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# The Outlook of Missions

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❧

DOLLAR DAY  
FOR HOME  
MISSIONARIES  
SUNDAY,  
NOVEMBER 11

❧

*Above*—CHURCH IN THE OPEN COUNTRY, MEDINA CHARGE, NORTH DAKOTA.  
*Below*—MEETING OF EUREKA CLASSIS, ZEELAND, NORTH DAKOTA.



# The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

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EVANGELICAL AND REFORMED CHURCH

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# The Outlook of the Month

## Home Missions

### HOME MISSION DAY

THE annual observance of Home Mission Day on the second Sunday in November has long since become a permanent custom in our Church. For thirty years the Board of Home Missions has supplied a special service for use in our congregations and Sunday Schools and made an appeal for an offering to be devoted to some object which seemed at the time to have a definite claim upon the Church. In this way a large number of our Missions received substantial help in their building programs or in the liquidation of debts that had been previously incurred. Also money was raised to establish Church-building Funds, and at other times to help the Board in carrying its general work. Wherever the need seemed to be most pressing for the moment, these special offerings were applied.

Wholly apart from the appeals for money, Home Mission Day has had an educational influence upon the Church. A vast amount of literature was disseminated and information regarding the work was furnished which must certainly have left its impress upon those into whose hands the material came. Probably in some of our Sunday Schools the only home missionary instruction the young people get is in connection with Home Mission Day. Should this be withheld from them they would most likely remain altogether ignorant of the great and important missionary work which the Reformed Church is carrying on in the homeland. It is this phase of the observance of Home Mission Day, quite apart from that of raising money, which should guarantee a denomination-wide interest in this special day and make it an occasion of great significance in the life of the whole Church.

CHARLES E. SCHAEFFER.

# The Quiet Hour

JULIA HALL BARTHOLOMEW

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*Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*—ROMANS 14: 19.

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“And there, within a dappled wood,  
Felicity and Beauty stood.  
I knew at once that they were kin  
Of my own soul who drew me in  
To share with them the ecstasy  
Of law-created harmony.”

The empty, dissatisfied center of so many American lives comes from their being like a sound on a string that stops vibrating almost as soon as it is struck.  
—STARK YOUNG.

There must be no question as to whether we approve or disapprove of missions. We have His command and we must obey.

—MALTBY D. BABCOCK.

For I have learned  
To look on nature . . . I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts.

—WILLIAM WORDSWORTH.

Hope in the end always triumphs over despair; and religious truth is indestructible.

—WILLIAM LYON PHELPS.

Man does not live by half of himself alone—the work half or the play half—but by that unity of his self-hood which, if he is a sane and wholesome being, pervades all his activities.

—H. A. OVERSTREET.

To plow the fields of being, and bestow  
Harvests of grain and flowers where weeds had crept.  
No mission nobler or of higher worth.

—LEIGH MITCHELL HODGES.

We are deeply convinced that in all our Christian work Almighty God through all turmoil and confusion of individuals and of nations is building His everlasting Kingdom; it is our honour and joy that in foreign missions we are His fellow-workers, as far as He may own our endeavors.—JULIUS RICHTER.

To be selfishly critical and envious, is the worst of all defeats. To rejoice in the triumphs of others is not only gallant, it is actually to share their glory.

—JOSEPH FORT NEWTON.

Autumn coins her marigolds in showers,  
And all the hours are toilless as the lilies.  
—MADISON CAWEIN.

The only kind of faith which can easily remove mountains is the faith of the enthusiast.

—ROBERT HAVEN SCHAUFFLER.

Justice is the genius of the Golden Rule. The man who lives on the principle, how would I have my fellowmen treat me, he has caught the spirit of justice.

—MALCOLM J. McLEOD.

Begin the art of finding peace,  
Sometimes one finds it in oak woods,  
Sometimes in dazzling mountain snows;  
In books sometimes.

—VACHEL LINDSAY.

O solemn beating heart  
Of nature! I have knowledge that thou art  
Bound unto man's by cords he cannot sever.

—ELIZABETH BARRETT BROWNING.

The depression . . . may yet prove to be a lever helping to swing the people over to a recognition of their own limitless creative capacities.

—ARTHUR FARWELL.

There are kind, thoughtful men whose names will never be known to the world, but whose lives appear as masterpieces to those who knew them well.

—ERNEST DIMNET.

“Launch out into the deep,” the wisest of all Teachers told us long ago. In spite of whirling, swirling currents, we are safest in the deep waters which move quietly, sweeping us on to our true destiny.

—JOSEPH FORT NEWTON.

“To you words may seem the most casual and ineffectual thing you may be responsible for. Actually they are the shaping power that is working all the time in its quiet way to form the pictures that crowd your consciousness.”

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## The Prayer

**O** GOD—Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ, our Lord. Amen.

—COMMON PRAYER.

# The Outlook of Missions

VOLUME XXVI

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

## Home Missions Abroad

ONE of the most significant and startling statements Miss Gertrude Hoy is making in her addresses to the Church at home these days is to the effect that a fellow-worker of hers in China has a list of some forty students who came to America Christians and lost their faith here.

Dr. Stanley High, in his recent book, "Today's Youth and Tomorrow's World," says that he has a young Chinese friend who studied for several years here in America, but who left this country discouraged by what he called our worship of the machine. He quotes him as saying, "You Americans haven't any golden calves, but you've got other idols. You bow down and worship before the biggest factory, the tallest building, the fastest automobile. A creed for you would have to start with something about mass production and end up with praise for the cash surplus. I'll be glad to get back to China, where life is simpler and our gods less of a menace."

In one of the mission study text-books of a few years ago, entitled "The Adventure of the Church", the author tells of a gifted young physician who had just completed seven years of study in the Occident, who said to him, "I left India a Christian, the son of a converted mother. I am returning to India a Hindu."

Many missionaries in Cairo or Johannesburg or Bombay or Calcutta or Canton or Peiping or Tokyo are praying for the success of the Gospel in the cities of America. Dr. Samuel McCrea Cavert, Secretary of the Federal Council of Churches of China in America, says that he once asked Rabindranath Tagore about his impression of Christian Mis-

sions in India. The great Indian poet brought out a clipping from an American newspaper relating the burning of two black men at the stake, and after passing it over to Dr. Cavert, inquired, "Do you really think you have enough Christianity to make it worth while to export it?"

The late Bishop Bashford, who had spent years of missionary service in China, came home to America not long before he died and shocked us in our smug complacency by telling us, "The greatest mission field in the world is New York City."

Some years ago a Y. M. C. A. Secretary in Bombay was speaking to a group of us who were interested in missionary education. This Y. M. C. A. Secretary had a friend about his own age who was a professor of philosophy in a Hindu university. They were in very congenial spirits and talked frankly about religious affairs. The Christian Secretary asked his Hindu friend what he should do when he came home to America to interest the Christian Church in America in the missionary work in India. The Hindu professor replied, "Tell the Christians of America to live like Jesus and India will be Christian in twenty-five years."

As Secretary of the Board of Foreign Missions, I affirm with sincere conviction that in this modern world no better service can be rendered the Foreign Mission enterprise than the financial support and the spiritual undergirding of our Home Mission agencies in their efforts to make America Christian.

A. V. CASSELMAN.

**T**HIS year Home Mission Day and Armistice Day come at the same time. If there is ever to be an end to war it can come only as the ideals, which Home Missions seeks to promote become effective in the life of our nation.

The Board of Home Missions aids in the support of 150 men and women who labor in 175 mission fields in this country. 40,000 men, women and children are dependent for the Gospel on our Home Missionaries.

It costs \$200,000 a year to aid these Mission churches in carrying on their work. This money is supposed to be raised through the *apportionment* which the Board of Home Missions is called upon to administer.

The Church during the last four years has supplied only a portion of this amount so that there is now owing the missionaries in salaries \$125,000, which is to be raised at this time by asking every member of the Church for a special gift of \$1.00. WILL YOU HELP?

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## Our Greatest Problem

THE greatest problem with which the Board of Home Missions is wrestling is not the gathering of sufficient money with which to carry on its work. The effort put forth along this line is perhaps the most manifest and occasionally seems to overshadow all other activities, so that folks get the impression that the work of Home Missions is a money-raising scheme. But really this phase of the work is only incidental, although at times it seems to bulge so large. How to get the members of the Church of Christ to realize that the Christianization of America is one of the vital tasks of the Church to which every member must be thoroughly committed is the real problem confronting the Board. Somehow this great enterprise has receded in the consciousness of our people and does not seem to hold dominant sway in their thinking and in their working. How to keep the missionary flame aglow, how to visualize the work so as to capture the imagination of our people and cause them to react in volume and power, is a matter of no slight consequence. Of course, its roots must strike way back to an educational process which must begin with the child in the family and be carried right through the Sunday School, the Church and all its organizations. A missionary atmosphere must be created, a passion for the extension of the Kingdom must be kindled and fostered, so that from hidden sources there may spring forth active efforts to evangelize this country and all the world. Home Mission Day furnishes an opportunity to impress the rising generation with the significance of this work and thus assure its furtherance in the days and years that lie ahead.

But the special appeal which the Board this year lays upon the hearts of our pastors and people should receive more than ordinary at-

ention. For several years now by reason of a decided shrinkage in the apportionment receipts, the Board has fallen far behind in the payment of the salaries of its missionaries. There are about 150 missionaries on the roll of the Board and the amount which is due them in back salaries runs up to \$125,000. Now the Board is putting forth special efforts to raise this sum in connection with Home Mission Day on November 11. In the aggregate this seems a very large sum of money, but when it is remembered that there are 350,000 members in the Reformed Church, and probably 250,000 more in our Sunday Schools, the per capita amount does not seem to be so staggering after all. One hundred and twenty-five thousand individuals, each contributing one dollar for this object would supply all the money that is needed to pay our missionaries in full. It is proposed, therefore, to appeal for *A Dollar per member for our Home Missionaries*. But in this time of unemployment and depression some folks may not have a dollar to give at one time. Consequently, the period of one day is extended to cover the whole month of November during which to make the contribution. This would mean just a little more than three cents a day for one month. It would mean the offering of one penny after each meal, for just one month. This does not appear a financial impossibility. But the only thing that can possibly defeat the plan is the moral and spiritual inability of our people. If the will to help is not there, it cannot be done. If the people are willing, it can readily be done. Who then is willing this day to consecrate himself unto the Lord and to come to the help of the Board? The Board is anxiously awaiting the response of the membership of the Church to this most earnest and urgent appeal.

### DOLLAR DAY FOR OUR HOME MISSIONARIES

November 11, 1934

Put a dollar into an envelope and send it at once to the Board of Home Missions, Schaff Building, Philadelphia, Pa.

## Notes

**M**ORE than a year ago through the bequest of the late Dr. Nevie Dietrich, of Waynesboro, Pa., the Board of Home Missions came into possession of certain bonds, stocks and other securities which the executor of the estate turned over to us. These securities were carefully laid away in the safe of the office until they could be disposed of to some advantage or until a most pressing need should arise. Such an emergency came quite recently when it was imperative that the Board should raise a substantial sum of money to save one of its missions from being sold by the sheriff. Little did Dr. Dietrich realize when she remembered the Board in her will that her generous hand in this way would reach forth and prevent the foreclosure of one of our churches. Who saved this church? The Board of Home Missions, but the Board could do it only because some dear soul had made it possible. This good deed that this woman has done has saved a church and will be spoken of as a memorial of her.

\* \* \* \*

In anticipation of the 20th anniversary of the Woman's Missionary Society of Potomac Synod, each of the Classical Societies has been challenged to raise a \$500.00 Church-building Fund. A letter from Mrs. Lee Peeler, the President of the North Carolina Classical

Society brings the cheering news that her Society has completed its Fund and has already sent the money to the Treasurer of the General Synod's Society with instructions to forward it to the Treasurer of the Board of Home Missions. The Fund will bear the appropriate name of "The Emma Ingold Bost Church-building Fund," in honor of Mrs. Bost, of Hickory, N. C., who for many years has been an indefatigable worker for Missions in her own Classis. Other Classical Societies will doubtless follow the good example of the women in North Carolina and raise a Fund in commemoration of the 20th anniversary of the Society of Potomac Synod.

