hope that have issued in sublime effort and masterly movement. Under the potent spell of His power the missionaries have gone into the far distant lands and have infused into the lives of the people a creative principle that has made them "new creatures in Christ Jesus." The *secret* by which Christ can be made known to all mankind, *Christians possess*. Only as we use this gift of Love can "the Jesus Way" be made known among men, His saving grace among all nations.

ALLEN R. BARTHOLOMEW.

Greetings from Fukushima Prefecture

BY REV. CHRISTOPHER NOSS, D.D.

LIKE most of the world today, we are in the midst of hard times. Our cities and towns are strewn with the wrecks of ruined banks, and men are glad to work for a small fraction of the wages that they were getting a few years ago. But the frost of our adversity is not killing the churches. "If winter comes, can spring be far behind?"

Let us look first at our three cities. Fukushima Church, self-supporting, more than holds its own in spite of the physical weakness of Pastor Jo. Since his return from his visit to the States five years ago he has suffered much from a diseased throat. His trouble may have been due largely to his having to live in a wretched makeshift parsonage, built of the refuse lumber when the former old wooden

chapel was replaced by the present brick church. Last year the congregation raised \$1,250, to which the Board of Foreign Missions at Philadelphia added a grant of \$750, making possible the building of a new parsonage. It is a unique structure, combining many of the best features of the Japanese and the American styles, and has attracted a great deal of attention as a model residence. Pastor Jo's health has been steadily improving since he moved into it.

Wakamatsu Church, also self-supporting, is like a hive that is too small to hold all the bees, and there are signs that a swarming is imminent. A Sunday School of 300 is just about unmanageable in the small chapel. There is a large and promising group in the outstation estab-

lished by the consistory in the downtown section of the city. This is the first of our churches to be granted by the Government a charter as a juridical foundation, and the first to have transferred to it by our Mission Corporation the deed to the land and buildings.

The mission-church in the city of Koriyama has been weak and almost hopeless for years. But since the acquisition of a fine property last year it has really begun to grow. When the writer was asked to preside over a communion-service a month ago, there were not nearly enough cups to go around. The new hopefulness seems to have been communicated to the other mission-church served by Pastor Nakayama, that at Miharu. The chief citizens of the town, from the mayor down, are well represented in the weekly service of worship, and the kindergarten is growing remarkably. It is now proposed that the town contribute a suitable lot of ground for church and kindergarten.

Taira, the center of the bituminous coal region, has been dealt staggering blows by the depression in business generally,

and particularly by the gradual replacement of the black coal by the "white." The leading supporter of the church died of a broken heart. Nevertheless, the church, having an admirable property, under the pastorate of Rev. Nakamura has without aid from us built up a fine and Christian kindergarten, piano and all. This summer, Mrs. Nakamura in consequence of overwork suffered a serious breakdown. In order to save the kindergarten, we are temporarily supplying as a substitute for her one of our most capable trained workers.

Our newest station is Tajima, among the snows of Minami Aizu. Here Mr. Iseki is proving a model rural evangelist. Under his leading a group of thirty Christians have banded themselves together, each one subscribing for the "kingdom of God Weekly" (launched lately by Mr. Kagawa) and passing his copy on to a chosen inquirer for whose conversion he prays.

But if one were to attempt to write about the other twenty-odd stations in this large field, no one would have the patience to read this article. Let it suffice



PASTOR AND MRS. JO IN THE NEW PARSONAGE AT FUKUSHIMA, JAPAN

to say that vigorous life is in evidence at most of them, and discouraging conditions are exceptional. There are many difficulties which only God can enable us to overcome. But there is one sort of difficulty which many an American Christian is quite able to solve. The sum of \$50,000 together with the local gifts which such a fund would call forth, would enable us to equip all the principal points in this prefecture. As it is, we are wasting invaluable time and energy trying to build up churches in connection with unsuitable,

forlorn rented houses. On the other hand just at this time choice lots of land that in ordinary times would be quite beyond our reach are now to be bought cheap, and building costs are incredibly low. In spite of the heavy debt, Philadelphia would be well advised to borrow for this purpose too; for enough rent would be saved to cover the interest, and the saving due to the rapid progress of the mission-churches toward self-support would probably within ten years restore the principal.

Wakamatsu, Japan.

A Miracle in Japan

BY MRS. D. B. SCHNEDER

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12: 24.

THIS was the text of the sermon preached by Dr. Faust at Miss Momma's funeral. Miss Momma was the oldest daughter of the pastor of Rokubancho Church in Sendai. Just a few months before she was to graduate from the College department of our Girls' School she fell a victim to some tubercular trouble, and died in a very short time. She was a lovely girl, a beautiful Christian and had great faith and cour-

age. Her last moments on earth were filled with rich joy and peace, and her thoughts were for those she so dearly loved. She whispered a prayer of good-bye also to her school friends, and remembered especially her president, Dr. Faust.

Dr. Faust was asked to preach the funeral sermon, and he took for his text the above words. He had been deeply touched by the girl's faith and love, and the words he spoke that day fell like fire from heaven into the hearts of those present. One old man sitting among the mourners had to cry out within himself, "Oh, Lord, I am a sinner." And when Dr. Faust finished his sermon this old man arose and came up to the pulpit platform and took Dr. Faust by the hand and said: "This young girl knew more about heaven and this world at nineteen than I know now at nearly seventy. I have been deeply touched by your words and I feel that I am a great sinner. I ask the Lord to forgive me. Oh, Dr. Faust, do pray for me now." And Dr. Faust lifted up his heart to God in thanksgiving and praise for this soul won for Jesus by the faith and love of his granddaughter who was about to be laid in the ground. It was a solemn hour—the whole congregation felt the presence of God's Holy Spirit. The prayer ended. And the service was continued. The old gentleman went back to his pew experiencing a joy and a peace



RUTSU MOMMA OR MISS RUTH MOMMA,
THE GIRL WHO DIED



PEOPLE PRESENT AT THE BAPTISM
OF REV. MOMMA

that he had never felt before. It was Mrs. Momma's father. How often she and her husband and even the granddaughter had tried to win him for Jesus, but in vain. He was a strong Confucian and would not be convinced, not until his dear granddaughter was to be laid into the ground did he see the Light. Mrs. Momma, in the death of her daughter, saw her father saved for eternal life. The sacrifice made was indeed hard, but oh, the joy when all shall be reunited in the Father's House, and their loved ones all together to part no more, made the sorrow so much easier to bear. So in the hour of awful grief there was mingled also great joy. And we know that even the angels in heaven rejoiced over the one soul won

for the Kingdom of Heaven—"Unless a grain of wheat fall to the ground and die it cannot bring forth fruit."

When the burial services were over the grandfather, Mr. Izumi, came to Dr. Faust, and said, "I will be up from Tokio in a short time, for I want you to baptize me before you leave Japan." Two weeks before the Fausts left Sendai, Mr. Izumi came to the Shiogama Church where his son-in-law was now pastor, to be baptized, and there Dr. Faust had the great joy of baptizing Mr. Naoshige Izumi at the age of seventy years. The joy Mr. Izumi experienced in his new life is expressed in a letter to Dr. Faust after his return to Tokio. The letter is as follows:

TO DR. FAUST

REVEREND SIR:

Some time ago, you, my honored Doctor, took me by the hand and led me into the truth by a great and deep conversion. Recently you were instrumental in solemnizing my baptism in the Shiogama Church of Christ in Japan. I have now reached the happy age of seventy, and kneeling before the throne of our heavenly Father I have found the joy of faith. By God's special grace I have experienced a second birth, and I cannot find words to

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REV. AND MRS. S. MOMMA

Ogawara and Its Prospects

BY MRS. F. L. FESPERMAN

OGAWARA, a town of about 10,000, is situated on the main railway line leading from Sendai to Tokyo, and is about 25 miles away. It takes 50 minutes by train from Sendai. A large river runs through the center of the town, with high embankments on either side. The town is quite long, and even though the river divides it into two parts there is only one large bridge over the river. Hundreds of people cross this bridge every day.

As the townspeople or visitors cross the only bridge in the town there is one object of interest they cannot help seeing, that is the new chapel now being erected by our Mission just on the edge of the river, and only about 300 yards from the bridge. It is one of the most prominent locations in town. The chapel and Sunday School rooms in connection are almost finished. The pastor moved into the neat little parsonage on December 23rd.

The next thing in order in this town would naturally be a Kindergarten, as we will have the building. The pastor and

people are calling loudly for it. They think that after a few years they can make it self-supporting. The Kindergarten cannot respond favorably to their request just yet, as there is nothing in sight for equipment and paying of teachers' salaries.

There is no other Kindergarten in this town, not even is anything of this kind being done by the town itself, as is usually the case in Japan with a town of this size. We think it is an opportunity which we ought not to let pass, and if at all possible we trust that sufficient funds can be secured to open work here. The pastor is the Rev. Yohei Inomata, and the membership of the church is nearly 50. These people have gone the limit in giving of money and time in the erection of the new parsonage and chapel, and can do little more for the present.

Ogawara can easily be superintended from Sendai by the Committee, as there are many trains a day, and fares are not so high. Sendai, Japan.



COMMENCEMENT AT OMIYA KINDERGARTEN, JAPAN



AN ARAB CHIEF AND HIS STEED AT BAGHDAD

Impressions of the Boys' School at Baghdad

By MRS. MARY I. RUPP

In our observations of Missions during our recent tour around the world, perhaps no work stands out more conspicuously than that of the American School for Boys at Baghdad. This School was organized six years ago and has an enrollment of 438 boys. Eighteen nationalities are represented and the school is religiously divided about equally between Mohammedans, Jews and Christians. It is conducted in three rented dwelling houses, the Primary School and Dormitory being in two of the houses.

