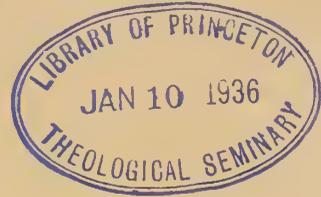




I-7

The Outlook



VOLUME XXVIII
NUMBER 1
JANUARY, 1936

of Missions

Foreign Mission Day Number



BIBLE STUDY GROUP AT YUNGUI, CHINA



SUNDAY SCHOOL PUPILS AND TEACHERS AT AOMORI, JAPAN

The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly, September to June inclusive, and bi-monthly during July and August, by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States
EVANGELICAL AND REFORMED CHURCH

JOHN H. POORMAN, Editor-in-Chief

CHARLES E. SCHAEFFER, Home Missions

GRETA P. HINKLE, Woman's Missionary Society

JOHN H. POORMAN, Foreign Missions

JOHN M. G. DARMS, Men and Missions

Subscription: One Dollar Per Year, Payable in Advance

Send all Remittances to "The Outlook of Missions," Room 905, Schaff Building, 1505 Race Street, Philadelphia, Pa. Entered as Second class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

CONTENTS

Foreign Missions	1	List of Projects for Special Gifts to the China Mission	21
Foreign Mission Day	1	List of Projects for Special Gifts to the Japan Mission	22
The Quiet Hour	2	Men and Missions	23
Some Personal Observations	3	A Happy New Year	24
Facing Facts	6	From Cannons to Church Bells	26
A Word Among Ourselves	7	A Day of Fellowship and Prayer	27
Notes and Notices	8	A Dedication to Peace	27
The Semi-Annual Meeting of the Board of Foreign Missions	9	Life Members and Members in Memoriam	28
Dr. Casselman's Visit to Morioka	10	January in Saskatchewan	29
Missionary Chat	12	Momentum for the Meeting—Materials and Methods	30
Madame Chiang Kai Shek	14	Girls' Missionary Guild	31
Graduation of Nurses at Chandkuri Leper Hospital	18	Mission Band	32
The Missionaries	19	Worship Service for the Church School	Third Cover Page
Special Projects for Special Gifts	20		

DIRECTORY

Board of Home Missions

President: Rev. Charles E. Miller, D.D., LL.D.
Vice-President: Rev. Frederick C. Seitz, D.D.
General Secretary: Rev. Charles E. Schaeffer, D.D.
Recording Secretary: Rev. Purd E. Deitz
Treasurer: Rev. William F. DeLong, D.D.

Superintendents:

Rev. William F. DeLong, D.D., Church Building
Rev. John C. Horning, D.D., Central West
Rev. Edward F. Evemeyer, D.D., Pacific Coast
Rev. Theodore P. Bolliger, D.D., Northwest
Rev. Rufus C. Zartman, D.D., Evangelism

Members of the Board: Rev. Charles E. Miller, D.D., LL.D., Rev. Frederick C. Seitz, D.D., Rev. Purd E. Deitz, Rev. H. Nevin Kerst, D.D., Rev. Josias Friedli, D.D., Rev. David Dunn, Rev. Calvin M. DeLong, D.D., Rev. Allan S. Meck, D.D., Elder Emory L. Coblenz, Esq., Elder Charles S. Adams, Elder Tillman K. Saylor, Elder Maurice G. Lipson.

Board of Foreign Missions

President: Rev. Charles E. Creitz, D.D.
Vice-President: Mr. Henry C. Heckerman
Secretary: Rev. Arthur V. Casselman, D.D.
Assistant Sec. and Assistant Treas.: Rev. John H. Poorman
Field Secretary and Treasurer: Rev. Jacob G. Rupp, D.D., Allentown, Pa.
Field Secretary: Rev. Herbert H. Casselman, R.F.D. 3, Tiffin, Ohio.

Members of the Board: Rev. Charles E. Creitz, D.D., Rev. Albert B. Bauman, D.D., Rev. George W. Richards, D.D., Rev. William F. Kosman, D.D., Rev. Calvin M. Zenk, Rev. Edgar F. Hoffmeier, D.D., Rev. Tillman W. Hoernemann, D.D., Rev. Gerard H. Gebhardt, Elder David A. Miller, Elder J. Q. Truxal, Elder Henry C. Heckerman, Elder Edward S. Fretz, Elder John B. Mohler, Elder E. Fred Bloemker, Elder G. Willis Hartman, M.D.

Member Emeritus: Elder William W. Anspach.

Woman's Missionary Society

President: Mrs. F. W. Leich, 721 Fairview Ave., Webster Groves, Mo.
Vice-Presidents: Mrs. L. L. Anewalt, 1036 Walnut St., Allentown, Pa.; Mrs. D. J. Snyder, 29 Division St., Greensburg, Pa.
Recording Secretary: Mrs. D. E. Remsberg, 607 Maiden Lane, Roanoke, Va.
Corresponding Secretary: Mrs. M. W. Babo, 15 Aberdeen Ave., Dayton, Ohio.
Treasurer: Mrs. Thomas Jarrell, 1420 Ingraham St., N. W., Washington, D. C.
Executive Secretary: Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.
Secretary of Literature: Miss Greta P. Hinkle, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.
Director, Educational Commission: Mrs. Edwin W. Lentz, 311 Market St., Bangor, Pa.
Secretary of Girls' Missionary Guild and Field Secretary of Girls' Missionary Guild and Mission Band: Miss Ruth Heinmiller, 2969 W. 25th St., Cleveland, Ohio.

Secretary of Printing: Mrs. Henry Gekeler, 3861 W. 20th St., Cleveland, Ohio.
W. M. S. Editor, Outlook of Missions: Miss Greta P. Hinkle, 416 Schaff Bldg., 1505 Race St., Philadelphia.
Secretary of Thank Offering: Mrs. L. V. Hetrick, 200 Porter St., Easton, Pa.
Secretary of Life Members and Members in Memoriam: Mrs. Nevin E. Smith, 320 E. Main St., Evans City, Pa.
Secretary of Christian Citizenship: Miss Margaret R. Motter, 109 E. Second St., Frederick, Md.
Secretary of Stewardship: Miss Helen L. Barnhart, 612 W. Market St., York, Pa.
Secretary of Organization and Membership: Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.
Secretary of Central West: Miss Helen Nott, 2938 N. 9th St., Milwaukee, Wis.
Historian: Mrs. Irvin W. Hendricks, 259 S. Main St., Chambersburg, Pa.

Literature Depositories

416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

2969 W. 25th St., Cleveland, Ohio

Editorial of the Month

Foreign Missions

ONE of the most lovable traits to be found in the character of all good people is the desire to share with others the good things of life. This is one of the things which distinguishes man from lower orders of creation. It is a part of "the image and likeness of God" which sets him apart as a child of God.

This trait was prominent in the life of Jesus. By the common consent of all men who know Him and His life, He possessed the best of the good things of life. His life, as recorded in the Gospels, is just a record of His matchless effort to share this good with His fellowmen. In this He revealed Himself most truly as the child, the son of God.

Every true Christian freely confesses that the best thing in his life, his most precious possession, is Jesus Christ. He says with the early apostles, "Thanks be to God for His unspeakable gift." Now this very precious gift has been given to us. We have not earned it; we have not bought it. It has been graciously and freely passed down to us by godly men and women who have gone before us.

Two very dishonorable individuals have appeared in society in these difficult days. One is the false trustee who takes trust funds which have been entrusted to him by confiding friends to administer for the benefit of others, and uses them for himself. The other is the individual who has plenty of the good things of life, and refuses selfishly to share even a little with his needy brother.

The missionary enterprise is just the sharing with others of the best that we have—Jesus Christ and His Gospel—all of which has been freely given us not to use and keep, but to use and pass on. This is the heart of Christianity. If anyone finds himself questioning the validity of the missionary enterprise, he may well sit down quietly and question whether he is a Christian or not.

Foreign Mission Day

THE General Synod of the Reformed Church has recommended that the Epiph-

any season be set apart as a time for the consideration and emphasis of the missionary activities of the Church by study, prayer and gifts. This is most fitting. The Epiphany season begins on January 6th, and commemorates the visit of the wise men from the East. This was the "epiphany," the showing-forth of the Christ-child to the Gentiles. The Epiphany was thus really the beginning of the missionary enterprise.

As a fitting conclusion to this season, the General Synod has set apart the second Sunday of February, and designated it as Foreign Mission Day. Upon this day the pastors, Sunday School officers and teachers, and all church leaders are urged to present to the entire congregation the claims of Jesus Christ for the world, and the right of all men to a fair chance at His gospel.

Very wisely did the General Synod suggest that this special effort be accompanied by three important and significant forms of Christian activity—study, prayer and giving. The Church must know more about Missions. When the Church knows, it will pray. Jesus taught us to pray, "Thy Kingdom come." Our missionaries plead, "Pray for us." The Church that knows and prays always gives.

Last year Foreign Mission Day was observed widely, loyally and enthusiastically. The account books of the Foreign Mission Board show that more congregations contributed to Foreign Missions on that day than ever before in the history of the day. It is a cause for regret that Foreign Mission Day must be associated so largely with the raising of money. It ought to be a day of glad consideration of the triumphs of the gospel on the mission field. But the necessity is upon us. We must get out of debt or sink. Last year on Foreign Mission Day we made a decidedly disfiguring dent in the debt.

This year on Foreign Mission Day we have the supreme opportunity. The goal is in sight. The distressing debt has been reduced to such a figure that with one more magnificent effort we can wipe it out entirely. It will not be easy, but it can be done. Let us do it.



The Quiet Hour

JULIA HALL BARTHOLOMEW

To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak.—JEREMIAH 1: 7.

If we would pray more, work would be easier, and we would get more done.

—JOHN GRANT NEWMAN.

When we view the human present as a whole, we have to admit that it offers encouragement to all who are trying to advance.

—LEIGH MITCHELL HODGES.

As long as we have selfish, acquisitive men and women, the economic system, no matter what it is, is bound to fail.

—CHARLES E. SCHAEFFER.

“We are blind until we see
That in the human plan
Nothing is worth the making, if
It does not make the man.
Why build these cities glorious
If man unbuilt goes for?
In vain we build the world, unless
The builder also grows.”

—EDWIN MARKHAM.

To have a work, to be necessary, is to be blessed and happy. The work a man does is the moral gauge of his value to society.

—WILLIAM A. QUAYLE.

I feel the lure
Drawing me back to the homely moor,
I'll go and close the mountain's door
On the city's strife and din.

—FRANCIS LEDWIDGE.

We are so busy just being busy, like a squirrel in a cage, mistaking motion for progress. Yet we have all the time there is, just one moment at a time, for that is what a day adds up to.

—JOSEPH FORT NEWTON.

This day is before me. The circumstances of this day are my environment; they are the material out of which, by means of my brain, I have to live and be happy and to refrain from causing unhappiness in other people.

—ARNOLD BENNETT.

In a mother undefiled
Prayer goeth on in sleep, as true
And pauseless as the pulses do.

—ELIZABETH BARRETT BROWNING.

One morning, so runs an old story, England woke up and found that the Bible was gone. . . . A change passed over the whole tone and temper of the nation. Life became hectic and vulgar. All the old restraints were let loose, and every instinct ran wild. No one could distinguish values, and life became narrow and mean, tedious, trivial, frivolous, and more frequently drab. Some fine, high quality had taken its departure from life.

—FREDERICK K. STAMM.

“Each day before I pass
From my own privacy with God, I lay
My life before His cross believing all
His word hath taught me, which doth gloss
His beauty back to men.”

A long road to the nearest star
Where the band of well-beloved are,
But I shall reach it, near or far.

—L. LE MESURIER.

There is something deep within us, something that is not flesh nor blood, nor bone nor brain, it is our real selves; that which keeps our identity, preserves our memories and conserves our moral and spiritual selves. It is the “inward invisible man.”

—SAMUEL W. PURVIS.

“We worry because we have failed to control our fears. We lose temper because we lack control of reasoning power.”

The law of continuity and the general scientific view of the universe tend to strengthen our belief that the soul goes on existing and developing after death.

—MICHAEL PUPIN.

No work is so limited but that delving into it will reveal far greater possibilities than appear on the surface.

—RAY GILES.

The Prayer

O MERCIFUL GOD, confirm and strengthen us, that, as we grow in age, we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

—COMMON PRAYER.

The Outlook of Missions

VOLUME XXVIII

JANUARY, 1936

NUMBER 1

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

Some Personal Observations

By REV. A. V. CASSELMAN, D.D.

IT was my privilege, as the first Field Secretary of the Board of Foreign Missions, to visit our mission fields in China and Japan thirty-three years ago. A similar privilege was mine during the past summer when I spent two months in visiting our Mission in China, and two months with the Mission in Japan. These two visits, so far apart, enable me to make some observations and record some measurements which I should like to pass on to the friends of Missions in the Church.

The Progress of a Generation

With this long perspective one cannot but note first of all the progress of a generation. Many of our missionaries feel sometimes that things are going far too slowly with the Church on the mission field. But it is like living with a child. We do not notice the growth day by day; but let one be absent from a growing child for years, and the first thing one notices on seeing the young person again is the evidence of growth. So it is on the mission field. When I think of the congregations of thirty-three years ago, so few and so tiny, and when I see them again now I cannot but remark how these little churches have grown.

Another thing which strikes one immediately in a visit to the Orient is the *change* that is taking place so rapidly there. Nowhere is this more completely exemplified than in the city of Tokyo. Tokyo today is a great modern city, with all the accompaniments of modern materialistic progress evident everywhere. It is hard to realize that this magnificent new modern city was completely destroyed only a few years ago. What has happened in Tokyo in a few years is happening in lesser degree all over Asia. The Orient has changed more in the last decade than it has in centuries before.

Changing Missionary Technique

Just because of this fact there is evident today on the mission field a changing missionary technique demanded by the necessity of meeting the needs of the changing life of the Orient. This is as it should be. The religion of Jesus is a living religion. Because it is

living, it is a growing religion, and because it is growing, like all living things, it adapts itself to its environment. It is to the glory of Jesus Christ that He can fit His life into the changing Orient today. So we find on the mission field evangelistic missionaries doing things that they never did before. There are new methods in congregational life; new methods in Sunday School administration and teaching; new methods in general approach such as newspaper evangelism; new methods for reaching the rural people; and new methods by which the local congregation is helping people to live right where they are.

This changing technique is evidenced also in the new methods adopted by our educational institutions. The old-time ideal of a college education as a means of individual culture for its own sake is fast disappearing. Schools in the Orient these days must be pointed in certain directions to prepare young people for definite things in life. So we find our North Japan College in Japan shifting its educational emphasis to meet the needs of young Japanese men today. Likewise, in China we find what used to be known as Huping College now changed to Huping Agricultural Normal Training School, with its whole set-up and purpose different from that of a generation ago.