\* \* \* \*

When the will of the late Samuel J. Pugh, of Willow Street, Lancaster County, Pa., was read, it was discovered that he had provided in the same for a Church-building Fund of \$500.00. The check for this amount arrived a few days ago. It has already gone forth on its errand for good. Mr. Pugh had the Reformed Church deeply at heart. He gave a son to the ministry who is now serving our church at East Petersburg, Pa., and by remembering the work of Home Missions in his will he made it possible for the work of the church to go forward long after his body sleeps in the grave.

### The New Cooperative Home Mission Advance

**I**T is almost anomalous under existing conditions in the Church today to be speaking of an advance. The organized forces of Christianity are almost everywhere sounding the note of retreat. The slogan along the whole battle line is that of retrenchment. Nearly all the Home Mission Boards of the respective denominations are either marking time or have recalled a large part of their forces from the field. Whole areas which were once missionary ground have been surrendered. The financial pressure has been such that curtailment of effort has become imperative and has caused grave concern among missionary leaders. Of course this cuts the nerve of the whole enterprise. The heart and kernel of the work of Home Missions has always been the pioneer spirit. Home Missions is essentially pioneer work. The Home Mission forces have always constituted the advance guard of the Church. They have blazed new trails, opened up new high-

ways, discovered new areas and have always marched breast forward at the van of the procession. That is the very genius of this great movement in the bosom of the Church. The history of Home Missions bears testimony to this statement. A little more than a century ago the religious forces of the country were centered in the eastern portion of the continent. Then when the various denominations became autonomous and indigenous entities in this country, there followed a wave of missionary expansion such as has never been witnessed in any age or in any land. Impelled by an onward and outward urge the forces of Christianity in America pressed into the virgin lands and into the frontiers of our country. And the results were simply astounding. Churches and schools and colleges sprang up like Jonah's gourd over night and dotted the land with religious and educational institutions. All this was accomplished practically within the space of a century and a

half. But suddenly as though a hand had reached down, this expansive program of the Church was arrested. It halted along the whole front until today we are compelled to take an inventory of our stock and make a fresh appraisal of our task. Now no one so keenly sensed this change of conditions in Church and State and society as did the Home Mission leaders themselves, notwithstanding some assertions to the contrary. About ten years ago missionary leaders began to see which way the wind was blowing and they set themselves to work to set their sails in the right direction. They who walked late on the deck saw strange lights rise and fall and they prepared to meet the new situation when once it confronted them.

These leaders felt that a new social order, new conditions territorially religiously and ecclesiastically required a new strategy and a new approach to the whole problem. Consequently they launched a new advance. They called it "The New Cooperative Advance." If the advance of former days had spent its force, a new advance would have to be made, so that Home Missions might always be true to its real genius and spirit.

It was to be a new advance along three distinctive lines.

The old Home Mission advance was along *denominational* lines. The early religious history of America was based largely upon denominationalism. This was practically inevitable when America was new and young. Denominationalism had its rise in national, social, lingual, creedal, racial peculiarities.

Some of these were an importation from the old world, some grew out of the religious soil in America itself. But whatever their origin or historical basis and background, these denominations had to be perpetuated, extended into other sections of the country, so that it came to pass that Home Mission effort consisted largely of denominational expansion. This has resulted in an over-supply of Churches in many communities and has become the chief target of the critics and of the cynics. It has resulted in the multiplication of Churches of many stripes and names, of sects, some of which are so small as to be mere insects. This has been the scandal of Protestantism in America. Some churches are so small that they have no ability to function effectively in Kingdom building. They have a struggle for self-preservation. They become ends in themselves and thus they obscure the real mission of a Church in a community.

The new Home Mission Advance shifts the emphasis from denominationalism to interdenominationalism. It does not advocate undenominationalism but it espouses interdenominationalism. It believes that there are foci points where denominations can join hands and where united effort becomes more effective, if not more economical, than single-handed denominational activity.

The second new line of advance is that of *cooperative* effort. Now the old Home Mission enterprise was inspired largely by the competitive spirit. Each denomination tried to outrun, outstrip, outdo the others. The law of the jungle prevailed. The Nietzsche law of the superman in religious circles dominated almost every situation. Consequently there was a rivalry for place, prestige, power. The rivalry was not always friendly. The Kingdom of God suffered violence and the violent took it by force. There was a regular stam-pede to occupy territory first, to erect the most handsome, most costly edifice, and to secure the largest possible membership. Proselytism was practiced beyond measure and the Church that had the pull and had the preacher and had the purse, got the lion's share and the rest had to take the hindmost. Many a poor discouraged minister had to be satisfied with the gleanings in the corners of the field which had been neglected by the harvesters who reaped the full harvest. And all this time the established Church in the East kept pouring money into these "mission fields" which were chiefly competition centers.

The wastefulness, the extravagance, the sinfulness of this sort of ruthless rivalry laid hold upon the consciousness and conscience of missionary leaders. They saw what a violation it was of the spirit of the Christ whom they professed to serve. And they said among themselves, "This thing must stop!" There must be a substitute for competition. There must be an end to ecclesiastical rivalry. And happily they hit upon the word *cooperative*. And they declared that the Home Mission Advance must be along cooperative lines. Consequently they set up committees on Com-ity. They advocated the organization of State and City Councils, they projected programs of united action. This involved a reversal, a change of the whole psychology of the Churches. Now the psychology of a people cannot be changed overnight. Prejudices and policies are too deep-seated to be immediately supplanted by something else. A long process of education is required to change the mental and moral attitude of folks. But no one can

question the rising tide of interest in comity and cooperation throughout the Protestant Church. This growing interest proceeds in part from practical considerations. Our Home Mission and Church extension agencies are financially embarrassed and sheer necessity is compelling them to pool their forces and resources with others if the task that awaits is to be done. This interest springs partly from spiritual considerations. Minor issues which divide us are being put into the background and major issues which unite us are thrust into the foreground. The clearer vision of the meaning, and the mission of the Church is serving as a great unifying and cooperative impetus among all right-thinking people.

But comity has both a negative and a positive aspect. Negatively, it means keeping out of each other's way, not interfering with the plans of my neighbor. It is the *laissez-faire* policy in the field of denominational activity. Let alone—is the negative aspect of comity. Even this is better than unfriendly rivalry and competition, but it by no means exhausts the meaning of comity. There is a positive aspect to it which involves not merely keeping off each other's toes and out of each other's way — no interference — but also mutual support and aid. Comity involves the idea of the "big brother" on the part of denominations. Thus when a given field is allocated to a denomination the other denominations should say not merely "Go to it—God bless you," but they should come forward with their treasures, their money, their members and pour the same into the allocated field so that the denomination that has assumed responsibility for it can meet the situation adequately. Now this can be done far more readily in new than in old communities. In new communities local loyalties and traditions have not yet had time to take root and develop as is the case in old and well established communities.

Certainly such principles of comity could be worked out among foreign speaking communities. Already much progress is being made along many lines. I can name only a few. There is the matter of Religious Work Directors in Government Indian Schools. There is the work among the Mexicans, where nine denominations are cooperating in work among Mexicans and Spanish speaking Americans. There are the Summer Schools for Rural Ministers. There is the Christian Approach to the Jews. There are definite

local projects such as at Radburn, N. J., Boulder City, Nev., the Tennessee Valley Project, the work in the West Indies, in Puerto Rico and Santo Domingo. There have been set up Denominational Community Churches, Federated Churches, Udenominational Community Churches and Affiliated Churches. Thus it is evident that the Home Mission forces are on the advance in the matter of Comity and Cooperation.

But there is a third aspect of the *New Cooperative Advance* in Home Missions. Now, the old Home Missions was almost entirely individualistic. It centered its efforts almost exclusively upon individuals. Making *America* Christian meant making *Americans* Christian. That this has been only a partial success statistics sadly reveal. For out of 125,000,000 people, 70,000,000 remain outside of the organized institutions of religion. The great National Home Missions Congress in Washington, 1930, stated the task of Home Missions as "involving the winning of men and women to discipleship of Jesus Christ and to unite them with other disciples in the fellowship of the Christian Church," but this is only one phase of the task.

The Congress went on to say "To bring the Christian impulse to bear upon the broad, social and civic questions of our day." In other words the new cooperative advance



MEETING OF CLASSIS AT WOLSELEY,  
SASKATCHEWAN, CANADA

shifts the emphasis from the individual to the social application of the Gospel of Jesus Christ. It includes the Christianization of all of life as well as of every life. It insists that the relationships of life must be brought under the dominant control of Christ. Here we face a task of tremendous proportions. It is too big a subject to enter upon in the time limit of this paper. Their real job and the task remains unfinished until every area of life is thoroughly Christianized. Home Missions today is as necessary and its opportunity is as great as ever in the history of our nation. The enterprise somehow must recover its ancient passion and power. To the Church there must be restored a sense of urgency and obligation in Christianizing our country. But this task must be done not in the haphazard, helter skelter fashion of pioneer and frontier days, but along well planned and definitely constructive ways. The program must be along educational and inspirational lines, based upon sound ethical principles involving constructive methods of comity and cooperation.

The Home Missions Council and the Council of Women for Home Missions have planned this Cooperative Advance along two fronts:

### 1. *An Advance in Program.*

This involves:

- (1) An adequate occupancy of every community with the Christian ministry.
- (2) The avoidance as far as possible of all duplication of effort and of competition.
- (3) The setting up over the whole field interdenominational organization, in regions, states and cities, for the purpose of Church planning, comity adjustments, cooperative activities and unified promotion of all the interests of the Church.

### 2. *An Advance in Promotion.*

This involves:

- (a) The bringing to the Protestant Church of America a new vision of its entire task.
- (b) A thorough coordination of all the agencies of the Church in an inclusive program in order that their essential unity may be adequately expressed.
- (c) Not only to express this essential unity but at the same time to contribute to the efficiency, the economy and the goodwill of the total task.

For the accomplishment of this two-fold task, the Home Missions Councils here set up a "Joint Committee on Planning and Strategy" to further develop the principles and ideals of the whole enterprise.

In the language of Dr. Henry W. A. Hanson, President of Gettysburg College and Chairman of the special Committee on Review and Forecast: "If Christianity is to make an impression of any consequence, it will be done by a cooperating Church. The time has come for suspicions and misunderstandings, based largely on superficial differences, to be put into the background. The great task of putting Jesus Christ into the life of our age will be achieved only by a cooperating Christian Church. Will the Church be equal to the opportunity of the present hour? If we fail in this hour, the opportunity will be gone and we shall stand condemned as unprofitable servants who have failed in a great crisis."

"Not in vain the distance beacons. Forward, forward let us range,

Let the great world spin forever down the ringing grooves of change."

But in the language of Dr. E. Stanley Jones:

"We cannot go further unless we go deeper."

C. E. S.



YOUNG PEOPLE'S CLUB, HUNGARIAN CHURCH, SOUTH NORWALK, CONN.

## Dollar Day for Our Home Missionaries

REV. WM. F. DELONG, D.D., *Supt. Church Building Department*

**D**URING the past four years many problems confronted the Board of Home Missions, many of a serious nature but none more important than the payment of our Missionaries' salaries. About one hundred and fifty pastors and their families are, in part, dependent upon the salary check they receive from the Board of Home Missions each month. For the last three years these checks have not been coming 100%. For a quarter of a century our Missionaries were paid regularly each month. For the past three years they have taken reductions in salaries along with everybody else, but in many cases the reductions were far below that of the average person. The decreased appropriation could not be met month by month. A number of reasons might be given why these salaries could not be paid. The apportionment receipts were less each year, but certain items of expense remained the same, viz., interest on borrowed money. Again, some Missions needed help other than pastor's salary. There have been emergency cases which the Board had to meet.

The Missionaries and their families have been most loyal to their work and the Board during these trying days. In our Mortgage Redemption campaign they have taken nearly \$65,000 in insurance in lieu of cash. This has been a wonderful help to the Board. In spite of this there is still due these Missionaries about \$125,000. This should be paid. The writer believes that every member of the Church desires that these men receive the

salary due them. In many cases the salary gives them a bare living.