Dr. and Mrs. Staudt share all of the ten room home except two rooms, the dining room and one bed room, with the High School Department. The two-story house is built around an open court and every room opens to a porch or a balcony. Every morning 200 of the older boys gather on the balcony for Chapel services. Sometimes a curtain is dropped along the side for greater privacy or protection from wind and weather. The rest of the house is used for class rooms and office.

The boys range in age from 6 to 20 years, and from the poor boy barely able to pay his tuition to the wealthiest young man in all Iraq who goes to and from school in an automobile, accompanied by

a chauffeur and a servant. Several others also come from very exclusive families and are accompanied by a servant each whose duty it is never to allow them out of their sight on the street or on the playground. This protection is necessary for their personal safety. Three-fourths of the students in the boarding department are Mohammedans mostly from the desert Arab tribes, some of whom are the sons of Sheiks of great influence and power. Some come from distant India, Persia, Arabia and Armenia. For generations Mohammedans, Jews and Nestorian Christians have been at dagger's points and massacre followed massacre. These many types fused into one happy fellowship present a picture never to be forgotten.

Preparation for Christmas had started. Every night during our stay the boys were rehearsing "The Bird's Christmas Carol," by Dickens, to be rendered before the student body and also a second time before the public when the audience had to be limited to invitation and admission by ticket because of lack of seating and standing room.

During the Chapel period the musical director taught two new hymns for Christmas, "Hark the Herald Angels



BOYS' PRIMARY SCHOOL, CHRISTMAS PROGRAM, BAGHDAD, 1930

Sing, *Glory to the New Born King*" and "Noel, Noel, Born is the King of Israel." What effect the enthusiastic united singing of Christian hymns will have on Jewish, Moslem and Christian boys, time alone will tell.

On the last afternoon of our visit at Baghdad, the Brotherhood, an organization of the School, held a meeting at three o'clock. The leader and two speakers were alumni of the school and were Moslem, Jew and Christian respectively. The Jew gave a beautiful address on temptation based on the account of the temptation of Jesus as recorded in the fourth chapter of St. John. The other was a lofty discourse on the subject "Hope." At this meeting Dr. Rupp delivered his final address to the student body.

Here then in three crowded unsuitable dwelling houses you find 438 happy boys with their teachers carrying on the finest school for boys and the only one of High School grade in Baghdad, a city with a population of three hundred thousand. The School stands in high esteem with King Faisal and the government of Iraq, and there is no doubt that in the coming years the graduates of this Christian Institution will be the leading men throughout the kingdom. The King and the Prime Minister of this country both assured Dr. Rupp that they would help to secure a permanent location for the School and urged our Board of Foreign Mission to make it the center of education for their kingdom. Our Church has here a unique opportunity for Christian service!

Christmas in the American School for Boys, Baghdad

By REV. CALVIN K. STAUDT, Ph.D.

Much is always made of Christmas in the American School for Boys in Baghdad. Indeed, it is a happy and joyous occasion for both teachers and pupils. It is significant that in the heart of the Moslem world the Christmas joys and the Christmas cheer should have a prominent place. Every one in the School is unusually happy: Moslems, Jews and Christians alike catch the festive air and reflect the Christmas spirit.

Plans and preparations are made for weeks before Christmas Day begins. The familiar Christmas hymns are learned and even some of them are memorized; such as, "Joy to the World," "O Little Town of Bethlehem," "Hark! the Herald Angels Sing," "The First Noel." For weeks the School is busy preparing the Christmas programs—the songs, the recitations, the plays and tableaux. For weeks the children are making colored paperchains and

bells and stars, which are used in the decorations. And as the day of the anniversary of the birth of Christ draws near palm branches are brought in from the gardens and the palm groves of the students; and so numerous are these fronds, brought in on donkeys or by servants, that one almost begins to believe that all the date palms of Iraq were cut down to decorate the court and balcony of the school, which court is also the court of our home.

More praiseworthy still is the fact that all these palm branches, since the School has been in existence, have come from the children of the Moslem families. It is their gift to the School, but indirectly to Christ. Then the Christmas tree, with its tinsel and its varied decorations, is always an endless joy to the children every year. How they wonder and marvel as it stands before them on the stage while they have their Christmas program!

This last Christmas the Primary School rendered a program of songs, recitations, responses and tableaux that were of a very high order. In Arabic and English the children recited the Biblical story of the birth of Christ. The High School students attempted a more ambitious program, playing the "Christmas Carol," by Charles Dickens. The players, mostly non-Christians, acted their parts exceedingly well; and the play was not only en-

joyed by the audience, but they also caught the meaning. The play was rendered twice, first before all the students and then again before the people of the city, who were admitted by invitation. If we had had the room to admit all who wanted to come, we would have had a thousand present every evening.

Important as these programs are, the Christmas activities are not confined to them. The teachers, too, have their Christmas doings. On Christmas Eve, after the dinner and the party, they gather in the big living room, where they sing the Christmas songs, closing with a traditional ceremony—if, indeed, we can speak of traditions in a school less than six years old—of each holding a candle and singing "Silent Night, Holy Night" as our eyes are fixed, across the Christmas tree, to a lighted cylinder showing the wise men and the star. Heart and heart beats as one as Moslems, Jews and Christians, in this service, center their thoughts and affections around the Christ child.

Then comes Christmas Day, which is a glorious day in the city of Baghdad for from morning to night guests come streaming in to wish you a "Merry Christmas." Each is served with candy and a cup, a *finjan*, of Arab coffee. It is a beautiful custom and there is nothing in the West comparable to it. And how they come, not only for one day, but for two



FIRST AND SECOND CLASS OF BOYS' PRIMARY SCHOOL, SINGING
A CHRISTMAS SONG, 1930

days—students, parents, religious leaders of the community, Moslem and Jewish friends, educators, government officials. And what diametrical groups meet together for the first time, with the Christmas tree smiling upon them. A Jewish rabbi, once the chief Khakham of Baghdad, and the Nestorian Bishop of Jelu happen to come at the same time, and before they leave they have become friends and have found things in common. A Moslem official and a Chaldean priest, by chance or providentially, are brought to the house at the same time, and before they leave they have found

points of contact and each has found some good in the other.

Then, after the rush of the day is over and the last guests have left, one looks over the many Christmas cards that have come either by mail or by messengers. He recognizes cards from all over the world, but those he cherishes the most are from the people of the land itself, and from those who are born and raised in a faith other than Christian, but who are willing and ready to recognize a work done in the name of Christ. These wish you joy, happiness, a good life and a Merry Christmas.

Baghdad, Iraq.



REV. F. NELSEN SCHLEGEL



MRS. CHARLOTTE HARVEY SCHLEGEL

New Missionaries to Baghdad

It is a peculiar pleasure to announce the appointment of Rev. and Mrs. F. Nelsen Schlegel as our new missionaries in the American School for Boys at Baghdad, Iraq. They expect to sail on the S. S. Excalibur from New York on March 25th, and hope to arrive at their destination on or before April 25th. We wish them a bon voyage.

Mr. Schlegel is a graduate of Ursinus

College and Hartford Seminary. He spent three years as teacher in the American College at Cairo, and a year in special study in Germany. Mrs. Schlegel was Charlotte Louise Harvey, of Baltimore, a graduate of Goucher College and the Hartford Seminary.

These are two fine young people and we commend them to the confidence and affection of our Church.

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express the profound gratitude that I feel. To you I look up with deepest respect and thank you most sincerely for the kind esteem in which you hold me.

NAOKIYO IZUMI.

May 20, 1930.

It might be interesting for you to know that Rev. Mr. Momma is a graduate of our Seminary and his wife a graduate of our Girls' School. They are both devoted and loyal to the cause of their dear Lord.

Sendai, Japan.

Children's Corner

ALLIENE SAEGER DECHANT

I never liked dolls when I was a little girl, even though each Christmas I'd find new ones under the tree, and my old ones gay with a new wig, a new dress, or shiny slippers. But after seeing my first HINA MATSURI, Japan's Feast of the Dolls on the third day of the third month, I became the dollyest lady you ever did see! And I bought myself the biggest doll I ever had. Her hair is the color of a raven's wing; her black eyes are almond-shaped; her skin is olive hued; and her smile is . . . Well! That's just why I bought her! My Japanese girls dressed her in kimonos like theirs; put white tabi (mitten stockings) on her feet; and a hakuma (pleated skirt) over her kimonos to show that she was a schoolgirl.

It was supper-time at 168 Higashi Sanbancho (East Third Street) when my girls brought her back, and I was so de-e-lighted with her, that I put her in our best parlor chair and drew her close to the table; and every once in a while

I'd lean over and stroke her hair. And then and there we decided to call her Miyagi Jo, the Japanese name for our school.

And what do you suppose happened shortly before I left Sendai? One of my girls brought me a long, narrow parcel, inside of which I found, yes, another doll just Miyagi Jo's size, dressed in silk kimonos and a beautiful obi (sash)! "I thought Miyagi Jo would be lonely traveling all by herself to America," explained the smiling giver.

Just as de-e-lighted as I am with Miyagi Jo and her Silken Sister are the Japanese children to whom we sent 12,739 "Friendship Dolls." (Remember?) March third, therefore, will always be the friendlier, because on that day our "messengers of goodwill" are given places of honor on the platform of red tiers, where the Emperor and Empress dolls hold Doll Festival sway over Ladies-in-Waiting dolls, Court Musician dolls and all the rest.