This changing technique carried over also into our medical work. One of the problems presented to the China Mission today is that of co-operation with the Government health service so as to gear in the work of our missionary hospitals with the health program of the provincial government. Thus missionary method changes with the life of the Orient.

This change has come upon us in a day of great difficulty. It would be hard enough in ordinary times to meet these changing needs, but in this day of financial depression the task is one to try men's souls. However, the missionaries are right there with their determined consecration. They realize better than we do at home the great issues that depend upon this day. One thing one notes with supreme joy everywhere, and that is the *heroic loyalty* of our missionaries in this day of stress.

Along with this, one notices these days among our missionary folk a wise and humble *recognition of mistakes and errors of judgment*. The missionary is the last person in the world to claim that he has never made a mistake. Many times on the mission field, as here at home, the heart has been right but the head has erred. Never as now on the mission field has the whole missionary personnel subjected itself to such a searching testing of missionary motives and methods. This is one of the characteristics noted everywhere on the mission field today.

Essential Unity of the Work

In the midst of all this change and search for newer and better methods, one recognizes everywhere the essential unity of the work. Times may change and methods may change, people may change and emphases may change, but back of all and under all and through all is that great all-permeating unity of purpose which has been the driving spirit of the missionary enterprise from the apostolic days until now. No matter in what form of service they are engaged, the missionaries today know why they are there.

Accompanying this unity of the work there is evidenced everywhere today a *trend toward definite specialization*. The missionary who is engaged in evangelistic work quite frequently finds himself specializing in some definite form of that work. The same thing is true in educational work. The educational missionary is finding that the spirit of the times demands that he know something especially about some one thing, and that he know more about this one thing than other people do. Many missionaries find their special power these days in the possession of specialized knowledge. It is very interesting to an outsider to watch this process of specializing in individual missionaries who are just as deeply imbued as ever with the essential unity of all missionary activity.

New Emphasis on Evangelism

Everywhere in our mission field there is a new emphasis on evangelism. To be sure, all of our missionaries, no matter in what work they are engaged, realize that their primary purpose in the particular work to which they are called is the extension of the Kingdom of God. So when a nurse attends the sick in a hospital, she does it not only for the purpose of relieving suffering, but for the purpose of exemplifying the spirit of Jesus. When a missionary teaches in a school it is for the purpose of giving a more abundant life in Jesus'

name. And even those engaged in what is known as evangelistic work are realizing that in their evangelism they must both teach and heal. However, in these days of depression it has been easier to cut off evangelistic work because there are no contracts with governments and teachers and pupils to be fulfilled. The work can be stopped without disturbing very much else, and taken up again, as cannot be done with schools and hospitals. However, it is very evident that our Mission work is educationally lopsided, and that we must enlarge our evangelistic force.

Another characteristic of our missionary work today is a *new emphasis on rural needs*. Missions are generally located in some comparatively large center of population, such as the city of Sendai, or the city of Yochow. However, we are beginning to realize that these centers of population are not so big, and not so important as we thought they were. The fact of the matter is that the center of population in our mission field is in the country, not in the city. Practically 85% of the people of North Japan and of Central China live in the country or rural villages surrounded by their farms. If we are to bring the gospel of Jesus to these areas, we have got to take into account these rural people. So we find our Missions in China and Japan studying earnestly and ardently the whole problem of rural evangelism.

Growing Power and Purpose of the Church

One cannot return to the mission field today after an absence of any considerable length of time without noting, with satisfaction and thankfulness to God, the growing power and purpose of the Japanese and the Chinese Church. Our Missions in these countries are associated with "The Church of Christ in Japan," and "The Church of Christ in China." These Churches are union organizations made up of the representatives of Missions having the presbyterial order of church organization. In China others have come in, so that the Church of Christ in China is made up of some fifteen or sixteen different Christian ecclesiastical organizations. These churches are self-governing. They are on the road to self-support. And they are in no small degree self-propagating. No one thing evident on the mission field gives one greater courage than this.

Along with this growing power and purpose of the national churches, and really a result of it, there come to the Missions and

missionaries increasing problems of missionary administration and co-operation. The difficulties of passing over to the national churches the administration and support of these churches is one of the serious problems of the mission field today. It takes a great missionary to say, "He must increase, but I must decrease." And it takes a great deal more tact and gentleness and consideration and mutual love and co-operation to pass over the Christian enterprise to the national churches than it does to develop those churches to the place where they are capable of taking these things over for themselves. It is one of the most difficult phases of the whole missionary enterprise. But it is the day to which we have been looking forward, and for which we have prayed. We should not shirk its responsibilities.

One notices with a great feeling of satisfaction almost akin to pride the development of strong leaders in the national churches. There are outstanding Christian pastors in China and Japan who would do honor to any pulpit in America. And there are lesser pastors and evangelists in China and Japan who are just as great in their consecration. A great many of these humble pastors who never had large educational opportunities are living and developing their congregations in the face of tremendous opposition which would try the heart and test the faith of any American pastor. If the missionaries had done nothing in the generations which have passed but develop this native leadership, it would have been well worth all the time and money and effort spent in the cause of Missions.

It was my privilege to attend several denominational and interdenominational meetings of these leaders of the Church. As I sat in these meetings I was struck with the statesmanlike planning for the future of the Church in China and Japan. It was my privilege to attend a conference on theological education held in Kuling, China, last summer. Here were gathered, under the leadership of Dr. Luther A. Weigle, of Yale Divinity School, about two hundred of the leaders of the

Church of China. They spent ten days in discussing education for service in the Christian ministry. As I looked over that assemblage of talented leaders, and was told of their achievements and accomplishments, and listened to their long-distance, statesmanlike planning for the work of the Church of Christ in China, I could not help but think that they were going at their task with more spiritual skill than the Church here in America.

Lastly, as I think of the things which came to my notice in this recent visit to our mission fields and as I have tried to sum them up in mentioning a few of the outstanding ones, there comes to my mind the one supreme observation of which all of these others are the foundation—namely, the *confident assurance of the permanency of the Christian Church* in the Orient. I am fully convinced that if every missionary were compelled by any force of circumstances to leave the field in Asia, the Church of Jesus Christ would be safe in the hands of the devoted Christians and their skillful and consecrated leaders. This is the crowning achievement of missionary effort.



AN ELDER AND TWO DEACONS AT WUSUH,
CHINA

"I feel I cannot do without THE OUTLOOK OF MISSIONS. It gives the information we need as a missionary society and those who do not take it do not know what they miss. I pass mine to someone else after reading it."

MRS. O. W. BAUM, Akron, Ohio.

"THE OUTLOOK OF MISSIONS is getting better and better."

MARY E. KIEFFER, Williamson, Pa.

Facing Facts

By DR. GEORGE W. RICHARDS

President of the General Synod of the Evangelical and Reformed Church

LET us face facts and figures. The Reformed Church began work in Japan about fifty-five years ago, in China thirty-six years ago, and in Baghdad twelve years ago. We are now supporting seventy-four missionaries and four hundred and twelve native workers among whom are evangelists, teachers, kindergartners and nurses. The value of the property of the Japan Mission, including College and Seminary buildings, missionary dwellings, chapels, kindergartens, is \$1,847,000; in China \$315,000; a total of \$2,162,000.

In these fifty years and more, millions of dollars were given by the members of the Reformed Church for the support of the work. Some of our finest young men and women were consecrated to this cause, and many of them rank among the foremost missionaries in the Far East. Nothing has been undertaken the last fifty years that so inspired and strengthened the Church at home as our foreign missionary work.

Why all this money and all these men and women? We have obeyed the command of Jesus, "Make disciples!" We have been true to the spirit of Christ in our minds and hearts. We have done our part for the Kingdom of God, the introduction of righteousness, joy and peace in the Holy Spirit into the lives of

men and women of other races and tongues for whom Christ died and now reigns.

Like other churches that have obeyed the call of our Lord, we advanced as rapidly as possible, a little ahead of the support of the Church at home; yet always with the approval of Classes, Synods and General Synod. When the economic depression came suddenly and without warning, the income of all the boards of all the churches decreased from one-half to two-thirds. A debt was unavoidable if the work was to be carried on until adjustments could be made.

No, it is not a debt through loss of property or of bonds and stocks, but through investment in men and women who are doing the Lord's work. Every dollar of our debt is active today on our mission fields. To pay the debt we must have united action of the men, women and children of our Church.

Let each one honestly face his Lord himself, and the work of Missions, and then give according as he or she has been prospered. Let us stand by the men and women whom we have sent to the front and who are working patiently and heroically for the betterment of human life through the power of the gospel of God. Let us pay our foreign mission debt so that the only obstacle to the union of the two Boards of Foreign Missions of the united Church may be removed.



AT THE DEDICATION OF THE CHAPEL AT IKEBUKURO, JAPAN
Dr. Henry K. Miller and Miss B. Catherine Pifer are seen near the middle of the group.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

A Word Among Ourselves

THE OUTLOOK OF MISSIONS on January first will round out twenty-six years of history. This fact is worthy of commemoration by all the readers of this missionary magazine. During all these years this periodical has rendered distinctive service in behalf of the work of missions at home and abroad. It has kept its readers constantly informed of what was being done by our workers in the field and of the policies and programs projected by the Boards and by the Woman's Missionary Society. It has thus been a unifying agency in the field of missions so far as this pertains to the Reformed Church. THE OUTLOOK OF MISSIONS was formed by the consolidation of three publications twenty-six years ago. The Board of Home Missions for a number of years prior to 1910 published "The Home Missionary Bulletin" which was sent in bulk quantities to pastors for free distribution among their people. The Board of Foreign Missions in 1909 began the publishing of a distinctively Foreign Mission monthly which it called "The Outlook of Missions." The Woman's Missionary Society for some years had been publishing "The Woman's Journal." In 1910 it was felt that these three publications should be merged into one, and the name THE OUTLOOK OF MISSIONS was chosen. Its Editor was Dr. Allen R. Bartholomew, the Secretary of the Board of Foreign Missions. The two Boards of Missions assumed the financial obligation whereas the Woman's Missionary Society concerned itself chiefly with increasing its circulation. Upon the death of Dr. Bartholomew in November 1933, the editorship passed over to Rev. John H. Poorman, who serves at present in that capacity.

The need of a distinctively missionary paper for the entire denomination has always been acknowledged by those who had the cause of missions at heart. The first publication in the Reformed Church was started by the Board of Home Missions as far back as 1828. It was called "The Religious and Missionary Magazine." Its editor was Dr. Lewis Mayer who was also the first Professor in our Theological Seminary then located at Carlisle. It was issued monthly. Later on its name was changed to "The Reformed Church Messenger" and instead of it being a purely missionary magazine, it broadened its scope until

it came to include practically every phase of the Church's life and activity. For a period of 16 years, from 1828 to 1844, the publication interests of the Church were under the management of the Board of Home Missions. It was only in 1844 that the Synod established the Board of Publication and assigned the oversight of this work to that Board.

The western section of the Church, likewise, felt the need of a publication of its own and in 1847 the Rev. J. H. Good, pastor of the Reformed Church at Lancaster, Ohio, published "The Western Missionary" which upon Dr. Good's removal to Tiffin was published there and afterwards developed into "The Christian World" now being published at Cleveland, Ohio. When these two weekly Church papers had lost their distinctively missionary purpose and character, the Board of Home Missions again supplied the need by another missionary paper called "The Reformed Missionary Herald." Later on, in 1890, this paper and the Guardian were merged into the "Missionary Guardian" which terminated its existence in 1896. Then the Board of Home Missions, the Board of Foreign Missions and the Sunday School Board published "The Reformed Church Tidings" which was given over to the interests of these three Boards. "The Reformed Church Tidings," however, had a very brief existence, although it served a useful purpose during the period of its publication. When the "Tidings" ceased to be published in 1899, the Board of Home Missions began the publishing of "The Home Missionary Bulletin," to which former reference has been made. It will thus be observed that from the very beginning of the organized missionary work of the Reformed Church there has always been, in some form or other, a distinctively missionary periodical. When the need of such a paper was first felt the denomination was much smaller, both numerically and in its missionary operations, than it is today. The list of subscribers to and readers of the paper was, likewise, much smaller. But the idea of having a missionary periodical persisted. There seemed no other adequate and effective channel through which proper missionary information could be disseminated. The weekly Church papers, in the nature of the case, could give but limited space for the presenta-

tion of this all-important aspect of the work of the Church. As one reads the old files of these missionary periodicals one is deeply impressed by the place which the missionary enterprise steadily held in the minds of our people. Those pages fairly bristle with news from the field and with the achievements of the missionaries. Those papers kept the cause of missions alive in the consciousness of our people and served as a bond of union between our established congregations and our mission stations both at home and abroad.

The Evangelical Synod of North America for twenty-two years has been publishing a quarterly entitled "Our Work" and for thirty-six years a quarterly in German, "Fliegende Missions Blätter." In addition to this, several pages in both the "Evangelical Herald" and the "Friedensbote," the weekly Church papers of that denomination, are given over to the work of missions. It has, therefore, been suggested that when the Church papers of the two former denominations, now comprising "The Evangelical and Reformed Church" shall have been merged into a united paper to be known as "The Messenger" which is to become effective as of February 1, THE OUTLOOK OF MISSIONS should cease to be published as a distinctive missionary periodical and space should be allotted in the new paper for missionary items and news from the field. The General Synod of the Reformed Church at several of its meetings recently, the Eastern Synod last year and a few of the Classes of the Church have definitely expressed themselves to the effect that this should be done at an early date. Of course, when the General Synod took its action at Indianapolis and at Akron in 1929 and 1932, respectively, it had reference only to the merging of all Church papers in the Reformed Church, and did not include in its action the merger of our Church papers with those of the Evangelical Synod.

Shall THE OUTLOOK OF MISSIONS now be discontinued? Is there room in the united Church for a distinctively missionary publication? Can the interests of missions in the larger Church be better served by brief statements in a limited space in the regular weekly Church paper than through an organ that is devoted wholly to this great enterprise? The question is not one of economy merely. THE OUTLOOK OF MISSIONS is not quite self-sustaining. The Boards are required to subsidize the paper to some extent. A larger circulation would bring the publication to speedy self-support. Is it not reasonable to suppose that the circulation will be greatly

increased through subscriptions largely from the Evangelical group? The paper, therefore, will, if continued and circulated among the Evangelical constituency, pay for itself. The question is—which is the more effective way to bring the missionary work to the attention of the people of the united Church and to develop a missionary consciousness, and to secure an adequate response from our larger constituency? In no field of activity is there greater need for mutual understanding and co-operative effort by these two bodies now organically united, than in the field of missions. Will a distinctively missionary publication serve to weld these two groups into a solidarity that will result in a greatly expanded program of missionary endeavor?