How shall the money be raised to pay this? It seems the apportionment will not do it. The Board, therefore, adopted "A DOLLAR DAY FOR OUR HOME MISSIONARIES" as a slogan for this fall, culminating with Home Mission Day in November. Such a plan has been tried in other communions with very gratifying results. The writer has been appointed the chairman of this program. We are not unmindful that all of us had to make sacrifices, some to the point of suffering, during these last few years. Few, perhaps, can give in large amounts these days, but is it not possible that at least one-third of our membership could spare ONE DOLLAR in November as an extra offering with which to pay these back salaries?

We are setting up a very simple organization throughout the Church to raise this money. We need the cooperation of each pastor and member in this project. Everybody can have a part in this program, because we need part of your time and money. There are some who cannot give money but they can give of their time to bring the message to others who are able to contribute money. Perhaps you can assist your local committee in gathering the DOLLARS.

In doing this, please remember that it is not a drive but it is to be a real offering unto the Lord. We pray God's blessing on all who will give of their time or money or both to this worthy cause.



AT AN OUT-OF-DOOR SERVICE, JAPANESE CONGREGATION, SAN FRANCISCO

## Observations of the Treasurer

J. S. WISE

THE annual pilgrimages to our several Orphanages are over. The usual crowds attended these anniversaries and we learn from the Church papers that about the usual contributions and manifestations of interest and good-will were in evidence.

It was my privilege and pleasure this year to visit Bethany. It was a great gathering. Crowds everywhere! The first disturbing incident to attract my attention was in one of the dining rooms. A rather pompous individual found fault with his chicken. He questioned its quality as well as its quantity—mostly its quantity, because I noticed that he could by no means have been accused of eating too sparingly. He managed to get away with a pretty respectable meal. Personally, I enjoyed the dinner and would have left the table well satisfied had I not been so close to the fault-finding gentleman. I was well pleased with what I received and its cost.

The second disturbing incident (there were only two), occurred during the early part of the set program of the afternoon. The music of the bands—the famous Ringgold of Reading and the First and Second Bands of the Home—was excellent. But the fine music was spoiled somewhat by a continuous flow of light talk in Pennsylvania German between two men about five feet from my left shoulder. I understood what they said. It was rather uninteresting and commonplace. To those who could not understand it must have been mere “gabble.” During the brief statement from Superintendent Gebhard, the scripture reading and the prayer the “gabble, gabble” continued to the great annoyance of many of the surrounding people. Was there no way to stop it? Ah, Yes! As Dr. Creitz

was finishing his brief remarks he said, “The ushers will now take up your offering—make it a generous one.” The gabbling suddenly ceased, and after a polite pause, when I looked over my left shoulder, behold the gabblers had disappeared into innocuous desuetude, thereby making it possible for all of us to enjoy the rest of the program in quietness and peace.

Do not be a boor. Do not be a shirker. Be a kind, considerate and constant gentleman. Forget the so-called mistakes of your fellow-workers in the Church. At least give them credit for having done their best at the tasks which have been committed to them. If they have really made mistakes, the best way to repair the damage is to do what you can to rectify it. Do your part. Do not dodge the collection plate when it comes your way. Such dodging is unethical. An alibi behind the mistakes of others will hardly justify boorishness and shirking in either you or me. “Forgetting the things that are behind, I press forward” sounds good to me and the time is now ripe for a new evaluation of our spiritual and economic resources for the purpose of ascertaining our personal responsibility to God and the Church.

On that same day the evidences of prosperity were in sight everywhere. The depression must have had a day off. About 5% of the communicant members of the former Reformed Church were there with the ability to pay off the whole amount of the Home Missionaries' back salaries. Now what will be done on Home Mission Day in regard to this matter? If only 5% of our members are able to pay it, surely we are not asking too much when we challenge the whole Church to undertake it.

## The Social Service Commission

### Farm Population at New Peak

THE population resident on farms in the United States reached an all-time new high record on January 1, 1934, according to the annual estimate published by the Division of Farm Population and Rural Life of the Bureau of Agricultural Economics, Department of Agriculture, Washington. The

statement indicates that 32,509,000 persons were living on farms early in 1934. The estimate is based upon data gathered from the reports received from 146,817 farms located in all sections of the country.

The total population on January 1, 1933, has been estimated to be 32,242,000 persons.

The increase during the year 1933 is accounted for largely by the excess of birth over deaths rather than by a large city-to-farm migration. The figures indicate that more people left farms for cities during the year 1933 than went from cities to farms.

Comments by farmers reporting for the annual estimate stress re-employment in urban industries and temporary employment in CWA and other work relief projects as a major reason for the decreased movement from cities to farms and for the increased movement from farms to cities. It is further commented by some that urbanites are finding it impossible to find farm houses in which to locate.

Comments also indicate that the new farm-to-city movement taking place in 1933 was composed largely of former city residents or of farm people forced off the land by foreclosures of mortgages, assignments for debt

settlements and tax sales. There was no increase among farm-born young people going to towns and cities in search of their first jobs.

The estimates do not include changes in the rural non-farm population, that is, persons living in rural territory but not resident on farms. The statement is made, however, that "it is generally conceded that there have been marked increases since 1930 in the number of persons living on plots of land too small to be classed as farms by the census."

There were certain differences between regions in the population trends of 1933. In New England and the Middle Atlantic states there was the strongest movement of population to the farms. On the other hand, the city-bound movement was most pronounced in the West South Central, South Atlantic and West North Central states.

—*Information Service.*

## Home Missions and Missionaries

WE are pleased to present herewith the Roll of Missions and Missionaries. These faithful workers are building up the Reformed Church in many sections of our country. Sometimes they labor amid many discouragements. They deserve our gratitude and our support in doing this work as our representatives in the Church.

### OHIO SYNOD

Akron, O.—Bethany.....Rev. J. Theodore Bucher  
Akron, O.—Williard..Rev. George A. Snyder, D. D.  
Canton, O.—Grace.....Rev. E. G. Klotz  
Dayton, O.—Heidelberg  
Dayton, O.—Ohmer Park and Corinth Boulevard  
Dayton, O.—Pleasant Valley...Rev. Lorán W. Veith  
Detroit, Mich.—Dexter Boulevard.....C. V. Rhodes  
Youngstown, O.—Third.....Rev. N. B. Mathes

### MIDWEST SYNOD

Abilene, Kansas.....Rev. C. J. Weidler  
Cedar Rapids, Iowa.....Samuel Ramaker  
Gary, Indiana.....Rev. J. M. Johnson  
Kansas City, Mo.....Rev. Julius Kuck  
Lincoln, Nebr.  
Maywood (Chicago), Ill.....Rev. A. J. Michael  
Omaha, Nebr.  
Oskaloosa, Iowa.....Rev. L. S. Faust  
Sioux City, Iowa.....Rev. L. Harrison Ludwig  
Terre Haute, Ind.....Rev. W. E. Huckeriede

### PITTSBURGH SYNOD

Buffalo, N. Y.—Grace.....Rev. J. W. Neville  
Connellsville, Pa.—Trinity...Rev. C. George Shupe  
Duquesne, Pa.—Grace.....Rev. Alfred J. Herman  
Ellwood City, Pa.—Immanuel  
Greensburg, Pa.—Third..Rev. Chas. D. Rodenberger  
Homestead, Pa.—First.....Rev. D. J. Wolf  
Pitcairn, Pa.—First.....Rev. Howard F. Loch  
Rochester, N. Y.—Dewey Avenue  
Rev. B. E. Kurkowski  
Warren, Glade Run, Pa.....Rev. Roy L. Frazier

### POTOMAC SYNOD

Baltimore, Md., 1st—St. Stephen's  
Rev. J. Paul Kehm  
Catawba Charge, N. C...Rev. C. Columbus Wagoner  
Charlotte, N. C.—First.....Rev. A. V. Vondersmith  
Kannapolis, N. C.—St. John's.....Rev. L. A. Peeler

Lincolnton, N. C.....Rev. H. L. Fesperman  
Sabillasville, Md.....Rev. Claude H. Corl  
Thomasville, N. C.—Heidelberg...Rev. J. A. Palmer  
Winston-Salem, N. C.—First.....Rev. A. C. Peeler  
Winston-Salem, N. C.—Schlatter Memorial  
Rev. W. H. Causey

### EASTERN SYNOD

Allentown, Pa.—Emmanuel..Rev. Willis D. Mathias  
Allentown, Pa.—St. Paul's.....Rev. E. E. Sensenig  
Bellerose, L. I., N. Y.....Rev. Frederick Kramer  
Bethlehem, Pa.—Calvary

Rev. William Van Reed Seltzer

Glenside, Pa.....Rev. Arthur Leeming  
McAdoo, Pa.....Rev. C. E. Correll  
Minersville, Pa.—Emanuel.....Rev. O. R. Frantz  
Philadelphia, Pa.—Faith  
Philadelphia, Pa.—St. Andrew's..Rev. A. G. Peters  
Philadelphia, Pa.—Tabor.....Rev. E. H. Romig  
Philadelphia, Pa.—Hope...Rev. J. M. G. Darms, D.D.  
Pottstown, Stowe, Pa.....Rev. Paul E. Schmoyer  
Rosedale—Temple, Pa.....Rev. Samuel Givler, Jr.  
Scranton, Pa.—Second.....Rev. John R. Gulick  
State College, Pa.—Faith...Rev. Albert S. Asendorf  
Wilkes-Barre, Pa.—St. Luke's.....Rev. H. A. Shiffer  
Wyndmoor, Pa. (Supplied)

### DEPARTMENT OF THE NORTHWEST

(*Sheboygan Classis*)

Green Bay, Wis.—First.....Rev. E. Buehrer  
Curtiss, Colby and Hoard, Wis.  
Rev. H. K. Hartmann  
Appleton, Wis.—First.....Rev. E. F. Franz  
Kohler, Wis.....Rev. A. R. Achtemier  
Porterfield, Wis.....Rev. F. P. Franke  
Greenwood, Wis., and Salem, Longwood  
Rev. E. G. Pfeiffer  
Humbird, Wis.....Rev. Victor Weidler  
Sheboygan, Wis.....Rev. C. O. Schroer



# Foreign Missions

JOHN H. POORMAN, EDITOR

## A Japanese Wedding

A VERY charming wedding, combining in a simple and natural way old Japanese customs and modern ideas, took place on April 8th, 1934, at the Rahauer Memorial Church in Sendai, Japan. The bridegroom was Mr. Hisashi Sagawa, a graduate of our North Japan College, and the bride was Miss Seiko Fujii, a graduate of the Baptist School for Girls in Sendai.

Mr. Sagawa's name is one that is probably not well known in the home Church, yet he has a most important part in the Mission work in Japan. As assistant in the Mission Office he has proved himself a most faithful, efficient and consecrated worker. Responsible and dependable, he has been not only a devoted coworker when Mission affairs were going well, but also patiently and courageously bore with us the financial stress and problems of the past three years.

Following the old Japanese custom, Mr. Sagawa requested a friend to be go-between in finding a wife for him. However, in more modern fashion, after a suitable young woman had been found, the prospective bride and groom became well acquainted with each other before the wedding took place. By the time that important date had arrived, they had found much congeniality between them, and went to the altar with happiness and with confident hope for the future in their hearts.

The wedding ceremony, at which the Rev. Mr. Akaishi, pastor of the Rahauer Memorial Church, officiated, was witnessed by a small group of guests composed of the respective families and a few friends of the bride and groom, and of the members of our Mission. The wedding march was played by the church organist, Mr. Kuronuma.

In the photograph can be seen something of the beauty of the traditional wedding kimono which the bride wore. The heavy brocade sash (o-bi) was tied in an artful butterfly bow. In the wedding costume, both the manner of tying the sash, and the length



MR. AND MRS. HISASHI SAGAWA,  
SENDAI, JAPAN

of the sleeves differ from that of everyday dress. The bride, though accustomed to wearing her hair in modern style, with a simple knot at the back of the neck, had it done up in true Japanese coiffure for the marriage. She carried a bouquet of flowers, an unusual proceeding for a bride dressed in Japanese costume.

