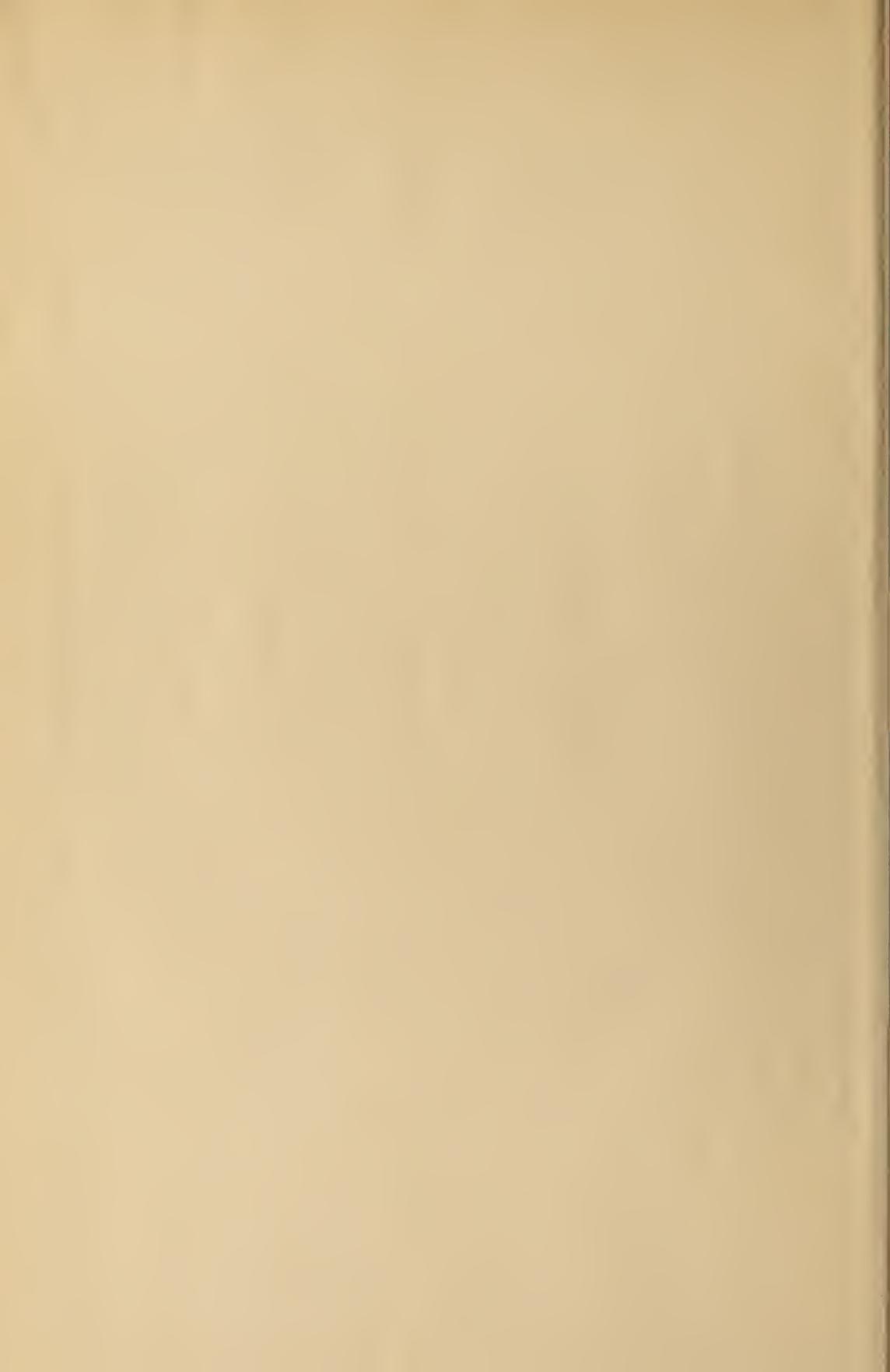




I-7



JAN 12 1911
THEOLOGICAL SEMINARY

The Outlook of Missions

Volume 3.

JANUARY 1911.

Number 1.



The First Service of the First Japanese Reformed Congregation, San Francisco, Cal.

BOARD OF HOME MISSIONS BOARD OF FOREIGN MISSIONS
WOMAN'S MISSIONARY SOCIETY

Reformed Church in the United States

FIFTEENTH AND RACE STREETS

PHILADELPHIA, PA.

The Outlook of Missions

A MONTHLY MAGAZINE ISSUED BY THE

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

CONTINUING
THE HOME MISSIONARY BULLETIN,
THE OUTLOOK OF MISSIONS AND
THE WOMAN'S JOURNAL.

Editors:

HOME MISSIONS: Rev. Charles E. Schaeffer, D. D.
FOREIGN MISSIONS: Rev. Allen R. Bartholomew, D. D.
WOMAN'S MISSIONARY SOCIETY:
Mrs. Rebecca S. Dotterer, Mrs. Emma R. Krammes.

Headquarters:

Reformed Church Building,
Philadelphia, Pa.

Subscription, Fifty cents per year, payable in advance.

Send all Remittances to THE OUTLOOK OF MISSIONS, Fifteenth and Race Streets, Philadelphia, Pa.

Entered as second-class matter June 12, 1909, at the post office at Philadelphia, Pa., under the Act of March 3, 1879.

Directory of our Foreign Missionaries.

JAPAN.

Date of Arrival.	Name.	Residence.
1883.	Rev. J. P. Moore, D. D., *	Tokyo
1887.	Rev. D. B. Schneder, D. D., and wife.	Sendai
1892.	Rev. Henry K. Miller and wife *	Sendai
1895.	Rev. Christopher Noss, D. D., and wife,	Wakamatsu
1896.	Prof. Paul L. Gerhard and wife *	Sendai
1900.	Rev. William E. Lampe, Ph.D., and wife*	Sendai
1900.	Miss Sadie Lea Weidner	Sendai
1900.	Rev. Allen K. Faust, Ph. D., and wife,	Sendai
1901.	Miss B. Catherine Pifer.....	Tokyo
1902.	Rev. Herman H. Cook, Jr., and wife,*	Yamagata
1905.	Rev. Jesse F. Steiner and wife.....	Sendai
1905.	Rev. W. G. Seiple, Ph.D., and wife...Sendai	
1905.	Miss Mary E. Gerhard	Sendai
1906.	Rev. Elmer H. Zaugg and wife...Yamagata	
1907.	Miss Kate I. Hansen	Sendai
1907.	Miss Lydia A. Lindsey	Sendai
1909.	Rev. H. H. Casselman and wife....Sendai	
1909.	Miss Clara Mosser	Sendai

IN JAPAN—THE SUPPORT.

Of an Ordained Evangelist is.....	\$250.00
Of a Licensed Evangelist	150.00
Of a Bible Woman	50.00
Of a Student for the Ministry	40.00
Of a Student in Girls' School	35.00

IN CHINA—THE SUPPORT.

Of an Evangelist is	\$50.00
Of a Colporteur	40.00
Of a Bible Woman	30.00
Student, male or female	25.00
Gate-Keeper	20.00

CHINA.

1900.	Rev. William E. Hoy, D.D., and wife,	Yochow City, Hunan
1902.	Rev. William A. Reimert and wife,*	Yochow City, Hunan
1902.	Miss S. Emma Ziemer.	Yochow City, Hunan
1899.	Rev. William Kelly, M. D., and wife,	Shenchowfu, Hunan
1905.	Rev. Paul E. Keller and wife,	Yochow City, Hunan
1906.	Rev. J. Frank Bucher and wife,*	Yochow City, Hunan
1906.	Mr. Horace R. Lequear,	Yochow City, Hunan
1906.	Miss Anna C. Kanne...Yochow City, Hunan	
1906.	Rev. Edwin A. Beck and wife,	Yochow City, Hunan
1906.	Miss Rose A. Spangler.	Shenchowfu, Hunan
1908.	Miss Alice E. Traub...Yochow City, Hunan	
1908.	Rev. F. K. Heinrichsohn and wife,	Shenchowfu, Hunan
1908.	Rev. W. F. Adams, M. D., and wife,	Yochow City, Hunan
1910.	Miss Rebecca Messimer.	Shenchowfu, Hunan
1910.	Miss Ruth E. Hahn....Shenchowfu, Hunan	

*Home on Furlough.

THE SALARY.

Of a Married Missionary is	\$1,200.00
Of a Single Man	700.00
Of a Single Woman	600.00

FORMS OF BEQUEST FOR MISSIONS.

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder George W. Stein, of Aunville, Pa., is treasurer, the sum of _____dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Elder Joseph L. Lemberger, of Lebanon, Pa., is treasurer, the sum of _____dollars

SOME PUBLICATIONS

Which will Help in Creating a
MISSIONARY ATMOSPHERE



"O MURA SAN" \$.25

With a Glimpse of the Country (Japan)
in Which She Lived.

A beautiful story from real life on the mission field illustrating the power of the Gospel to transform lives and showing how God uses the humblest of His followers to lead others to a saving knowledge of Jesus Christ.

By ANNA MARGARET SCHNEDER

**"LIFE OF REV. BENJAMIN
SCHNEDER, D. D.," \$.25**

A minister of the Reformed Church in the United States and a missionary in Turkey under the American Board.

By REV. JAMES I. GOOD, D. D.

**"THE HANDBOOK OF
FOREIGN MISSIONS," Free**

A pamphlet of forty-five pages packed full of information concerning our work in Japan and China. It should be read by every member of the Reformed Church. It is issued for FREE distribution. Let every pastor write for the number

he can use to advantage in his charge. In case your post-office and express addresses are not the same, please give full shipping instructions. While these books are FREE any contributions towards defraying the expense of publication and transportation will be highly appreciated by the Board.