The question cannot be solved by the Boards or by the Woman's Missionary Society alone. It concerns every reader of THE OUTLOOK OF MISSIONS and every friend of the missionary enterprise in both communions. THE OUTLOOK OF MISSIONS has no other purpose than to serve the Church in behalf of its missionary work at home and abroad. If the best interests of the work should indicate that THE OUTLOOK after twenty-six years of unselfish service to the Church has accomplished its mission, and the work which it has espoused during a quarter of a century can be more adequately presented to the Church through some other channel, then it must relinquish its place among journals of a similar nature and cease to be. However, if the paper supplies a distinct need in the Church let the entire constituency of the united Church co-operate to make it the best possible organ for the dissemination of information in its specific sphere of interest and activity.

C. E. S.

Notes and Notices

The Rev. Anthony Peter, of Buffalo, was elected pastor of our Hungarian mission at Fairfield, Conn., to succeed the Rev. Joseph Urban, who has assumed a pastorate at McKeesport, Pa.

The special Home Mission Day offering on December 1 amounted to \$2,800 which is \$2,700 less than the amount received a year ago during the same period.

The Board of Home Missions will hold its annual meeting at Headquarters, Philadelphia, on January 20, 1936.

The Home Missions Council and the Council of Women for Home Missions will hold their annual meetings in Washington, D. C., January 14-17, 1936.

Foreign Missions

JOHN H. POORMAN, EDITOR

The Semi-Annual Meeting of the Board

THE semi-annual meeting of the Board of Foreign Missions was held on November 12th and 13th, 1935. This semi-annual meeting is in some respects a more important one than the annual one in March of each year. At the semi-annual meeting the old year is behind us. We know what has happened in the home church and on the foreign field. The new year is ahead of us; and, in the light of the past year, the new year must be provided for. It is the most challenging and important situation which confronts the Board of Foreign Missions. This year was no exception to the rule. In fact, it was more crucial than usual.

The Secretary had just returned from a visit to the Missions in China and Japan. All of the first evening's session of the Board was taken up with the confidential report of the Secretary at an executive session concerning his official observations on the field. No small portion of the session of the next day was occupied by his further report concerning the more particular aspects of the work as it was brought up in the course of the Board's business. It was the general consensus of opinion, both of the missionaries on the field and the Board at home, that the visit of the Secretary had proved of inestimable value both at home and abroad. It is generally agreed that the Secretary should make a visit to the field at least every five years. It is essential to the wise administration of the foreign mission work of the Church that the Missions should know the mind and state of the Church, and that the Board and the Church should have similar first-hand knowledge of the Missions.

One of the most important things before the Board at the present time is the preparation for the union of the work of the two Boards in the new "Board of International Missions" which will be constituted in the new Evangelical and Reformed Church. A Joint Commission of the two Boards will convene after the annual meetings of these Boards and before the meeting of the General Synod of the new Church next June for the purpose of merging the work of the two Boards, of preserving the best of each, and presenting to the General Synod an appropriate plan for

the administration of the missionary enterprise of the new Church. The representatives of our Board on this Joint Commission are Rev. C. E. Creitz, D.D., President of the Board; Elder H. C. Heckerman, Vice-President of the Board; Rev. G. W. Richards, D.D., President of the Evangelical and Reformed Church, and Rev. A. V. Casselman, D.D., Secretary of the Board.

As a preparatory step for this new union, the Board at its last annual meeting appointed a Committee on Policy, whose duty it should be to review and re-evaluate our past missionary plans and methods with a view to formulating a missionary philosophy and technique appropriate to the new era of missionary activity into which we are entering. Much of the report of the Secretary upon his recent visit and many actions of the Missions taken at their annual meetings, at which the Secretary was present, were referred to this Committee on Policy. This committee is constituted as follows: Rev. C. E. Creitz, D.D., Chairman, Rev. G. W. Richards, D.D., Rev. Edgar F. Hoffmeier, D.D., Rev. T. W. Hoernemann, D.D., Rev. A. V. Casselman, D.D., Elder John B. Mohler, and Mrs. L. L. Anewalt.

One of the most important items of business at the semi-annual meeting of the Board is the report of the Finance Committee. To this committee falls the difficult task of estimating the income for the coming year and formulating a working budget from their estimate. This is a hard thing to do. No one knows just what the income for the next year will be, and yet a definite budget must be adopted. The Board and the Missions must have a budget to work on. The Finance Committee arrives at its estimate by taking as a working basis the receipts from November 1st to November 1st of the preceding year. It speaks well for the wisdom of the Finance Committee to know that last year they missed their calculation by only \$4,000.00 in a budget of \$207,000.00.

This year at their annual meetings the Missions had gone over their budgets very carefully with the Secretary, and they represented the minimum with which the Missions could

carry on their work. The Finance Committee had a happy time this year, compared with previous years. After estimating the income for the coming year, they found that they could grant the whole budgets asked for by the Missions. This is the first time this has happened for years, and everybody was thankful and happy. It was felt that we had reached the bottom and were now on our way up and out.

The detailed estimate of income and expenditure for the year 1936 is as follows:

Income

Apportionment	\$150,000.00
Specials	8,934.05
Woman's Missionary Society...	42,000.00
Foreign Mission Day	10,000.00
Bequests	5,000.00
	<hr/>
	\$215,934.05

Expenditure

Japan Mission	\$111,614.49
China Mission	61,319.56
Mesopotamia	3,000.00
Administrative	12,000.00
Literature	750.00
Field Work	5,950.00
Co-operative Departments	1,000.00
Interest	18,000.00
Retirement and Pension Fund..	600.00
Interdenominational Work	700.00
Emergency Fund	1,000.00
	<hr/>
	\$215,934.05

Another cause of rejoicing was the elimination of the debt which the Japan Mission has been carrying for years, and which constituted a portion of the indebtedness of the Board. This has been a constant source of anxiety to both the Board and the Mission. It is bad

enough to have a debt in one country, but it is worse to have one in two countries. At its annual meeting the Japan Mission worked out a plan with the Secretary by which this debt was eliminated at the close of the year 1935. This is another cause for thanksgiving.

Plans were made for the observance of Foreign Mission Day this year. Last year we had the most successful Foreign Mission Day we have had for years, in some respects the best we have ever had. If we can secure as loyal and as universal an observance of the day this year as last, we shall practically wipe out the encumbering indebtedness of the Board.

The Board realizes that although it is under great financial strain, yet it would be poor policy to neglect the education and cultivation of the Home Church. Since the illness and consequent retirement of Dr. Daniel Burghalter as the western Field Secretary, no field worker has been provided for the western section of the Church. Upon the recommendation of the western members of the Board, Rev. Herbert H. Casselman, of Tiffin, Ohio, was elected Field Secretary on part-time, with the understanding that he should concentrate his efforts in the Ohio and Mid-West Synods. Mr. Casselman was formerly missionary to Japan, and was compelled to retire from the work on account of a breakdown in health. He knows the work and the field, and is commended to the pastors and congregations of the western section of the Church.

Altogether this was the most encouraging meeting the Board has had for years. Everyone went away feeling that better days were ahead, and that we may look forward to the year 1936 with new hope and courage.

A. V. CASSELMAN.

Dr. Casselman's Visit to Morioka

By REV. G. W. SCHROER

DURING the first two weeks in September we had nothing but rain, and not until Dr. A. V. Casselman was on his way to Morioka from Aomori on the afternoon of September 19th did it clear up. The afternoon was simply gorgeous and it helped to make our preparations for his arrival very pleasant.

That evening nineteen members of the Morioka Church together with their pastor had a lovely "Eels-and-rice" dinner for Dr. Casselman. It was a pleasant evening, and

the way the older church members entered into the entertainment proved to Dr. Casselman that the Japanese Christians were glad to see him. During the evening several speeches were made and quite a few songs were sung, and it proved to be a treat for all. At this meeting it was recalled that thirty-three years ago Dr. Casselman and Pastor Tsuchida had visited several churches near Sendai, and just to recall the interesting things they had experienced was pleasant to them and interesting to us.



WORKERS AT THE CHRISTIAN EDUCATION CENTER, MORIOKA, JAPAN, WITH DR. CASSELMAN AND REV. AND MRS. GILBERT W. SCHROER

At 8.45 P. M. we returned home for a long conference with Dr. Casselman, which lasted long after midnight. His interest, of course, is in all of our mission work and his questions were keen and pointed. He wasted little time in getting to the root of our problems and difficulties, and with this first-hand information he will be able to tell the Church at home the great need here in Japan.

The next morning at 7.00 A. M. breakfast was served in our home to Dr. Casselman and all the Morioka Christian Education workers. The story is told that he ate more than any of the others. The cook claims that he heads the list with five big fluffy pancakes to his credit. After breakfast he stepped out to see our work on the other end of the compound. There he found a building with its green roof and its light yellow stucco walls and dark-brown trimmings standing before him and inviting him to come in and see the same, as it has done to the people in this community and city for the past four years. It was not so much the building as the work we are doing that interested Dr. Casselman. He saw how the whole building had been arranged and the program planned to meet the needs of the community. Of course, he was unable to see our whole program in actual operation, but

the short time he spent with us he learned that the doors of the Center are never closed and the building is used from early morning till late at night. After an hour and a half of actual observation in the building we returned to the study to answer the questions he asked about the program of the Center and our future plans.

Before the whole morning had been spent Dr. Casselman visited the local pastor, Rev. Mr. Tsuchida. Even though his time was very short I know that Dr. Casselman will long remember his visit with Rev. Mr. Tsuchida, whom he has known for more than thirty-three years. After their visit, Dr. Casselman and Mr. Tsuchida came to the house to have dinner.

The two and a half hours left in the afternoon were spent in seeing Hizume, a rural town about ten miles from Morioka, where we are hoping to put into operation a rural self-supporting church as soon as \$850.00 is available.

The stay was too short, but all of us are happy to have had Dr. Casselman with us here in Morioka, and it is our hope and prayer that he will come again in the very near future.

Missionary Chat

Extracts from the Secretary's Correspondence

"You will be glad to hear that Miss Leidal arrived safely (the newly appointed vocal teacher). She is living with Mr. and Mrs. Fesperman. I introduced her to the High School, and had her sing a solo. Everyone seems to be very much pleased with her. We shall give her light work during this term, and are having her work on her recital for January, and doing intensive work on the language for two months. She is taking charge of the Christmas music in the school.

"It was a great pleasure to welcome Mr. and Mrs. Scheer to Sendai. (Rev. Mr. Scheer is the pastor of one of the Evangelical churches in Louisville, Ky.) They were here just one Saturday and a part of Sunday, but I think, and they think, they saw a lot. He took a great many pictures while he was here, and seemed impressed with our work, and promised to give this a lot of publicity when he returns. They were very delightful guests, and we are very happy to have had them here.

"It has been decided in our school that it would not be possible to get ready for the Fiftieth Anniversary before next autumn, and that we had better have our celebration about November 3rd and the week following."

From REV. CARL D. KRIETE, D.D.,
President of Miyagi College.

* * *

"Dr. Demura and I are now in the Kyoto-Osaka-Kobe region. We attended the annual meeting of the Christian Educational Society at Doshisha University, and since then we have been working for endowment. It goes very hard, especially as we are not well acquainted here. The manager of the 'Japan Times' got out an American-Japanese Friendship Number at the end of last month, and included in it an article on our campaign. . . . Our campaign has not netted very much thus far, but better things may be ahead. Just today we got a 10,000 yen pledge, a total now from alumni and friends of a little over 100,000 yen."

From REV. D. B. SCHNEDER, D.D.,
President of North Japan College.

* * *

*NOTE—Numerals are placed at the end of the paragraphs suggested for use in the *Worship Service for the Church School*. See *Third Cover Page*.

"I am now back in Shenchow, arriving here from my last trip on October 9th. I expect to be here until the 26th when I hope to go to Yung sui and the various out-stations that we have en route. It was a year ago last May that I was in the Sui-Pao field. Now Evangelist Swen writes that it will be all right for me to come, and that people are wanting me to come very much. I am glad that they feel that the military officials have matters in hand sufficiently that immediate danger to Yung sui and Paotsing seems to be removed. There are problems of personnel and finance and plans for work; but, best of all, there are some folks ready for baptism in a number of places. We shall have communion in each one of the chapels we expect to visit. Of course, we don't know how long the trip may take, but I pray for strength and wisdom so as to help our co-workers in these further-away places solve the problems that are pressing. (2)

"I am sorry that you did not get to know Mr. Swen. He is a power for God in our field; and he has the fervor and consecration and ability to lead those people in the Sui-Pao section through many a problem and many a trial. It is a joy to be associated with him in the work. He and Ward Hartman make a good team together."

From REV. GEORGE R. SNYDER,
Shenchow, China.

* * *

"Just a few days ago Miss Ruth Matsumura, the Hawaiian-born Japanese nurse who is working with us, returned from Sendai where she and Mr. Fesperman did some intensive work at the little fishing village near Takayama called Hanabuchi. She went into the whole community, and before three days were up she had pulled off a cooking demonstration, baby show, clinic for children, three or four health talks and one on prohibition that was attended by nearly everyone in the community. Then, while in Sendai, she gave a talk to the Bible Department students in Miyagi College. I guess she did her bit. At least the letter from Mrs. Schneder to us says, 'I hear Ruth Matsumura is doing a wonderful piece of work.'" (5)

From REV. GILBERT W. SCHROER,
Morioka, Japan.

"Our bazaar was a great success. We have nearly 1,500 yen left after all the bills have been paid. This is, of course, due to so many kind friends in America, and to the real sacrifices that were made by some of the Fujinkwai Society ladies. But worth more than the money that was made, was the love and oneness of heart shown by the ladies. They all worked so hard and with such wonderful joy that it was beautiful to see. Your visit to them will never be forgotten. They often talk of you and the beautiful address you made to them. You left with them a lasting impression. (4)

"You will rejoice to know that Mrs. Watanabe was baptized two Sundays ago. She is so happy in her new life. Two of my ladies were also baptized the same Sunday. The harvest is ripe. There are so many seekers. Just now forty-five ladies attend my Tuesday morning Bible Class." (4)

From MRS. D. B. SCHNEDER,
Sendai, Japan.

* * *

"One of the things that would be a real joy to some of us here is sets of victrola records. Many people at home are discarding their victrolas now, and no longer want the records. I am sure that we could use some that are in good condition. They would be for the use and pleasure of the missionaries. Most of our Chinese friends do not appreciate foreign music, and wish to hear only Chinese music. I am sure I am speaking for all the missionaries when I say that jazz and fox-trots, etc., are not wanted. Crooning and that sort of stuff is not wanted. Most of the ultra-modern dance music is not wanted by us. But you can easily imagine what a great joy it is to us to sit down and hear some beautiful band or orchestra music, violin, pipe organ, harp, opera and the like.