As the pair made their vows before the altar many eyes rested on them with affection and pride. Here was the beginning of a new home, where the love of God would be manifested in happy companionship and kindly thoughtfulness, and where a light would shine, pointing the way to Christ.

Sendai, Japan  
August 18, 1934.

*"I surely can't do without THE OUTLOOK OF MISSIONS."*

MRS. JENNIE HUEY, Schuylkill Haven, Pa.

## Notes from China

MR. WEN YUEN TSING was one of the Chinese at Huping who, in 1927, looked after the property and equipment and saved most of it from loss.

It was at Shenchow, about 1908, that Yuen Tsing first came to us, a shy little boy. After studying several years at Shenchow and then at Huping, he graduated in the class with Fah Tsien Gwoh and then became a teacher, first in the Primary School at Yunki. When, a few years later, our Primary Schools system had grown to rather large proportions, Wen was called to assist the Supervisor. He developed ability and trustworthiness and in 1927 was left alone to wind up the Primary School affairs. When, in 1929, some of the schools were again opened, Wen was made the Executive Secretary. The untimely death of Fah Tsien Gwoh at the end of 1930 left Huping in a precarious condition. It developed upon Wen to carry on through this critical time. But as soon as another Principal could be arranged for, Wen chose the role of teacher again, preferring Physics to Administration.

Folks have come to repose unusual confidence in Mr. Wen, in the trusteeship of money. Students leave their extra cash in his care. Huping Congregation not only elected him Elder, but made him Treasurer. And he was chosen custodian of the "Mother Hoy Farewell Fund", as well as of the "Gwoh Fah Tsien Fund", and Farmers' Co-operative Funds.

He was also elected to various Boards, e.g. Ziemer Girls' School Board, the Primary Schools Board, Hospital Board, etc. Last January, while attending a session of the Ziemer Girls' School Board, he came down with a sudden and very serious hemorrhage. One doctor said it was of the lungs, another said it was of the stomach. By an idiosyncrasy, either of Wen himself or of his family, he would not take hospital treatment, preferring Chinese medicine, as administered by a local Chinese doctor. Contrary to our expectations, he has gradually recovered. For six months now he has been convalescing, gradually picking up the duties he had relinquished.

At the end of June, the Huping Treasurer took sick, and had to leave for the mountains. Mr. Wen, fortunately, was recovered sufficiently by that time so that he could take over the full responsibility, and he has been carry-

ing it on successfully through these hot summer months.

\* \* \*

*Exigencies of the missionary life.* When in the fall of 1932 I lay sick in the Catholic Missions Hospital at Hankow, Bishop Roots of the American Church Mission learned I was there and called to give cheer and encouragement. These visits were appreciated all the more, because friends and visitors were few and family was far away. Mrs. Roots was also kind, loaning me books and magazines, and offering me the freedom of her house and library when I should be better again.

. . . . It is almost two years later, now. The Bishop is in America on a long journey. I am at Kuling enjoying the comforts of my own home and family. Mrs. Roots, on the other hand, is critically ill at No. 92 A. They brought her up from Hankow on a stretcher, and they are exercising the strictest care. Her son, Dr. Logan Roots, Jr., together with Doctors Tooker and Barrie are attending her. The doctors think she can hardly live more than a month. The latest word is that the Bishop is now on his way home and may be expected to arrive in about two weeks.

\* \* \*

*Tradition stuff at Huping.* In June of this year I was called to attend Board Meetings at various places—Lakeside, Yochow, Wuchang. From Hankow I went to Changsha and then returned to Huping. In the meantime John and his mother had left for Kuling; but an interesting tradition was handed down to me.

Before John left, the tradition goes, there had been heavy winds on the Lake. A number of sail-ships had foundered. One of them went down directly in front of Huping. Two boys and four men clung to the mast, hoping for rescue. But neither wood-rafts



A VIEW OF TUNG TING LAKE, CHINA

nor "Red-boats" sent succor. They told me that John could endure it no longer. He launched the schoolboat and called on any able-bodied seamen to join him. Our old skipper, a crusty salt, took the helm. Chief Janitor, Fu Li-ren, picked up the long oar. John took the oar at the front. Together they battled the waves. It seemed hopeless to reach the wreck, the wind was so strong and the waves again and again beat them off their feet and rolled into the boat. Friends on shore called for them to come back. But they struggled on and finally arrived. They picked

up the four men and two boys and, heading around for home, soon had them all safe on shore.

To cap the story they say that John pitied the poor wretches so, that he went, got his pocket-book and gave them all the money he had! But students of Huping did their part too; for they furnished hot tea, good food, and dry clothes. . . . There by the gate was the proof of the story—torn sails, broken mast, and timbers salvaged from the wreck!

Yochow, China.

EDWIN A. BECK.

### Mr. Liu and Family of Our Shenchow Church

IT is a joy to go into the home of Mr. Liu Dzung-swen (surname first, according to the Chinese fashion) of our Shenchow Church and feel the quiet strength of folks who really try to follow Christ. His grandparents were early converts of the first Protestant efforts at Shenchow. His father is a Bible School graduate and an evangelist of long standing in the field and his mother ably assists with the Chapel work wherever stationed with her husband. Mr. Liu became a Christian during his school days at Eastview and since graduating from Eastview Senior Middle School he has been a teacher in the primary department of Eastview. Mrs. Liu was baptized at Easter in 1932. All three children received infants' baptism at Christmas in 1933. On his own initiative Mr. Liu has been studying the Correspondence Course of the Nanking Theological Seminary and is now in the third year of the four year course of study. He superintends the children's division of the Sunday School of our Shenchow Church and helps regularly with the separate children's service held each Sunday morning at the same time that the adults have their Church service. He preaches at times in our main Church and in the two-towns Street Chapels. For seven summers he has helped with the Daily Vacation Bible Schools conducted by our Church and on several occasions served as Chairman of the general committee in charge. He and his wife and three children each have Church offering envelopes and make regular contributions to the work of the Church. He is now serving as the Chinese Secretary of our Chenteh Girls' School Board of Managers. Daily home worship services are the regular



MR. LIU DZUNG-SWEN AND FAMILY  
SHENCHOW, CHINA

order of the day in the Liu family and nearby Christians take delight in dropping in and taking part in such family prayers. His pleasant friendly manner and anxiety to do his best to live daily as Christ would have him live make him a young man of strength and great influence for good in our Church and community.

Unfortunately, both Mr. and Mrs. Liu are troubled with weak lung conditions, and that means that they often have to take considerable pains to guard against attacks at certain seasons of the year or to recover their health after being sick. We hope that many people will join in praying for them that they may become strong in body and that their influence for Christ and His Kingdom may continue to reach out and lead many others to full and abiding life in Christ.

GEORGE RANDOLPH SNYDER.

## From Darkness to Light

By REV. SOHEI KOWTA

*Minister, Japanese Reformed Church, San Francisco.*

*Note.*—Prof. Iwahashi is spending some time in California upon the invitation of the Japanese Church Federation of Northern California, "to deliver talks to awaken spiritual aspirations of the Japanese people in this state, and also to cement a closer tie between the peoples of Japan and the United States."—EDITOR.

**P**ROF. TAKEO IWASHI, at present instructor of English Literature and Philosophy of Religion at Kansai Gakuin in Kobe, is still young in age. He is not much older than thirty-five. He was born the oldest son of a well-to-do business family in Kobe.

While attending Waseda University in Tokyo, he one day contracted a bad cold which led him eventually to total blindness. As soon as it became certain that his eye disease could not be cured, he became very sceptical and nihilistic. The world was shut before him. Everything was darkness itself.

### BLINDNESS BECOMES BITTERNESS TO LIFE

Like Job in the Bible, he questioned himself, "Why do I have to suffer like this? What wrong have I done?"

He doubted, not only the goodness and justice of God, but also His very existence. He was bitter against life itself. In the meantime, his mother prayed to the numerous gods of Japan for the restoration of her son's eyesight. She reproved him for the lack of faith.

It was particularly agonizing for Young Takeo to be without eyesight and God, and to know his dear folk suffered with him on his account and to think that he would now be a heavy burden on his family as long as he lived. His agony became so unbearable that he decided to kill himself by his own hand.

### CHOSE LAST DAY OF YEAR TO KILL SELF

He chose the last day of that year to carry out his fatal decision, and to settle everything—even his life.

He prepared for the event carefully. December 31 came. It was dark and murky outside, although people were hurrying about in great excitement for the preparation of the birth of New Year. Young Takeo, heavy of heart, was alone in his room, sitting in meditation. A short sword shone coldly in his right hand.

When he was about to carry out the last act, one of the *shoji* slid open and there was his mother. His mother, who had been watching him closely for the past several days on

account of her son's peculiar attitude, had had a premonition. Her feminine intuition was correct.

### MOTHER BEGS SON TO SPARE HIMSELF

Mother broke down, and, in tears, pleaded with him to stop everything. "What hope will I have in life to live without you?" she said.

These simple words, somehow, struck him like a bolt of lightning. And Young Takeo began to think everything all over again.

Up to that very moment, he had thought that his life would be of no value—not being able to contribute anything to society. He thought he would be a heavy burden on his family and that they would be glad to get rid of him. But his mother's simple words revealed to him that there was still someone who would be happy because of his existence. Then he argued that if his existence could make one person happy his life should not have been lived in vain.

Out of darkness came light. His "spiritual eyes" were opened. It was a revelation. He promised his mother that he would live an entirely new life thereafter. Far into the night they talked about Takeo's future.

### A NEW YEAR—A NEW LIFE

When Young Takeo awoke in the morning it was the first day of the new year of his life! The world about was completely changed because of his new life attitude.

The problem for him now was how to support himself. So he began to learn the art of "anma," a sort of chiropractice. A little later he went to Osaka and entered a school for the blind. There, in that school he learned for the first time that there was an entirely different world for the blind, and that it was not impossible for him to get an education, and that there had been in the past many blind people who achieved mighty works, like Homer of Greece, Milton of England and Helen Keller of America. These facts were a great inspiration to the young man.

### FIRST READS THE NEW TESTAMENT

He immediately ordered books in raised



PROF. TAKEO IWASHI, KOBE, JAPAN

type from a firm in England. One of the first books he received was the New Testament. He read the book as eagerly as the hungry man eats his first morsel.

When he came to the ninth chapter of John's Gospel he read the record of Jesus healing a blind youth. The disciples had asked their Master why that young man was blind from his birth. Jesus answered them, saying, "*Neither did this man sin, nor his parents, but that the works of God should be made manifest in him.*" Here for the first time young Iwahashi saw a distinct mission he had in this world—to make the works of God manifest in him—to make God's goodness, power and wisdom known in and through him.

#### SISTER LEADS TAKEO TO SCHOOL

Two years after he became totally blind, Mr. Iwahashi entered Kansai Gakuin College. But this College was not for the blind. Somebody had, therefore, to take care of him at the school. And it was his younger sister who volunteered to do this difficult task for him. The sister was barely seventeen years of age, and an honor student in the high school she was attending. But she had now given up everything for her brother.

She took him to school and stayed with him until the close of the day. At first some thoughtless students made fun of them, but their earnestness and seriousness soon won the respect and admiration of the entire student body.

At the end of four years of earnest study he was graduated from that institution. He

was the first blind student in Japan who was ever graduated from a college with other fellow students with normal eyes.

A little later the sister married his school friend who is at present a professor of English Literature at Ryukoku University in Kyoto. By the marriage of this sister, Prof. Iwahashi lost his "eyes" again. But God was working for him in a mysterious way. He had already prepared for him another pair of eyes in the person of his wife.

#### MARRIES WOMAN OF RARE SPIRITUALITY

Mrs. Iwahashi, before her marriage, had been trained as a nurse. She had been a young woman of rare spirituality. And this led her to become acquainted with the blind professor and finally to their marriage.

After two years of a happy married life, they were advised by some of their friends to go abroad for study. Of course, they were thrilled by the thought of going abroad, but one of the greatest difficulties they had to face was their finance.

With the meagre salary of a college professor it was impossible for them to finance it. But there appeared a certain professor who volunteered to give them 3000 yen if they really went.