ORIENTAL WOMEN SERIES. Free. "The Women of Japan." "The Women of China." "The Women of India." "The Women of Arabia." Leaflets of four to six pages presenting in an entertaining way many interesting facts concerning the women of the Orient.
By JULIA HALL BARTHOLOMEW

"HOW MUCH OWEST THOU?" Free. A very excellent little pamphlet on stewardship, one that will accomplish much good if carefully distributed. How many can you use?

MISSIONARY POST CARDS. The Board of Foreign Missions is issuing a series of missionary Post Cards. There will be at least fifty subjects illustrating our work in the Orient. These cards will be useful in individual correspondence, while congregations, Sunday Schools and societies will find them helpful as announcement and invitation cards. Prices will be quoted in the next issue of the "Outlook."

LATEST WORKS ON MISSIONS.

A Popular Account of the
World Missionary Conference

**"ECHOES FROM
EDINBURGH"**

By W. H. T. GAIRDNER.

An accurate yet concise account of the Conference—its preparation—its management—its effects and a forecast of its influence on the Church at home and the work abroad.

A Publication Without Parallel in the Literature of Missions

**THE REPORTS OF THE COMMISSIONS OF THE
WORLD MISSIONARY CONFERENCE
EDINBURGH, 1910**

Each separate volume, excepting the ninth, forms the report of a commission, appointed two years before, as finally revised after the fullest discussion and criticism in convention.

The ninth volume contains a summary, addresses, and index of the whole.

The set presents a library on missions without parallel.

9 vols. Each 75 cents, net.
(Postage 9 cents)

Complete Set, \$5.00 net.
(Carriage extra)

CONTENTS, JANUARY, 1911

Thoughts for Toilers.

The New Year. Foreign Mission Day.....	3
For the Sake of the Name. Why Build Chapels.....	4
The New Crusade. <i>Rev. C. A. Hauser</i>	4
The Rural Population in Japan.....	5
Missionary Home Coming—What It Means. <i>Mary B. Hoy</i>	6
Annie M. Moore. <i>By the Secretary</i>	7
God Bless Us All. Three Kinds of Men.....	8

Home Missions.

Two Japanese Pictures. Special Attention. City Missions.....	9
Do the Most for Them. A Serious Omission. A Surprise.....	10
A Congregational Fund. A Word to Our Missions.....	10
A Strange Providence. A Good Suggestion.....	11
Congratulations. Progress at Gary. News Items.....	12
Developing the Country Church. <i>Rev. J. L. Roush</i>	13
Church Finance. <i>Rev. Frank R. Lefever</i>	16
The Rural Church. <i>J. C. Horning</i>	18
Census Surprises. <i>D. A. Souders</i>	19
News Items Central District	20
W. M. S. Lancaster and East Penna. Classes.....	21

Quiet Hour for Busy Workers	22
-----------------------------------	----

Foreign Missions.

A Mutual Tribute	23
Good Cheer for the New Year	24
Work of the Evangelistic Missionary. <i>Rev. William E. Lampe</i>	25
The Greatest Need—Men. <i>William W. Anspach</i>	27
Shinjo. <i>Rev. Elmer H. Zaugg</i>	28
The Women of China. <i>Julia Hall Bartholomew</i>	29

W. M. S. of General Synod.

Editorials. An Excellent Plan.....	31
Attention, Treasurers. Silver Jubilee.....	32
Julia Ward Howe. <i>R. S. D.</i>	32
Field Work in Interior Synod. <i>Miss Cogan</i>	33
Mrs. E. Rothesay Miller. <i>Mrs. Paul L. Gerhard</i>	34
Christmas at Miyagi Jo Jakko. <i>Naoko Oikawa</i>	34
Promoted. <i>Mrs. D. M. Christman</i>	36
What It Cost. Beth.....	36
Our Mission. <i>Mary M. Hain</i>	37
W. M. S. Reading Classis.....	39
Statistical Report of W. M. S. G. S. <i>Anna L. Miller</i>	40
Our Own Church and Woman's Work. <i>Rose S. Zehring</i>	40
Resolutions of Respect. W. M. S., Lebanon.....	41
W. M. S., Goshenhoppen. Zion. Tohickon.....	42

Mission Study Department	44
--------------------------------	----

Helpful Books	46
Directory of the Woman's Missionary Societies.....	47

PLAN FOR FOREIGN MISSION DAY on February 12, 1911

Secure TEN OUTLOOK Subscribers.

TALK MISSIONS in your daily conversation.

NOW is the DAY of OPPORTUNITY.

JAN 12 1911
THEOLOGICAL SEMINARY

The Outlook of Missions

Volume III.

PHILADELPHIA, JANUARY, 1911.

Number 1.



Our Motto:

THE CHURCH A MISSIONARY SOCIETY, EVERY CHRISTIAN A LIFE MEMBER.



THOUGHTS FOR TOILERS

The New Year

Since the Outlook of Missions visits its readers every month in the year, it will not be out of place to begin Volume III with a cordial greeting for the New Year. The well wishes we extend to our friends on the first day of January, cover more than the passing day, they include the entire year. Some men are apt to forget this fact amid the growing exactions of business. How often it happens that we wish a friend a Happy New Year, on the first day of the year, but during the remainder of the 364 days we abuse and defraud the same person? Let us be consistent and fulfill our good wishes in sincerity and in truth on every day of the year.

One thing we should not forget to take with us into the year 1911, and that is the spirit of kindness. In this word are embraced all the duties we owe to our fellowmen. The significance of the word kindness is a kinship to all the world. In Christ we are akin to all men. We are bound together by ties that compel us to recognize a brother in every man, and a kinship to all the world.

The Gospel of Jesus Christ is a Gospel of love. We become like Him in the degree that we do good to others. Many opportunities for well doing will present themselves to us in the coming year. With heart and hand, and voice we can be ministers of joy and comfort to the worn and weary in the world. If we extend a helping hand, or speak the word of

comfort, or slake the thirsty lips, we are doing the highest service for our fellowmen. The sum of life is love to God and love to man. Let us carry this love into all the business of the New Year.

Emerson said: "America is another name for opportunity; our whole history seems a last attempt of Providence for the human race."

Foreign Mission Day

The January issue of the Outlook of Missions devotes a number of extra pages to the work of Foreign Missions. This is done to prepare the pastors and people for Foreign Mission Day, which will be observed on February 12, 1911. The General Synod has set apart this day for the special study of the work of our Church in the lands beyond the seas. Great profit will accrue from a hearty observance of this day.

In the dead of winter the Church challenges her children to think of the millions who lie buried not under a crust of ice and snow, but under the blighting influences of ignorance and superstition. Well may we call upon the Lord and pray: "Awake, O North Wind; and come, thou South; blow upon my garden, that the spices thereof may flow out." It is the privilege of all God's children to help in making the way of life known to all men, its saving health among the nations.

For the Sake of the Name

This is the title of the new service for Foreign Mission Day. In its preparation the one aim has been to magnify the name of Jesus. That is the only name the Church should exalt among the people. The entire service is worshipful and will prove instructive. All the hymns, prayers, Scripture selections and responsive readings relate to the name which is above every name. The object of the service is to emphasize the evangelistic work of our Japan Mission. To all who will ponder the needs of the field and the call for more workers cannot help but take a deeper interest in providing more men and larger means.

The offerings will be devoted to the payment of the lot and residence for Dr. C. Noss at Wakamatsu, and for providing chapels in many needy places in North Japan. The Mission could easily appropriate \$25,000, if it had the money, for the better equipment of our fifty preaching places. Now is the time to help the Church of Christ in Japan.

Why Build Chapels

You might as well ask why live in houses? They are an absolute necessity for the well being of the "little flocks" all over our North Japan field. The great hinderance to the progress of the evangelistic work is the lack of suitable places of worship. Until we help to provide them the work will suffer. A small group of Christians needs a spiritual home just as much as a family. A chapel is a promoter of and a bracer to the faith. Its influence as a sign of the strength of the Christian Church is incalculable. There was a time in our own country when the Christians, few in number and poor in purse, were glad to receive help from the Fatherland towards the erection of their modest church buildings. This same need, owing to the few and poor members in the Church of Christ in Japan, exists among our brethren

there? Who will lay up treasures in heaven by paying for one of these earthly temples?

The New Crusade

REV. C. A. HAUSER.

From the end of the eleventh to the end of the thirteenth century the flower of Christian Manhood aroused by Peter the Hermit, left their homes and their fortunes, crossed the continent of Europe, a stretch of from one to more than two thousand miles, on foot, most of them to die on the dangerous way, and this in the useless effort to snatch the supposed tomb of Christ from the deadliest foe the Christian Church has ever known, the Saracen. Between five and six millions of men are said to have sacrificed their lives in this way. A beautiful loyalty to Christ, indeed, but, alas, in a sense in vain. This great age of heroism and human sacrifice history has called the period of the Crusades and Crusaders.

Today, throughout North America, in England, Australia and parts of the continent of Europe the flower of Christian Manhood is again aroused. This time not by a mere sentiment associated with the burial place of a dead Lord, but by the call of a living Christ, saying: "Go ye into all the world and preach the gospel to every creature." Thus driven on, hosts of Christian men are seizing not the sword of steel, but the sword of the Spirit, sacrificing wealth, time and life, not in a useless struggle over a few square feet of unoccupied earth, but to win the whole world of living men for Christ. Not to destroy life, but to save it by carrying the cross to the very outposts of human society, and planting it on every foot of the globe. Not to disastrous defeat, but to glorious victory. This is the purpose of the Laymen's Missionary Movement. Let every follower of Christ pray: "Oh God! to us may grace be given to follow in their train." This uprising of men future historians will call the Bloodless or New Crusade.



DR. NOSS AND HIS CHILDREN.