"Another thing that each Station should have for the library is the very latest books on Missions and methods used in Missions. I have noticed the reviews on a number of very good ones given in 'The Christian Century.' It is helpful to have read the reviews, but we really should make careful study of the books themselves. And how are we to make such study if we are too poor to buy the books? The need for such books is most imperative. Don't you think so?"

From REV. J. FRANK BUCHER,
Shenchow, China.

* * *

"The auto road is in use now. I am told that it is very rough, as much of it has only

the rough surfacing. The road to Chenki is rapidly nearing completion, but has not yet been surfaced. However, the travel on the auto road is not very reliable. Many troops are moving these days. The soldiers commandeered the buses. If there is any room left over after they have taken such space as they want, then they permit the bus men to sell enough tickets to fill the bus. Under such conditions travel is apt to be rather uncertain."

From REV. J. FRANK BUCHER,
Shenchow, China.

* * *

"The Wusuh Out-station is located ten miles from Shenchow along the North River. The Chinese evangelist at Wusuh, Mr. Djang, has been in the employ of our Evangelistic Committee since 1928. He has the most capable wife of any of our chapel evangelists, and the two of them have the best trained children of any of our Chinese workers. It is a real pleasure to be in their home and enjoy the family spirit and witness how each child has something to do to help the parents, and note how parents and children work together in getting others interested in the gospel. (3)

"In the Wusuh chapel membership there are three members who live in a village four miles away, and these men, in addition to coming to church often, also hold meetings in their own village with the assistance and direction of Evangelist Djang, at least once a month. Mr. Djang has some ten villages which he visits regularly with interested people and some inquirers in each. Last summer he and his thirteen-year-old daughter conducted a five-week period of Bible Study Classes for children in Wusuh with quite good results." (3)

From REV. GEORGE R. SNYDER,
Shenchow, China.

* * *

"Mr. and Mrs. Glessner carry on their usual varied program in Kirkuk. The services and stereopticon lectures are well attended. Mr. Glessner's tours into the country have resulted in the sale of large amounts of literature in several languages. Their enterprise has been aggressive and persistent. During their furlough, their assistant, Moallim Kework, maintained the work. He held chapel on Sundays and Thursdays, separate Sunday Schools for Armenians and Assyrians, and kept the bookshop open. He visits in the Bazaar and does pastoral work in the home of the Christian people." (1)

From REV. A. G. EDWARDS, *Report of the United Mission in Mesopotamia.*

Madame Chiang K'ai Shek

GRACE S. YAUKEY



I CAN think of no one to whom it could be a greater pleasure to introduce you than that very charming person, Madame Chiang K'ai Shek, wife of Generalissimo Chiang, head of the Military Bureau of the Chinese Nationalist Government. She is a sister of Madame Sun, widow of that great leader Sun Yat Sun.

It is a pleasure to introduce her to you for several reasons:

The first, because she is such a charming person;

The second, because she has been in America, graduating from Wellesley College, and understanding America;

The third, because she is so alive to every interest in and responsibility for her beloved China, and

The fourth, because she is a Christian in far more than name.

Personally, I have had only four small contacts with her, if one could dignify them by that title. I have seen her on four occasions and have heard her voice on three.

One evening walking along a stream in Kuling, that beautiful mountain resort which

has become summer headquarters for the National government, I saw her strolling in the early dusk, her bodyguard dimly in the rear. She was a slight, girlish figure, dressed simply in the long straight gown which is the present mode, a light wrap over her arm. Her face is beautiful, but not pretty. It is too strong for that. One looks at her and wonders that one so little and so young can undertake the responsibilities which rest upon her. Her face would be calm were it not for the keenness of the large dark eyes which take in more than one suspects.

On this evening, she walked quietly past and faded into the dusk, while I went on my way thinking of her.

A Moonlight Picnic

The second time that I saw her was on a mountain top of this same Kuling. There is a spot two or three miles out of the little mountain village where the path drops suddenly over the hill and falls away to the valley below where there is a famous bridge sacred to the Goddess of mercy—the women's god—and a grotto sacred to a white deer because it lived there when Confucius was wont

to go there to meditate in the deep coolness. Near these two points General Chiang has established a summer military school for cadets and here he spends much of his time now and again during the summer.

On the mountain top where the path runs down over the edge, one gets a glorious view of a great blue lake spreading between the hills below—Poyang Lake. Because of this view of the lake and the rocky crags all about, this point has become popular for picnics especially when the moon is full and one can sit and watch it rise a deep golden yellow from the lake below while the sunset sends reflected lights from the opposite horizon.

On this evening we had fallen under the spell of the moon and with a few others, had packed a little lunch and set out. As we rounded the last bend, we saw before us a few chairs with their bearers and recognized them as those carrying people of official position. The chairs were let down and the people emerged and started up the last little ascent to the top of the knoll where the view was best. We were too distant and it was too late in the evening for us to recognize who they were. Our boys clambered up the hill ahead of us and coming to the first of the little stone tea houses, which grace every beauty spot in China, waited for us there. Just as we caught up, I noted a slim figure sitting in the shadow of the over-curving roof, and heard a very American voice say to our impetuous David, aged six at the time,

"Are you waiting for someone?"

"Yes, my daddy. We are having a picnic." And then the soft voice again in reply,

"I am waiting for someone and we are having a picnic." We came up at this point and I caught the glimmer of a smile in the reflection of the sky.

Later as we started back through the moonlight, I saw a chair climb slowly up the steep ascent from the plain below, and as it reached the summit, a tall broad figure got out. We had to pass almost that point in our return and I saw the tall figure and the slight, girlish one wandering over a by-path, her head close to his shoulder and their hands entwined. It is said and it is true, that figuratively, too, they work hand in hand for their China, her small, slender self having great influence in questions of importance.

At a Sale at Kuling

The third time that I saw her was on a warm summer morning when we were holding a sale in a Kuling home. I had put on sale

some of the things made by our Ladies' Aid—rather mediocre things made by women of small ability. The house where the sale was held was that of a friend connected with the beautiful women's college in Nanking, and an acquaintance of Madame Chiang's. Suddenly a chair was let down on the path below the trees and without warning Madame Chiang came up the steps with her charming simplicity.

She looked carefully over the things for sale, talking meanwhile with her friend. She could have no interest in the common things that lay on my table, and yet inquiring how they had been made and for what purpose, she picked up a sleeveless coat sweater, made of cheap wool, and tried it on on that hot morning. Because it happened to match her heliotrope gown and because her figure graced anything that she wore, the sweater suddenly looked less cheap, a piece of better workmanship.

"How much is this one?" she asked, and thinking of our little Ladies' Aid I said, hugging their pleased surprise to myself,

"Two-fifty is the price of that."

"I'll take it," she said. "Just wear it for it matches my dress"—and so she went, in her kindly way contributing to a work in the purchase of something she would surely never use.

Her Challenge to Christian Workers

The fourth time that I saw her was in different vein. We had been holding a seminar on communism in Kuling that summer—a dozen or so people trying to bring all they could through research and experience to the question of what we could do as Christian missions about the question of communism. Because her vital interest in all things affecting China was known, we had invited Madame Chiang to meet with us at this meeting near the end of the seminar, hearing our findings and then giving us what suggestions for practical attack she might have.

After the findings had been given, the room was quiet, and Madame Chiang, sitting straight in her low chair, was thoughtful for a little as if weighing her words, and then she said something like this.

"You know, my friends, that until now church membership has been nothing much more than a social amenity. No one has taken Christianity seriously as a way of life—not even leading people of the church. None of us have dared. It involves too much. But now the time has come when it must be more

than it has been or it will die. I have been much interested in what I have heard, in the clearness of the exposition and the correctness of your findings, but this is all only words—and I have a challenge to give you demanding more than that.

“You have mentioned particularly — have centered much of your attention around this section of Kiangsi province where the communists have at last been defeated, leaving a country ready to be rehabilitated — set up anew. How shall it be done in a Christ-like way? Here you have a perfect opportunity to demonstrate Christian communities. And that is my challenge to you as Christian workers—to go in there with the full co-operation of the Nationalist government—with every help we can give, financial and other—to be there, something more than an amenity. That is my challenge to you and to myself.”

The room was quieter than before. No one had expected anything so sudden or direct. Everyone was too used to plans and delays.

These are the four little pictures that I hold in my mind of Madame Chiang as I have seen her . . . but they are but color in a picture much stronger and clear-cut . . . the picture of her as she stands in national affairs in China, exerting a strong Christian influence.

Her Activity in National Affairs

One need but pick up a newspaper in China to see somewhere within its pages reports of Madame Chiang's activity in national affairs. She spends much time in a school which she has herself organized in Nanking for the children of veterans. In this school she has used all the new methods, all that can make it efficient and it is something which she greatly cherishes. But if the General is flying to Szechuan in the far west of China, over dangerous mountain passes, she is with him. If he is on some front conferring with his men, she is close behind. If he is looking over the work of some of his military schools, she is there. If he sits in some consultation over some policy affecting dike building, famine relief, agriculture, war, Japan, foreign policy—she is there, her clear voice interpreting from the English of which he is only a mediocre student, or expressing some definite policy when it is her turn to speak. Moving steadily along with him, her small hand guides at many a turn, and always in a sane, humane way. There are some who say that her mind is the guiding one—but, however that may be, she does not dominate—she merely gives her best thought, loving China,

and hoping to build through the years a place for it in the family of nations.

In a letter written to one active in the carrying out of the challenge given to the people of the seminar, of which I shall speak later, she says, naively,

“The General and I have flown many thousands of miles this summer, observing the flood conditions of West China and seeing how greatly the dike work has progressed. It has been a cause of great sorrow to me that because of recurring ill health I could not go everywhere that he has gone but had on one or two occasions to stay behind. But even so, I was able to see those places most carefully, to talk with farmers and learn much for myself” . . . and then in closing . . . “Excuse the brevity of this letter, pounded out by my own fingers on the typewriter. I find I cannot dictate with ease in English.”

Another letter written this same summer by the American advisor to General Chiang, says,

“You will be interested to know with what directness the General attacked conditions in the West, going himself to within a few miles of the fighting lines against the communists, and staying in situations never before entered by men of his official importance. It has put new vigor into the troops and shamed their leaders. On his return from the West, in Kweichow province, he dismissed the governor without parley, knowing his injustice and the fact that his soldiers were ready to turn color if they felt it worth their while. This made possible a reorganization of the provincial government which delighted the local people. He is fearless. Many have wondered at his extended trip this summer, at the episode which I mention in Kweichow, where because he was unexpected he was housed in a rough wooden building. From this hospitality he netted a cold—and greater respect from the people than any great official within many a century. His is a thrilling, challenging life.”

But we have not seen the deepest, clearest, qualities of Madame Chiang. We have, perhaps, felt her charm, have understood her sympathy toward America, have known that she was ardent as an official worker in the Chinese Government. But more outstanding than any of these is her relationship to Christianity in China. As she gave her challenge that day to the people of the communist seminar she has thrown herself into the meeting of it there and elsewhere.

Her challenge that day was to set up a Christian reconstruction program in Kiangsi

Province, and carry it through. Kiangsi is a province which had for several years been the central stronghold of the communists. They seemed impregnable there and no effect was made upon them by any government attack. At length, as General Chiang came more into a position allowing him to wield a blow, he came to realize that until this center was dissolved, no real advance could be made.

After many attempts, the center was broken, with what cost and bloodshed we shall never know. The scattered people belonging to the section began to return to build their homes and lives anew out of the ruins that were left behind. It was Madame Chiang's challenge that this reconstruction be Christian—better than what had been there before. In response the group of the seminar working with and through the proper channels, took up the challenge, and today the work goes forward. The Nanking Government chose Mr. Shepherd to head it up as general secretary. It was from a letter of Madame Chiang to Mr. Shepherd that I quoted. She has thrown herself into the meeting of that challenge with every resource that she has and her personality as well.

"My Religion"

In a copy of a magazine published in Shanghai, called the "People's Tribune," I read an article entitled, "My Religion," written by Madame Chiang. The title is trite with usage but the article was ringing with freshness and sincerity. In that she said briefly that the personality of Jesus was her key to the problem of life—that in her position of responsibility she could find no higher guide than Him, that it was her aim to apply in some measure His way to the difficulties of China, as far as they were within her reach.

But this testimony is small and bare compared with what she is actually accomplishing in Christian ways far beyond the fields of amenities. She is actively interested in the large refuge for girls in Shanghai, known as The Door of Hope. She is actively co-operating in hospital work. Many a mission hospital has of late years had her as a visitor who did more than voice hopes and sentiments, giving aid in concrete form. She has been with the General in backing and constantly adapting the New Life Movement, which

although it does not include Christian in its title is largely Christian in fact, attempting to alleviate and uplift life for the common people. This has required constant work and planning for propaganda, literature, rules, campaigns, and it is she that has initiated many of these.

And she herself has been active in friendships with Christians, meeting them without condescension and with real friendliness. Outstanding is her friendship with Bishop Roots, head of the Hankow diocese. Her firm respect of and friendship for him have long been known, as he has explained to her the power and significance of the Oxford Group Movement in which he himself is so deeply engrossed. I forgot that I had seen Madame Chiang a fifth time and that was standing unobtrusively beneath the trees of the little mountain cemetery where Mrs. Roots was laid to rest.

But her contact is far wider than that for in a letter of which I know she expresses her real desire to co-operate with missionaries in a widespread attempt to build up the work that they are doing, making it more thoroughly Chinese, more fundamental to their life.

This is Madame Chiang K'ai Shek of China—a figure small, beautiful, appealing, she is, in fact, a power for the good of China—exerting a mighty influence in the strategy of the military and economic organization.

It is said that before she would agree to marry the General she was adamant in her insistence that he become a Christian. It was said of him for a time that he was a Christian in name only—but non-Chinese Christians far back in the country nod their heads and say, "Yes, yes, he is sincere. Look at what he does." Beginning with her own Madame has done away with a Christianity that is nominal. Standing out herself openly for the work of Christian Missions, making friends with those who work for those ends, throwing herself wholeheartedly into every project which can make Christ-like life a fact, Madame Chiang has swung the Nationalistic influence of China towards Christ.

*NOTE—Address delivered to the Girls' Missionary Guild Institute at Hellertown, Pa., October 11.

Sixteen members of the Bible Study Group at Yungtsui, China, shown on the cover page, promised to pray daily for at least two non-Christians until they become believers.