A Great Game at Sendai, Japan

ONE of the most unique experiences I had in Japan was the treat our beloved pioneer Dr. David B. Schneder

gave me the afternoon he and his helper took me to see famous Japanese wrestlers. We sat on mats in a box one tier above the sawdust floor of the big tent. Between bouts we munched Japanese pretzels and sipped the tea that venders brought; and during intermission we went out to watch the drummer beat out a lusty call to the tent, from his shaky tower of lashed bamboos.

But even more than the bouts, the parade of the top-knotted, abnormally tall, beefy wrestlers, and the behaviour of the crowd, did I revel in the zest of my host. He was a good rooter—not noisy, for that is the Japanese way—but dependable. And I appreciated it that he wanted me to see that phase of Japanese sport.

How glad I am, therefore, to have a report of a baseball game in Sendai, when two famous nines, a Japanese and an American, played, and our beloved sportsman, Dr. Schneder, threw the first ball.

Missionary Professor Carl S. Sipple's account follows in full:



DR. SCHNEDER THROWING THE BALL



BEFORE THEIR GAME ON YOGI YAMA FIELD, SENDAI, OCTOBER 4, 1930

Baseball is really the national game out here, just as it is at home. Many of our Japanese brothers are tennis devotees; they play soccer, are excellent swimmers, have university boat races, etc., but it is baseball that draws the crowds. Recently the six-university league of the south played a series of games which were reported by radio. Every radio shop had its interested group, listening to the returns. The Japanese make good players. They would not have great success with one of our professional teams, as the big teams in this country are the university teams—Waseda, Meiji, Imperial and several others. But when an American college team visits this country to play the Japanese universities, good, close games are fought.

Recently the University of Chicago team played a series of games in Japan. They sailed home yesterday after having about "broken even" in the number of games won and lost.

We here in Sendai had the good fortune to witness a game between Tomon Club, made up of Waseda University

graduates, and Chicago. There is a well-laid-out ball park, with room for quite a few thousands of spectators, several miles out of Sendai. It is inconveniently located, necessitating a climb on foot, by bicycle or taxi. However, the park is a good one, and from the stands one can look across country and see the broad expanse of the Pacific, miles distant.

Although the Japanese crowd takes as keen delight in a game of ball as we do, they are not noisy. To a real dyed-in-the-wool American fan, the lack of free advice to the players from the audience, clapping, cheering, etc., would seem quite strange. The Japanese do applaud good plays, however.

Before the game the two teams lined up for their pictures to be taken, with the umpires and several frock-coated officials. Imagine a man in a frock coat appearing on a diamond at home! But the Japanese are very observant of certain requirements of formality. Then the two captains raised the Japanese flag, Dr. Schneder pitched the first ball, and the afternoon's festivities were under way. Chicago lost the game by a 5-4 score.

From the Personal Reports of Our Missionaries in China

"I count it as a great privilege that I was permitted to have a part in the reopening of the Ziemer Memorial Girls' School, after it had been closed for more than two years. Although the capacity in which I served the school was different from that of former years, the work was none the less enjoyable. I wish to express my appreciation of the conscientious labors of our Chinese principal, Mr. Lu Gi Lung, and his courtesy to me and his co-operation in all plans for the improvement of the school. Besides my activities in the school I have had the privilege of conducting a Sunday School class for older girls. The class was well attended and the pupils were very responsive. It was an occasion for great rejoicing when three of them were received into the church. My duties as Mission Secretary and Station Treasurer have also occupied a considerable portion of my time. Attendance at various board meetings have given a deeper insight into the needs, problems and possibilities of our institutional work, while an hour a day of Chinese study revealed new riches in the ancient literature of these people."

GERTRUDE B. HOY.

* * *

"It has been my great pleasure and good fortune to have been assigned to duties in Central China College during the past year. With my family, I arrived in Wuchang a week before the opening of the school year. We were very fortunate in being able to secure a small house on the College campus. Our furniture was transported from Yochow and we were soon comfortably set up in housekeeping. Most of the furniture went through two years of political and military turmoil at Yochow, in fairly good condition. At Central China College I was assigned to the Department of Education. My personal devotions were made in company with the student body and Faculty of Central China College, at the chapel services, which are conducted on the campus; at the Union Church Services, conducted in English, each Sunday afternoon, and at the Ko Chia Yin Church of the London Missionary Society, which is part of the Church of Christ in China. At this church

I was able to be of slight assistance in the Sunday School work. During the Chinese New Year vacation it was my privilege to attend the Biennial Meeting of the Council for Christian Higher Education, in Shanghai. At this meeting Central China College received no small amount of commendation and almost unlimited confidence was placed in her leadership."

PAUL V. TAYLOR.

* * *

"The past year has been an especially busy one for me. Besides attending to my household duties and teaching my children in their regular school work, I had thirteen pupils in piano. Two of these were sons of a family engaged in Y. M. C. A. work in Wuchang. In return for this service the mother of the boys helped me with Edward's school work. We have found living expenses exceedingly high in Wuchang. Doctor Wei, president of Central China College, told me some time ago that in his own case living expenses increased 15% as soon as he moved on to the campus. If it had not been for rising rate in exchange we should hardly have been able to meet expenses. In the case of foreign stores the cost rose more rapidly than the benefit we received through exchange. Native goods, which are the much greater portion of what we consume, rose in almost similar manner, though not quite so high."

FRIEDA F. TAYLOR.

* * *

"It is with deep thanksgiving to God that I can report good health during the last fifteen months so that I could carry on the work that was given me to do. A number of trips out through the field kept me in close personal touch with our Chinese workers and the work in the outstations. A trip to Hankow in May, to attend the Synod Meeting, and the vacation trips this summer that has unexpectedly brought us as far as Shanghai, have given us opportunities to meet others and learn of them concerning Christian activities elsewhere.

"From May 19th till the end of the school year I helped in the Girls' School in teaching music to the girls and in playing the organ at their Chapel services.

Was also called on at regular Church morning prayers and at other services during the year to help at times in playing the organ.

"We are very grateful and appreciative of the backing and prayers of all the friends in the home Church. The obstacles to be overcome as well as the opportunities for service are plentiful in these days in China. Hunan conditions especially are such that we cannot tell at all what to expect from day to day. We ask for your continued earnest prayers in behalf of the work in China. In God's strength we can all move forward and contribute our individual shares to the furtherance of His Kingdom. May God bless you and us and may He use us all in helping some Chinese souls to find eternal life and joy in Christ."

GEORGE RANDOLPH SNYDER.

* * *

"My work during the past months has been in the familiar setting of Shenchow with our own Mission family. This has been especially satisfying after serving temporary appointments with other Mis-

sions for two years, which work, though providing invaluable experience, is not conducive to taking root downward. While it is a satisfaction to work in familiar surroundings, yet in the vacant, windowless hospital buildings one sees, to use Kipling's words, 'the work we gave our lives to broken.' The effort of the past months has been to repair and reassemble broken tools. The building-up process can hardly be said to have begun when the work is limited to what a nurse can do alone. Some patients, on advice, can go to distant hospitals, but it is with fear and trembling that seriously ill patients are treated who obviously cannot afford to leave the city. There are those who come many miles to find our buildings empty, and not a few are awaiting the reopening of the hospital for necessary surgical operations. While it is regrettable that a nurse is called upon to prescribe for patients, yet in this land, where a knowledge of scientific medicine is meager and the need appalling, this practice is justified, as a temporary relief measure, but

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EVANGELISTIC WORKERS AND MISSIONARIES, YOCHOW FIELD,
TAKEN DURING DR. RUPP'S VISIT, 1930

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Another Pioneer Called Home

Former President of the W. M. S. G. S. and Founder of the Woman's Journal

ON the afternoon of January 31, 1931, the last rites were held over the body of Mrs. Maria Estella Stonebraker Whitmore, which was laid to rest beside that of her husband, the Rev. David Whitmore, and a son, John Bernard, in Green Hill Cemetery, at Martinsburg, West Virginia. This Servant of the Lord was called to rest on January 25 at Grand Rapids, Michigan, at the home of her son-in-law, Rev. H. E. Kilmer. Services were held in the home there on the evening of January 28th, and on the following day Rev. Mr. Kilmer and her only surviving child, Dr. David Paul Whitmore, of Roosevelt, Utah, accompanied her remains to Martinsburg. The services were held in Christ Reformed Church, where she had been a member at the time of her husband's death in 1883, and for some years after—rearing her three little children on a farm near there.

The pastor, Rev. A. M. Gluck, D. D., conducted the services, and very fittingly based his remarks upon the last clause of the 13th verse of the 14th chapter of Revelation: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors; and their works do follow them." He mentioned that she was the second president of the Woman's Missionary Society of General Synod, then but a small organization, and the founder and editor of the first missionary magazine of the Reformed Church—"The Woman's Missionary Journal"—that, too a small beginning, but now developed into

the OUTLOOK OF MISSIONS with a circulation of about 8,000.

She was the mother of Miss Grace Whitmore, the first trained nurse to go to China from the Reformed Church, to engage in that branch of mission work.

The greater part of Mrs. Whitmore's life of 81 years was spent in the extension of the Kingdom work. In 1914 she engaged with the "South American Inland Mission" and, with a party of fourteen went to Paraguay, South America, with the understanding that they would stay for one year, and longer if they should so desire. At the end of the year all returned to the United States except Mrs. Whitmore, who continued in the work in and about Concepcion, Paraguay, until 1924, when her health was so broken that she was obliged to return to the United States, and remained an invalid until the end. Her works are indeed following on. She was cared for in her daughter's home, during those six years of invalidism — Mrs. Kilmer (Blanche Aurelia) herself being called by death eighteen months ago, and the other daughter (Mrs. Grace Rebecca Mitchell) having died in the Philippines some years previous.