Encouraged by this professor's kind offer, they decided, after much prayer, to go to Scotland. There were some other friends who had given them enough money to buy steamship tickets and a few other necessary things.

#### FRIEND'S PROMISE IS BROKEN

Just a few weeks before their sailing, however, Mrs. Iwahashi was notified by that professor that he would not be able to send them the promised money.

The news was like a bolt from the blue. What could she do under the circumstances? Should she tell him about it? If she did, Mrs. Iwahashi thought, her husband would, of course, be greatly disappointed and say that he would not go abroad. Still it was such a good opportunity for them to go. Besides, the tickets had been bought, and the preparations made. She did not want to give up the undertaking.

#### WIFE HOLDS SECRET TO MAKE TRIP

She kept everything in her heart and went aboard the ship as if nothing had happened. Prof. Iwahashi, not knowing what had taken place between his wife and the professor, was quite hopeful of receiving the 3000 yen upon their arrival in Scotland.

Mrs. Iwahashi's heart, however, was naturally heavy. "Shall I tell him or not?" she argued in her heart day and night. With such a difficult problem stored in her heart, she could not be as happy as her husband. Not knowing the real reason, her husband often told her to be more cheerful and sometimes even scolded her for being so melancholy. He thought that his wife was homesick because of the three-months-old baby they had left at home.

It was impossible, however, for Mrs. Iwahashi to keep the secret forever. Just a week before they reached Scotland, she told her husband, with much difficulty, the benefactor's change of mind. However strong his faith in God may have been, it was quite natural for Prof. Iwahashi to be greatly disappointed.

"CONSIDER LILIES OF THE FIELD"

Without taking supper that night he retired in his room and prayed all night for God's guidance. In answer to his earnest prayer a new assurance was given him during the night. And in the morning he and his wife decided never to talk about it again, but keep on trusting in the watchful care of the Heavenly Father.

*"Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, ye of little faith? Seek ye first the kingdom of God and all these things shall be added unto you."* These words of Jesus Mr. and Mrs. Iwahashi believed literally.

WIFE ENDURES HARDSHIPS AT SCHOOL

They met many indescribable hardships in Scotland. Many a day they had hardly anything to eat. Sometimes there was just enough food for one. On such occasions, the husband had his share while the wife denied herself of food. Yet the husband being blind did not know it and took it for granted that she, too, had eaten with him. Such a fact became known after they had returned from abroad.

WINS SCHOLARSHIP AT UNIVERSITY

Many miraculous things happened while they were there. For instance, during the first year they were there, Prof. Iwahashi wrote an essay on philosophy, and there was a prize for it. The essay contest was held every three years in that university and he happened to present it in that particular year. The essay was so well written that the prize was given him and the prize was cash amounting to almost equal the sum that the professor in Japan promised to send him and failed.

NOW ENGAGED IN EVANGELIZATION

After three years of hardship and struggle they returned safely back to their home in Japan. Ever since their return, Prof. Iwahashi has been actively engaged in the education and evangelization of the people of Japan.

As a writer he is eagerly sought; as a speaker he is in demand everywhere. His faith in the Almighty God is indomitable. With this faith he conquers every obstacle that comes his way.—HOKUBEI ASAHI (*North American Sun*).

Board of Foreign Missions

Comparative Statement for the Month of August

Synods	Appt.	1933		Appt.	1934		Increase	Decrease
		Specials	Totals		Specials	Totals		
Eastern	\$2,742.37	\$122.00	\$2,864.37	\$1,968.60	\$917.86	\$2,886.46	\$22.09	.....
Ohio	1,434.60	549.62	1,984.22	1,013.59	135.91	1,149.50	.....	\$834.72
Northwest	43.75	20.07	63.82	199.99	10.00	209.99	146.17	.....
Pittsburgh	320.25	.....	320.25	812.40	139.50	951.90	631.65	.....
Potomac	1,089.62	1,574.00	2,663.62	1,253.66	218.16	1,471.82	.....	1,191.80
Mid-West	1,026.49	50.00	1,076.49	473.78	1.00	474.78	.....	601.71
W. M. S. G. S.	.....	.....	.....	.....	2,116.56	2,116.56	2,116.56	.....
Miscellaneous	.....	380.35	380.35	.....	25.00	25.00	.....	355.35
Annuities	.....	500.00	500.00	.....	4,900.00	4,900.00	4,400.00	.....
Bequests	.....	5,199.67	5,199.67	.....	.....	.....	.....	5,199.67
Totals	\$6,657.08	\$8,395.71	\$15,052.79	\$5,722.02	\$8,463.99	\$14,186.01	\$7,316.47	\$8,183.25
							Net Decrease	\$866.78

## The Plight of the Farmers in North Japan

NOTE—*The following article appeared in one of the leading newspapers in Japan and was sent us by Dr. D. B. Schneder.*

THE farming communities in the Tohoku district, comprising the six northernmost prefectures of the main island, are in the depths of despair. The rice crop is far below normal, and the sale by the Government of part of its stored rice is doing little good. Trouble between tenants and landowners is looming. The collapse of the silk market has greatly curtailed the earnings of farm girls accustomed to working in the filatures, and almost everybody is in debt, according to a survey of conditions in the *Kokumin*.

After a long spell of rainy and cloudy days, sunshine on September 7 was so welcome that the farmers held a *bon odori* in the evening for the first time this year, states the *Kokumin's* reporter. The next day brought more rain, however, and the gloom of the farmers has since been greater than ever.

The southern part of Miyagi Prefecture escaped the floods that brought calamity to many sections of the Tohoku district several months ago, but even there the rice crop is much below normal, many villages estimating that they cannot count on more than 30 per cent of the usual annual yield. The rice ears that developed early were arrested by protracted rain, and those that appeared later are in danger of not being fertilized.

### TENANTS OWE TO OWNERS

The poor rice crop spells trouble for many of the tenant farmers, says the reporter, for practically all of them obtained loans from the landowners in May to finance planting and tide over the summer. When the rice is harvested, the loans will have to be repaid. With the crop so poor, the farmers will have almost nothing left if they meet their obligations.

The situation has not been helped by the Government's arrangement to release a part of its rice holdings. Wealthy farmers with ready cash have doubtlessly benefitted but the rice is out of the reach of the average farmer, who has no money. To make matters worse, the village offices and co-operative societies through which the Government rice is sold will not accept orders for less than one bale. In some places, applications must be accom-

panied by a deposit of Yen 1.00 a bale, the balance to be paid on delivery. Only the rich individual farmer and the less impoverished villages are in a position to buy the rice.

If a village does not apply for Government rice, the reporter states, it does not mean that there is no need for it. The chances are that the villagers are unable to meet the purchase terms. The Government's measure may serve to prevent the price of rice in the open market from rising, but it is of little direct benefit to the poverty-stricken farmers. Moreover, the Government asks Yen 9.50 a bale, but rice can be bought in the market for only Yen 9.40.

### GIRLS EARNING NOTHING

One reason for the scarcity of ready cash in the countryside is the collapse of the silk industry. Village girls have for years gone to the towns to reel silk in the filatures. The work is hard, and many contract tuberculosis after a year or two. At the end of their summer's labor, however, the girls have returned to the villages with about Yen 150. This year the filatures in the Tohoku towns have not been operating because of the low price of raw silk. As a result, the farm population has suffered a heavy loss.

Most of the farmers are in debt, and the amounts run from about Yen 400 to Yen 2,000 on the average. There is said to be not a single village without at least one family that is in arrears on taxes.

As the majority of the Tohoku farmers buy rice for consumption, they do not favor a policy of maintaining the rice price at a high level. They are badly in need of cash and thus are eager for employment that yields a cash return. They are urging the Government to provide relief enterprises.

In many communities movements have been launched for the organization of co-operative societies to improve rural economy. When these fit local conditions, they merit assistance and encouragement, in the opinion of the *Kokumin's* reporter. Any system devised by outsiders and forced on the farm communities will do little good.

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*"I enjoy reading THE OUTLOOK OF MISSIONS, and would miss it if I did not take it."*

MRS. MARY B. HOON, Sioux City, Iowa.

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## The Decisive Hour in Japan

By W. H. MURRAY WALTON in "*Far Horizons*"

ABOUT twenty years ago a remarkable book was written by Dr. John R. Mott. It was called "The Decisive Hour of Christian Missions," and with statesmanlike clarity it presented the call to the Church of that day to take advantage of the amazing opportunity in one land after another, due to the awakening of their peoples to the advantage of Western life and thought. It was a decisive hour of opportunity. Today another decisive hour confronts the Church. It is the hour of peril. In his last book, "The Present Day Summons," Dr. Mott opens with these words: "It is startling to reflect on the imminent possibility that if we turn a deaf ear to the summons of the present most critical and fateful hour the world mission of the Christian faith may fail."

Twenty years ago the static past was shaken to its foundations. Today dynamic forces are at work fashioning a new world and threatening to shape its destiny for the years to come. Race consciousness, the rise of industrialism, nationalism, universal education and the like, have set forces in motion which naught can stop.

In this new situation, Japan stands in some respect as a prophecy of the India and China and Africa to be, for she, pre-eminently among the nations of the Orient, has awakened to the advantage and possibilities of modern world culture, and has advanced further along the new path than any other Asiatic or African country. Coupled with this fact, her position athwart the East Coast of Asia is one of extraordinary importance in the world of international affairs. She is in a position to influence the destiny of Asia more than any other land at the present time.

\* \* \*

The result of the clash of these three forces (humanism, nationalism, communism) which are now struggling for the soul of Japan, is to leave it in a state of utter bewilderment. Old faiths have gone, new faith is discountenanced, passions are aroused, ideals of force are clarified, and nothing is offered which will really satisfy the spiritual leanings of the younger generation. Their state is well illustrated by a letter received at the Headquarters of Newspaper Evangelism, by one such victim of the present state of affairs. He said: "I greet you with respect. I am troubled with questions which I cannot pos-

sibly answer in my own strength. What am I living for every day? People speak of life with a purpose, but what do they mean? I haven't the slightest idea. Every day is just a matter of working, eating, eating, working, and then in the end we die. The desire for money, for reputation—what is it all for? Is life simply for wealth and fame? Is this why men strive with one another? I feel there must be some purpose in life, but I have nothing definite upon which to lay my hands."

These then are the forces which are hastening a decisive hour in Japan. The past has gone never to return. Three claimants bid for the soul of Japan; none of them regard her spiritual life. But there is a fourth force which challenges their efforts; it is Christianity. To the humanist it says: without somebody to lift you out of yourself, and inspire you with transcendent ideals you can never conquer the innate selfishness in human nature. That somebody is Jesus Christ. To the nationalist it says: God has made your nation great, not for its own selfish ends, but that it may make the greater contribution to the great family of nations. No man and no nation can live unto himself; we are members one of another. In a Christian Japan the nation will make its one supreme offering. To the communist it says: the transformation of society, which you seek to bring about, is not to be achieved by force and organization and material might. These are but outward expressions of an inner spirit. The important thing is to have the spirit right.

In the life and teaching of Jesus Christ we have the one sure set of principles which must underlie all efforts for social reform. But what is the body in Japan that is making this challenge, and how is it putting it across? The Christian Church in Japan is still numerically comparatively small. It is estimated that the total Christian population is some 300,000. It is organized very much along the lines of the churches in the West. It is to be found in all the cities, and half the towns of the Empire. Though the Church is small, and congregations tiny, it is a body full of hope for the future. For Christianity in Japan is no longer a foreign religion; it is Japanese led. Indeed, along with Buddhism and Shinto it is recognized by the authorities as one of the three religions of the country. This fact of Japanese leadership is one of the

great causes for hopefulness in the future. At the annual meetings of the National Christian Council, the bulk of the work is done by Japanese.

But the greatest need at the present time is to demonstrate the fact that Christ can and does satisfy the soul of Japan and to this end the Church in Japan has been for the past three years engaged in the now well-known Kingdom of God Movement under the inspiration of Kagawa. Its aim is fundamental evangelism, but it seeks not only to win the individual but to apply the principles of Christ to the social life of the nation.