Graduation of Nurses at Chandkuri Leper Hospital

By MRS. Z. D. GASS

NOTE—*The Chandkuri Leper Hospital is the joint enterprise of the Evangelical Synod of North America, the Mission to Lepers, and the Government of India. The Church furnishes the superintendent, Mr. Schultz, the American physician, Dr. Gass, and the American missionary nurse, Miss Kroehler. The buildings are provided and the support of the lepers is taken care of by the Mission to Lepers with the aid of large government grants-in-aid. The total number of leper patients is 584, and the number of untainted children is 116.—“New World Horizons.”*

THERE was an expectant stillness in the little church, for nothing of this sort had ever happened before. No one knew exactly what would happen, in fact. The Burra Sahib and his Memsahib (Dr. and Mrs. E. Muir) from Calcutta were here; there had been much fun and excitement as well as some serious instruction and formal ceremonies in the morning. And this was the occasion on which the nurses were to receive their certificates. Undoubtedly Dr. Muir Sahib would have something to do with this service also.

The brief twilight began to fade and we turned our gaze from the wisps of passion vine, twining themselves in lacy confusion across the open side door, to an inspection of the interior. As the dusk deepened the clean little wall lamps began to gleam and bring into clearer view the great mass of men and women sitting patiently on the floor.

We studied individual faces. There was old R—who had spent almost three years in the hospital and had had numerous operations. What a shock to her poor, caste-bound mind when, at the instigation of the Miss Sahib, the leper nurses, some of whom were from a higher caste than she, began to care for her bed, bathe her, and do for her that which even her relatives would scarcely condescend to do. She was glad the *bahin* were to be rewarded for their labor.

Then there was blind D—who had had an amputation. The nurses had been a bit rough to him, when he wanted to leave his bed without Doctor's orders, but he had forgotten all that in their subsequent care for his needs. One nurse had remained by his bed all one night when the pain was very bad.

The thin little face of S— caught our attention. He had suffered very much after the amputation of his arm, but the nurses had cheered him in his bad moments by telling him stories. They were his pals, and he was proud that they were to be honored.

As we sat thus meditating, there came to our ears the strains of a fine old hymn, and two white-clad figures, leaders of the boys' choir, appeared in the doorway. Two by two

they came down the aisle, followed by their leader and the Rev. J. H. Schultz, the Missionary Superintendent. After them came Dr. Muir and Dr. Gass, the two assistant doctors, Miss Kroehler and her assistant nurse, and lastly the graduating nurses, followed by those still in training. Except for this last group, whose uniforms were trimmed with a bit of red, all in the procession wore black and white. The uniform of the male graduate nurse is white dhotie and white coat with a black horizontal bar on the pocket. The women wear white saris with black borders, and a kerchief-cap headdress.

The choir boys, staff and Dr. Muir were seated on the platform, while the nurses sat upon white sheets just before the platform.

After a suitable form of worship, Dr. Muir, in his dignified manner, spoke to the nurses of the joy to be found in service, and challenged them to seek the greatest happiness in a loving service rendered in the Name of Christ.

In presenting her nurses for their certificates, Miss Kroehler, the Superintendent of nurses, briefly described the training through which the candidates had passed, and to the nurses themselves she gave a word of encouragement. A little tremor of joy ran through us as we thought of the gratitude and satisfaction which was filling the heart of Miss Kroehler at that moment. We were aware of a “Well done, good and faithful servant” being sent as a blessing upon her. For she had been very faithful over a few—not things—but human beings. She had faithfully and patiently taught illiterate, dull men and women to read and to record temperature and pulse. She had shown awkward hands how to change bed linen with least discomfort to the patient. She had taught by demonstration how to give the various kinds of baths, and a dozen other duties of a nurse. She had also, and this was her most difficult task, succeeded in removing certain inhibitions fostered by caste and in implanting the spirit of Christ-like service. Because such service, especially that kind which calls for the performance of

the most menial duties for others, is a very doubtful virtue to many in India.

Miss Kroehler then presented her candidates individually as they came forward to receive their certificates. As they returned to their places, they were garlanded by the "undergraduate" nurses.

It is not to be thought that these men and women are trained nurses in the accepted sense of the term; that would be impossible considering their background of mental equipment and their training. They have, however, completed a course which consists of some

theory and a good deal of practice. Miss Kroehler has outlined the course in detail and attached it to the back of each certificate.

It was a proud occasion for those thirteen men and women. And all who know the nature of their work can honestly say that they are deserving, and that perhaps the greatest thing they have learned is that to serve one's brothers and sisters is to be in that respect like the Great Guru, Who said, "For inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

—Without the Camp.

The Missionaries

"Out from the doomed Jerusalem, in days of long ago,
By two and two they sallied forth to lands of sun and snow;
And each slow century since has seen this loyal clan
Break out to bear the blessed news to all the sons of man.

Beside the slim, tall temples, where the tawny rivers run,
They set their tents where shining stars looked down on Babylon.
Through Memphis' linteled gates they passed, and sang a holy psalm,
Where carven gods looked down on them in immemorial calm.

Their bare feet pressed the beaten shore, beneath dark Nubia's cliffs;
They ate the corn from out their srips, where Karnak's hieroglyphs
Tell how the world's gray mother, dead, beside old Nilus lies,
And held the lifted cross before Assyria's glazing eyes.

Down to imperial Rome they drew, o'er the Campagna's turf,
Nor halted where the rocky shore flung back the roaring surf,
But spread the sails, and unafraid, across the seething main
Steered where the wild Atlantic lashed the pillared front of Spain.

In single file, on lonely paths, they walked through forests dim,
And stirred the Saxon silence with their solemn matin hymn;
The bloom of Irish primroses fell on their wandering feet,
And heather on the Scottish hills made all their garments sweet.

Beside the stormy Northern capes they taught the Vikings bold
And in the English meadows green the wondrous tale they told;
Amid the cairns, among the oaks, they reared the holy crypt,
And dared to tell of dying Love, where Druid altars dripped.

And still o'er all the earth they fare, where'er a soul has need;
My heart leaps up and calls to them: O Brothers mine! God Speed!
What time within the jungle deep ye watch the daylight die,
Or on some lonely Indian steep see dawn flush all the sky.

Far is the cry from here to there, yet hearken when we say:
Ye are the brethren of the Book; in Khartoum or Cathay,
'Tis ye who make the record good, 'tis ye, O royal souls!
Who justify the Chronicles, writ in the ancient scrolls.

O Missionaries of the Blood! Ambassadors of God!
Our souls flame in us when we see where ye have fearless trod
At break of day; your dauntless faith our slackened valor shames,
And every eve our joyful prayers are jeweled with your names."

—ROBERT MCINTYRE.

Special Projects for Special Gifts

AT the request of the Board of Foreign Missions, and in conference with the Secretary of the Board, the Missions in China and Japan have made out a very complete list of special projects for the purpose of accommodating the large list of missionary friends in the Church who wish to do something special for the cause of Foreign Missions. There are always those "second-mile" Christians who take great pleasure in doing the Christ-like extra thing. This list will afford these good people an opportunity of selecting something for their special gift which they are assured will gladden the hearts and strengthen the work of our missionaries and their co-laborers.

The Advantages of Specials

They afford a means of personal contact with specific missionary work and individual missionaries.

They form an agency by which one may express his individual preference in missionary support.

They afford an outlet for personal desires in missionary benevolence.

They are a very successful way of developing and sustaining missionary interest.

They constitute a very effective method of missionary education.

They are the means of increasing liberality in missionary giving.

The Disadvantages of Specials

It is well not to have "All one's eggs in one basket." If something happens to the particular project which is supported by someone, he feels that his whole effort is wasted; whereas if he supports all the work through the regular budget of the Board, he has a share in all of its success.

There is a variation and lack of permanency in the support of specials. Special projects often fail after years with the waning of enthusiasm or a change of missionary leadership.

Special projects may have a narrowing influence upon the donors, who are led to see and magnify the one thing they are doing to the exclusion of other things equally or more important. In the appeal of special projects, other more important and necessary, although less spectacular and appealing, features of the work suffer.

There quite frequently develops among supporters of special projects a very subtle and selfish sense of proprietorship.

The missionary enterprise cannot be built

on the contribution of specials. It is selfish to ask someone else to furnish the foundation elements of missionary work in order that we may furnish the frills and thrills.

Contributions to special objects frequently divert funds from the regular benevolence in order to support pet projects.

The Ideal Way

The ideal way is to support the regular budget to the best of your ability and make your support of a special project an extra gift, expressing thereby your own personal desires and individual preference in the matter of missionary activity.

Your Board of Foreign Missions depends on both of these types of gifts. The work is founded on the regular benevolence of the Church as it is estimated in the regular budget. But the Board also depends on the special gifts of specially interested friends. If these specially designated gifts were not given, the work of the Board would be seriously handicapped.

This ideal way of giving combines the advantages of both the regular and special forms of missionary benevolence, and obviates the disadvantages of specialized giving. Then, too, by this method it is possible to shift support from one project to another without interfering with the general work, thus by a sequence of projects securing the advantage of more fully-rounded missionary education by the use of special gifts.

A Policy of Missionary Projects

The Board of Foreign Missions has adopted a special policy for missionary projects as a means of increasing missionary interest and offerings.

If, in the opinion of the pastor and consistory of any congregation, the missionary interest and benevolence of the congregation will be increased thereby, the Board will assign a missionary to any congregation whose total missionary offerings amount to a sum sufficient to support a missionary.

The Board will assign a project to any congregation whose pastor and consistory feel that the missionary interest and offerings of the congregation may be increased thereby.

List of Projects

On the following pages will be found a list of projects as prepared in conference with the missionaries on the field. All arrangements for the assignment of projects should be made through the Secretary of the Board.

List of Projects for Special Gifts to the China Mission

GENERAL

Repair of Missionary Home, \$500.00.
 School and Hospital Shares, \$500.00.
 Educational Magazines for Hospital and School Libraries, \$10.00 to \$25.00.
 Literature Fund, \$100.00 for each station.
 Magazine and Newspaper Fund, \$10.00. Four needed.
 Post-graduate Education for Preachers and Teachers.
 Typewriter.
 Musical Instruments.
 Accordion, \$3.00 to \$5.00. To be bought in China.
 Chinese Organ, \$10.00 to \$20.00.
 Still Films for Rural Work.
 Still Film Projector.
 Motion Picture Film Projector.
 Generator for Motion Picture Projector.

EVANGELISTIC

Chinese Pastor, Shenchow, \$350.00.
 Out-stations, \$200.00 to \$500.00.
 Chapel Building Funds, \$1,500.00 to \$2,000.00.
 Evangelist, \$200.00 to \$300.00.
 Bible Woman, \$100.00 to \$150.00.
 Woman Evangelist at Huping, \$100.00.
 Evangelistic Band, \$100.00.
 Colporteurs Fund, \$100.00.
 Wages for Messenger for Evangelistic Work, \$100.00.
 Subsidy to Help Woman Evangelistic Worker, \$30.00. Three needed.
 Engaging a servant so that evangelist's wife can give her time to women's evangelistic work.
 Magazines and Literature for Out-station, \$5.00.
 Bibles and Literature for Charity Groups, \$10.00 up.

D. V. B. S., \$10.00 to \$30.00.
 D. V. B. S., Shenchow, \$5.00 to \$10.00.
 Supplies for Women's Work at Huping, \$10.00.
 Charity Work for Country Women, \$50.00.
 Woman Evangelist, Shenchow, \$100.00. Two needed.
 Woman Evangelist, Shenchow, \$96.00.
 Woman Evangelist, Shenchow, \$35.00.
 Woman Evangelist, Yungtsui, \$115.00. Two needed.
 Man Evangelist, Yungtsui, \$150.00.
 Support of Churches, \$300.00 to \$400.00.
 Support of Chapels and Out-stations, \$100.00 to \$300.00. Mostly \$200.00. Five at \$300.00. One at \$400.00.
 Colporteurs, \$400.00.
 Rural Evangelistic Bands, \$100.00.
 Literature, \$100.00.
 Literacy Classes, \$100.00.

EDUCATIONAL

Huping Boys' School Teacher, \$360.00. Ten needed.
 Junior Middle School Principal, \$30.00 per month.
 Junior Middle School Dean, \$25.00 per month.
 Junior Middle School Teacher, \$15.00 per month.
 Primary Teacher, \$10.00 to \$12.00 per month.
 Preparation of Religious Education Specialist for our Work, \$300.00.
 Huping Boys' School Scholarship, \$25.00. Twenty-five needed.
 Work-scholarship at Huping, \$15.00. Four needed.
 Scholarships: High School, \$15.00 to \$20.00.
 Scholarships: College, \$30.00 to \$100.00.
 Mission Scholarship at Zierner Girls' School, \$10.00. Four needed.

Scholarship in Chenteh Girls' School, \$5.00 to \$10.00.
 Mission Scholarship at Eastview Boys' School and Chenteh Girls' School, \$10.00. Six needed.
 School Equipment, \$5.00 to \$100.00.
 Music Fund for Students, \$5.00 per year.
 Practice Room for Music Department at Central China College, \$200.00.
 Piano for Music Department at Central China College, \$300.00.
 Piano for Music Department at Zierner Girls' School, \$300.00.
 Recreation Room for Students, \$50.00 to \$100.00.
 Kindergarten Equipment, \$25.00 to \$100.00.
 Kindergarten Supplies, \$10.00 per year.
 Extension Project at Huping, \$10.00. Four needed.
 Schools for Illiterates, \$5.00. Fifty needed.
 Library Fund for New Books, \$10.00. Four needed.
 Fund for New Science Reference Books, \$10.00. Four needed.
 Fund for Literature for Distribution, \$10.00. Four needed.
 Magazine and Newspaper Fund, \$10.00.
 Children's Magazines for Schools and Homes.
 "Child Life" for Zierner Girls' School.
 Church Hymnals for Hostel at Central China College. Order of worship. Twenty-five or more needed.
 Church Papers for Hostel at Central China College.
 Old Text-books for Shenchow Schools.
 Poland-China Boar for Huping Boys' School, \$20.00.

MEDICAL

Hospital Bed Endowment, \$500.00.
 Charity Bed Endowment, \$300.00.
 Hospital Bed, \$75.00 to \$100.00 per year.
 Fund for Charity Work in Hospital, \$100.00 per year.
 Dispensary, \$50.00 to \$100.00.
 Evangelist for each Hospital, \$125.00.
 Bean-curd Milk for Under-nourished Children, \$5.00 per year per child.
 Student Nurse's Wages for Three Months, \$75.00.
 Wages for a Registrar at Hospital Gate, \$75.00.
 Charity Medical Work, \$10.00 to \$500.00.
 Fund for Health Education, \$10.00.
 Fund for Public Health, \$10.00.
 Wages for a Hospital Cook, \$60.00.
 Furnishing Nurses' Class-room, \$100.00.
 Charity Fund for Hospital Bed, \$10.00 per month.
 Furnishing Nurses' Recreation Room, \$25.00.
 Public Health Nurse, \$200.00 per year.
 Babies' Cod-liver-oil Fund, \$10.00 per year.
 Scholarship for Nurse Student, \$75.00 per year.
 Athletic Equipment for Nurses, \$20.00 per year.
 Sterilizer for Shenchow Hospital, \$350.00.
 Oil-burning Electrolux for Hospital.
 Medical Magazines for Hospital Library, \$10.00 to \$25.00.