A few of about 300 children at Miya, Japan, who up to last May had never heard of the name of Jesus.

The Rural Population of Japan

The following action was taken at the last annual meeting of the Council of Presbyterian and Reformed Missions working in Japan:

"The Council of Missions co-operating with the Church of Christ in Japan, representing over 150 Presbyterian and Reformed missionaries working among the Japanese people, held its annual meeting August 5 to 10, 1910. The morning session on August 6 was devoted to a conference on rural work. A careful study was made of the religious conditions and the actual needs of the rural population. Problems and methods of rural evangelistic work were dealt with in papers and animated discussion was carried on.

"There was entire unanimity on the following points:

"1. That the rural population, fully three-fourths of the population of Japan, have never yet enjoyed even an inadequate presentation of the Gospel.

"2. That to evangelize this rural population two or even three times as many missionaries as now on the field are imperatively needed.

"3. That such reinforcements of mis-

sionaries, to labor principally in towns and country, would be welcomed by the Japanese Christians, would be protected by the Japanese Government, would enjoy the fullest opportunity for devoted work.

"4. That it is extremely desirable that American Christians should once more exercise the solicitude for the spiritual condition of this island empire that was so marked a feature of their attitude when the country was first opened up in the 50s and 60s.

"5. That special effort should be put forth to make plain to mission volunteers the urgent call to self-sacrificing service presented by the unevangelized millions of Japan—a call second to none other in the world.

"6. That the missionaries who are now on the ground, though many of them are confined to school work and others to evangelistic work in cities, should nevertheless bear on their hearts the burden of the untouched millions, and should be constant in prayer and supplication and endeavor that Christian heralds may be raised up and sent forth, till the Gospel message shall be sounded forth even in the highways and byways of this great empire."

Missionary Home-coming—What It Means Sometimes

MARY B. HOY.

A few years ago I met a young girl in one of our cities who remarked to me: "Say, I like to hear you talk. It must be awfully interesting to live in China, and to see so much. What do they pay you for going? I believe I would like that work."

There may be a glamour over the life of a missionary, but it is not a life of ease, or one filled with the pleasures of this world. To be a missionary one must feel that God is calling, and if His voice is so loud and fills our hearts with a great longing desire to follow where He leads, then the life of a missionary is full of a deep and abiding joy. But there are trials—the greatest by far being the separation of children from parents or of wives from husbands.

It is not an uncommon thing for missionaries or the children of missionaries to contract diseases that will compel them to leave the field. It is not for lack of medical skill—usually the trying climate will prevent a patient from getting strong.

For three years, under the direction of skilled medical aid, we worked to restore to health our dear son Charlie. A few months after our return to China, he became infected with a disease only lately known to doctors and never before found in a white person.

Last September the advice of the best physicians in Central China was—get your boy out of China, to a climate where he will have a chance to grow strong and so be able to resist the disease.

Was it easy to pack up and leave? The workers are so few in our China Mission at present, and while my own work is only to fill in the chinks and occasionally to be a safety valve, yet it did seem as if it would be impossible to get away. But the Lord opened the way. Very unexpectedly Mr. and Mrs. Beck were asked to spend this year at Lakeside. They moved into our house, and

will take good care of Mr. Hoy and Professor Lequear.

Saying good-bye to students and friends was harder than you perhaps can imagine. Then came the trip down the river to Shanghai.

We happened to be on a steamer whose captain and first mate are anti-missionary. As we were the only passengers a great part of the way, we were often made to feel that when men, who go from Christian lands to heathen countries to make money and there do all they can to interfere with the spread of God's Word, all workers are needed, none can be spared, and the going became all the more a trial.

As we steamed away from Shanghai, the world looked dark. There were few passengers, but among them we found a missionary friend, a lady from Hong Kong. Her husband had been in China for twenty-eight years, under the Congregationalist Board. Last February he was sent to America, because he was suffering with severe stomach trouble. It was hoped he would improve in the homeland. He did not get better, and so had sent for his family. The mother had sold their household goods and with her three children was leaving the land that had become dear to them, because of their love and interest in the Master's service.

Here was one who had far greater trouble than our own.

That night we had something to feel thankful for.

When we arrived at Yokohama forty-five new passengers were added to the list. It was not long before we learned that the missionary table was to have three new ladies and a bishop.

A while before sailing time a lady walked up to me and asked: "Are you Mrs. Hoy?" When I told her that was my name, she said, "Dr. Schwartz told me you would be on this boat, and he wanted me to ask you to have a little oversight of a young missionary we are sending home."

Here was another disappointed one.

A young, vigorous looking girl, who had been in the Methodist Mission in Tokio, only two years, had to give up her hopes and ideals for the Japanese girls, because the study of the language and the climate had affected her head. At times the pain was so severe she would not know what she was doing.

Oh, how disappointed she was, but so brave and cheerful. I felt myself blush that I should feel like murmuring before this young Christian, whose trial was so far greater than mine. The doctors had told her she must not try any other foreign field.

Again we thanked the Lord for His blessings to us.

Later as the passengers were settling in their steamer chairs, we found a tall, quiet young lady next to us. On a steamboat people do not wait for an introduction, so I turned to my neighbor and asked if she came from Japan. She said, no, Korea. Are you a missionary? Yes. How long in the field? Can we forget the answer, with a voice choked with sobs, she said, "I was on the field one year and one month. I am a Presbyterian from Canada. I was never sick before I left for the Mission field, now the doctors told me to get back to my mother quickly, for one lung is very bad. What will the home folks say? I loved the work so much. I don't want to give up."

As I tossed on my narrow berth that night I could only say over and over, "God Thou hast been so kind to us."

Annie M. Moore

Born 1853—Died 1910.

What a narrow span of time between the day of one's birth and the hour of death! But a life need not be long to be full of good deeds. We live not in years, but in heart-throbs. And the heart that ceased its beating at Biltmore, N. C., on December 4, 1910, was a heart loving and longing to do the Master's will. Early in life the desire was kindled in her soul to become a missionary. She married the Rev. Jairus P. Moore,

D. D., a minister of the Gospel. Later on, our Board of Foreign Missions issued a call for a second missionary to Japan. It was then that the passion of her life could express itself in an urgent request that the man of her bosom should answer the call. He did so, and on October 1, 1883, our now oldest missionary in service arrived in Tokio.

Far different is the Japan of today from what it was at that time. We can hardly appreciate the varied and trying experiences of pioneer work. But these faithful workers proved loyal to their



Lord, and endured great hardships for His name's sake. To our sister in the faith belongs the honor of conceiving the idea of forming an English Bible Class among the women in Tsukiji, which in time led to the baptism of the first convert of our Mission in Japan by our first missionary, Rev. Ambrose D. Gring. To her initial efforts was due the organization of the Bancho Church, now one of the largest congregations in the Capital city. The doors of many hospitals swung open at the touch of her kind hand, and every form of charity work found in her a warm friend and helper.

During the period of her active missionary life she was the means of guiding many feet to the Saviour. She was a constant sufferer for years, but even in the time of her greatest suffering she had a kind thought for the spiritually needy. Well might the Emperor bestow a medal as a token of her sympathetic service in times of great distress. Famine and war were trumpet calls to her for heroic consecration in supplying the needs of the hour.

Some years ago, the Rev. M. Oshikawa said, Mrs. Moore had more influence with the Japanese than anyone he knew. The reason was plain. She loved the Japanese. She lived her life into the people and came to look like them. Who can tell, but what her fondness for the Japanese made the longing so intense in recent years for a return to the Land of Sunshine! She has gone into sunnier climes, where there shall be no more pain, or sorrow, or tears. In that land of peace and rest, there is fullness of joy and pleasures forevermore.

The funeral services were held in the First Reformed Church, Lancaster, Pa., of which she was a member, on Friday, December 9, at 2 P. M. Her pastor, Rev. W. Stuart Cramer, had charge of the service. Revs. J. C. Bowman, D. D., of the Theological Seminary, and Allen R. Bartholomew, secretary of the Board of Foreign Missions, made brief addresses. All who were present at that service felt that they were paying tribute to one of God's noble servants, who in the days of her strength did not count her life dear unto herself, but as a fellow-worker in the Gospel was willing to go with her husband to bear the cross after the Son of God, who will now a kingly crown bestow. May dear Dr. Moore fully realize that the sympathy of the Church is with him in his days of loneliness. The prayers of his old friends are reinforced by those of many new friends that he may soon be able to return to Japan and there labor until, like John the Aged, he shall behold the vision of the heavenly home from the Patmos in the Sunrise Kingdom.

A. R. B.

God Bless Us All

"God bless us all!" with loving hearts
we say,
While softly fades the light of Christmas day,
May we delight His holy will to do,
Born unto us, our Saviour good and true.

God bless us all, we need His tender care,
His strength divine each heavy cross to bear,
In grateful praise our happy songs shall ring
To heaven's dome, "All hail the Mighty King."

God bless us all, although the path be long,
O may the Christ fill every heart with song,
Give hope and cheer to those who call Him "Friend,"
Until for us this earthly life shall end.

God bless us all, until we meet once more
Where night ne'er comes, on Eden's blissful shore;
We bow our heads, "Farewell" we softly say,
"Dear Christmas King, O keep us safe for aye."

LIZZIE DEARMOND.

Three Kinds of Men

A clever author says there are three kinds of men in the world, "The wills, the won'ts and the can'ts." The first effect everything, the next oppose everything, and the last fail in everything. "I will" builds our railroads and steamboats; "I won't" don't believe in experiments and nonsense, while "I can't" grows weeds for wheat, and commonly ends his days as a failure. Which will you be?

HOME MISSIONS

Editor, REV. CHARLES E. SCHAEFFER, D. D., *General Superintendent.*



FIRST JAPANESE REFORMED CONGREGATION IN AMERICA.