She is survived by her son; nine grandchildren; one great grandchild; a brother, Rev. E. W. Stonebraker; Mrs. Whitmore, wife of Rev. S. L. Whitmore, D. D., of Forreton, Illinois, and Mrs. Victor T. Schlosser, of Hagerstown, Maryland —sisters.

LOU ELLEN SEIBERT.

The Woman's Journal

IT IS natural that at the time of its founder's going home one should turn to the first issues of that pioneer publication, *The Woman's Journal*, which preceded the *OUTLOOK OF MISSIONS*. On the opening page of the initial number, September, 1891, there appears the scripture verse, "If the Son shall make you free, ye shall be free indeed," and this

Invocation

We consecrate to Thee, Thou Heavenly King,

Our WOMAN'S JOURNAL! Make it swift of wing,

And give it voice of power to breathe Thy will.

May Love's sweet message e'er its bosom thrill!

O, give it eyes to see and ears to hear, That it may move, alert, nor fall nor fear.

Give it a quick response for human woe,

And teach it well the woman-heart to know.

Be Thou supply in every time of need, And be the life it sows in every seed.

It comes with empty hands, O Christ, to Thee

To beg for truth, for justice, mercy free,

That it may scatter blessings rich and rare

That shall with heavenly perfume fill the air.

Do Thou direct its scope of woman's work,

And may it bravely speak, no duty shirk.

O, may its pages be an index true To all that Thou wouldst have Thy women do,

That they no more may grope in darkest night

While it reflects from Thee the heavenly light.

And when, O Spirit, this false life is o'er,

With neither male nor female any more,

With neither Jew nor Greek, nor bond nor free,

But all as one, their Master, Christ, shall see,

Give us to know its life was not in vain,

And, while it worked for one it helped the twain.

May man and woman both in Christ their Head

Bear witness to the hungry souls it fed. O let it hear from first to last of Thee,

"Well done! for thou hast done it unto Me."

No signature accompanied the Invocation and therefore the writer feels sure that this was from the pen of Mrs. Whitmore, the editor.

A number of editorial comments found on the pages of other periodicals appeared in the second issue of the Journal. *The Christian World* said, "Surely this new enterprise deserves the patronage of the whole Church, and is a step in the right direction. It will call forth the ability of our ladies and will widen their influence and aid largely in extending the work entrusted to them. We wish it abundant success"

Reformed Church Record, September 17, 1891: "The first number of *The Woman's Journal* makes an excellent impression, and success will come. The object of the magazine is to awaken a deeper interest in the cause of Christ on the part of the women of the Church, which is certainly commendable Mrs. Whitmore is a lady of culture. She appears to possess the vigor and ability to make the Journal a success From 1886 until recently she was connected with St. Paul's Orphans' Home at Butler, where she rendered valuable services."

"A very neat little magazine on the outside, and full of interesting matter within, is the first number of the *Woman's Journal* Greater interest is attached to the publication because it is edited by a woman, and most of the contributors to the first number are also women. Journalism is fast becoming a fruitful field for women, and it is grat-

ifying to find Maryland women taking an active part."—*Baltimore Daily American*.

". . . . Mrs. Whitmore has wisely determined to give her Journal a wide range, and bring into view all the special interests of Women in the Church, in the Home and in Society. It will not confine itself to dry details of Mission Reports and Women's Committees; all that can specially interest the girl and the matron, the youth, the wife, the mother, the church member will receive attention.

"Woman and her work are coming prominently to the front. Magazines for women will multiply rapidly. A wide field in a new department of Journalism opens here. If Mrs. Whitmore will make her monthly attractive and interesting with choice and varied gems of literary excellence, as she has done in the first number and for which her taste and literary culture abundantly qualify her, the success of her new enterprise will be

assured, and will be a great help to the Ladies of the Reformed Church throughout the country, and a blessing to every home into which it may find entrance."—*Frederick Daily Examiner*.

The Woman's Journal continued for over eighteen years until January, 1910, when there appeared the first edition of the combined missionary magazine, *THE OUTLOOK OF MISSIONS*. This represented all the missionary interests of the Church and took the place of "The Woman's Journal," "The Home Missionary Bulletin," and *THE OUTLOOK OF MISSIONS*, the latter devoted exclusively to the presentation of the cause of Foreign Missions. Surely many of the prophecies uttered at the time of the first appearance of The Woman's Journal have been fulfilled and are being fulfilled again and again. Readers of *THE OUTLOOK OF MISSIONS* today owe a great debt to the pioneer, Mrs. Whitmore.

The Japanese Hina (Doll) Matsuri (Festival)

WHEN autumn passes and winter comes, Japanese children wait for the coming of New Year's Day as one of their greatest pleasures, and in the same way when January passes and March draws near, the girls eagerly await the coming of the feast of dolls on the third of March. This Festival of Dolls,

which is now well-known in the world as a beautiful Japanese custom, is of Chinese origin, and was brought to Japan, along with other Chinese festivals, about one thousand years ago.

Origin

One of the many legends concerning the origin of this festival is as follows:



ARRANGE-
MENTS OF
DOLLS IN
JAPANESE
HOME

"Once upon a time a man and his wife had no children, and every day found them wishing for one. At last they prayed to the gods to be given a child, and soon after that on the third of March a baby girl was born. They were very happy. When it was almost a year old, however, the baby lost her vigor and died on the anniversary of the day she was born. Again the next year a baby girl was born on the third of March, but she too died on the same date of the succeeding year. Thereupon the couple made some dolls of paper, and held a festival on the third of March to commemorate this unfortunate day. From this the custom of the Girls' Festival is said to have originated, and the dolls which are used now are all in imitation of those.

About this time a "harai" (*purifying*) ceremony was held by the court people. They made paper dolls, and after rubbing their bodies with them, they breathed upon them and set them afloat on the river. They thought that by doing this, the dolls would take all their sins away, and they would be purified.

Development

It is not definitely known when the date of the doll festival was decided, but it has been held on the third of March ever since the Emperor Tsuchimikado's reign, which was four hundred years ago. At first the festival was kept only by court circles, but gradually everyone came to think of the third of March as the day belonging to girls, while the fifth day of the fifth month was thought as belonging to boys. These two festivals are of educational significance to Japanese people, for, just as the Boys' Festival stirs up the courage of the boys, so the Girls' Festival teaches grace and gentleness to the girls, and respect for the Imperial house.

At the time of the Yoshino Dynasty, wooden dolls appeared, and during the Tokugawa Shogunate, when the Empress Shomei ascended the throne, her mother sent dolls to celebrate her daughter's enthronement. Therefore, the dolls are dressed in the full court dress of Japan. They are usually handed down from one generation to the next, and are given to girls by their mothers at the time of their

birth. The Japanese associate this idea with that of mother love.

Arrangement

On the eve of the Doll Festival the dolls are brought out and arranged in their proper order on a dais made of about five steps covered with red cloth. On the top shelf are placed the two dolls representing the Emperor and Empress, dressed in their best, with a gold-foiled six-leaved screen behind them. Next come the right and left ministers of state with their bows and arrows, these being the noblemen who attend the emperor whenever he goes in a procession. Next are three court ladies, wearing white kimonos and red skirts. These dolls represent the ladies who serve in the Imperial court. On the shelf under them are placed the five musicians, who play respectively a flute, a drum, a small flageolet, a long snare drum, and another kind of flute. Then there is a shelf of miniature furniture, such as a long chest, a chest of drawers, a dining-table and teaset, and even a palanquin, all small models of the things that were needed in everyday life by the people of olden times. They are all beautifully made of fine black lacquered wood, with the family crest and other decorations of gold lacquer. On the bottom shelf are placed various delicacies, such as white wine, cakes made of ground rice cut into diamond shape, and clams, as an offering to the dolls. A pretty colored hand-lantern is lighted at each end of the shelf, and peach blossoms are arranged in vases. Sometimes a miniature cherry-tree is placed on the left hand, and the noble citron tree on the right. In addition there are many other figures, which may be arranged, and sometimes the girls display American dolls or other favorite possessions with the rest.

The taste for art which is peculiar to the Japanese people is shown in the design of the dolls' clothing, and in the raised lacquer designs on their requisites. The observance of the Doll Festival shows the friendly spirit of the Japanese people as they display their dolls for the admiration of their friends and relatives, and also expresses the national feeling toward the Imperial court.

EDITH HUESING GLASS.

News of Interest

THE first woman to be ordained a minister in French Protestantism was recently consecrated to the ministry. Mlle. Bertsch has served for three years as pastor of the Reformed Church of Mulhouse, showing so much tact and capacity and fidelity that no objection was raised against her ordination.—*Record of Christian Work.*

* * *

Southern Methodist women have already ordered 4,000 copies of "The Turn Toward Peace" for study in local groups. Suggestions for leaders are in preparation. Mrs. Florence Brewer Boeckel, the author, says "It was one thing for women to send their sons to war with some show of courage when they could do nothing else about it; but today no woman can accept that vicarious heroism when she has the power to prevent war if she will use it. I do not see how any woman can face her sons if she is not doing everything she can to prevent the coming of another war."

* * *

Recently, magazines and newspapers announced that the Pictorial Review Prize of \$5000, given annually to the woman who is judged to have made the most distinctive contribution to our national life, was awarded to Mrs. Carrie Chapman Catt. Several years ago, Mrs. Catt determined to dedicate the remainder of her life to the cause of world peace. To quote *The Christian Herald*, "When she spoke, women all over the world came to her call. She went at her new task with the same simple directness which had characterized her whole life. She merely got together the leaders among the women in America and said, 'Here, this is our job.' When the women protested that this was to idealistic a project, Mrs. Catt reminded them that the three great 'reform movements in this country, the movement for temperance, the anti-slavery movement, the movement for the education of women which later developed into the struggle for women's suffrage, had all been declared at first, impractical, impossible, stupid, and visionary. 'Having done the impossible three times already, why can't we do it again?' asked Mrs. Catt."