MISSIONARY

Automobile for Shenchow Station.
 Bicycle, \$20.00 to \$25.00.
 Subscription to Religious Book of Month Club for Station, \$25.00.
 Organization at Home to Keep Missionary Children in Touch with Home Life. "Our children pay an awful price for our missionary service."

List of Projects for Special Gifts to the Japan Mission

EVANGELISTIC WORK

Churches

- Tokyo. Lot and Building, \$25,000.00.
 Omiya. Building, \$3,000.00.
 Konosu. Lot and Building, \$2,500.00.
 Oshi. Building and Parsonage, \$2,000.00.
 Ageo. Lot and Building, \$2,500.00.
 Okegawa. Lot and Building, \$2,500.00.

Support for Out-stations

\$100.00, \$200.00, \$300.00.

Aomori Field

- Hirosaki. Lot with Two Buildings on it, \$2,000.00.
 Organ, \$50.00.
 Noshiro. Lot and Building Needed, \$3,000.00.
 Hachinohe. Lot and Building Needed, \$2,500.00.
 Hachinohe. Organ, \$50.00.
 Hachinohe. Funds for a Missionary Residence and Lot in the Outskirts, \$7,500.00.

Aizu Wakamatsu Field

- Auto or Motorcycle with Trailer for Traveling Library, Traveling Clinic, Motion and Stereopticon Projectors, and Workers. About \$600.00.
 Traveling Library, \$100.00.
 Films, \$100.00.
 Medical Supplies and Doctor's Services, \$200.00.

Morioka Field

- Hizume. Land to Make Farm Project Self-supporting, \$850.00.
 Printing Establishment for the Morioka Christian Education Building. To be Self-supporting, \$1,000.00.
 Scholarship for Young Man in America to Study Christian Education for Two or Three Years, \$2,000.00.
 Spiritual Retreat for Education Center, \$400.00.
 Ideal Japanese Christian Home as a Demonstration Project in Morioka City, \$500.00.
 Rural Motion Picture Project. Projector and Generator to be used by Christian Layman, \$400.00.
 Motion Picture Films.
 "King of Kings," \$200.00.
 "One Grain of Wheat," \$200.00.

- Sustaining Fund for Morioka Christian Education Center until Local Constituency Can Go to Self-support, \$500.00.
 Salary for Clinic Nurse at Morioka Christian Education Center, \$300.00.
 Salary for Recreation Leader at Morioka Christian Education Center, \$240.00.
 Support for Destitute Girls in Morioka Christian Education Center, \$36.00.
 Salary of Newspaper Evangelist at Morioka, \$240.00.

General Evangelistic

- Church Lot, \$300.00 to \$500.00.
 Support of Evangelist, \$300.00 to \$500.00.
 Support of Woman Evangelist, \$100.00 to \$200.00.
 Support of Out-station, \$300.00 to \$500.00.
 Tract of Farm Land to Enable the Pastor to Achieve Independence and Teach the Newer Farm Economics, \$200.00.
 Fund for Building Up a Motion Picture Library of Educational Films, \$25.00 up.
 Church Organ, \$50.00.
 Fund for Aid of Bible Women and Kindergarten Teachers Suffering from Tuberculosis.
 Farm-church Projects, \$50.00 to \$150.00.
 Fund for Day Nursery, \$25.00.

Newspaper Evangelism

- Weekly Sermon and Christian Advertisements in Newspapers, \$300.00.
 Newspaper Evangelism Tracts, \$10.00.
 Newspaper Evangelism Postage, \$5.00 per month.
 Salary of Newspaper Evangelism Assistant, \$25.00.

KINDERGARTEN BUILDINGS

- Shiogama, \$1,000.00. Nagamachi, \$1,000.00.
 Haranomachi, \$1,000.00. Noheji, \$1,000.00.
 Hachinohe, \$300.00. Ogawara, \$500.00.
 Kamaishi, \$1,000.00. Yamagata Poor District, \$1,000.00.
 Support of Kindergarten Teacher, \$100.00 to \$200.00.
 Support of Kindergarten, \$150.00.
 Kindergarten Equipment, \$25.00 to \$100.00.
 Kindergarten Supplies, \$10.00.
 Tuition for Poor Kindergarten Children, \$5.00 to \$25.00.

TOHOKU GAKUIN

- Central Library Building, \$50.00.
 Scholarships for Study Abroad, \$500.00 to \$1,000.00.
 Scholarships for College Students, \$50.00 to \$100.00.
 Ten Library Alcove Funds of \$500.00 each for Immediate Use.
 Endowment Fund for Library Books, \$100.00 up.
 Student Summer Camp, \$200.00.
 Educational Magazines for School Library, \$10.00 to \$25.00.

MIYAGI JO GAKKO

- High School Building, \$100,000.00.
 Remodeling Present High School Building for Music Building, \$5,000.00.
 Practice House for Home Economics, \$2,500.00.
 Scholarships for Study Abroad for Few Students, \$500.00 to \$1,000.00.
 Rebuilding of Dormitory, \$1,000.00.
 Endowment Fund, \$100,000.00 Required for Government Recognition as a College.
 Endowed Professorships, beginning with the Mary Schneder Memorial Professorship, \$10,000.00.
 Japanese Teacher, \$300.00 to \$500.00.
 Scholarship Fund, \$50.00 to \$100.00.
 Piano for Music Department, \$300.00.
 Music Fund for Bible Course Students, \$5.00.
 One Year's Board for Student in Bible Course, \$50.00 to \$75.00.
 Rent and Tuition for Student in Bible Course, \$30.00 to \$40.00.
 Refurnishing Dining-room in Miyagi College Dormitory, \$150.00 to \$200.00.
 Summer Camp Site at Takayama, \$500.00. Summer Camp Building at Takayama, \$250.00.
 Travel to America for a Japanese Music Teacher of Miyagi College, Preparing for a Degree in Music, \$300.00.
 College Expenses of a Music School in America for a Music Teacher of Miyagi College.
 Fund to Send a Miyagi College Student to Summer Y. W. C. A. Camp, \$10.00 to \$20.00.
 Fund for Social Service School Conducted by Students, \$10.00 to \$25.00.
 Books for Library, Any Amount from \$5.00 up.
 Home Economics Equipment, \$10.00 to \$500.00.
 Travel for Voluntary Miyagi College Sunday School Workers, \$10.00 to \$20.00.
 Student Summer Camp, \$200.00.

MISSIONARY

- Automobile for Evangelistic Missionary.
 Salary of Japanese Assistant to Missionary, \$200.00 to \$300.00.

Men and Missions

JOHN M. G. DARMS, EDITOR

A New Year's Wish for Men

We wish for every man in our churches that he may have:—

A *fresh vision* of Christ as the Saviour of the World, the world within himself and the great world of people around him.

A *sensitive will* that he may react favorably to the command of Christ, to spread the Gospel, the good news of salvation of mankind, through all the earth.

An *humble recognition of his own worth* as a factor in building a new world along the lines blue-printed in the program of Christ for all humanity.

An *absorption* in the things that are Christ's, together with a spirit of *service* and *sacrifice*, which will stimulate him in his work, clarify his associations and widen the social and spiritual outreach of his life.

Having this, *all other things needful* will be added unto him.

The Only Way

The following story has modern implications. A congregation, without a pastor, had invited three candidates to preach and tested their fitness and efficiency by the following incident: A huge stone lay in the path leading to the church. The first man to preach *jumped over it*—he was too sanguine and impetuous. Next Sunday the second candidate *walked around it*—he was too much given to comfort and lacked initiative. Then the third Sunday, the candidate approaching the church, seeing the stone, noted how it blocked the approach to the church, took off his coat, rolled up his sleeves and *removed it*. He was the man elected, because, facing difficulties and sparing no effort on his part, he would find a way to tackle and overcome them.

Now that is what the *men of our churches should do with the debt* still remaining on our Foreign Mission work on Foreign Mission Day in February.

We have been jumping over it, walking around it for years; let's set to work to REMOVE IT by raising the amount yet remaining, which still blocks the path of freedom and progress in our foreign missionary enterprise. One long, strong push—and it's out of the way.

Keeping a Church Alive

Nothing so definitely makes for both the maturity and the growth of the Church as does a determined effort to accomplish its supreme purpose and task. This task is that of *witnessing for Christ*. The Church is a witnessing body. The burden of its testimony is the truth concerning the crucified, risen and ascended Christ. The power for its task comes from the Spirit of Christ which He ever bestows upon those who are faithful to Him and are seeking to fulfill His work.

If His Spirit is in control, this witness will be pressed forward into all the world.

The work begins at home, but the effort continually widens and all nations are included in its scope.

We must not expect the power of Christ if we *reject the program of Christ*.

A new outpouring of the Spirit upon the Church might make our present missionary plans seem puerile, our benevolent budgets painfully insufficient, our missionary establishments and salaries and equipments pitifully inadequate, our personal luxuries and indulgences and selfishness sadly discreditable, but it would thrill us with a new vision of the power of Christ; it would stir us with a new sympathy for the deepest needs of mankind, and it would inspire us to press forward joyfully into all the world as witnesses for our living Lord.

—PROF. CHARLES R. ERDMAN in "The Spirit of Christ."

Three Starters

Three men starting out in the New Year made the following resolutions:

The first one said:—I am going to *keep* everything I have.

The second one said:—I am going to *spend* everything I have.

The third one said with emphasis:—I am going to *halve* everything I have, one-half for God's work and the remaining half for myself.

Which one will have a truly Happy New Year? Which one is a Christian?

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

A Happy New Year

NEW YEAR'S day dawned with a foot of snow covering the ground, trees and landscape. Truly the earth had put on a new dress just as the Japanese think they must have new apparel on New Year's day. One had the feeling that all the past was forgotten, that all books had been balanced and all accounts settled, for had not every tradesman issued his bill the day before? All the houses in the city had been cleaned from top to bottom and all bureau drawers had had their contents straightened and put into order. On New Year's Eve we had attended the 10 o'clock service and on our way home at twenty minutes of twelve our little tailor on our street and his wife were busily cleaning their shelves and sweeping their floor and putting on the last touches before the New Year issued forth its presence. Mr. Schroer stopped to say to him "It's almost New Year." "Yes," he replied, "I have only twenty minutes, but I can make it." He meant to get all his sweeping done before the New Year, for if he should leave it until the New Year,

superstition has it that he would be sweeping away his fortune. As we walked along from Church that night in the falling snow most of the people had already retired, their decorations of pine, bamboo, straw rope and oranges had been arranged at gateways and over doorways. Everything old had been put in order and everybody was ready for the new. It was with the feeling that we were opening the first page of a new book that we entered New Year's day in Japan.

Our children were fairly bursting with joy at the breakfast table because they wanted to get out into the snow to make a giant snow man and they wanted to teach Miss Matsu-mura, our Hawaiian-born Health Clinic Nurse, who had never felt snow, how to do it. Such hilarity reigned at the table that mother and daddy almost issued a sigh of relief when the rite was over! Our two lively ones and two peppy guest children can produce enough merriment to keep any two parents young. After breakfast we all went out to make the snow man. Later, Mr. Schroer made some



AT THE HOME OF MR. AND MRS. TAMANOUE OF MORIOKA, JAPAN

New Year's calls, for that is the day men go calling (women go the next day or better even later), and at noon we had guests in to lunch.

For the evening meal we were invited to the home of Mr. and Mrs. Tamanoue, together with Miss Matsumura and Mrs. Masuko, as you will see on the accompanying picture. Miss Matsumura is seated to the left of Mrs. Masuko and Mr. and Mrs. Tamanoue and little daughter are seated to the right of the table. Miss Matsumura, an American in every way except skin and name, has been associated with Queen's Hospital in Honolulu for nine years. She came to us this last October to open Health Clinic work. Mrs. Masuko is our Kindergarten teacher and has been associated with our work ever since we built the Christian Education Center three years ago.

At the appointed time, six o'clock, for Japanese eat their evening meal early, we went to their home, removed our shoes at the entrance and made our New Year's bows and greetings upon entering the matted room, which was at the far end of the house, away from the entrance. Living rooms or parlors in Japan are always at the rear of the house looking out upon a lovely little garden. But it was dark now, so that we could not see their garden.

Mr. Tamanoue is a secretary to the head of the Agricultural Forestry Department of the Prefectural Office of this Prefecture. In this Department they are trying to find ways and means by which the Japanese can produce more foods and crops from the already over-intensely cultivated land in Japan. There they teach methods of agriculture to young people from the farms. Mrs. Tamanoue is very friendly, is the secretary of our Mothers' Association and is interested in knowing more about Jesus, whom we preach. They have only one little girl, of whom they are both exceedingly fond, just as any American parents would be of their "one and only." The little girl is in our Kindergarten, but a series of illnesses this autumn kept her at home a good deal. Because of this she was attended by our Health Clinic Nurse, Miss Matsumura, who is a very fine Christian character. Mr. and Mrs. Tamanoue live in Japanese fashion on matted floors, silken cushions and use the charcoal fire brazier for their heat and cooking purposes. That little room in which we were entertained was surprisingly warm, heated, as it was, with three fire braziers and enclosed with paper doors, which after all are



MR. AND MRS. TAMANOUE AND DAUGHTER

very efficacious in keeping the heat in the room.

The only decorations in the whole room were in the to-ko-no-ma, the place of honor in the room. There hung the long hanging picture, especially changed for the New Year, with its bamboo, pine and plum blossoms. This was repeated in the floral arrangement in the flower stand beside the picture, the bamboo and the pine signifying long life and the plum, beauty. All three of these also really signify strength because the pine never loses its leaves, no matter what the weather; the bamboo bends to any wind, but never breaks, and the plum tree blossoms, even though there is snow upon the ground. Beside the floral arrangement stood the Shinto offerings of rice cakes, orange and sea weed and boiled lobster, the latter symbolizing long life because of its crooked back and the sea weed happiness because its name in Japanese is the same as the last half of the word for happiness. The white paper upon which the rice cakes were placed symbolized brooms which sweep away evil spirits from the home. All the decorations—not so many in number, but each one with a meaning of its own—symbolized long life and happiness to the home.

Our New Year's feast consisted of raw oysters, cabbage salad, clam soup, which contained the clams still in their shells, and we

picked them out of their shells with our chop sticks (they had been soaked in salt water over night); boiled beans, eggs, fish, fish roe, all boiled, arranged into different dishes and flavored with different sauces. Oranges were arranged for decorations—not the American kind, but tangerines which grow in this country. Last of all came the "mochi," the rice cakes which are served with all New Year's dinners. It had been boiled in a sauce made of beans and decorated and flavored with water cress. Grapejuice was served and also "sake," the latter to be refused by their guests, but it was a gesture at least, for it is a part of their New Year's meals and no more thought of than the cocktail that is served in many American homes in which a meal is not complete without its cocktail.