Two Japanese Pictures

We take pleasure in calling the attention of our readers to the Japanese pictures which appear in this issue of *The Outlook of Missions*. The one represents the First Japanese Reformed congregation in America. What a splendid picture they make! They look very much like an American audience. They are at present worshipping in the Centenary M. E. Church of San Francisco. The other is a picture of the persons who attended the opening services of the Mission in the Congregational Church. A Japanese wedding crowned the service of the day. Special attention is called to the children who were present at this first service. They are the future Japanese Reformed Church in America. Rev. M. Mori has started very auspiciously in his work.

We call special attention to the excellent article of Rev. J. L. Roush on "Developing the Activity and Benevolence of the Country Church." It is the substance of an address delivered before the Eastern Synod in October, and it

was so favorably received that a wider circulation of it was deemed advisable. Brother Roush has been serving country congregations during his entire ministry of more than twenty years, and he has demonstrated among his own people how to increase their activity and benevolence.

Most of our Missions are located in large cities. Very few of them are so-called country congregations. It must not be inferred from this, however, that we disparage the country congregation. On the contrary it is of primary and fundamental importance. It is a feeder for our city churches and from the rural congregation come some of the best leaders both in the ministry and in the membership of our churches. The country church has its problems, but it also has its opportunities. Let the country pastors do their utmost to develop their membership in practical Church work and benevolence, and it will tell mightily in the building up of the Kingdom of Christ in this and other lands.

Do the Most for Them

I like our Church for many reasons, but especially because our children are part of it, as they are part of the family. The Sunday School is not an independent body, but a real part of the congregation; and so when Home Missionary Day is observed the second Sunday of each November, every child is supposed to have part in that special service. Indeed the printed program makes careful provision for the children; and much of the instruction given on that day is for their benefit.

In this way we try to prepare them for intelligent service in the Church when older; and those children who are in any way or degree shut out from this benefit are really to be pitied. They have not too much when they have the most; and it is cruel to let them lose any part that is within their reach.

A Serious Omission

It is wonderful how many bright and intelligent men and women, in making their wills giving legacies to the Church, fail to sign them in the presence of two subscribing witnesses! Likely this is sometimes done in ignorance of the law and quite as often in carelessness; but case after case comes to light in the daily paper, of losses to the Church owing to the lack of two subscribing witnesses to otherwise correct wills.

Such a serious omission should be explained and emphasized before our people, even from the pulpit, so that their sacred intentions may not miscarry and that the Church may not lose what is so devoutly laid before the Lord.

A Surprise

A minister, not a member of the Board of Home Missions and who never before had been present at a meeting of the Board, some time ago sat through all the sessions, listened carefully to all the items, questions, discussions and actions and came away a wiser man, quite surprised, saying: "I did not know that

the Board has so many and such difficult problems to solve; and if our people could be present at a few meetings they would open their eyes—and their hands."

Even so. All this has often been told in print; but seeing is more convincing than reading.

A Congregational Fund

When he called me he said: "In talking on Home Missions lay special stress upon the Church-building Fund plan, telling the various ways in which those Funds are raised. Our people are able to raise one."

And I did so. These Funds are raised by Classes, by missionary societies and also by congregations.

The little Imler congregation, in Bedford county, Pa., gave one some years ago, and the larger congregation at Mifflinsburg, Pa., has just finished its Fund. Many another could do the same.

Why not honor the name and memory of that old and faithful pastor of fifty or seventy-five years ago, whose hard work made possible what is at hand today?

Such a memorial is worth a whole quarry of granite; and such an effort will be a blessing to the present generation, who are thus taught to honor the servants of the Lord.

A Word to Our Missions

Every elder and deacon of our Church should study the government of the Church, as given in the Constitution, so that he may well know his rights and duties and be able to explain to others the place and office of the various Church courts, the Consistory, the Classis, the Synod and the General Synod.

This is important, especially for elders and deacons, because they are part of the governing power of the Church; and when questions arise in any of these courts, but especially in the lowest court, they should be able to settle them on the general principles and rulings of the general Constitution.

And still more is it the duty of elders to be familiar with the leading facts of Church law, because they must go to Classis and Synod and there sit in judgment on serious questions which arise in these higher courts.

But the truth is that few members of the Church, indeed few elders and deacons even own a Constitution. This is a grievous evil, not a small matter, and a really serious lack.

When a pastor leaves, how helpless the average Consistory is! Where a call to a new man is to be written, how few know how to do it, although the Constitution provides the form! Alas! often they have no Constitution at hand.

When elders and deacons are installed, how many of them definitely know what are their constitutional duties and rights?

These statements are not guess work. They are written out of much observation and from concrete cases.

These things are written here especially for the benefit of our Missions. The Board of Home Missions is greatly concerned that the elders and deacons in the Missions shall be well versed in all that relates to the management and government of the Missions; and it is only fair to say that every such officer should own and for himself study the plain outline of Church law. It will in many ways and at many times give him great advantage in his office.

—What a strange providence! First the missionary's family was quarantined for diphtheria; then came a sore hospital experience, and now all are again quarantined. You can pity them and pray for them, without knowing their names; for such is the fellowship of the saints, and such is the spirit of those who truly love the brethren.

—The late census shows that in the last ten years nearly ten millions of foreigners have entered this country. This is a greater number than all the people in the six New England States, with

Delaware and New Jersey added. You will do well to study these figures and get their bearing on Home Missions.

—The Reformed Church is quite strong in certain parts of North Carolina, as witness the late elections there. In Catawba county the Clerk of Court, the Sheriff, the Register and two Commissioners are members of the Reformed Church; and in Davidson county the Sheriff and the Treasurer are members.

—As another sign of the times note that Salem Reformed Sunday School of Harrisburg Pa., Rev. Dr. E. N. Kreamer, pastor, and Paul A. Kunkel, Esq., superintendent, is raising a Church-building Fund. But more about this a few months later.

A Good Suggestion

The Senior Department of Salem Reformed Sunday School at Harrisburg, Pa., Paul A. Kunkel, Esq., superintendent, is issuing a very helpful and suggestive Bulletin, in which the needs of the school and the larger work of the Church is brought to their attention in a telling way.

This department two years ago resolved to raise a \$500 Church-building Fund. The Fund has been growing at the rate of \$100 a year. A devoted teacher now offers to give \$100 to complete the Fund if the school will raise the other \$200 by Easter. This is a splendid thing for a Sunday School to do. Let others take the hint and do likewise.

“No man has done his duty till he has done his best,” says J. Campbell White. “No congregation has done its duty till it has given its maximum, not alone of money, but of lives, and prayer, and propagating power. As Dr. Lilley so well says, ‘Let us study how to do this thing, not how to get it done.’ ‘Love never asks how much must I do, but how much can I do?’”

Congratulations

On Sunday, November 20, Rev. D. Snider Stephan, our missionary at Vandergrift, Pa., celebrated the eleventh anniversary of his pastorate of the Mission. The General Superintendent was present and preached the sermon on the occasion. Vandergrift is a splendid little town of about 5000 people along the banks of the Kiskiminetas. It is a modern town. Our congregation was organized in August, 1899, by Rev. J. N. Bauman and D. S. Stephan. Thirty-five persons entered into the organization. It was enrolled by the Board in October of the same year and Rev. Mr. Stephan became its first and only pastor. The Mission worships in a very neat and comfortable building, the cornerstone of which was laid in June, 1901. The Church was dedicated in March, 1902. The present membership is 98, although 194 connected themselves with the congregation since its beginning.

The last classical year the average contribution per member for all purposes amounted to \$12.65.

The Board offers most hearty congratulations to pastor and people for these eleven years of faithful service and fellowship.

Progress at Gary

Our missionary at Gary, Indiana, Rev. Paul D. Yoder, feels greatly encouraged at the progress his newly organized Sunday School is making. There is now an enrollment of 92, with an average attendance during the month of November of 51. In order to appreciate the heterogeneous element that constitute the membership, one only needs to be reminded that there are English, Irish, Scotch, French, Italian, German, Austrian, Bohemian, Hungarian, Croation, Slavish, Polish, Swedish, Finnish, Russian and Persian nationalities represented. The Mission has an open room every evening for the boys of the neighborhood which is well patronized, and lately a Boys' Club has been organized.



WEST GROVE CHURCH, FORRESTON, ILL.

News From the Central District

SUPERINTENDENT D. A. SOUDERS.

Aside from his usual work the District Superintendent assisted in a series of Church Work Conferences in Juniata Classis. The general subject for discussion was "The Apportionment." Rev. J. Albert Eyer, of Bedford, spoke on "What the Apportionment Is." In the course of his address he showed how the benevolent work of the Church, especially Home and Foreign Missions, is too large for any part of the Church except General Synod to do, and so General Synod elects the several Boards, who study their problems and administer their trust in the most effective and economical way. To do this they need men and money and so they request General Synod to lay an apportionment. This is then handed down to Synods, Classes and congregations and when it reaches them it means that they shall do so much of the work which their interest and zeal already prompt them to do.

The Superintendent of Missions spoke on "How the Apportionment Is Used," showing how Missions are aided and how the Board transacts its business. After the address there was a conference in which those present were encouraged to ask questions—and some pertinent questions were asked, the gist of which was that the Boards should publish more frequent and more detailed statements.

Rev. Frank Lefever, of Roaring Springs, spoke on "How Best to Get the

Apportionment." He first impressed the people with the fact that all we have is a trust given by God; then that giving is an act of worship which must be done regularly, devoutly, systematically. He advocated the system of weekly giving because it accords with weekly worship and also because it brings results more in accord with the holy purposes for which the money is used. He emphasized the importance of publishing quarterly and annual statements of the finances of the congregation and also the discussion of the new budget of expenses at the annual congregational meeting.