In addition to this effort of the Church to reach individuals and society, the method of newspaper evangelism also has made great strides in recent years. Newspaper evangelism consists of the insertion of Christian articles and advertisements in the daily papers and systematic following of them up amongst resulting inquirers. As a method of winning individuals, it is one of many and fruitful at that, but perhaps its greatest contribution at the present time is the systematic presentation of the Christian Gospel to the nation as a whole. It is estimated that something like three million people see the Christian message through its means every week.

So successful has this united evangelistic campaign proved, that at a conference held last autumn, of representatives of the churches from all over Japan, it was decided to continue the campaign for another two years. Already several of the churches have shown

a marked increase in the number of baptisms. It has still a long way to go before it will attain its ideal of a million Christians, the figure set before it by Kagawa as a minimum necessary if Christianity is to make its weight felt in the life of the nation. But though the movement gives every cause for encouragement and hope, it is still touching relatively but a fraction of the nation. In face of a situation of this kind, the call comes from the Japanese to us, the younger church to the older, from the child to its parent, to stand by it and give it its help at the present time. This almost unanimous request of Japanese Christians, is all the more striking considering the fact that leadership has now very largely passed into their hands. The response to the call is going to be a crucial test as to whether the older churches at home are going to stand by their now growing sons and daughters in their time of need.

Today two great forces are engaged in a life and death struggle for the soul of this great nation—Materialism and Christ. Humanly speaking, everything is on the side of the former—numbers, wealth, the appeal to primitive instinct, tradition, and the like. But against it is the living God—Almighty Love. The only limit to His power is the response of His Church. The response is not measured by statistics, but by spiritual dedication. For there is no limit to the power of Jesus Christ to work through the life of the individual wholly surrendered to Him.

## Successful Missionary Conferences

CHARLES M. LE GALLEY

THE Summer Missionary Conferences have again played their part in furthering missionary knowledge and increasing interest in both the home and foreign missionary program of the Church. Because of the correlated themes of study, "Japan" for the field of foreign missions and the "Oriental in the United States" for home missions, a more unified program was possible at the conferences this year.

Attendance at most of the conferences showed an increase over recent years. The Hanover, Indiana, Conference, uniting the former Bethany Park Conferences of the Reformed Church and the Evangelical Synod had an enrollment greater than the total attending the two conferences last year and severely taxed the accommodations of Han-

over College which never-the-less proved an able and congenial host.

Five conferences were devoted primarily to mission study; the Catawba, Frederick, Collegeville, Hanover and Mission House Conferences. The Shady Side and Tiffin schools of leadership training included mission study in their programs. This year marked the combining of the Tiffin Missionary Conference and the Dayton Leadership Training School, the new school meeting on the campus of Heidelberg College, Tiffin, Ohio.

The following reports have been written by officers or delegates of the several conferences:

### *Catawba*

The Missionary Conference which was held at Catawba College, July 8-13, was both in-

spiring and enjoyable. With an enlarged registration over last year the leaders were quite enthusiastic. The conference was composed of people of almost all ages though few boys were present. The outstanding leader was Dr. S. D. Gordon, who had charge of the Bible hour. All who heard him could not help loving his gentle personality. One immediately thought of how near like the Master himself he seemed.

One important new feature was the Young People's Choir which renewed faith in the youth of today. Mr. Le Galley presented Japan in an unusually interesting manner. Another interesting feature was the presence of Rev. J. Mori, one of our Japanese Home Missionaries. The Leadership Training Course, W. M. S. Methods, G. M. G. Methods and Home and Foreign Mission Courses were all interesting and worthwhile.

Due to inclement weather, the vesper services had to be conducted in the auditorium. Dr. and Mrs. Omwake most graciously entertained the conference with a reception one night. The interest shown by the great number of young people who had never attended a conference before was most gratifying. Surely one felt closer to the Master after such a week of delightful fellowship together.

MARY ANNA LENTZ.

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#### *Collegeville*

The Conference at Collegeville this past summer was the largest, in point of full week registrations, that has been held in the last six years. But the conference was not only large, as far as numbers was concerned, but the spirit was so splendid and the young people were so responsive to their class work.

One of the most inspiring features was the splendid choir under the leadership of Miss Greta Hinkle. This added in no small degree to the success of the platform meetings.

The sunset services under the old oak inspired one with a desire to live and do more for the Master of all. Culminating as these services did in a service of communion, the impression will not for a long time fade away.

The greatest consecration service of the whole week was possibly the candlelight service when the campus lights were turned off and the only light came from the candles carried by the conference members. As they gleamed, flickered, and glowed, they typified to each the "Light of the World" that burns for each of us.

It was my privilege to have three young people under my care. The reports they made to the home church showed the deep spiritual impression the Conference made upon each of them.

ANNA M. KENDERDINE,  
*Registrar, Collegeville Conference.*

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#### *Frederick*

Should we judge by numbers, this year's Frederick Summer Missionary Conference might not be rated a successful one, but when we consider the excellent faculty and the fine type of delegates attending the conference in 1934, we expect far-reaching results. As this was the year for the study of Japan programs, we were especially fortunate in having with us Prof. Charles M. Le Galley, lately returned from our North Japan College, and Rev. J. Mori, leader of our Japanese work on the Pacific Coast. Rev. Mr. Mori radiated good will among all those who learned to know him, thus earning many friends for the Japanese cause. The mother of one of our mission band children was delighted that the first foreigner her nine-year daughter knew was Mr. Mori, because this contact would color her daughter's future contacts with foreigners.

Rev. J. Frank Bucher of our China Mission and the Misses Kerschner, Heinmiller and Alben, all contributed much to our understanding of the Oriental and our new chairman, Rev. Frank Rosenberger, of Baltimore, kept the wheels of the conference running smoothly. There were no Evangelical Synod delegates, but fortunately we had a number of visitors from that section of our church, who learned to understand our program of missionary education,

HELEN L. BARNHART,  
*Registrar, Frederick Conference.*

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#### *Hanover*

The "New Evangelical and Reformed Activities Convention" (conference), held July 8-13, enrolled approximately 300 young people and adults for six days of profitable study, fellowship and recreation on one of the most beautiful spots on the Ohio River. The conference was held at Hanover College in southeast Indiana. It is one of the oldest educational institutions in that part of the country, having been founded in 1827. The campus is located on level ground over 400 feet above the Ohio. On two sides of the

campus the abrupt cliff gives way to provide a most beautiful view of the winding river for several miles. It is needless to say that most impressive sun-set services could be held under such circumstances.

Another new feature of the conference was the fine fellowship between the "former" Evangelical and Reformed young people. Good-sized delegations came from Evansville, Ind., Indianapolis, Ind., Cincinnati, Ohio, Louisville, Ky., Nashville, Tenn., and intervening points. Leaders of conference groups were from both the former churches and students went into the class which appealed to their interests. There was a thorough mixing of delegations. A new feature was the offering of two Standard leadership training courses for the first time. Both drew good-sized classes and there was a demand for this feature in succeeding years.

There was a feeling that the conference was quite satisfactory under the new set-up, providing some minor changes are effected. This will be done and the program is already being planned for 1935.

JOHN W. MYERS.

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#### *Mission House*

This Missionary Conference was well attended. There was a total registration of 197 delegates, six more than last year, though there were fewer full-time registrations. Besides the usual classes in Foreign and Home Missions, an hour was set aside each day for Bible study. This year Dr. H. H. Wernecke conducted the Bible hour for adults and young people. Rev. Wm. Huber for the intermediates. Addresses were given in the evening of each day by some leader in kingdom work, among whom was Rev. H. L. Streich, Ex. Secretary of Evangelical Brotherhoods and Women's Work.

For the first time a leadership training school was conducted in connection with the conference. Rev. E. G. Krampe, D.D., was dean of the school. It was quite successful and included twenty-five registrants.

The officers for the coming year are Rev. Gilbert O. Wernecke, president; Alfred P. Treick, vice-president; Rev. Wm. C. Beckmann, Secretary; Rev. Emil Franz, treasurer.

WILLIAM C. BECKMANN,

*Secretary, Mission House Conference,*

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#### *Shady Side*

Shady Side Academy where the conference was held is located in a very beautiful section

of country. The conference this year was one of the best in recent years both in attendance and the spirit manifested. It seemed to me every instructor was well chosen for the particular course he taught. The students seemed to have an object in view, namely, to gain information as a means to a more consecrated service.

Mr. Le Galley's instruction proved an inspiration to our women and helped to make us more acquainted with the work and the workers on the foreign field. Miss Kerschner's classes dealing with our two mission study books and the class in methods were very informing and prepared the women for the fall and winter work in the local societies. We regretted the fact that not more women were present to share in this privilege. We hope to have fifty of our women on hand next year.

MRS. PAUL J. DUNDRE,

*Pres. W. M. S. Pittsburgh Synod.*

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#### *Tiffin*

The Tiffin Summer School was a new venture in Ohio Synod. It was the merger of the former Dayton School of Leadership Training and the Tiffin Missionary Conference. The attendance at the School, the spirit of earnestness that pervaded it, the willingness and desire to co-operate in all phases of the school life were especially gratifying to the Committee under whose careful study and thoughtful preparation the school was developed.

The students were generous in their words of appreciation for the opportunity provided for them; for the high character of the school set forth in its aims and purpose; for the courses offered, which were such as to meet the needs of every individual, both young folk and adults; for the efficient, accredited, goodly corps of instructors; for the presence of the Missionaries who were a constant source of inspiration to each and all.

The enrollment was 231; together with faculty and counselors, the total was 251. 82 churches were represented. In closing, may I quote the dean of the School, the Rev. J. E. Youngen, "May next year's Tiffin Summer School continue the fine spirit that has characterized our session this year."

MRS. F. E. BOIGRAIN,

*Pres. W. M. S. Ohio Synod.*

# Men and Missions

JOHN M. G. DARMS, EDITOR

## The Worth of ONE Man

It is said in the *Evangelical Herald* that little Bobbie was the only convert in that church during the year, and the officers of the church said to their pastor: "We have had a dull year, only *one* convert, little Bobbie Moffatt!" And in it was a gentle hint, well-known to many clergymen. "Yes," said the old pastor, "we've had only one convert, little Bobbie, but do you think the year was dull?"

A little later little Bobbie came to his aged pastor and asked if he thought he might become a preacher. Under the Spirit's guidance and with the encouragement and help of his old pastor, Robert Moffatt became a preacher and a missionary, and went out into Bechuanaland to win disciples to Christ. Not long after that David Livingstone came under the influence of Moffatt, married his daughter, and became the pioneer missionary in Africa, opening up that whole dark continent to the Gospel ministry. Later on Stanley went to find Livingstone, and through that contact gave his life to a like service, and only God knows how many thousands of consecrated missionaries, men and women, have gone to Africa and other parts of the world to bring the good news of salvation in Christ to thousands and millions of people in the world.

A dull year? Only one convert? Only a boy, Bobbie? Yes, it was that, but that Bobbie was Bobbie Moffatt, who stands at the head of the list of miles and miles of faithful, fruitful missionaries the world over.

What if Bobbie had not been won to Christ? What if the old preacher had not been faithful to his trust and proclaimed the Gospel to a loyal few?

Can you do anything finer today, my brother, than to head a list of faithful followers and messengers of Christ down through the ages? Or, if you are in line, could you really bring it over your heart to break that line and quit supporting missions? In that "family line" isn't there somewhere a preacher, a missionary, a consecrated worker?

The dullest man today is the one who will not permit the light of Christ's love to shine in upon him, and through him upon a world, still in need of Christ more than any generation, for it's a generation dangerously near the point: From him that hath, from him

shall be taken away even that which he hath!

*Hold the line* intact, my brother, and stand strongly for the whole life-giving missionary enterprise.

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## Be a Hero

It is said that we American people are all hero worshippers. How quickly the spirit of the public flames up in almost worship when a man performs a feat in a dramatic way. What is more, we all have our particular heroes in history, industry, government, education and the various departments of life, and we worship them and type our life after them. Possibly it is true that we are largely "pattern-made."

However, there is something greater than hero worship; it's the fact of *being* a hero!