There we sat on New Year's evening under

the bamboo, pine and plum blossoms of our friends, around the little fire braziers warming our hands and not thinking about our backs that, after all, were slightly cold. We had a lovely fellowship talking about things of common interest and not forgetting that we were Ambassadors of our King carrying His message also into 1935. We took pictures for future happy memories. Mrs. Tamanoue showed me how she played her "samisen" and we ended the happy evening with tea and fruit pared by Mrs. Tamanoue for all of us. Truly in Christ there is no East or West, in Him no North nor South. May He give us wisdom, spiritual strength and a guiding heart and hand to lead this family to His feet. Your prayers will help to make this possible.

CORNELIA RODEHEFFER SCHROER.

Morioka, Japan.



MRS. TAMANOUE PLAYING THE SAMISEN FOR MRS. SCHROER

From Cannons to Church Bells

WE have often heard the words from Tubal Cain, "beat their swords into plowshares," but we have, within our own denomination, a case of "casting cannons into bells."

As far back as 1874, Pastor Maier, then in charge of St. Matthew's Evangelical Church, Baltimore, Maryland, received, strange to say, a gift to the church from Emperor William I, of Germany. This gift was in the shape of three French cannons, which had been taken in the Franco-Prussian War.

Through the kindness of a faithful member

of the church, these cannons were cast into three bells by the McShane Bell Foundry, of Baltimore. The largest weighs 2,800 pounds and is tuned to D. The other two weigh 1,400 and 750 pounds, respectively, and are tuned to F sharp and A, the three composing a major triad. The beauty of their tone is exceptional.

Along with other beautiful bells, these now find their place in the tower of the newly-erected edifice of that congregation, Rev. G. Siegenthaler, Pastor.

AGATHA SIEGENTHALER.

A Day of Fellowship and Prayer

"ON EARTH PEACE, GOODWILL TOWARD MEN," is the theme for meditation and prayer on the World Day of Prayer, to be observed next on February 28, 1936, the first Friday in Lent. In more than fifty countries in 1935, Christians met in large and small groups, both men and women, young and old, and the children, too, to consider the meaning of "Bear Ye One Another's Burdens." In the U. S. A. alone last year more than 275,000 programs were used.

At the request of the World Day of Prayer Committee the program for use in many lands was prepared by Senorita Laura Jorquera, of Santiago, Chile. She is the President of the Council of Presbyterian Women of Chile, and active in the Y. W. C. A., the W. C. T. U., Sunday school work, and other church interests. Miss Jorquera is a woman of charm and personality. Her sincerity, her unaffected manner, and her belief in people, endear her to her many friends and make her a great asset to the cause of Christ in Chile.

She tells the most delightful stories of writers, statesmen and their wives, of visitors from other lands, and of the old landed aristocracy. She seems to have known everyone worth-while and her reminiscences are always kindly.

Her mother is English and on her father's side she is a descendant of the family to which belonged Santa Teresa, the well-known Spanish mystic. She speaks and writes English and Spanish equally well. She is recognized as a promising author in Chilean literary circles. She is a rare interpreter as she lives and thinks in two languages.

It is noteworthy that she chose to place in the heart of the program the story of "Christ of the Andes"—the immense bronze statue on the boundary line between Argentina and Chile which commemorates the Peace Pacts of May, 1901. The statue was cast from the cannons which had almost been aimed at each other and bears the inscription:

"Sooner shall the mountains crumble into dust than shall Argentines and Chileans break the peace which they have pledged at the feet of Christ the Redeemer."

As we approach this World Day of Prayer:

"Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth.

"Let us ask our Father to bless all peoples and their governments in their efforts to secure peace; may nations reconsider their ways and prepare for peace.

"Let us pray for the missionary enterprise and for all who share therein.

"Let us pray that the Church as the body of Christ may stand firm against race discrimination, social injustice, and war.

"Let us pray that we as individuals may be willing to walk the Way of the Cross to secure peace in this our own day."

The service of Worship for Youth has as its theme, "Lead Us, O Father, in the Paths of Peace." It was prepared by Miss O. Mary Hill, of Canada, and has been printed for use in the U. S. A. through the courtesy of the Inter-board Committee of the Women's Missionary Societies of Canada.

The Children's Service of Worship is called "Come unto Me, Children of Every Land, My Own to Be." The thought centers about Christ with the Angel of Peace, and children from various lands who express fear of war and longing for peace so that all the families on earth may be happy.

Offerings are taken all over the world to be given to specific missionary enterprises. In the U. S. A. the World Day of Prayer offerings are given to furthering the work of Christian Literature for Women and Children in Other Lands, the Women's Union Christian Colleges of the Orient, Christian Service among Migrants in the homeland, and Religious Education in the United States Indian Schools.

A Dedication to Peace

"We women are the life-savers, we are the torch bearers, and we must see to it that by the sheer weight of moral pressure of the entire womanhood of the world, future wars are made wholly impossible. I feel that the greatest contribution we can make to our country today is the creation within us and

around us of that spirit of unity without which no advance in any sphere is possible.

"Let us dedicate ourselves here and now, as we stand on the threshold of a new year, to think not in terms of individuals or communities or provinces, but in terms of India. I go further and say, in terms of the world. If we cultivate our minds to think interna-

tionally, we shall be better nationalists.

"We shall forget then that there are such things as communities, provinces, or even nations, and realize that we are all one in the

eternal scheme of life, and that in the welfare of our neighbors lies our own welfare."

Copied from the address of Rajkumari Amrit Kaur to the All-Indian Women's Conference.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Philadelphia Classis—Mrs. Lydia H. Maeder, 5942 N. Park Avenue, Philadelphia, Pa.
Mrs. George Peck, Downingtown, Pa.

MIDWEST SYNOD

Fort Wayne Classis—Mrs. Myrl M. Stout, 320 E. Wiley Avenue, Bluffton, Ind.

NORTHWEST SYNOD

Milwaukee Classis—Louisa Alice Klassy, New Glarus, Wis.

POTOMAC SYNOD

Baltimore-Washington Classis—Mrs. Ernest H. Behncke, 3007 Twenty-fifth Street, N. E., Washington, D. C.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Goshenhoppen Classis—Miss Hannah S. Geyer, 324 W. Philadelphia Avenue, Boyertown, Pa.

Philadelphia Classis—Mrs. Amanda C. Rossiter, Blue Bell, Pa.

OHIO SYNOD

Central Ohio Classis—Mrs. R. F. Brown, 350 E. Wheeling Street, Lancaster, O.

POTOMAC SYNOD

Mercersburg Classis—Mrs. W. Nevin Fisher, Waynesboro, Pa.



CHEN TEH IN 1935

The student body at this school for girls in Shenchow, China, all the American support for which comes from the girls of the Girls' Missionary Guild through their budget gifts. Chen Teh means the school of growing virtue.

The W. M. S. Voted Unanimously to Keep on the Gold Standard

Yes, to try to attain the standards given for the 50th Anniversary.

1. Every woman a member of the Fellowship of Going Deeper
2. Increase in Membership
3. Increase in Subscriptions to THE OUTLOOK OF MISSIONS
4. Increase in Life and In Memoriam Memberships
5. Increase in Thank Offering

Does every member in the local society know of our quest for the Golden Goals?

Sympathy

The Woman's Missionary Society of General Synod extends sincerest sympathy to two members of its Cabinet who have recently been bereaved through the death of their mothers: Mrs. D. E. Remsberg, of Roanoke, Va., Recording Secretary, and Mrs. W. L. Neuenschwander, Akron, Ohio, Trustee.

January in Saskatchewan

A letter from Mrs. Krieger to a society which sent a Christmas gift to this Home Missionary Family shows of what caliber are these our representatives on the frontiers. We quote in part:

Dear Christian Friends:

. . . To receive a check for ten dollars in times like these! When everyone is asking for money and everybody is wanting some help and each family has her own burden, you can spare so much money. You give and give where you never have received, and give in such abundance that we feel overwhelmed. You never saw us, never spoke to us, never heard of great success in our little work, and yet you give us your love. It makes us so happy that in a world of selfishness and avarice and hatred love is given so freely. We know only those who have received from the fullness of God's love can give so abundantly.

Since Christmas it is very cold and every night now I go gathering all coats and covers I can find and put them on the beds. But I said, "I shall save for a real good featherbed. That will be warmer than all the coats." And I began to save, but now so quickly I have enough and as soon as I can go out again I shall buy feathers. And so I thank you very, very much. I wish I could express our joy and thanks better than with this poor letter.

I hope I shall soon get some opportunity to send this letter to town. It seems impossible to drive the thirteen miles to town in this cold weather with all its high hills of snow. Every day it is 35 below and more, and by night it is more than 40 below. First it was so beautiful, but since Christmas it is so cold, and as the cold came so suddenly, many people got sick. . . .

The weeks before Christmas were rather busy. As it was such beautiful weather all the time, the men of our congregation were building stables for their horses when coming to Church. They built them of logs and straw. These stables are not expensive but very warm. Then the men were cleaning the bush. Ten acres of land belong to this Church, acres full of trees. Now during these last dry years many trees had died, and the men were cutting all these dead trees for firewood for next year. Every day five to eight men came to work in the bush and I made supper for them, which was quite a job for me, as I am baking all my bread, making my own butter and cheese, etc.

After supper we always sat around the warm stove—which is always the nicest place in Canada during the winter—singing and

talking and telling of the years gone. One of the stories Mr. Krieger told to them on one of those nights I will write to you, for I shall always remember it.

It was when we just had come to Canada. It was winter. We planned to visit one of our farmers two miles away. We had to go by foot as we had no horse, but we decided not to go the road but the shorter way over the fields. At that time we did not yet know Canada and how many get lost every year and perish in the snow and cold.

The farther we went, the deeper the snow. We sank down to our knees often. We stumbled and fell down in the snow. I had brought a good warm winter coat from Germany, but here it seemed only to be a veil. Soon we were lost. It was getting dark when we were nearing a farm. But can you imagine our feelings when we reached it and saw it was a deserted farm, empty stables, and an empty, cold house with broken windows. And just at this moment we saw a light. It was far away, but it came from shelter and warmth. Following the light we reached the farm of one of our members. "If I had not seen your light," Mr. Krieger said, "we would have been lost."

And the farmer replied, "I never pull my blinds down by night. Maybe someone who is lost might see it."

"Well," said Mr. Krieger to our listening farmers, "this gave me a lesson: I was lost and by this light I was saved. Ye are the light of the world, says Jesus, let your light shine before men. (Matthew 5: 14-16.) Maybe someone who is lost will find the right road seeing your light." And then we sang all together, "Lead, Kindly Light." After reading from the Bible and prayer, they all went back to their lonely farms in the bush.

Sunday before Christmas Mr. Krieger had to drive to his charge in the valley five miles away for the Christmas service. In the morning he had service and Sunday school here and immediately after dinner he left with a young man. After dark, the storm began to rage and howl. I was afraid they would never find the road in such a storm. After midnight, they arrived shaking and trembling with cold.

Mr. Krieger said it was a nice service, the children and young people had sung beautiful

Christmas carols. But all was shadowed by the saddest event he ever experienced in all the ten years of his work. A few weeks ago a young silent man had come to the valley, and two days before Christmas he had shot himself. Mr. Krieger said very sadly, "If one had known, perhaps one could have helped this poor, poor man."

Next morning at ten o'clock, he left for the funeral in the valley and came home about six. An hour later the Christmas service in our Church, here, started. For a moment we thought, "How can we celebrate and be happy when there is so much sadness in this world." But then it came to our mind—"the world is so full of woe and sorrow and sadness, but this is just why Jesus, the Saviour, came and He brought joy, great joy." And so we celebrated a really joyful Christmas. And I hope you dear Christian friends had with Him happy days too.

We greet you in His name, and thank you for all your love.

Yours,
ELIZABETH B. KRIEGER.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

"We work together in God's service." If we accept these words of Paul as a challenge in our own lives we are truly members of a great Christian partnership. The "heart-searching" program for March, "Living and Giving," is most timely and will, it is hoped, lead to classes in the real study of our Christian opportunity and responsibility. The following books are suggested: "Stewardship," by Morro, 75c paper, \$1.00 cloth; "Money Power," 50c paper, \$1.00 cloth. "The Second Mile" is the second of two dramatizations published in a booklet which sells for 15c plus 3c for mailing. If you happen to have the larger book, "The Christian Way Out," (30c, 5c extra for mailing), you will find a dramatization entitled "Who Is My Neighbor?" This is practically the same as "The Second Mile," with a different prologue and name. "Stewardship for Today," studies in the Practice of Discipleship, contains four worship and study programs and two dramatizations (one being "The Second Mile"); also "What Lack I Yet?" contains four worship and study programs and two dramatizations, each sells for 30c plus 5c for mailing.

At synodical meetings held last Fall and at Workers' Conferences the subject of Peace was an important item for discussion. The "Peace Mandates" were conspicuously displayed, signed and others taken to local groups. At Headquarters in the Schaff Building a copy of the Mandate was circulated for signatures early in September. It is further suggested that individuals reach their Senators, most of whom are at home until sometime in January, by personal interviews and letters. Register approval of the Costigan-Wagner Bill and against the Military Disaffection Bill (Tydings) which would so seriously hamper all peace education if it were enacted. (It passed the Senate almost unnoticed but must come up in the House.) Your attention is also called to Radio programs that educate for Peace:—Every Saturday evening at 6.45 (E.S.T.) Dr. Walter Van Kirk is heard over Station WEAJ in a broadcast of "Religion in the News"; every Thursday evening at 9.30 (E.S.T.) a program, "To Arms for Peace," is broadcast by World Peaceways, over the Columbia System. Inquire at any drug store for the peace pledge provided by the firm sponsoring the Thursday evening "Peace" program.

"The A B C of American Neutrality," by Walter M. Van Kirk, sells for 5c each; \$3.00 for 100. "Neutrality Legislation and What It Means," by Florence Brewer Boeckel, a leaflet in World Problems, is 15c. The following "Headline Books" present dependable material: "War Tomorrow, Will We Keep Out," 35c; "The Ghost of Caesar Walks," 35c, is a discussion unit for the study of Nationalism versus World Christianity, and one of the series of "So This Is Missions"; "The Jew and the World Ferment," by Basil Matthews, a timely book which covers an important phase of International affairs, is being well received by the reading public; 75c paper, \$1.50 cloth.

\$5,000 is a goal set to be reached by January 1st for the Eva Clark Waid Memorial Fund for Peace. \$900 is yet needed to complete this goal. Have you disposed of all the Peace Stamps you can? They may be ordered in blocks of 25 or more at 1c each.