Similar conferences were held in Westmoreland Classis, where the same subjects were discussed. We are not yet ready to report the results of the work, but feel confident they will appear, as they did last year, in the annual report of the Treasurer of Classis.

The answer to the local problems of individual churches is their right answer of Christ's missionary commendment.

REMEMBER FOREIGN MISSION DAY

Developing the Activity and Benevolence of the Country Church

REV. J. L. ROUSH.

The ultimate object of all Church activity is not to raise money, however necessary that may be to the Church's welfare and prosperity; nor is it to get a certain kind or a certain amount of work done. A man does not live only for the sake of doing his work. The work exists for his benefit, that in doing it he may develop his physical, his mental and spiritual powers and capacities. The direct and final object of the Church is to make Christian men and women. Given the person who knows and realizes the possibilities, the power and beauty of the Christian life, and when the call comes, either to work or to give, he will not be found wanting.

In order to develop such lives the pastor should know not only his Bible, but also his people. It is not enough that he should be able to recognize them on the street and to know their names and places of residence. He should be acquainted, as well, with the conditions under which they live and labor, their



CHURCH AND PARSONAGE, CONESVILLE, IA

manner and habits of thought, and their ability to work and give, and knowing this, he should not ask more of them than they can reasonably be expected to do after having been properly taught and stimulated both by word and by example.

To awaken and bring into full activity the latent energies of a congregation is not the work of a day, neither can it be accomplished by spurts of enthusiasm. As the fruitfulness of a tree is brought about by cultivation, so this also comes as the result of a gradual process of training. If the Christian is required to work and to give, he should at least know the reason why he is asked to do so. The majority of country Church members are honest and sincere, and if they can be made to see and understand that what the pastor asks of them is reasonable and profitable, and something which they should wish to do for their own sake, they seldom fail to respond. It is, therefore, the pastor's privilege so to present the Gospel as to create and stimulate in them such a desire. Like his Master, he must be a teacher of men, and in his teaching he should give a prominent place to *the gospel of work*.

The things in life which we value most highly are those that come through *work*. The forests were cleared, the homes founded, the fields made fruitful, the cities built, the railroads laid, and the steamships constructed by the labor of man. The difference between the condition of the savage and that of the civilized man is largely a difference of work. The old law, "In the sweat of thy brow shalt thou eat bread," is still in force, and the fourth commandment enjoins week-day labor no less than the observance of the Sunday. We pray for our daily bread, but we do not, when we have prayed, sit down and, with hands folded, wait for the Lord to place the loaves ready baked on our tables. If the farmer wants to reap a harvest, he must plow the fields and sow the seed, and if "the sluggard will not plow by reason of the cold, he shall beg in harvest and have

nothing." What is true, in this respect, of natural things, is also true of things spiritual. A man's salvation cannot be all thought out and prayed out; it must also be wrought out. The same apostle who tells us that we are saved by faith, also asks us to work out our salvation. Faith saves when it lays hold of the possibilities of the Christian life and gives us the inspiration to work. The parable of the vineyard teaches us that the Christian should be a laborer, and not an idler, while the parable of the talents reveals the fact that if our spiritual faculties are not exercised they will finally be lost to us. As a man becomes a physician by practicing medicine, a lawyer by practicing law, and a carpenter by building houses, in like manner a person becomes a Christian by leading a Christian life and doing Christian work.

Another truth that needs to be taught and emphasized, not as a theory, but as one of the great facts of life, is that contained in the words of Jesus, "Give and ye shall receive." It is one of the great laws by which men live and do their work. Without it commerce between nations and exchange between individual persons would be impossible. Without it great business enterprises could not be conducted.

It underlies all buying and selling. We live by it when we give a dollar for a dollar's worth of goods, and when we pay a day's wages for a day's work. Giving to the Lord is not throwing away money; it is a genuine investment in return for which the giver receives full value. We bring no real offering to God, however small, without ourselves being enriched thereby.

The Christian minister should not lower the dignity of the Gospel by assuming the attitude of a beggar. The Church is no beggar. A beggar is a person who asks for food or clothing without giving anything in return. The Church is a *producer*, and a producer of the best things in life. No other institution in the country gives so much in return for the money invested, as the Church does. The real beggar is the

man who asks for all the Church can give, without contributing anything for her support, and the wealthy man who lives in a Christian community and permits the Church to give value and security to his property without giving anything in return is a parasite.

In developing the spiritual life of a community there is need of *definite work*. The most ordinary work, when done at random, is seldom well done. When a contractor undertakes to build a house, he has a definite plan, with all the details in his mind. The intelligent farmer plans his work for the year. He does not go into one field, on a certain day, because he finds it pleasant to work there, and into another on the next, because he feels inclined to do so. He knows which fields he intends to plow, and what crops he expects to raise, and all his energies are brought to bear on his year's plan.

If the pastor is anxious to succeed, he also needs a plan for his work, a plan that is sufficiently comprehensive to include the needs of his people and those of the various boards and institutions of the Church, and one that will carry him and his people beyond the point reached during the previous year. With the work thus definitely mapped out, the needs of the Church will be presented in their regular order, and all the pastor's efforts will count for something. No time will be lost and no energy wasted.

As an instance of such work, it may be stated that the following plan for raising the apportionment has been successfully used in some country Churches.

Soon after the return of the pastor and his elder from the annual meeting of the Classis, a joint meeting of the consistories is held at which the amount of the apportionment for the coming year is announced. The amount is then assumed and apportioned among the congregations. At the first regular service, following that meeting, each congregation is informed of the amount it is expected to raise, and the members are requested to lay by something every week until the time of the harvest serv-

ice and to do personal missionary work among those who are indifferent. A pastoral letter, sent a little later, announces the time for the service, and kindly reminds the people of the gratitude due to God for his mercies. When the day arrives the Church is filled with worshippers who are prepared to unite with the pastor in a glad and heartfelt service of thanksgiving and praise. There is no *begging*, and when the offerings are counted they are usually found to cover the greater part of the apportionment.

If the pastor is aware of his opportunity he will make use of the Sunday School as a means for training the young people to work and to give. Some country Churches have missionary committees who work to increase both the membership of the school and the amount of the missionary offerings. One such school, a union school, has sometimes given eighty and ninety dollars for Missions at its Children's Day services. That same school has a monthly offering for Missions during the summer and a weekly offering in winter.

Another school, also a union school, gives an offering for Missions every Sunday.

What has been done in some places, and under circumstances not the most favorable, may also be accomplished in others, at least with some degree of success.

The Church is fully equipped with all the means necessary for the successful prosecution of the Lord's work, but she does not know her strength. She needs a vigorous Gospel and better methods of work to make her conscious of her power.

Religion is a submission, not an aspiration; an obedience, not an ambition of the soul.—*John Ruskin*.

Success is a hideous thing. It is the counterfeit of merit and often deceives men.—*Victor Hugo*.

Church Finance

BY REV. FRANK R. LEFEVER.

There are certain essentials which must be emphasized in this phase of Church work, as well as in all other phases of the subject. First, that which has to do with the individual himself in his relation to his God. A man will give or not give his money to the Church just in the degree in which he appreciates that he, with all that he has and is, belongs not to himself but to his Lord. In no phase of Church work does the idea of stewardship to God express itself so clearly as in the matter of Church finance. A Chinaman was sick, and, being asked what was wrong with him, he said, "Me vely sick, dragon inside." It is the dragon of selfishness that has been, and is today, interfering with the laying of sufficient money upon the altar of God, to carry on His great work of evangelizing the world. I recently heard Mr. H. J. Heinz tell this story of the Indian's conception of the kind of conversion that will solve the financial problems of the Church. The Indian said: "When I was converted in the head, I thought all right; when I was converted in the heart, I felt all right; but when I was converted in the pocketbook I was all right." Just as soon as the Church of Jesus Christ rises to the Indian's conception of conversion, the financial problems of the Church will be solved for all time.

Any one who will take the time to investigate the reports of the Mission Boards of our Reformed Church, will immediately discover that the heavy debts by which both the Home and Foreign Boards are burdened, are the result not of unwise planning, or of going beyond the direction of General Synod, but of the lack of the Church's financial support as shown in unpaid apportionments. Had the apportionments of General Synod at York in 1908 for the annual amounts of \$70,000.00 for the Foreign Board, and \$113,000.00 for the Home Board been paid in full, there would be no debt, the ledgers would balance, and there would be a large surplus for new and needy work.

Another thing that all Christians need to remember is the fact that giving is a part of worship, and a very vital part at that. We have God's word for our authority for this statement. Go back to the beginning of the worship of God by His people. Worship was only acceptable in so far as an acceptable offering was brought upon the altar. Begin with Abel, and the same was true with Noah, Abraham and Jacob. Follow the Children of Israel as they come to worship Jehovah in the Tabernacle in the wilderness—they always were required to bring an offering and lay it upon the altar. The same was true of the Jews when they came to the Temple of God. Jesus Christ emphasized this vital truth in a more striking way than did the Jews. He taught that a man who is not willing to give all that he has and follow Him, is not worthy of Him. He exemplified this teaching not only by His lips, but by His life, by giving Himself up upon the cross to glorify the Father and to save the unsaved. He gave all that he had and was for the Father's service. But some one again objects that the Bible teaches that the religion of Jesus Christ is free—this is true, but it first had to be paid for by the untold cost of the life and blood of Jesus Christ. We boast much of the freedom which we enjoy as citizens of the United States. But this became a possibility only because it was paid for by the precious blood of our fathers of 1776. Again we boast of freedom from slavery and of the fact that the black man has equal rights under our flag with the white man, but this freedom was made possible only by the price of the life blood of the men in blue of '60 to '65. We show our gratitude to God for His great gift in Jesus Christ to us by giving to Him. As some one has so aptly said, "It is not a question of whether the heathen will be saved if we do not give of our money to carry the Gospel to them, but it is a question whether we ourselves can be saved, if we do not give thus for God's work." We need more and more to emphasize the fact that giving is a privilege instead

of a compulsion, and unless we make use of this splendid opportunity to render service for God and to our fellowman we miss the best that life holds in store for us.