Judge Daniel J. Snyder, of Greensburg, Pa., in his admirable address at the National Convention of Laymen at Milwaukee, Wis., August 22nd, suggests the following: "Be a hero. In this present day of confusion and bewilderment, if you can't be a hero you never would have been one—you never would have been a true soldier of the Cross. Let us Christian men join hands to do a great work in the world before us."

Now—in the time of spiritual exhaustion and reconstruction—is the time to be a hero, to do the heroic thing and be a missionary-minded and missions-supporting man-member of the Christian Church! Every man will have to fight himself through many criticisms and prejudices to such eminence, but it's worthy of that "stock" of heroes to which every twice-born, Christ-born man truly belongs!

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## \$92,000.00

One night's wrestling match in Philadelphia brought in that amount at the gate a few weeks ago!

What, if we had a like amount contributed by the men of our Church for the *Pay-up-the-Home-Missionaries-Campaign* in November.

Then we could look into the arena and see these bold, brave men fight for Christ and wrestle manfully and successfully against the forces of evil so rampant in our American life!

# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

## Enlarging Service

ALL great movements or great inventions are brought about because someone has had a vision. As members of the Woman's Missionary Society we are looking forward to the celebration of the Fiftieth Anniversary in the year 1937. This great pleasure would not be ours if it were not for the fact that years ago there were women in the church who had a vision, a desire and a will to do.

A year ago the Anniversary Committee planned a four-year program to prepare us for this great celebration. Last year the emphasis was put on "The Deepening of the Spiritual Life." We now enter upon the second year of this preparation. The committee which met in conjunction with the Cabinet in Cleveland in June decided that the emphasis should be placed this year on Enlarging Service, the second objective in our four-year plan.

Since the time the Missionary Society was organized it has been going forward enlarging its sphere of service. We have had every evidence of increase and signs of growth. However, there is still much room for Enlarging Service. Let us, throughout the year, keep this one aim before us.

There are many ways in which we may aid in attaining this objective.

1st. Foster a spirit of diligence in ourselves in our application to the work of our organization.

2nd. Cultivating a still deeper understanding and larger appreciation of the work already undertaken by our Church.

3rd. By familiarizing ourselves with the opportunities that have come to us by the addition of new fields, both Home and Foreign, in the work of the Merged Church.

To only a few persons come visions of great service of a large enterprise reaching beyond the limits of time and space; to fewer still the capacity, the ability to achieve and to realize the vision. Sometimes as we think of the lives of such leaders we wonder what we are able to do in our seeming weakness and we become discouraged. What could be a more fitting memorial to those we honor as pioneer missionary women of the Church, than to keep constantly before us the ideal of their complete consecration in service; keeping true to the vision before us, to improve the condition of our work and the condition of our service. The very bigness of the demand should thrill us. God asks big things of us as workers. He has given us the privilege, the responsibility of undertaking great things for Him and at this particular time we are asked to move forward into fuller use of the opportunities we have at hand for enlarging our service; for as long as there are people in the world still unsaved there will be work for us to do.

MRS. F. W. LEICH.

## Jottings from the Weekly Bulletins of First Reformed Church (Japanese), San Francisco

*Without a Doubt Things Are Happening Here*

The 47th Annual California Christian Endeavor Union Convention was held in Alameda last week. . . . Rev. Y. Saito and Akiko Nishioka represented our Church. Eighteen hundred Christian Endeavor Societies in 800 churches of 20 different denominations sent delegates to this state convention.

\* \* \* \*

Nearly 300 young Christians attended the joint evening church service at this church last Sunday. Dr. F. H. Smith delivered the

sermon of the evening, on "The Path to Sure Success."

\* \* \* \*

The young people will hold the joint English Evening Service at this church. . . . Prof. Takeo Iwahashi, Japan's blind philosopher and teacher, will be the main speaker. His subject is "The Light from the Darkness." His message will be a great blessing to the young people.

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Mr. Takeo Iwahashi, Japan's blind philosopher, is arriving here . . . accompanied by his wife. He is to stay five days, giving a series of lectures at our church.

\* \* \* \*

(Editor's note)—See pages 141-143 "Japanese Women Speak" for an interesting account of Prof. and Mrs. Iwahashi's life and work.

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Japanese Language School will open . . . at the Educational Building.

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Congratulations are in order for the following of our young people who have been graduated from the University of California and the high schools: University of California—Thomas Yoshina, Carl Hirota, Mary Murai, Ritsuko Nakajima; High Schools—Sachi Yosukochi, Ichiro Seto, Toshio Iwata, Frank Taira, Haru Nakajima, Toshi Kataoka, Noboru Hanyu, Miyo Fusaki, Masao Tanamachi, Mitsu Mori.

### Blest Be the Tie That Binds

THE Women's Federation suddenly awakened one day to find, to their horror, that they had a Children's Federation and a Women's, but the girls of Harrisburg were forgotten. After all, these young women were the ones who would some day have to step in and take their places, and without any training—well—here was food for thought!

Bzz—bzz—these sounds came from beyond the closed doors of a very important executive meeting. After a little while, women emerged, robed in smiles. A new child had come into the world. It was to be named the Young Women's Church and Missionary Federation. Oh, the Women's Federation was a very proud mother!

Mrs. Fred Harling, named counselor, began at once meeting the girls sent from the churches of all the different denominations in town. It wasn't long before this Baby reached Childhood and was getting beyond merely making plans, it wanted ACTION. So the group became two. The girls who enjoyed singing went in the Chorus and the others joined the Drama Club, under the direction of Edna Eggert and Bertha Fisher.

The Chorus learned hymns and anthems. Any one who did solo work of any kind was asked to sing. At each rehearsal, different girls sang special parts—solos, duets, etc.

The Drama group discussed plays, directing and acting. The girls tried to improve their reading and interpretation of poetry as well as plays and pageants. They prepared "America's Awakening" using the Chorus for the musical parts, and presented it at local missionary meetings. Another dramatization which they gave at many Sunday evening church services was "The Challenge of the Cross."

Always a devotional service preceded rehearsal at each of the regular Group Meetings of the Federation. The girls were subject to call for chorus or pageantry work in any church in Harrisburg and many were the calls. For the great Foreign Missionary Meetings, with Stanley Jones and Sam Higginbottom, this chorus, augmented by a number of young men supplied the music.

Under the direction of the Study Class Chairman of the Women's Federation, the girls prepared chapters of various mission study texts, for presentation at a Federation Meeting to be attended by the leaders of all the local societies of the city. Each girl presented her material in her own original way. Here again they answered calls to teach in many of the local churches.

Perhaps the climax of the first two years' activities was reached on last Palm Sunday morning. Quoting from a Harrisburg newspaper, "Rising when the first grey light of dawn still lay hidden in the east, 2000 and more persons gathered under the State Forum's starlit sky to watch a Holy Week pageant. Over snow-covered streets they came, by twos and threes and by families to see a dramatic portrayal of the last earthly days of Christ." Again young men of the various Church Schools of town assisted. The events pictured began with the Last Supper and closed with the Resurrection. "The trumpet choir and a white-gowned band of youthful singers painted a musical background for the colorful pictures."

Now this Young Women's Church and Missionary Federation would soon be starting the third year of its life. Again doors were closed, and bzz—bzz—came the sounds. But this time the sound was of young voices and

there came forward smiling faces of young men and women. A new name was given this growing child. It was to be the Young People's Church and Missionary Federation and the boys were to be invited in as members. For isn't it a shame that the boys are never told anything about missionary work!

There were parties and game nights galore as well as programs with inspirational addresses and discussions. After everyone was well acquainted with everyone else, the new group was a certainty. An Executive Board, consisting of 25 officers and heads of departments with their assistants, was elected to guide the Federation. A most impressive serv-

ice was held at which all pledged their loyalty and devotion to the tasks to which they had been elected in a beautiful candlelight installation ceremony.

After the summer cessation of activity, these young people are hoping with renewed vigor to sing with a real meaning, "Blest be the Tie That Binds Our Hearts in Christian Love."

BERTHA A. FISHER.

Miss Fisher, president of this Young People's Federation, is a member of Second Reformed Church, Harrisburg, and is leader of the Mission Band.

## Life Members and Members in Memoriam

### LIFE MEMBERS

#### EASTERN SYNOD

*Goshenhoppen Classis*—Mrs. Jacob W. Brunner, Center Square, Montg. Co., Pa.

*Lebanon Classis*—Mrs. Henry E. Gebhard, Bethany Orphans' Home, Womelsdorf, Pa.

#### POTOMAC SYNOD

*Zion's Classis*—Mrs. Edward Ropp, 21 Broad Street, York, Pa.

### MEMBERS IN MEMORIAM

#### EASTERN SYNOD

*East Pennsylvania Classis*—Mrs. Minerva R.

Myers, Stone Church, Pa. Mrs. Kate M. Stauffer, 106 N. 10th St., Easton, Pa.

#### OHIO SYNOD

*East Ohio Classis*—Mrs. Louise Schlawffy, Mt. Eaton, Ohio.

The Society of First English Reformed Church, Freeport, Ill., mourns the loss of one of its active members, a charter member of the church, and a Life Member of the Woman's Missionary Society of General Synod—Mrs. Minnie Zimmerman.

## Change of Address

The new address of Mrs. F. W. Leich, President of the Woman's Missionary Society of General Synod, is 203 Bompert Avenue, Webster Groves, Missouri.

## Please Note

Make this change in the directory of West Susquehanna Classical W. M. S. in the July-August issue—Mission Band Secretary is Mrs. E. W. Moyer, 320 N. Spring Street, Bellefonte, Pa.

## Queries

1. What is the new address of our General Synodical President?
2. Who conducted a series of lectures in First Church, San Francisco, recently?
3. Fifth month, fifth day—Ben Shan Teo—what memories do they recall to the girls of Chen Teh?
4. On what occasion did more than 2,000 people assemble in the grey light of dawn?
5. Our theme hymn for the year is . . . ?



MRS. BERTHA GERTIS, SECRETARY OF LITERATURE OF THE WOMAN'S MISSIONARY SOCIETY OF GRACE CHURCH, BUFFALO, for the past fifteen years, surrounded by members of her family, all active in missionary work. On her left is Mrs. Elmer Gertis, Counsellor of the Senior Guild, and on her right, Mrs. Alfred Gertis, Secretary of Stewardship. Standing are Mrs. John Gertis and Mrs. Thomas Deitsch, members of the Senior Guild, together with Mrs. Carl Gertis, Secretary of the Reading Course.

## What Mission Schools for Girls Have Done for Chinese Women

A non-Christian Intellectual's appraisal of missionaries: ". . . although most of the women in the cultural families in China were educated (through ancient times), the majority got their share in education only through the more democratic institution of Mission Schools; and even with women of the cultural class, the horizon of their activity has been considerably enlarged by the western conception of women's education brought to China by the missionaries. Moreover, the

Chinese women will always remain grateful to the missionaries for the one big thing they have done for them, namely, the movement for natural feet started by some women missionaries in Shanghai more than thirty years ago; and many young girls now owe their freedom and happiness to this movement."

SOPHIA H. CHEN,  
Vassar, B.A., Chicago, M.S.  
*In the "Chinese Recorder."*

## Where Mission Education Will Stress Its Influence

Report from the Christian Educational Conference: ". . . the Association decided to make secondary education its major emphasis. As was pointed out, secondary education is to become increasingly important in China, and it is the middle schools that are run with the least satisfaction by the government. This Association (China Christian Education Association) aims therefore to fill an obvious gap in the educational field. . . ."

—From the "Chinese Recorder."

NOTE:—The women of our church contribute to the support of two Junior Middle Schools for Girls in Hunan, China—Ziemer at Yochow and Chen Teh at Shenchow. Other than these two girls' schools which are entirely under Reformed Church support, Eastview Junior Middle School at Shenchow and Huping at Yochow for boys are also under the support of the Reformed Church. We cooperate with other missions in the support of two Senior Middle Schools in Hunan—Yali for boys and Fuh Siang for girls, both at Changsha—thus doing our share in "filling the gap."