"The result was the annual Conference on the Cause and Cure of War which

delegates from more than five million women throughout the country attend as well as representatives from many foreign countries. Although five years ago Mrs. Catt was hailed as a Bolshevik for inaugurating this movement among women for peace, today the members of many patriotic societies are backing her."

Of the \$5,000 award which she received, Mrs. Catt gave \$1,000 to the National Committee on the Cause and Cure of War, and \$100 each to the eleven organizations cooperating in the Conference on the Cause and Cure of War, with the stipulation that this money be used for the work of the International Relations Committee.

* * *

The General Synodical Secretary of Literature wishes to acknowledge with gratitude the assistance of Miss Sara Jo Schilling and Miss Gertrude Tegge, of Cleveland, Ohio, in the preparation of the Recognition Service for readers of the Reading Course to be held at the Classical Meeting.

On the shore of beautiful Lake Geneva, "America's blue Galilee," the Geneva Summer School Committee will hold its 13th annual School for Women and Girls. This Interdenominational Conference gives International Religious Education credits and offers courses, under outstanding instructors, in Bible and Mission Study, Methods, Handcraft and Parliamentary Law. Recreational activities include boating, swimming, lawn tennis, hiking and other sports. For further information address, Mrs. George Lotich 3253 Wilson Avenue, Chicago, Illinois.

* * *

Another one of the fine Interdenominational Schools of Missions is that at Winona Lake, Indiana, June 23-30. Courses offered will include Bible, Normal and Study classes in Home and Foreign study themes. There will be a Demonstration School for Junior Workers. Special programs have been arranged for evenings and Sunday. For information write to Mrs. J. Vande Roovaart, 203 East 113th Street, Chicago, Illinois.

* * *

All of us have been following with interest and admiration the Kingdom of God Movement in Japan, under the lead-

ership of Dr. Kagawa. The following appeared in a recent bulletin which reached our desk: "The statistics show fairly good success for the campaign during the first year, the approximate figures being as follows—Districts actively engaged, 250; Churches held meetings, 750; Meetings held, 1,300; Preachers sent out by the Central Committee, 625; Audience, 265,000."

* * *

The Philadelphia *Inquirer*, not so long ago, contained the following, "A seventeen-year-old Chinese boy astounded parents and students at the commencement exercises of the Central High School yesterday afternoon by winning first honor in the graduating class and eight of the seventeen alumni awards for unusual scholastic work in special subjects.

"He is Leroy Young who intends to enter the University of Pennsylvania to study medicine and hopes to return to China to practice. Among the awards were: The Alliance Francaise prize, the English prize, the Shakespeare prize, the physics prize, the chemistry prize, the American history prize, and a tie for the mathematics prize. There were one hundred thirty-one students in the class."

* * *

Cooperation between Chinese and Japanese in America has been evidenced recently on several fronts. One on the occasion when Chinese and Japanese football teams clashed in San Francisco on behalf of the Chinese Hospital Endowment Fund. A New York Sun dispatch of the football game said: "Anyone who believes that the Chinese are a quiet, solemn outfit should have heard these sons and daughters of dear old Cathay get up and yell. China roared." They had a right to. China won.—*The Chinese Christian Student*.

* * *

Miss Maimie Sze of Wellesley is unlucky. There are no Rhodes scholars among women. If there were, she'd top the foreign list. No doubt, there are many scholarly foreign women students in America, but few, if any, are athletic prizewomen, also. Miss Sze excels in golf and tennis, and has captained Wellesley's sculling crews for two years. By competition she won the art editorship of her college annual and has been elected to Tau Zeta Epsilon, the senior honor

society. And then, too, we must not forget, she was presented to the King and Queen of Great Britain last summer when she stayed with her dad at the Chinese Legation in London.—*The Chinese Christian Student*.

* * *

"The Chinese Christian Student" in its January issue quotes from the Cleveland Press of January 6, what it terms "A Rare Editorial": "Persons whose ideas about the Chinese are derived from the movies and such authors as Sax Rohmer, would do well to accept the invitation of On Leong to visit that society's new headquarters at 2150 Rockwell Avenue.

"They will find there a sumptuous display of Oriental art—silks, teakwood, golden carvings, embroideries and such-like furnishings.

"But search as they may, they will find no secret doors, sliding panels, sinister guards and occult master minds. They will find some courteous, hospitable gentlemen who will take pleasure in showing them about the new headquarters.

"Cleveland has many centers where the traditions of other lands are preserved. The new On Leong headquarters is one of the most interesting. You will not find there anybody resembling the Mysterious Dr. Fu Manchu in the slightest, but you will find a number of people well worth knowing."

* * *

As a result of the renumbering of houses taking place in Milwaukee, Wisconsin, Miss Ella Klumb's address has been changed to 2744 N. 48th Street, Milwaukee; that of Miss Helen Nott to 2938 N. 9th Street, Milwaukee.

* * *

Few women experience the happiness like that expressed in a letter received from Mrs. H. G. Snyder, the organizer and newly elected president of the Woman's Missionary Society organized January 14, 1931, in First Church, Middleburg, Pa. West Susquehanna Classis will be enriched by the presence of the eight women who have joined the Society and God's Kingdom will be furthered by their participation in this world-wide movement. The women are already enrolled in the Reading Course. Mrs. Snyder's address is Middleburg, Pa., Box 196.

The Professional Advisory Section on Missionary Education of the International Council of Religious Education held its annual meeting at the Stevens Hotel, Chicago, February 11, 12 and 13. On her way to do field work in Midwest Synod, Miss Ruth Heinmiller, General Secretary of Girls' Missionary Guilds, attended these sessions and found them most worthwhile. One of the topics for discussion was "How Can Young People Relate Themselves Effectively to the World Enterprise of Christianity?" "The Present Situation in Christian Missions and Its Significance to Young People" was the theme of an outstanding address.

* * *

Life Members and Members in Memoriam

Life Members

Eastern Synod

Philadelphia Classis—Miss Catherine C. Kohl, 138 North Main St., North Wales, Pa.

Potomac Synod

Baltimore-Washington Classis—Miss Katharine Zies, 4411 Adelle Terrace, Baltimore, Md.

Members in Memoriam

Eastern Synod

Goshenhoppen Classis—Mrs. Mae H. Hitner, 366 N. Hanover St., Pottstown, Pa.

Mr. J. H. Weller, 103 Philadelphia Ave., Boyertown, Pa.

Miss Clementine Reigner, Pottstown, Pa.

Eastern Pennsylvania Classis—Mr. E. Warner Lentz, 311 Market St., Bangor, Pa.

Potomac Synod

Juniata Classis—Mrs. Hattie B. Cantner, 614 Washington St., Huntingdon, Pa.

Virginia Classis—Miss Eliza Ann Rauch, West Martin St., Martinsburg, W. Va.



WOMAN'S MISSIONARY SOCIETY, EBENEZER, N. Y., AT THEIR OUT-DOOR MEETING LAST AUGUST, MRS. E. B. MATTESON, PRESIDENT

A society of West New York Classis whose activity reaches not only the women, but also the men of the church. An annual dinner to the men, at which time they contribute their dues into the regular W. M. S. treasury, is an outstanding feature of the church year.

Maryland Classis—Rev. John D. Thomas, D. D., 1003 N. Market St., Frederick, Md.

Mercersburg Classis—Miss Anna L. Durham, 14 East Main St., Waynesboro, Pa.

Ohio Synod

Northeast Ohio Classis—Mrs. Sarah E. Hale, 3861 W. 20th St., Cleveland, O.

Central Ohio Classis—Miss Caroline Crites Valentine, Stoutsville, O.

Christian Citizenship Truth

(For May Meeting)

In Reverence

At the time George Washington died, twelve years after the Constitution of the United States became effective, there were thousands of people who doubted whether this document ever would become recognized by all as the basic law of the republic. Today we hear on every hand praise for those who framed it. Ten years ago the prohibition law was made a part of the now honored Constitution. Through education of our people everywhere it must eventually share in the reverence which attaches to the original document.

SUPT. M. E. MOORE.

Witnesses for Thee

(May be sung to the tune "O Sole Mio")

Our God and Father, as we meet today,
Be Thou our guardian in all our way;
Make every wrong, unkind thought to
flee,
That we in very truth witness for Thee.

CHORUS

Through all our lives, through all our
days,
With songs of grateful love and praise,
This, this, our purpose be—
Be witnesses in truth for Thee.

Increase our faith, Lord, increase our
love;
Grant us Thy peace, Lord, like that
above;
Give of Thy Spirit, so rich and free—
Make us in truth witness each day for
Thee.

—EMMA INGOLD BOST.

This song was a part of the program in each of the North Carolina Classical Institutes the theme of which was "Witnessing."

Quiz

1. What was Mrs. Catt's reply when she was told working for peace was too idealistic a project?
2. Tell of the supposed origin of the Japanese Doll Festival.
3. How many Members in Memoriam are reported this month?
4. Why is the Japanese language taught in some of the week day groups among the Japanese in San Francisco?
5. How does religious education in their native country compare with that which some of the Hungarians find here?
6. Mention some of the prizes which were won by Leroy Young.
7. State the themes for next year's mission study.
8. Why do our neighbors "From Over the Border" continue to move about in groups?
9. Tell of Mrs. Whitmore's pioneer work for the women of the church.
10. Where is Bible study a part of each club meeting?