In the matter of Church Finance for the extension of the Kingdom of God, as well as for its upbuilding in the individual congregations, there are certain things to be emphasized. We wish to mention three.

1. First, there must be a system, the very best system that it is possible to secure. We are convinced that the best system for gathering Church moneys is the envelope system—this may be the monthly, the bi-weekly or the weekly. We believe that not only is the weekly system the best, but to it should be added the duplex system, which is a systematic method of contributing both for ourselves and for others weekly. This system has God's word for its authority. I Corinthians 16: 1-2 we read from the pen of St. Paul: "Now concerning the collection for the saints . . . upon the first day of the week let each one of you lay by him in store, as he may prosper." There are three reasons why this is the best system:

(a) Since giving is worship, and there are times when one does not get to the services of the Church, especially in country congregations where services are held only bi-weekly, by placing the offering in the envelope the individual may enjoy this part of the worship in his own home. It can then be sent or taken to the service the next Sunday.

(b) By thus giving and worshipping every Lord's Day, we weekly celebrate anew the great fact that Jesus Christ is our resurrected Lord—a fact which is always inspiring to the soul.

(c) This regular systematic method of giving brings in by far the largest amount of money for the use of the Master's Kingdom.

2. After adopting a system, then it must be worked to the very best possible advantage. The best system not worked will prove a miserable failure, while a poor system worked well may prove to be successful. Much can be

learned in this respect from the business methods of our great commercial houses. Why some of our keen sighted and successful business men as members of our Consistories should be satisfied with "any old method" or no method at all in the matter of Church finance has always been a conundrum to me. Just as soon as we adopt up-to-date business methods in the matter of raising our Church moneys we will have gone a long way towards solving this vital problem.

3. Let the people of the respective congregations and charges know what is being done. In our own congregation we publish annually a financial statement. This gives a detailed account of all the respective treasuries of the congregation, as well as a detailed account of what each member pledges and pays towards the support of the congregation, and also what each gives towards the apportionment. There are three good reasons for the publishing of such a statement:

(1) It gives the people information as to what their money is being used for, and as to whether or not the needs of the Church are being provided for.

(2) It stimulates interest in giving, and this by the comparison of the respective members of the congregation with other members' gifts. This will usually have a very wholesome effect upon the stingy fellow, even though it may aggravate him at first.

(3) It does away with any ill-conceived suspicion on the part of those who are apt to criticise the management for doing things that require the expenditure of the people's money in secret.

In the matter of giving our people information as to the needs of the Church at large, as well as to how the money is expended, we believe the Boards of the Church need to do more of this very thing. The other evening after delivering an address on this subject of Church Finance, at one of our conferences, an elder of more than ordinary intelligence came to me and said: "What the people want is publicity. You let the people know about these things; how the

work is carried on, the needs, and how and for what the money is expended, and we will double the apportionment inside of two years' time." The best way to get this information is to read the literature provided by the Church, and especially can this be had by reading *The Outlook of Missions* and the Church papers. A great deal of this information of vital importance to the members of the respective congregations is to be had in the annual copy of the Minutes of Classis, which we fear is too frequently neglected on the part of many of our good people.

The Rural Church

SUPERINTENDENT J. C. HORNING.

Much has been said in our day concerning the trend of population from the country to the city, and the consequent importance of work of the Church in the cities, and not one whit of over-emphasis has been given to this significant fact. But such prominence has been given to this fact that we have been inclined to lose sight of or forget the important position which the rural church occupied in the problem of Christianizing our land. In this problem it plays a practical part.

The proportion of Christians to non-Christians is much larger in the country than in the city. Consequently the rural church is stronger in membership. The proportionate attendance upon religious services is likewise larger in rural communities.

In certain seasons of the year difficulties of access to places of worship are experienced in the country, but on the other hand the varied attractions do not detract from church attendance in rural communities as these things so manifestly do in our busy cities. A hundred and one things claim attention or clamor for it in urban life which the rural people happily know nothing of. Therefore attention to religious duties and attendance upon religious services is generally more prevalent and more perma-

nent in its effect upon the lives of the people.

The movement of the population to town and city is manifestly on the increase, and the bright and sturdy sons of the soil turn toward the busy life of the city, with its opportunities for material advancement. This makes a constant drain on the rural church. But while a drain on the rural Church it brings strength to our city churches. The boys and girls of the rural church of today become the men and women of our city churches of tomorrow. These grounded in religious truth become pillars of strength in the Church and community of the city. And of the Reformed Church, which has been predominantly a rural church, this is most strongly true.

It has been suggestively said that the farmer stands between the nation and starvation. In view of these considerations and the additional fact that the great majority of our ministers are country born and bred, is it not almost if not altogether, true that the farmer stands between the nation and its salvation.

We have in mind two rural churches in the State of Illinois, which some years ago constituted one charge. The faithful pastor saw the opportunity for organizing congregations in adjoining, growing towns. After these churches were established the charge was divided, making a country and town congregation in each charge. Today the town congregations, fed by the country churches, are the stronger in both charges. And now the gradual but steady movement of these people to the larger towns and cities leads us to a consideration of organizing a Reformed Church in the capital of this State.

As we read the signs of the times and follow the logic of events we will be led not to do less for the rural churches, but more for them, and through them more for the city. The maintenance of the rural church therefore has a double reason: first for its own good, and second for the good that it contributes to the city churches.

Census Surprises

SUPERINTENDENT D. A. SOUDERS. D. D.

It is not much of a surprise to note that our towns and cities are still growing with leaps and bounds, but it is a real surprise to note the length of the leaps, as for instance Detroit, which reached over 50 per cent. for the decade, and other large cities not far behind. So, too, we note the wonderful increase of entire counties and of entire States, and these not in the far West, but among the original thirteen, for example Pennsylvania, with an increase of 19.9 per cent. from 1890 to 1900, and 21.6 per cent. from 1900 to 1910; so, too, we may note the increase in counties already thickly populated in 1900, as, e. g., Philadelphia, Allegheny, Lycoming, Luzerne and Westmoreland. Lastly, our surprise comes from the figures for our own county, Westmoreland, and its neighbor, Allegheny. The latter gained 37 per cent. and the former 44 per cent., and the records for the last three decades are practically the same, the figures for 1880 being 78,036 and for 1910 231,304, so that now there are almost three times as many people as twenty years ago. Striking as these facts are, they are not exceptional, but can be duplicated by many another county in the country.

The facts are not only surprising and striking, they also provoke serious thoughts. Where do the people come from? What are they doing? What becomes of them? What becomes of them religiously, spiritually?

Many of them, and among them the brightest, best and strongest, come from small villages and farms, and they are the saving salt of the seething mass in mine and mill and municipality. What of the country home and the country church from which they came? To the latter is left indeed a serious problem, for even if the departing members do for a time keep up their membership, their financial help is usually small and soon dwindles and their presence at church and in its work is sadly missed. Many country congregations have diffi-

culty in even getting officers, and we know of some where ladies serve as treasurer and secretary or even as deacons. The languishing of country congregations means loss of support for all church work, and especially loss of men for the ministry.

This calls up another problem, for in the new surroundings in town and city the same people from the country need more religious services, more religious influences and more ministers to the thousand than in the less strenuous life they lived in their earlier homes—and instead of having a larger proportion of ministers, we have less.

The call for more ministers is patent, urgent, imperative.

Next to this call is the call for laymen, and especially for laymen in our growing centres of population to assert their better character and help do the work in hand. Thanks to the widening vision of the Church and the enlarging sphere of her activities, there are now more opportunities for our Christian laymen than for generations past.

Let us interject. Why should not the Reformed Church prepare and license her elders to be lay preachers?

Now, the last problem to which I wish to refer is: The rapidly increasing proportion of foreigners in our urban population, and among all classes of them there is little being done for their moral and religious well-being; while at the same time the liquor traffic and its associates in vice are filching from them hard-earned money and ruin them in body and soul. It is a sad comment upon the influence of our American civilization and our public schools and our churches that the children of these foreigners are, next to the negroes, the most criminal class of people in America.

We have no recent statistics on the subject, but on the basis of statistics consulted, there is only one ordained Protestant minister to every 2000 Reformed Hungarians in America, and much less than this proportion of priests of the Roman or Greek Catholic

Churches for the members of their several bodies.

What will become of the foreigners who remain with us? What will be the influence of the thousands who return to Europe and there speak of America and show her influence on their character and conduct?

News Items From Central District

The new Sunday school rooms for Miller Avenue Mission, Akron, Ohio, are now under roof and will be ready for dedication early in the new year.

This mission is making rapid progress. Fifty members were added to the congregation during the year 1910.

The Sunday school attendance averaged over 200 per Sunday for the year.

The offerings for 11 months past amount to \$386. They have paid out of their own pockets since August 1, 1910, for the new Sunday school building about \$1300. The building will cost about \$6700, more than half of which is now provided for.

Three other missions in the district expect to erect churches during the coming summer. The mission at Warren, Ohio, recently purchased good lots on a prominent street and is now preparing plans for a building, to cost about \$12,000. A large part of this is provided for by the sale of the present property and the liberal subscriptions of the people. Rev. G. P. Fisher, the new pastor, is much encouraged by the zeal and liberality of the people.

The mission at Ellwood City, Pa., had expected to build this fall, but was disappointed by the architect, whose plans exceeded in cost his own estimates as well as the financial ability of the people, who desire a building to cost about \$8000 instead of twice that amount. They are now getting other plans and will be ready to build when the season opens in the spring.