ZIEMER MEMORIAL GIRLS' SCHOOL, YOCHOW, CHINA

# Literature Chat

CARRIE M. KERSCHNER

SEVERAL weeks ago a letter was received with an arrow pointing to the date August 1st. Underneath were the words "Just think!" Five week have elapsed and by the time this "Chat" is read we shall be writing October 1st and members of Program Committees will be planning for the December meeting!

We rather envy the groups which will have the privilege of using the October and November programs when the Japanese problem in the United States will form the basis of presentation. Why envy? Because attendance at the Worker's Conference will make it well nigh impossible for us to attend regular missionary society meetings and the program themes are most challenging.

Many of you will also be planning for a mission study class or a School of Missions at which *all* the phases of the Oriental situation in the United States can be thoroughly discussed. Always remember that the final point to be considered is "What we can as Christians share with these folk from the Orient?" Suggestions for Leaders for "Orientals in American Life" sell for 25c.

The Plan of Work letters have gone out to every local society—the President has been sent a letter; the Contact Woman has received her instructions (when the name was sent to us) and every Departmental Secretary has had word concerning her duties. These contacts should surely bring nearly all local officers and departmental secretaries to the Workers' Conferences that will undoubtedly be planned for the various Classes and should act as a tremendous influence in helping all of us to an "Enlarging Service."

In December the women and girls of the organized missionary groups will "share" their experiences at a joint meeting. At this time we shall learn how we will eventually "share" in fellowship with the women of the Evangelical branch of the denomination to

which we now belong. This should be a joyous meeting. Make your plans in ample time and adapt instructions to your local needs.

Hundreds of girls' and women's voices will unite in singing the hymn of the year "Forward Through the Ages"—15c for 12.

Attention is called to the fact that the discount allowed on the Japanese Color Woodblock Prints is 25 per cent not "25c on every print selected" as quoted on page 7 of the "Suggestions for Orientals in American Life."

*The Thank Offering Packet* is ready for distribution. The Service "The Gate Called Beautiful" is 2c a single copy, 50c per hundred in lots of 100 or more. The Thank Offering Play, "As It Was Given Unto Them"—Four Episodes of Thanksgiving, is 10c, 12 for \$1.00. For children there is a Thank Offering Playlet entitled "Seeing is Believing," 8c; 7 for 50 cents. Additional helps for making the Thank Offering Service more worthwhile are Invitations and Envelopes, 70c per 100; Postal Announcement Cards for Guilds, 20c per dozen, and for Woman's Societies, 20c per dozen; Coin Envelopes (to be inclosed with Invitations sent in envelopes), 30c per 100; a Thank Offering Announcement Card *Special*—an invitation printed on plain cardboard, 5c per dozen.

Reading Course Books to be read during the Fall and early winter while the Oriental Programs are being used: "Chinatown Quest," \$1.00; "A Daughter of the Samurai," \$1.00; "Lim Yik Choy," \$1.50; "The Promised Land," \$2.50.

Life Membership Packets with two new leaflets "A Challenge" and "A Surprise" sell for 10c. The former is free and the latter, a dialog for two women or girls, is 3c.

Organization and Membership Packets sell for 10c.

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

## New Society

We welcome the Woman's Missionary Society organized in Salem Church, Hagerstown, Maryland, on March 8, 1934. Mrs. Paul

Binkley, Hagerstown, Route 4, Maryland, is the president of the society which reports a membership of 18.

# Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

## They Never Did It Before

Dear Guild Girls in America:

This is late June and approaching early July. It is getting very hot here in West Hunan. But the time of year reminds me of summer conferences in America. . . . I'm remembering the nice time I had at Winona and Geneva Conferences last year, and the opportunity I had of meeting many more Guild girls than I had ever met before.

After I had come back to Chen Teh, this time, I was rather determinedly enthused about picnic conferences for girls. And I was sure that our Chen Teh girls would enjoy them as well as American girls. Ten miles from Shenchow is a mountain on which there is a roof-covered, usable building—a two-room hut with an outside wind-protected L where the right-shaped stones can be piled together so that a kettle may be placed over a cooking fire. Ten years ago, I would never have imagined the possibility of Shenchow girls going on a picnic, there would have been too many in the crowd who had just escaped bound feet. Three or four years ago, I wouldn't have thought of girls, only girls, going ten miles away for an overnight stay; we were at the stage of living through Robin Hood and military raiding, when it was certainly best for girls' whereabouts to be unknown. But this year, the idea of their going on a picnic seemed right and proper.

So on the fifth month, fifth day, we had our chance to go. This day is some sort of national holiday in China. In recent times, I am informed, the date is considered the anniversary of the institution of the present government, which gives the date some elements in common with our American March 4. But the fifth month, fifth day has a much more ancient significance for the Chinese. What it is no one explains to me very clearly except that the very fact that it is a double of five makes it very important. Anyway, the fact that May 5 was a holiday this year gave our girls a chance to have a whole day off instead of the usual half Saturday, and the Girls' Christian Association chose that as the

date to accept my invitation to week-end picnic at Ben Shan Teo ("Collapsing Mountain Head"—not too assuring a name for a mountain peak).

A neighboring mountaineer had promised to get a supply of dry straw for us, and we reduced all our bedding and food baggage to a minimum. We had two rowboats to take us, a group of 26, the seven and one-half miles to the point along the river where we had to begin the climb. We didn't have any fudge, peanuts, sandwiches or cookies to eat along the way, but the girls bought sugar cane sections and dispersed pomelo sections to each other. Foolishly, they ate all the thirst-appeasing material while we were on the boats—before the climb began. Several girls who hadn't been on boats before became a bit uncertain as to their feelings, but most of them made enough enthusiastic urging so that the two boats started racing each other. It took them a rather long while to climb the two and one-half miles to the mountain top, but their getting tired was a part of the game.

Supper for the crowd was a bit of a problem. The neighboring mountaineer lent his large rice kettle and helped provide us with some extra bowls. If there weren't enough chop-sticks, those who didn't have them used stiff tree sprouts. An old-long porch door made the table. When night came, one of the teachers helped me spread the straw in an even layer, then we covered the straw with thin blankets. There were 24 girls to sleep flat on the straw, but they needed only six big cotton-filled pads to cover them. There were just two rows, twelve in a row, sleeping heads to feet. But they weren't a very sleepy crowd, and about the time one of the blanket patches would get settled down for sleep, another blanket patch would be sitting up. But I couldn't look for blonde or red hair to identify any of the groups—it was all black hair. Yes, there were a few long braids, and those few were easily identified, but most of them were short bobs.

Sunday morning, we studied our Sunday school lesson together, and then went out to a precipice point for hymns and meditation. The point overlooked the river far below, and also a river village. We looked far across distant blue hill ranges, and could see miles into the hazy distance where our view was finally blocked by a higher range of blue mass. It was a very appropriate time to meditate over the Psalmist's "I will lift my

eyes unto the hills." On Sunday evening we had to come down hill, and return to school so we could be present for classes the next day, but we all rejoiced at having had that opportunity to live in the presence of God's heights.

They never did it before, but Chen Teh girls had this opportunity to know the joy of the great outdoors, and they hope we can do it again when the year is at the spring and they can feel God stirring in the living things on the hilltop.

By the time this reaches you, your conferences will be over, but I hope many of you were there, especially those of you who

never attended a Summer Conference before. I know you had a happy time and may the friendships formed there last forever and aye.

Sincerely,

GRACE WALBORN SNYDER.

Shenchow, Hunan, China.

Have you clipped the Plan of Work for each Secretary of the Guild from the front of the Guild Program Book? And given them to the various Secretaries? And have the Secretaries read them? And are they putting into practice some or all of the suggestions the Plan of Work gives? If so, you have taken at least one step forward.

## Mission Band

### "Clam Maidens" and Their Makers at Chen Teh

A FEW days after Chinese New Year here in Shenchow, I wandered into the first grade room, and saw lying on the various desks many different types and shapes of the "Clam Maiden." When I spoke my interested surprise, the whole room was at once noisy with clamorous voices, each offering to make one for me. The result was that the teacher of the first and second grade handwork allowed them the project of making "Clam Maidens" to send to little American friends who may not know about the very heroic and very popular "Clam Maidens" of China. Another result is that these little folk who can scarcely fold and cut paper neatly when they are being taught, proved that they can do a remarkably good job on much more intricate tasks when they themselves are keenly interested in doing so.

The "Clam Maiden" really isn't easy to make, even though you have colored paper, cardboard, nimble fingers and a willing brain, but it is a Chinese New Year street play that never fails to delight the little children. From the eighth to the fifteenth of the Chinese New Year, the different sections of the city give themselves to local talent, amateur, street playing. It's a way of beginning the year by making everybody happy—parades, bamboo clappers clapping, fancy paper lanterns, firecrackers sputting and spurting, everyone moving and everyone happy. And in and out, along among the shifting groups go the Clam Maiden players.

Always there's a pair of clam shells as large as a person. They are backed in green

and lined with some soft-tone color or in white. And always, a small boy, beautifully dressed in delicate pink and powdered to look like a maiden, parades within the waving shells of the clam. Fellow players carry curved lighted faggots over the "Clam Maiden" and it is like a moving tableaux. Somewhere among the bevy of players, a black-faced, beggarly hatted, coarsely dressed older boy swaggers along and leers at the crowd. He may carry a stick and he may carry a torn fishing net, but he is ugly, repulsive, and everything that the clam maiden isn't. However, they belong together, for the play could not be played without the Repulsive One.

If they are invited into a yard or courtyard to play, the stage is immediately set by the players forming themselves into a circle, with the "Clam Maiden" and the Repulsive One in the center. The stage lights are already there in the blazing faggots and the colored paper lanterns. The actors' orchestral accompaniment begins by a new rhythmical clapping of the bamboo strips. The "pitch" is reached and the "Clam Maiden," waving her shells, modestly dropping her eyes from the gaze of the audience, cross-steps, sidesteps, plays, bows, advance-steps, retreats, turns, faints and nearly falls as the Repulsive One steps, counter-steps, advances, threatens, pursues, nets and tries to possess the Maiden. But the beautiful maiden arouses, arises, and calls to her aid the help of Heavenly Powers; wiles, beguiles, dazzles, and finally shell-snaps the Repulsive One,

just as he is in the act of gloating and glorying in his evil powers to overcome the Heaven-protected Maiden. Thus the Repulsive One loses, just after the climax of seeming to win, and as he darts away, the "Clam Maiden" waves her shells a bit feebly, being exhausted with the contest. The bamboo clapping accompaniment slows down and ceases, and the wan "Clam Maiden" closes her shells about her. The play ends and everyone is relieved and happy for the triumph of the Maiden.

The torch bearers and "orchestra" players form a line of exit. The play group leader receives a new supply of firecrackers, perhaps also some cloth; or, maybe a few coppers of money. The players leave and the audience disperses without ceremony and without order; and instead of having fire escapes, they tramp through the flower beds or bump over the flower pots.

There is a historical tradition for the "Clam Maiden" story, but we will tell it some other time. The children love the play, because every time they see it there is that same new thrill when the Repulsive Demon of the lower regions *almost* wins. Strangely, too, we older ones like it about as much as the little folk do, and, perhaps, for the same reason—because the Maiden is always beautiful and always we want Beauty to win. But the little children are the ones who keep remembering and make paper "Clam Maidens" when they come back to school.

A very funny little sequel happened to this making of "Clam Maidens" to send to Amer-



THE "CLAM MAIDEN"

ica. Two or three put in the imaginative finishing touch of giving the "Clam Maiden" bound feet, and one of the upper class teachers didn't like it because she didn't want bound feet forms to go to America.

It has been great fun. Here is a picture of the "Clam Maiden" drawn by one of our Chinese friends. Perhaps you would like to play the story, too.

GRACE WALBORN SNYDER.

Chen Teh Girls' School,  
Shenchow, Hunan, China.

**T**HE work of the Board of Home Missions is far flung. It extends from New England down the Atlantic Coast, through the anthracite, bituminous and steel areas of Pennsylvania. An outstanding program is being conducted among the Hungarians in several sections of the country in the bituminous coal areas of West Virginia, and in the industrial manufacturing centres of the South.

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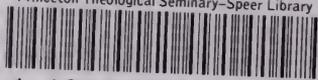
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