"Service with New Americans"

To be used with the May program of the Woman's Missionary Society

"From Over the Border"

"THE Mexican my neighbor! . . . I think not." . . . Reaction of the 100% Americans whose love horizon tallies with the miles of their little journeyings. Could we hear this among members of the Woman's Missionary Society? We might. We have hardly yet become aware of the 'at home' angle of immigration. To study New Americans we must "right about face" from Ellis Island to "The Border" then back again, to get the full cycle of information. For the past fifteen years there has been a steady immigration from Mexico, totalling at this time 1,145,000 Mexican born and 505,000 American born Mexican neighbors within the United States. Industrial

and agricultural demands have called these into nearly every state in the Union. Because of the northward movement of the Negro, Texas employs thousands of Mexicans in the various stages of cotton production. Among the Migrant Workers of the West, there are thousands of Mexicans. "Whether we eat California figs, cantaloupes, grapes, spinach, walnuts or whatever crop, the chances are that Mexicans were employed in the production and marketing." "From the copper mines of Arizona to the sugar beet fields of Michigan and Ohio, Mexican labor has played its full part."

Let us seek to discover the cause for this recent flitting from home into the

"states." Until the 1910 Revolution, led by Francesco I. Madero, Mexico had two classes—the under-privileged and the ruling. The ideals of the Madero Revolution revolved about the alleviation of the untoward social and economic conditions of the under-privileged. Had his ideals been realized, we would be having a different Mexico.

E. T. Cornelius, Executive Secretary of the Interdenominational Council of Spanish-Speaking Work, referring to the havoc created by armies and bandits in Mexico's successive revolutions, says: "They did not respect the life, property or virtue of anyone whom they encountered. The great haciendas upon which these people worked through generations were stripped bare of crops and live stock to that degree that it was impossible for the masses of the Mexican people to live in the rural districts with security. This gave rise to unrest, and they began to seek some way out. It is interesting to note that the bulk of immigration from Mexico, during this period, came from certain interior states most devastated during the revolutionary period." At this same time the United States was short

of cheap labor. Employment agencies sent their representatives into Mexico and brought out train load after train load of these humble, shy, backward people. Because of shyness, backwardness and alien tongue, Mexicans in the United States continue to move about in groups and colonies. They are as strange to our customs, traditions and religion as though they came from another continent instead of from "Over the Border." That the Mexicans appreciate love and neighborliness is vouched for by missionaries and social workers who minister to them. A number of evangelical denominations have churches where the gospel is preached in Spanish; community centers where Christian fellowship warms the heart of the lonely and frightened mother. At the church and the Christian Center, the older American goes *all the way* in being a neighbor Everyone expects the missionary and Christian Worker to be neighborly to the under-privileged, regardless of race or color—but am I called upon to seek out and take Christ to the Mexican if he has come to my town or city? "Can this mean me?"

FLORA RAHN LENTZ.

"From the Land of Huss"

THE Hungarians are, it is supposed, the descendants of an Asiatic race. The home of the Magyars is that blessed tear-stained and blood-sprinkled land of middle Europe between the Carpathian Mountains and the Adriatic Sea.

Before the Magyars came, many other mighty nations and races had occupied this territory, but it was the Magyars who first succeeded in establishing a permanent state.

First let us take into consideration the question that is often asked, "Why do the Hungarians come to America?" Because, as with other nationalities, their temporal conditions need to be bettered. They are attracted to America because it has been interpreted to them as the land of freedom and fortune. In a book on "Immigrant Work," I read: "They are drawn hither by the free institutions and the marvelous prosperity of our country,

—the chance here afforded every honest toiler to gain a livelihood by the sweat of his brow or the exercise of his intelligence." This quotation gives an almost perfect answer to the above question.

About forty per cent of the Magyars that come to America are members of the Reformed Church of Hungary. The Protestant bodies in the United States have taken the physical and spiritual welfare of these people into consideration. The Reformed Church of the United States is doing all in its power to better the entire situation of the Magyars. Attention was first given to them when they called upon American Reformed pastors for spiritual ministry.

After gathering much information, and studying the matter carefully, the Rev. Dr. John H. Prugh, of Pittsburgh, Pa., aroused the interest of the churches of this denomination in these, my people.

The work was first taken up in 1890. The first missionary, the Rev. Mr. Gustave Jurány, came from Hungary in 1891, and began his work in Cleveland, Ohio. The first Hungarian mission work, therefore, was done in that city.

In the same year, 1891, the Rev. Mr. John Kovács began the Hungarian work in Pittsburgh, Pa. Here, in 1892, was built the "first Hungarian church."

At present there are about fifty Magyar Reformed Churches under the Board of Home Missions, the majority of which are in Ohio and Pennsylvania. There are also six Hungarian Deaconesses receiving their salaries from the Woman's Missionary Society.

The need of these churches is great. Some of the outstanding difficulties are, first, that here, in this country, the religious education of the child is not compulsory. In the Old Country, school children are compelled to go to church before going to school. In many of the rural churches, during the summer months, they have morning prayer meetings. The men leave their scythes and other tools outside while they go in with their pastors to worship before starting the day's work.

Then, secondly, there is a series of difficulties concerning the training of our young people. First, there is the handicap of a different language. The children in most cases know the English better than the Hungarian, but the parents

want their children to offer prayers and sing the psalms in the Hungarian language. Another handicap is the lack of equipment in our churches, including the church school and vacation school curricula, and other work materials.

Perhaps the greatest lack is in trained leaders. Our young people need leaders whom they can follow without doubt; leaders who are trained in the true Christian way of life; leaders whose hearts are understanding; leaders who know both languages and those who, when new methods or projects are introduced, are able to evaluate them. It is for this reason that such schools as The Philadelphia School for Christian Workers of the Reformed and Presbyterian Churches, where I am a student, are necessary, and that the training they give us is most helpful. After all, we cannot always live as our forefathers lived. Times and environment have changed and it is necessary that we adjust ourselves to meet new needs.

Let me make an earnest plea for these, my most worthy people. They know what devotion to our Master is. They have a deep and abiding affection for their own folk. What they need in this new country, and in these trying conditions is genuine sympathy first; and, of course, financial help. I beg also that the American churches continue to bear us on their hearts in prayer.

ELIZABETH KISH.

In the Golden Gate State

IN this Golden Gate state, a gateway state to the Orient, are many representatives of the Asiatic countries, the Chinese, Japanese, Filipinos, etc. By the various immigration laws of this country the entry of the Chinese and Japanese has been stopped for some years. Having no fresh supply from the old country it is quite natural that the population of the Japanese residents in this country has gradually been decreasing in recent years. It is reported that today there are about one hundred and ten thousand Japanese in California. Strictly speaking, however, fifty thousand of this number are not Japanese. For the sake of conveni-

ence they are called the second generation Japanese, but legally they are Americans by virtue of their birth in the United States.

The time when the Japanese began to come to this country in large numbers was about twenty years ago. And it is just twenty years ago that the Woman's Missionary Society of our Church began to have interest in the work of Christianizing the Japanese on the Pacific coast. In 1910 the First Reformed Church was organized in San Francisco, and ten years later another one in Los Angeles. In 1926 a mission was established in Sawtelle, California.

The gradual decrease of the population of the first generation Japanese and the proportionate increase of the second, has changed the character of church work considerably in recent years. Little by little the work of the churches in California is becoming more "second generation" centered.

In the Sunday-school of our Church in San Francisco there are three hundred twenty pupils enrolled, with twenty-three teachers and five officers. The school is now well organized. The teachers are enthusiastic and the pupils quite regular in attendance. On Christmas day, last, those pupils who received awards for perfect attendance during the year numbered thirteen, and those who missed just one Sunday during the same period of time were thirteen also.

There are three Christian Endeavor Societies in the Church, the total membership reaching almost one hundred. The members of these organizations are entirely of the second generation. They have their religious meetings on Sunday, but for their physical and social training they often meet on week days. Another kind of service rendered them is the teaching of the Japanese language. There may be some who object to teaching this language to the little "American citizens." But Japan has a wonderful culture and surely we should not object to the acquiring of it by the study of the language. On the contrary, it should rather be encouraged. At any rate, there is a growing demand for it, and the church is endeavoring to meet the need.

In the Los Angeles Church the work for the second generation is perhaps more varied. Besides the Intermediate Christian Endeavor Society, there is a junior club of girls called the "Bluebirds." The girls are taught cooking, sewing and different kinds of handwork. Some time ago the Intermediate girls were organized into the Camp Fire Girls. The work of

this organization stresses the fourfold life, and the girls learn to cook and plan menus: Homecraft; Healthcraft; Campcraft; Nature craft; Citizenship, and so forth. A music school is conducted there also. At present ten pupils are enrolled. On the whole the Japanese children are quite quick in learning music. Occasional public recitals held in the church give these pupils self confidence in their work. Another valuable piece of service the Los Angeles Church is rendering is the Kindergarten work. It is carried on in the morning, the program being similar to that of the public school kindergarten. Over twenty pupils are enrolled in the school. There the little tots are trained day by day not only mentally but spiritually as well. In order to give a better service to the Japanese people the church secured recently a new building in another section of the city in which they will take care of the social and educational work of the church. Undoubtedly, with this new building, the work of the Los Angeles Church will be very efficiently carried on hereafter.

The Sunday-school in Sawtelle is growing. In fact, the growth is so rapid that they can no longer accommodate all the children who want to attend the school. The building they are using now is an ordinary residence. In order to meet more adequately the need of the younger generation in that growing city, something must be done on its building, and done quickly.

The W. M. S. of the General Synod has during these twenty years been exceedingly generous in the support of the work on the Pacific Coast. However, their willing assistance has not been in vain. The fruit of it we are already able to see in the beautiful lives of our younger generation. "Cast thy bread upon the waters; for thou shalt find it after many days!"

REV. SOHEI KOWTA.