The mission at Butler has plans and is now collecting money and will build in the spring. They desire to remain in their present location in the centre of

the city, but some of their friends advise location in a new and growing section.

The New Kensington mission has installed a new steam heating plant and is fitting the basement of the church for social purposes. The cost of all the improvements will be about \$2000.

The only mission in the district now vacant is McKeesport. Present indications are that they will soon again have a pastor.

Sunday, December 4, was an interesting day for the congregation in Kittanning, Pa. This is not a mission, but the conditions of its history are so similar to those of a mission that a word of news is permissible here. The present pastor, Rev. Robert C. Bowling, is president of the Synodical Board of Missions. He and his people celebrated the twenty-fifth anniversary of his pastorate. By an unusual coincidence, it was also the birthday of the pastor and of his good wife. Here are the interesting facts: Twenty-five years ago there were two congregations in the charge, with two hundred and six members in both. Now there are almost twice as many members in one. Then the benevolent offerings were \$128; now they are \$500 per annum. Then the town congregation had a small building on a side street. Now it worships in a magnificent new building on the main street. Then it was the little "Dutch" Reformed Church. Now it is a leading congregation in the city—and the pastor, Rev. Bowling, is the dean of the city pastors. Very appropriately the Ministerial Association presented him with a gold-headed ebony cane.

Rev. Alex. Harsanyi, the Hungarian missionary at Homestead, has by instruction of his Classis prepared and published our Church constitution in Hungarian. He is now preparing a history of the Church, which will be issued about March next. It aims to show what our Church is; what she has done, and what is her equipment for the task before her. Several chapters have already

been published in the "Lapja," our weekly Hungarian Church paper.

The "Lapja" is published in New York, under the joint control of the Presbyterian S. S. Board and the S. S. Board of our Church. It is a good 16-page paper and though not yet self-supporting, it now has a subscription list of about 1000, which is being increased by the earnest efforts of the Hungarian pastors.

Superintendent Souders helped to conduct mission conferences in Tuscarawas Classis during part of December. This Classis is wide awake in all Church work, and for some years past has paid from 90 per cent. to 97 per cent. of its apportionment. The brethren aim at 100 per cent. for this year.

We regret to report that owing to his recent illness with pneumonia Rev. Mr. Shontz must retire from his work at McKeesport.

Rev. Charles Faust was installed pastor at Pitcairn by the committee of Allegheny Classis on Sunday afternoon, November 6.

Revs. Burchers and Sanders of the committee were present. The District Superintendent also attended, as he was on his way home from Braddock, where he preached for Rev. Mr. Garrett. He spoke at Irwin in the evening on "Our Work Among the Foreigners," and spent Home Missionary Day with the Mission at Detroit.

W. M. S. of Lancaster Classis

The Executive Committee of the Woman's Missionary Society of Lancaster Classis, Eastern Synod, held its meeting in the Reformed Church, New Providence, Rev. John Ault, pastor, on November 2, 1910.

The afternoon session opened with devotional services.

Miss Bausman read a report of the conference at Mt. Gretna. Miss Powers read a report of the Woman's Missionary Society of Eastern Synod, and Mrs. Gerhard a report of the confer-

ence held at Silver Bay. Mrs. H. C. Stauffer read a most excellent paper on "The Classical Society, Its Meaning and Its Aim."

The evening meeting opened with devotional services.

Mrs. Fred Kelker, of Harrisburg, Pa., was introduced as the speaker. Mrs. Kelker has recently returned from a trip to the East and she proved to have been a very wide-awake and sympathetic traveler, as was evidenced by her talk of the missionaries, their work and the people. The meeting closed with hymn and benediction. It was felt by all to have been a profitable and pleasant evening.

N. F. M.

W. M. S. of East Penna. Classis

The semi-annual meeting of the W. M. S. of E. Pennsylvania Classis was held in Christ Reformed Church, Bethlehem, Pa., the third of November.

Mrs. J. G. Rupp, of Northampton, vice president, was in charge of the business meeting. The devotional service was conducted by Rev. J. G. Rupp. Miss Sybilla Sharer, secretary of the Christ Church Society, welcomed the workers. Mrs. O. H. E. Rauch, of Easton, responded to the kindly words of greeting. The regular business of the convention was then taken up.

The silver jubilee fund of the W. M. S. G. S. was discussed by visiting clergymen and members of the society.

A short address followed by the Professor, Paul L. Gerhard, a returned missionary from Japan, on "Practical Mission Study." Remarks were also made by the other clergymen present. Mrs. C. J. Johnstonbaugh, of the local society, was appointed a delegate to the General Synodical meeting at Canton, O., in May, 1911, and Mrs. William U. Helffrich, of Bath, as alternate. A service was held in the evening. Rev. G. A. Schwedes, former pastor, conducted the devotions. The address was delivered by Mr. Gerhard, on his work in North Japan College. He emphasized the need of Mission Study classes.

QUIET HOUR FOR BUSY WORKERS



Thus saith the high and lofty One that inhabiteth eternity. . . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble.

ISA. 57: 15.

Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through light O God
to Thee,
Who art the Love of love, the eternal Light of light

RICHARD WATSON GILDER.

If we gave prayer a larger place in the regular missionary meetings, in mission study classes, and at meetings of committees engaged in furthering the missionary policy of the church, it would show that we have more confidence in God than in men, and He would flood our discussions and activities with His own light and energy.

JOHN R. MOTT.

Spiritual endowment is the essential feature in the duty of self-cultivation. Every man who speaks for God must himself have a bright vision of God.

REV. W. HOOKIN.

Onward, ye men of prayer!
Scatter in rich exuberance the seed,
Whose fruit is living bread, and all your need
Will God supply; His harvests ye shall share.
WILLIAM BINGHAM TAPPAN.

The life of the child of God is life in the care and under the guidance of the Spirit of truth.

AMORY H. BRADFORD.

If thou but suffer God to guide thee,
And hope in Him through all thy ways,
He'll give thee strength, what e'er betide thee,
And bear thee through the evil days;
Who trusts in God's unchanging love,
Builds on the rock that nought can move.

GEORG NEUMARK.

It is the nature of a living Christianity to be missionary. Max Muller says that of all religions, only the missionary religions are living. That Church is dead which is not anxious to preach the Gospel to every creature.

F. N. PELOUBET.

The sacrifice of Christ is done over again in every life which is lived, not to self, but to God.

F. W. ROBERTSON.

What dost thou fear? His wisdom reigns
Supreme confessed;
His power is infinite; His love
The deepest, fondest dreams above;—
So trust and rest.

ADELAIDE A. PROCTER.

If Christ has indeed saved us, we are duty-bound to help Him to save others. He who wraps his heavenly talent in a napkin of business, or pleasure, or ease, shall not only lose his precious talent, but himself also. It is only as we save others that we have continued assurance of our own salvation.

REV. JOHN REID.

Christ expected answers to His prayers, and in all His teaching leads us to feel that we shall be able to obtain through prayer, what otherwise would not come to our hand.

F. B. MEYER.

The man who aspires to do an enduring work must look about him, not for what is popular or easy, but for what is worth while.

HARRIS ELLIOT KIRK, D. D.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

ADELAIDE A. PROCTER.

A mind occupied with external desires will not glow with the fire of divine love; and no words will avail to inspire hearers to celestial desire, which proceed from a cold heart. Nothing which does not burn itself can kindle a flame in anything else.

BERNARD OF CLAIRVAUX.

Strengthen me, O God, by the grace of Thy Holy Spirit. Grant me to be strengthened with might in the inner man, and to empty my heart of all useless care and anguish. O Lord, grant me heavenly wisdom, that I may learn above all things to relish and to love Thee, and to think of all other things as being, what indeed they are, at the disposal of Thy wisdom.—
Amen.

THOMAS A. KEMPIS.

FOREIGN MISSIONS

Editor, REV. ALLEN R. BARTHOLOMEW, D. D., *Secretary.*



DR. AND MRS. DE FOREST IN THEIR HOME AT SENDAI.

A Mutual Tribute

During our visit to Sendai, Japan, last spring, it was one of our greatest joys to meet in their home Dr. and Mrs. J. H. De Forest, who have been residents of that fine city for many years. Dr. De Forest is a missionary of the Congregational Church, and has lived 36 years in the East. He attributes his fine start in life to the academic and theological training at Yale University. There are few men who have written so well of Japan as he, and who seem to be more at home in her lore. As the author of "Sunrise in the Sunrise Kingdom," he has won international fame, and is known and loved by all who are so fortunate as to study its instructive pages. He told me, "so far as my work has been of any real value, it is very largely owing to invaluable friendships." But the dear doctor did not know when he

was saying this, how valued a friend he is to all our missionaries who esteem him very highly in love for his work's sake. With our departure came a note from this noble servant of the Master, a part of which we owe to the Church, for it shows the esteem in which our workers are held at Sendai, and by so able and worthy a man of God. He wrote: "We are all glad you have seen Sendai, and Sendai has seen you and Mrs. Bartholomew. You have had a welcome such as no other purely Christian visitor has ever had, and the welcome so cordially given you outside of the Church is due as much to the able and sympathetic missionaries of your Board, as it is to your own delightful social and spiritual qualities. Your missionaries have taken you to the heart of things and given you visions that very few visitors ever see. Please think of us as sort-o'-members of your Mission."

Good Cheer for the New Year

Rev. Caleb A. Hauser, of Rochester, N. Y., is a live pastor and he has an active congregation. His people will raise \$500 in 1911 for Foreign Missions, as over against \$102, during the past year.

The First Church, of Sunbury, Pa., with its earnest pastor, Rev. Robert O'Boyle, during the past year paid \$700 for the outfit and passage money of Miss Rebecca Messimer, in addition to all apportionments for all purposes. This good brother and a corps of faithful men, set to work and secured the amount. That's all.