"Good education and good dramatic effect are combined in the Pageant-drama 'The Triumph of Goodwill,' 35c. Period costumes are not necessary for the effective producing of the seven episodes, and fewer than eighteen characters called for could easily be arranged."

Suggestions for a stimulating Peace Demonstration may be had in mimeographed form at 5c and 2c for mailing.

If you are carrying on some worthwhile project for peace education will you not send a report to Headquarters?

"Only through sincere prayer and faith can we be used as instruments to help bring peace to this troubled world." The World Day of Prayer, February 28, with its theme "On earth peace, goodwill toward men," will unite all lands in deep devotion and earnest petition. The following materials are available in the observance of the World Day of Prayer:

Call to Prayer—"On Earth Peace, Goodwill Toward Men." Free for postage (about 5c for 25). This should be used in every church in preparation for the day.

Poster—11 x 17 inches. Like the picture on the Call, with space for time and place to be filled in locally. 5 cents each.

Program—"On Earth Peace, Goodwill Toward Men"—prepared by Senorita Laura Jorquera of Santiago, Chile. 2 cents each; \$2.00 per hundred.

History and Progress of the World Day of Prayer. Free.

Young People's Program—"Lead Us, O Father, in the Paths of Peace"—2 cents each; \$2.00 per hundred.

Children's Program—"Come Unto Me, Children of Every Land, My Own to Be"—1 cent each; \$1.00 per hundred.

Suggested books for use during Lenten Mission Study Classes: For Adult, mixed groups, "That Other America," cloth \$1.00, paper 60c; Leader's Help, 25c; for women's groups especially, "Women Under the Southern Cross," cloth \$1.00, paper 50c; How to Use, 15c. Young People's groups might profitably use "The Ghost of Caesar Walks," 35c; "Jumping Beans" (stories only), paper cover, special price, 25c; "Missionary Education of Young People," by John Irvin, \$1.00.

Feature the Annual Meeting to be held in March. This will be a good time to distribute the new Hand Book for Woman's Societies, 15c each, 10 for \$1.00. A covered dish luncheon, which usually means a full attendance, preceding, all reports sent on time and officers publicly installed, will help in "Strengthening the organization."

Kagawa's visit to various cities should stimulate the sale of books and pamphlets by and about him. "Salting the Earth," 18c postpaid; "Kagawa, Gambler for God," 13c; "Christ and Japan," 50c paper and \$1.00 cloth; "Kagawa," by Axling, \$1.00 (new price); "The Religion of Jesus," \$1.25, and "New Life Through God," \$1.50—both by Kagawa.

Please address mail correctly. A letter addressed merely to Schaff Building frequently miscarries. Therefore, kindly use the given addresses when ordering any of the material mentioned in this article.

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

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Shannondale Community House,
Gladden, Mo.,
October 30, 1935.

Dear Guild Girls:

Though we have had an early fall, today fulfills all those lovely sentiments written about the month of October. Norman and I are enjoying it immensely. Perhaps I can write a short letter to you Guild Girls while his attention is taken with a string of little trucks and cars he pulls about.

When the Ozarks are mentioned, if you react as I did, you think "way out there somewhere." But after all our part of the Ozarks is only 160 miles from St. Louis, and though we are truly among the hills we still consider ourselves a part of civilization. If you come to the Ozarks just once you will always return to see their beauty again. The wooded hills have a fascination for all.

As for the people, they are a genuine and hospitable sort of folk. They sometimes regard those coming from outside their hill territory as being intruders from a flaunting and somewhat heathenish urban life. Our first task, then, is to gain their confidence and make them increasingly aware of a Christian fellowship that is greater than traditional sects.

Their lives need to be released from the limitations of poverty, isolation, individualism, ignorance and sectarianism. Hence our efforts to have our Community House used as a means through which they may find encouragement and counsel in their struggle for a better livelihood; hence we try to provide a place where all may fellowship and engage in co-operative enterprises such as our Co-opera-

tive Store; hence we have our Folk School each November so that those who want to continue their education may find the opportunity to do so. Likewise, the religious work is carried along on the basis of a Community Church with tolerance for the rather differing beliefs of some of our people. Our health clinic is aiding an increasing number of people. And by helping to sell their native craft wares our Community House contributes toward their livelihood and at the same time encourages creative workmanship.

You definitely help in all these efforts through your Thank Offering. So do come to see your work for yourselves.

Sincerely yours,

RUTH BUCHER.

We are indeed happy to have this letter from Mrs. Vincent Bucher who was formerly a Guild girl and who is now working with her husband in the Ozarks.

* * *

We take this opportunity to welcome the first Girls' Missionary Guild in one of the

former Evangelical Synod Churches. It was organized at Grace Immanuel Evangelical Church, Louisville, Ky., by Emily Alben Bailey and Edna Brown with 18 charter members. The president is Miss Carlyn Eckerle, 127 Charlton Street, Louisville, Ky. We also welcome the following new Guilds:

Mid-West Synod

Grace Church, Fort Wayne, Indiana. Organized by Mrs. Selma Schlacter with 11 charter members. President, Miss Ruth Baumgartner, 1008 High Street, Fort Wayne, Indiana.

Pittsburgh Synod

Yukon, Pa. Organized by Mrs. Carl Smith with 9 charter members. President, Miss Eva Miller, R. D., Ruffsedale, Pa.

Potomac Synod

Trinity Church, State Line, Pa. Organized by Mrs. Merle Manon with 11 charter members. President, Miss Edna Myers, State Line, Pa.

Mission Band

A VERY successful Children's Rally, under the direction of Miss Frances Farcht, was held at Trinity Church, York, Pa. The entire program was based upon the "Migrants." When the children arrived they found various interest centers. In the center of the front curtain was a large map showing the crops in the different states, around it were pictures of food and children from other lands. At a long table were picture cut-outs of foods. In one corner of the room was a Mission Band library shelf where the children could browse. In another corner were the map of Mexico, note books on Mexico and a scrap book which represented the work that was recently done in the Mission Band. In another corner was material for leaders of children.

The children were permitted to examine these interest centers informally. When they came together they discussed the map and the work done by the migrants. From the very beginning, each child was intensely interested and participated in all parts of the program, which included a brief worship service, stories and games. Old games were given new versions and adapted to the theme. Words to the old familiar "Farmer in the Dell" were—

The migrants are our friends,
The migrants are our friends, etc.

They pick the peas and beans,
They pick the peas and beans, etc.

They open up our oysters

They gather fruit and berries, etc.

"Upset the Market Basket" was another game in which names of fruits and vegetables were given. For refreshments the children were served peaches and cookies.

Almost one hundred children attended the Rally and about one hundred articles of food were brought for the Hoffman Orphans' Home. We are certain these children have a keener appreciation for the migrants than they had before the Rally.

We welcome the following new Mission Bands:

Eastern Synod

Lansdale, Pa. Organized by Mrs. C. J. Eurich with 23 charter members.

Pittsburgh Synod

St. Jacob's Church, South Bend, Pa. Organized by Mrs. J. E. Smith with 20 charter members.

Worship Service for the Church School

Prepared by CHARLES M. LE GALLEY

THEME—FOREIGN MISSIONS

Prelude:—

Call to Worship:—Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
For God is the King of all the earth.
Sing ye praises with understanding.

PSALM 47: 6, 7.

Hymn:—"Hail to the Brightness of Zion's Glad Morning."

Scripture Presentation:—The hymn we have just sung expresses the joy of Christian hearts as they envision the coming of Christ's Kingdom on earth. Our scripture lesson, Isaiah 35, is a prophecy from Old Testament times of what Christ's kingdom will be like when all nations come to know Him.

Prayer:—

Leader:—The chronicles of those who since the beginning of the Christian era have gone into new lands and among strange peoples to carry the message of Christ's salvation are filled with stories of heroism and self-sacrifice. Robert McIntyre has caught something of the epic quality of the missionary movement in his poem, "The Missionaries." (Page 19. The poem should be read by an experienced reader, from memory if possible.)

Hymn:—"Go, Heralds of Salvation, Forth."

Paragraphs from the Fields:—The letters of our missionaries often reveal more than a formal report of the work which they as our representatives are doing in Japan, China and Iraq. We shall hear this morning a few selected paragraphs from communications sent to Dr. A. V. Casselman, Secretary of our Board of Foreign Missions. The picture which these paragraphs present is not a complete picture but is rather suggestive of the larger work in these three fields. (Five young people may read in turn those paragraphs in the "Missionary Chat," pages 12, 13 which are numbered.)

(1) Our representatives in Iraq are Rev. and Mrs. Jefferson C. Glessner. Their co-worker of the United Mission in Mesopotamia, the Rev. A. G. Edwards, writes this about their work:—

(2) In Hunan Province of Central China where the work of our China Mission is located, movements of Communist troops have made the work of our missionaries difficult during the last few months. The following letter from the Rev. George R. Snyder strikes an encouraging note, however:—

(3) Mr. Snyder gives us this further picture of the work in Central China:—

(4) Women's groups in Japan sometimes rival and even outshine groups of church women here in America when it comes to planning and carrying out a church bazaar. Mrs. D. B. Schneder, of Sendai, Japan, writes as follows:—

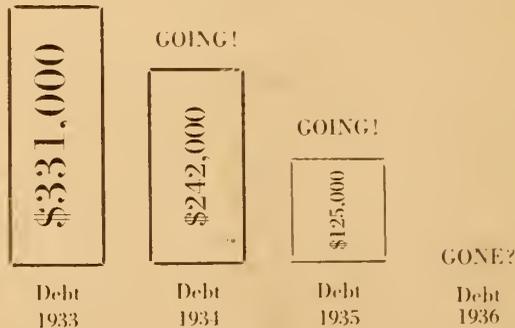
(5) The Rev. G. W. Schroer, of Morioka, Japan, writes the following about the nurse who is a staff member at the Morioka Christian Education Center:—

Leader:—You may have noted as the paragraphs were being read that reference was made again and again to the way in which Iraqi, Chinese and Japanese are assuming responsibility in carrying to their own people the message and program of Christ. One of the prime purposes of foreign missions is the establishment of a strong, self-sustaining, self-propagating church in the countries where our representatives are at work. Our reports this morning have given evidence that progress is being made toward this goal. As we sing our closing hymn, "Lord, Speak to Me, That I May Speak," let us think not only of our own needs for guidance, strength and encouragement but also of the needs of these Christians of other races who also earnestly sing this prayer hymn.

Benediction:—

SUNDAY, FEBRUARY 9th, 1936

THIS WAY OUT



FOREIGN MISSION DAY OFFERING

A TIMELY GIFT

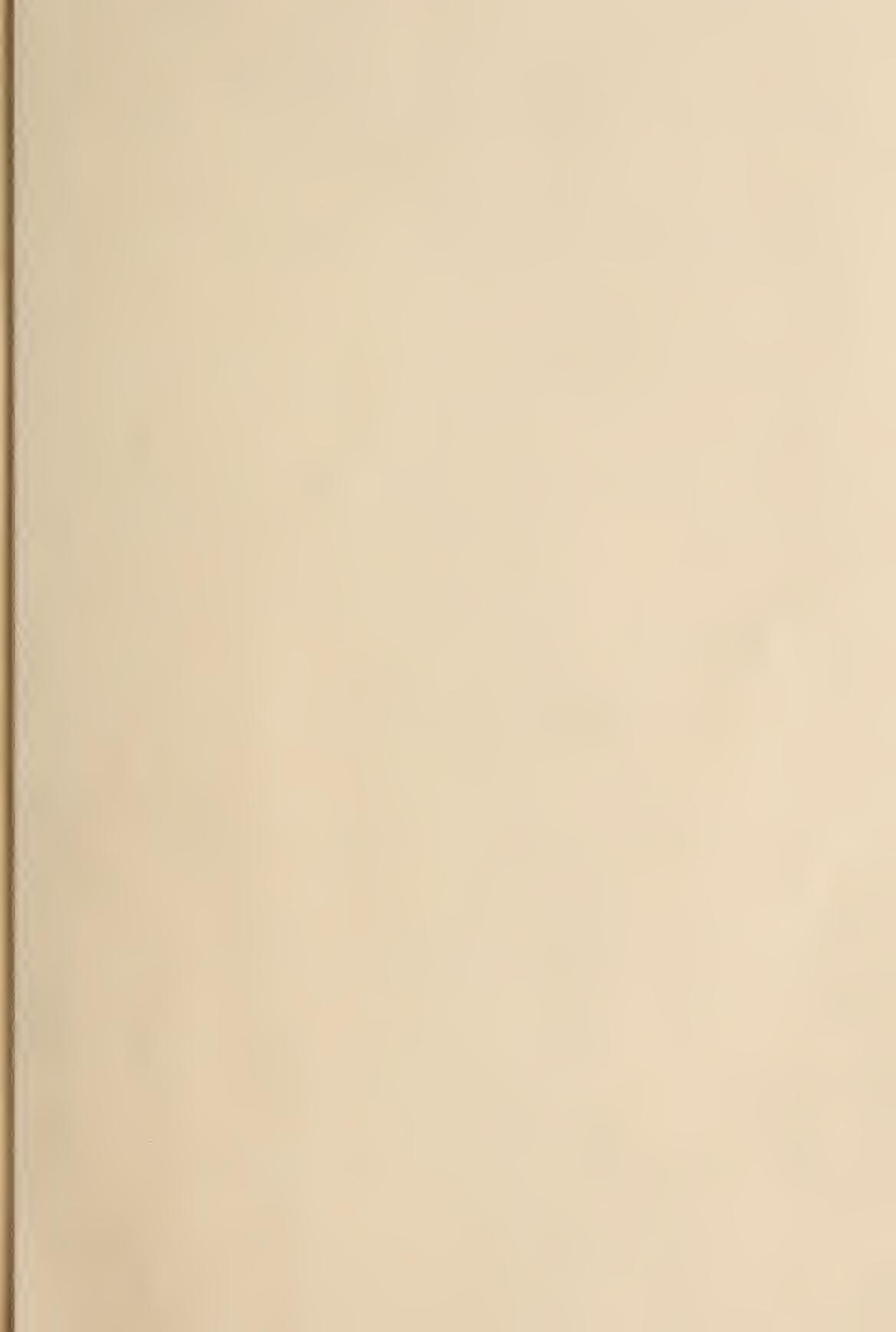
for

A TIMELY NEED

To free our Foreign Mission work
from the hindering burden of debt
just now when this troubled world
needs the gospel of Jesus Christ.

ONE LOYAL LIFT

From the members of the Church and Sunday
School this year will relieve the Board of
Foreign Missions of the Reformed Church of
the last of its heavy load.



For use in Library only

For use in Library only

I-7 v.28
Outlook of Misions

Princeton Theological Seminary-Speer Library



1 1012 00319 3150