In the City of Brotherly Love

Concerning Bethel Reformed Community Center

When the news was spread abroad in the neighborhood that Bethel Reformed Community Center was to be reopened,

there was general rejoicing among the children. Each day as Mr. Buck came in to clean up the building he was sure to

be greeted with two questions: "May we come in?" and "When will the classes start?"

At last the registration days arrived. The children flocked in, were registered for their respective clubs which were to begin the first week in December, and were told just when their particular groups would meet. Many questions were asked for the children wanted to know all about these clubs. Nor were all the new names easy to remember. On various occasions the Danielites were heard to call themselves "Dandylites," while the Good Health and Happy Hearts groups were constantly mixed up in spite of the great difference in the ages of the members of the two clubs.

Meanwhile preparations were made for the Thanksgiving feast, news of which was kept secret until the invitations were sent out. Anxious moments followed for some of the children, since the cards were delivered by the mailmen at different hours. For nearly a day there was an almost constant ringing of the Center's doorbell, followed by pathetic appeals of "Can't I come to the Thanksgiving Dinner? I didn't get a card." I wish you could have seen the happy faces of these children, when at last each had his meal before him. Nearly 150 of them were seated in the two rooms, each with his plate lunch on his knees. At a later hour the young people had their meal around the tables set for them. The mothers had a similar meal on the following day.

Christmas was another time to which Bethel's club members looked forward. The pageant and shadow play required much practice before they could be presented on the Sunday before Christmas. But members of the cast and others were eager to tell their friends about this program. Yet still more to be anticipated was the Tuesday evening event, at which filled stockings were given to those who had attended their club meetings. In a number of cases these stockings, furnished by the Reformed Churches of Philadelphia Classis, were the only Christmas gifts received. The grocery baskets, furnished by these same churches, brought a joyful Christmas dinner to some of the homes which had no such treat in sight.

After the Christmas vacation the sixteen clubs again held their regular meetings. Several of them have increased to such an extent that a division into two clubs would be wise, provided we could find enough able leaders. At each club meeting there is a period of Bible study. The activities of the rest of the club period depend mainly on the interests of the members, and consist chiefly of wood-work, various types of handcraft, or games. The leaders have a real opportunity, through these activities, to develop the highest ideals in the lives of the boys and girls who come to them each week.

The Loyal Temperance Legion has its place on the program every Saturday morning. Mrs. Lyon has done much for us in this line. As a result, many homes in which wine is used learn of the dangers of alcohol. At the same time true patriotism and other high ideals are developed.

Sunday-school has a large place in the hearts of many of our boys and girls. A little girl of four years whose mother was ashamed to send her to the Center because of her ragged clothes, one day received a penny. Her enthusiasm was great. "Mamma, I'm going to Sunday-school with this penny!" was her response to the gift.

The average attendance at the Sunday evening service and also at the Friday evening stereopticon Bible program, is 125.

This account has dealt mainly with our work among the children and young folks. We have also a mothers' club every week, at which the mothers have a program similar to those of the boys and girls in their clubs. The little children who come with them are taken to another room where they have an enjoyable time with the toys.

We have a great number of "unemployed families" among our members. Many of these mothers come to us for help of various kinds, but especially for clothes. Most of them have had no income since last summer, and their husbands and sons, mainly laborers, have made constant attempts to find work, but with no results. The milk and bread men

refuse to give any more credit. House rent is due for four or more months. Some of the homes, which were fairly prosperous a few years ago, lack rugs and furniture because these have been sold for absolute necessities. A comparison of the home conditions and the stories told us

about the needs, are most interesting and nearly all true to fact.

Oh, there is much to be accomplished at Bethel! Our question is not "What can we do next?" but "Which of the many tasks before us is most important?"

MATILDA COOK.

India's People and Their Religions

(True and False Test)

Key to Statements 29-40—April Program of the Woman's Missionary Society

- | | |
|---|--|
| 29. F | 35. T |
| 30. F | 36. T |
| 31. F (Rice and Curry eaten with fingers) | 37. T |
| 32. F | 38. T |
| 33. F (No particular day) | 39. T (High caste Hindus are nearly all vegetarians) |
| 34. T | 40. T |

Literature Chat

CARRIE M. KERSCHNER

IN February we celebrated the natal day of two men prominent in American History—Abraham Lincoln and George Washington. Anniversaries of this kind remind us that missionary societies also have birthdays. The months roll by and annual meetings, with election of officers, come and go. Your Depositories have several services prepared especially for the installation of officers and secretaries of departments. There is the one printed in the Hand Book which sells for 10c. Every new officer and secretary should have a copy of the Hand Book for Women's Missionary Societies for in it their duties are defined. By the dozen the price is \$1.00. G. M. G. and M. B. Hand Books are 10c each.

The second Installation Service has been prepared by Mrs. Edward F. Evmeyer and is entitled "Lighted to Lighten." The Reformed Church colors figure in this service and there are three speaking parts—Need, Light and Power. Beautiful in its conception it will surely fill a need—10c each, 3 for 25c.

"A Ceremony of Challenge to be used at the Close of an Anniversary Service" is entitled "The Light of the World." 5c.

It is hoped that by the time these lines are read many groups will have planned for their study class on India. The "Tests," for use in the April program, are priced as follows: "India" (Multiple Choice Test), and "India's Peoples and Their Religions" (True and False Test), 2c each, 25 or more 1c each. "Modern India," a game of Find-the-Correct-Answer, is 3c each, 12 for 25c.

The book "Between the Americas," 60c, has been circulated widely. If the sale of "India on the March," 60c paper, \$1.00 cloth, and "The Star of India," 75c paper, \$1.00 cloth, is any indication, the interest in India is widespread.

A Forward Look

Secretaries of Literature will welcome a word about the books that are being prepared for the season of 1931-1932. The Council of Women for Home Missions, of which we are a constituent member, and the Missionary Education Movement are publishing books for adults and young people on the theme "The Call to the Churches from the North American Home Missions Congress"; for intermediates, juniors, and primary children on

the theme, "Christianity and Rural Life in America."

The Foreign Missions themes are "Christianity and the Rural Life of the World" and "Korea." Central Committee on the United Study of Foreign Missions has published a special woman's book that fits in with the foreign rural life theme. This book bears the attractive title, "Christ Comes to the Village." Every chapter brings a very challenging message and the last chapter by Dr. E. Stanley Jones ought to inspire the members of our societies to larger service. Mary Entwistle, the author of the Baby Book series, has written a junior story book of unusual interest; "Open Windows" will fire the imagination of any boy or girl. A complete list of the current books, as issued by the Missionary Education Movement follows:

HOME MISSIONS

For Adults and Young People

The Challenge of Change: What is Happening in Home Missions, by John Milton Moore. Cloth, \$1.00; paper, 60c.

Leaders Manual to Accompany "The Challenge of Change" by Arthur V. Caselman. Paper, 25c.

Roving with the Migrants by Adela J. Ballard. Paper, 50c.

God and the Census by Robert N. McLean. Cloth, \$1.00; paper, 60c.

Leader's Manual to Accompany "God and the Census" by Sue Weddel. Paper, 50c.

For Intermediates

The Adventure of Mr. Friend by Harold B. Hunting. Cloth, \$1.00; paper, 75c.

A short course for leaders. Author and price to be announced later.

For Juniors

Out in the Country by Hazel V. Orton. Cloth, \$1.00; paper, 75c.

For Primary Children

(Joint Home and Foreign Books)

The World on a Farm by Gertrude Chandler Warner. Cloth, \$1.00.

The Friendly Farmers by Gertrude Chandler Warner and Elizabeth Harris. Cloth, \$1.00; paper, 75c.

FOREIGN MISSIONS

For Adults and Young People

The Rural Billion by Charles M. McConnell. Cloth, \$1.00; paper, 60c.

Leader's Manual for Adult Groups studying Christianity and the Rural Life of the World. Based primarily upon "The Rural Billion," by Ralph S. Adams. Paper, 25c.

Agricultural Missions by Benjamin H. Hunnicutt. Price to be announced later.

Korea: Land of the Dawn by James D. Van Buskirk, M. D. Cloth, \$1.00; paper, 60c.

A Young People's Course on Christianity and the Rural Life of the World. Based primarily upon "The Rural Billion," by Roy E. Burt. Paper, 50c.

For Intermediates

Treasures in the Earth by Fred Hamlin. Cloth, \$1.00; paper, 75c.

A Course for Leaders by Mary Jenness. Price to be announced.

For Juniors

Open Windows by Mary Entwistle. Cloth, 75c; paper, 50c.

Wheat Magic—Stories by Marguerite Bro; teacher's material by Ruth Murphy and Ada Kieffer. Cloth, \$1.00; paper, 75c.

The "Book a Month" Review

The books of The Woman's Press published for the use of girls in their daily meditation are always popular. For a long time the girls have used "A Girl's Year Book." This was followed by the challenging sequel, "The Girl's Everyday Book," \$1.25. A revised and enlarged edition of "A Girl's Year Book" has come off the press recently. It contains "Some thoughts for every day in the year." While compiled especially for the girls who "are now preparing to be the leaders of tomorrow," "older girls" will find in it "a few sign-posts along a way of life, which if it were followed, might lead us all into the Kingdom of Friendly Citizens." The contents are listed in the index thus: "God, To Know Him, 'Follow Me,' An Out-of-Door Interlude, She Discovers the World, Being a Citizen, A Pot of Honey, Growing a 'We,' Work-a-Day Prospects, The Road to Bethlehem

and Christmas Gift." The girl or woman who uses the book will not lack in opportunity to refer to her Bible. The book is well worth its price. \$1.25 (New price of new edition).

Societies in the area of the Eastern Depository order from Carrie M. Kersch-

ner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

* * *

Welcome

A cordial welcome into the Fellowship of Women Interested in the Spread of the Kingdom of Jesus Christ is extended to the members of two women's societies and one circle of young women in three different sections of the church.

EAST-PENNSYLVANIA CLASSIS—Hecktown Church, Dryland Charge, Mrs. Elmer Johnson, Easton, R. 4, Pa., President. Organized January 14, 1931, with thirty members.

LEBANON CLASSIS—Immanuel Church, Shillington, Miss Emma M. Mohn, 39 New Holland Avenue, Shil-

lington, Pa., President. Organized October 26, 1930, with 17 members.

Circle of Trinity W. M. S., Concord, N. C. Organized January 8, 1931. Mrs. H. C. Kellermeyer is leader of this circle, which report a membership of 16 and is enrolled in **NORTH CAROLINA CLASSIS**.

Change of Secretary — Baltimore-Washington Classis:

Mrs. Laura M. Wehrhane, Woodlawn P. O., Baltimore Co., Maryland, is Secretary of Organization and Membership.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

May Meeting

At the May meeting our minds are called to the attention of the Miyagi College, Sendai, Japan, to which a part of our budget goes. In addition to the material in the packet let us use the two very interesting articles which have appeared in recent issues of the **OUTLOOK OF MISSIONS**. One is "Domestic Science at Miyagi," page 513 of the November, 1930, number and the other is the "Night-School Christmas" on page 563 of the December, 1930, issue. Both articles were written by Mrs. Edith Huesing Glass who was a member of the Girls' Missionary Guild before becoming a teacher in Miyagi College.

Will the Goal be Reached?

The report for April 1, 1930, showed a membership of 6025 girls in 396 Guilds. The goal was then set for 6500 members by April 1, 1931. That means that each

Guild will have to gain one or two members and not lose one. What is your Guild doing toward helping to reach the goal?

The following new organizations have our best wishes:

Eastern Synod

Boys' Missionary Guild—St. John's Church, Denver, Pa. Organized by Mrs. Clarence Kelley with 15 charter members. President, Mr. Lester Althouse; 103 S. Main Street, Denver, Pa.

Girls' Missionary Guilds—First Church, Quakertown, Pa. Organized by Mrs. Chas. Ort with 10 charter members. President, Miss Kathryn Price, 220 E. Broad Street, Quakertown, Pa.

Potomac Synod

Trinity Church, York, Pa. Reorganized by Miss Adelaide Ferree and Miss Frances Farcht with 20 charter members.

President, Miss Wanda Osler, 442 S. George Street, York, Pa.

Emanuel Church, Lincolnton, N. C. Organized by Mrs. H. L. Misenheimer with 14 charter members. President, Miss Charlotte Heavner, Lincolnton, N. C.

Ohio Synod

Bethel Church, Beloit, O. Organized by Miss Ruth Heinmiller with 15 charter members. President, Miss La Verne Schoeni, Beloit, O.

MISSION BANDS

Potomac Synod

Trinity Church, York, Pa. Organized by Mrs. Geo. Michaels and Miss Frances Farcht with 15 charter members. President, Miss Mildred Tschoff, 215 Roosevelt Avenue, York, Pa.

St. Paul's Church, Waynesboro, Pa. Organized by Mrs. J. W. Warehime with 20 charter members. President, Miss Betty Blair, Waynesboro, Pa.

(Continued from Page 128)

let no one content himself with thinking it is all that can be done. We should open the hospital and train Chinese nurses."

A. KATHERINE ZIERDT.

* * *

"During the Mission year now ended I have continued to work as VicePrincipal of the Eastview Schools. I have also assisted a little in preaching in our church and in administrative work as called upon to do so by the station. I do not think that we should run unregistered schools in China. It is against the Chinese law to do so. And certainly it is axiomatic in America and Europe that every nation has the right to regulate its schools. That the present Chinese Government is using methods and rulings in regulating the schools which we believe to be mistaken does not change the principle or the right." (Some schools have been granted registration.—A. R. B.)

J. FRANK BUCHER.

* * *

"Generally speaking, living at Shenchow this year has been easier than last year, due to the return of Misses Sellemeyer, Weil and Zierdt, and of the Hilgemans. The women were as glad to have Miss Weil back to direct their work as I was relieved to release the responsibility. Likewise, the sick, the blind, the lame and the halt cheerfully learned that Miss Zierdt was a far more efficient dispenser of a great variety of more effective cures than my doses." (Mrs. Snyder then mentions fourteen incidents which made her life exceedingly full and interesting.—A. R. B.)

GRACE WALBORN SNYDER.

* * *

"As to the actual Station work, I have been little more than introduced, serving on the Repair Committee, the Prayer-

meeting Committee, the Publicity Committee and temporarily taking charge of the Station Treasurer's cash accounts during his vacation. As to actual missionary work, my efforts have been largely preliminary, such as conducting the morning devotional exercises for the Station workmen and nearby church members, leading occasionally at the weekly Chinese prayer-meetings, going out with the Chinese on evangelistic trips to pass out tracts, sell portions of the Scriptures, and hold evangelistic meetings, attending the Rover Street Chapel on Sundays to pass out tracts and invite the people in, teaching for six weeks in the Daily Vacation Bible School at the Rover Chapel, conducting a wedding at Chi Bing, and administering Holy Communion at Lu Ki."

THEOPHILUS HILGEMAN.

* * *

"Most of the time has been devoted to language study. Until the arrival of a book of Mandarin reading lessons from the Fireside Correspondence School of the Seventh Day Adventists in Shanghai, I studied Baller. Since then I have completed the reading lessons and have been examined in all but the last five by Rev. Bucher. I have also read the first four chapters of John. In the spring, after an unsuccessful attempt to enroll Mr. Hilgeman and myself in a correspondence course with the Peking Union Language School, we were enrolled with the one at Shanghai, and on the first of July received the study material. This material I have been reviewing to finish the first year's work. During the winter I assisted Miss Zierdt with vaccinations and other clinical work, and am now on call every morning from 10.30 to 12.00."

ALICE HILGEMAN.

In Defense of Foreign Missions

THE AMERICAN MERCURY is about the last place in the world where one would expect to find an article in defense of foreign missions, but Henry A. Perkins's "The Case for Foreign Missions," in the February number of that magazine, cannot be described in any other way. What makes it even more remarkable is that Dr. Perkins is not a missionary, or even a clergyman. He is Professor of Physics at Trinity College, Hartford, Conn., and has twice been acting president of the college. Dr. Perkins does not deny that there are some missionaries who are ignorant and incompetent, but he declares that these merely "form a most unattractive minority, corresponding to similar minorities among politicians and teachers, let us say." The others are intelligent, unselfish and possessed of a desire to "share the best things of our civilization with those who haven't got them." Dr. Perkins devoted a sab-

atical year to a tour around the world, and he found many places where missionaries were needed, and he found many missionaries who were unselfishly giving their time to help the natives find a better way of life, both physically and spiritually. He declares that most of the criticisms that have been directed against foreign missions have originated with men who wished to exploit the natives and who complained that the missionaries "unsettle the lower classes." To this, Dr. Perkins replies: "Of course they do (unsettle the lower classes). That, in fact, is one of their proudest boasts. They make the ignorant eager for knowledge, and knowledge is always unsettling. They make them want better homes, with more pay to provide for them. * * * Small wonder that those who employ native labor in China or India, Java or Angola complain bitterly of the evil influence of the missions!"

I Want to Share with You

With these words an aged Chinese servant gave her last three dollars to a Methodist Missionary who, like many others, had lost literally everything in the looting in Nanking in 1927. But quoting, "I want to share with you," does not say all that this earnest follower of Jesus said: "*This is all I have in the world, but I want you to have it because you have lost everything.*"

What are we saying as members of the Reformed Church to our heroic Missionaries in China, many of whom at Yochow City had great losses last July, when they had to leave the work for a season?

The Board of Foreign Missions has paid emergency expenses for both our China and Japan Missions in recent years, and the Church has been apprised of the Board's increasing deficit, but the number of replies—"I want to share with you," has been entirely too small.

Less than one-half as much was received by the Board last Easter, as compared with the Easter receipts in former years.

Board of Foreign Missions

Comparative Statement for the Month of January

Synods	1930			1931			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$16,154.54	\$2,250.00	\$18,405.14	\$8,371.67	\$363.44	\$8,735.11	.....	\$9,670.03
Ohio	6,889.96	346.00	7,235.96	5,339.63	270.50	5,610.13	.....	1,625.83
Northwest	1,334.55	169.00	1,503.55	1,622.88	45.00	1,667.88	164.33	.....
Pittsburgh	5,390.63	660.00	6,050.63	4,919.65	.....	4,919.65	.....	1,130.98
Potomac	2,577.42	309.33	2,886.75	3,995.41	148.00	4,143.41	1,256.66	.....
German of East	787.24	55.00	842.24	1,659.71	10.00	1,669.71	827.47	.....
Mid-West	1,547.43	.....	1,547.43	1,144.92	.....	1,144.92	.....	402.51
W. M. S. G. S. ....	.....	10,636.96	10,636.96	.....	15,625.13	15,625.13	4,988.17	.....
Annuity Bonds .....	.....	500.00	500.00	.....	.....	.....	.....	500.00
Bequests .....	.....	281.31	281.31	.....	719.81	719.81	438.50	.....
Totals	\$34,681.77	\$15,208.20	\$49,889.97	\$27,053.87	\$17,181.88	\$44,235.75	\$7,675.13	\$13,329.35
Net Decrease.....							\$5,654.22

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Meetings,

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

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

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

For the Board of Foreign Missions.

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

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