Towards the close of the year, Rev. Harry N. Bassler, of the Second Church, Harrisburg, Pa., came to the secretary's office with the offer that his men would raise \$200 annually towards the support of a station in Japan. The men are enthusiastic over it. Why not get up the same enthusiasm in all our congregations?

A pastor's wife sees the benefit of the Outlook of Missions, wants her friends to enjoy it, sets to work and secures nine subscribers. In remitting her husband writes: "It certainly is a splendid magazine and should be in every Reformed home." Will the wives of other pastors follow in the steps of Mrs. J. W. Zehring, of St. Clairsville, Pa?

The Allentown College for Women will support an entire station in Japan at an annual cost of about \$325. President Curtis, the faculty and students feel happy in being willing to render this help to the cause of Foreign Missions. The news has had a good effect on the city, and its influence will spread to other institutions of learning. We hope all our colleges and seminaries in time will enjoy the inspiring stimulus of supporting a foreign worker. This is being done by many of the leading universities in our

country. Professors and students rejoice in making contributions for the mentally and spiritually destitute in distant lands.

Rev. Carl Heyl, of Cincinnati, O., sent \$40 as part of the proceeds of a diamond valued at \$250. Some weeks ago a lady of his congregation gave him a three-stone diamond ring for the cause of Missions. How much better it will be for us to wear diamonds in our crowns in heaven than to carry them on our fingers on earth! No one can blame rich members from wearing precious jewels, but those of us who are sitting "over against the Foreign Mission Treasury" cannot help but praise the act of this sister in the faith. God bless the spirit that led to the giving, and God bless the pastor who can influence some of his members to such deeds of charity.



HARUKICHI KATOW OF AKITA, JAPAN.
Baptised by Dr. Bartholomew., April 29, 1910.

The Work of the Evangelistic Missionary

REV. WILLIAM E. LAMPE, PH. D.

The evangelization of the world is the business or work of the Church. That this evangelization should be undertaken and pushed to completion as rapidly as possible is the watchword of two of the great missionary movements of our day. Matthew, Mark, Luke and John are called the four evangelists, because they wrote of the Gospel or good news of salvation through Jesus Christ. The first, and in many ways the most important, commission of the great World Missionary Conference at Edinburgh dealt with carrying the Gospel to the whole non-Christian world. In this sense every Christian, and especially every missionary, is an evangelist. All forms of missionary work are evangelistic in purpose. These statements, however, are too broad and sweeping in speaking of the work of the evangelistic missionary.

On the other hand evangelistic work is by no means confined to direct preaching of the Word. Still less is the evangelistic missionary an evangelist in the sense in which that term is usually used in America. It is rather unfortunate that a better term has not been found for the unordained native worker than that of native evangelist to distinguish him from the ordained native worker and the ordained foreign missionary.

The aim of all missionary work is to assist in the formation and development of a self-supporting, self-governing and self-propagating Church on the mission field. To establish that Church, the things needful are different in different lands. In some countries there is less need of schools than in others, in some there is very little need of medical work, but in all evangelistic work on a large scale is indispensable.

The Germans, who have about a thousand missionaries on the foreign mission field, train those whom they send out for several years and prepare them to be ready to do all kinds of missionary work, but the Germans recog-

nize and laud the Americans as specialists in missionary work. Korea was opened largely through the advance work of the medical missionary, and the same statement might be made regarding the pioneer work of the medical missionary in other large territories. Education is in some lands a necessity before or along with direct preaching. But usually the evangelistic work is first and central and continues so until the self-supporting, self-governing and self-propagating native Church is a reality.

Evangelistic work is carried on in many ways. We naturally think first of direct preaching in churches, chapels and rented preaching places, from the lecture platform, in schools, theatres and other halls, occasionally at festivals or markets, and frequently in tents and even on the street corners.

The missionary is usually the pioneer in new work. He makes his residence where Christianity is not known and goes to places where a native worker is unwilling or unable to undertake the work. Having set up his residence, the same force which led the missionary from his native land propels him to preach the Gospel in the regions beyond and he goes out on long tours, lasting days and weeks or even months, preaching in cities and towns within a radius of fifty, one hundred or even two hundred miles of his own home. This work of touring often takes a missionary from his home for a half or more of all the days of the year.

Almost from the day he lands a new missionary can begin his work. He can fill in whatever time he can spare from his language study in teaching English Bible classes. Later on these Bible classes, whether in English or the vernacular, are productive of good results. Frequently these Bible classes are taught in the home, and some missionaries have six or eight of them each week. This form of Bible teaching partakes very much of the nature of catechization, and has the same aim; the chief difference is that it is intended primarily for adults or those who are approaching manhood or womanhood.



A FEW OF THE WAITING MILLIONS IN JAPAN FOR THE GOSPEL.

This mention of the home and of personal work brings up what is often regarded as the most important and effective work of the evangelistic missionary. Coming into the missionary's residence the native gets his first glimpse of a Christian home. Volumes have been written on the effects of such visits. In the home the missionary's wife exerts an influence for Christianity that can scarcely be overestimated. She is frequently a better missionary than the husband, but in any case her influence and help almost double the efficiency of the husband. There are very few unmarried men on the mission field. They seldom are able alone to make homes of their own and sooner or later find ways of doubling their influence.

Every mission has a number of unmarried ladies who are devoting themselves entirely to evangelistic work. Their opportunities are practically unlimited. When two or more of them live together, or sometimes even when living alone, they have homes which are almost as effective witnesses for Christianity as are those of the missionary families. The number of unmarried women who are doing evangelistic work in mission lands is almost as great as

that of the ordained missionaries. They do much of the same touring, teaching of Bible classes and personal work. After all it is this personal work and contact with individuals that is counting for most in leading individuals to Christ and in building up the native Church.

In discussing evangelistic work, the matter of relation to the native Church is of paramount importance. No country will be evangelized by foreigners; the Japanese must evangelize Japan; the Chinese must evangelize the great Chinese Empire, and so on throughout the world. The missionary, in the spirit of John the Baptist, must recognize that he must decrease while they increase. But just as he assists in the formation of the native Church by leading many to Christ and into membership in the Church, so is he in an indirect way of great help to the established congregations and native Church as a whole. That Church must be indigenous, but at the same time an integral part of the Church universal.

It is the evangelistic missionary, rather than the one who is engaged in educational or medical work, who is most often called upon to take part in work which does not fall primarily un-

der one of these three heads. The work of Bible translation throughout the world has been largely done by men engaged in evangelistic work. Industrial and humanitarian work, too, frequently fall to their lot. In time of famine or distress, it is usually the evangelistic missionary who is free enough to take up the work of relief. He is a recognized leader in all matters of social reform, just as is a leading minister or pastor in any city of America.

There has been and is no lessening of the need of evangelistic missionaries. Indeed in many countries the educational and allied forms of work have been so well established that the large proportion of new missionaries needed are for evangelistic work. For example, the Council of Missions co-operating with the Church of Christ in Japan, calling attention to the forty millions of Japanese who are still unevangelized, has declared that the number of evangelistic missionaries should be doubled or tripled immediately.

If the world is to be evangelized in this generation you young men and women must take your part in this. Thousands of you are needed at once. I trust that I have succeeded in making clear to you the importance of evangelistic work and that many of you will choose that as your form of missionary work.

The Greatest Need—Men

WILLIAM W. ANSPACH.

The Laymen's Missionary Movement Conventions are not held to get money for missions out of men. Do you know that money is the cheapest thing you can give to God? A certain minister in New York city one day called to see one of his members with a view to having him agree to act as superintendent of the Sunday school. The gentleman wrote out a check for one thousand two hundred dollars and handed it to the minister, saying that with this he should be able to get a good man for the place, and that if this was not sufficient he should come back for more. The minis-

ter handed the check back and remarked: "It is not your money I want, I want you," and the gentleman brought into that school some of his business ability and made a great success as a superintendent.

The point that I want to make is that it is *you* we need in this movement. And we are trying to interest you and aid you to see the opportunity awaiting the men of our Church. All this movement needs is to get more men to see the needs of the field. This requires education. The conventions and conferences we hold are with the view to educating our Reformed men and helping them to see their world-responsibility.

Mr. William T. Ellis says: "It seems impossible that the present sweep of the Laymen's Missionary Movement should not be followed by some new expression of the solidarity of Christian sentiment in city and nation."

This multitude of mighty men, suddenly made aware of their power, can hardly keep their hands off corrupt politics—indeed, they must clean up the home-land if only for the sake of the mission field.

This movement has given to men a new sense of responsibility. While engrossed in business, they realize that there is something more important than the accumulation of wealth: "God never made man for the sake of making him nor that he might amass wealth and corrupt himself in its enjoyment." Every man has been sent into this world with certain qualities to be cultivated and developed, charged with duties to be performed and clothed with responsibility commensurate with his power, sent into this world that some other might be the better for his having lived.

I am sure we all believe this, and as Christians we feel that we have a responsibility resting upon us. We recognize our stewardship; stewardship is not slavery, a steward is a trusted servant. We have heard the command: "Love thy neighbor as thyself." Who is my neighbor? Anyone that I can help, whether he lives around the corner or across the sea.

All over the territory covered by the seventy-five interdenominational conventions last year, men have been interested and awakened as to their privilege as never before. We have uncovered men in the Reformed Church, busy men, who today find time and money for missionary work and understand as never before the joy of service.

"I believe that Christ's yoke is easy—Christ's 'yoke' is just his way of taking life. And I believe it is an easier way than any other, as well as a happier way than any other."

The most obvious lesson in Christ's teaching is that there is no happiness in having or in getting, but only in giving. Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others. As you look back over your own life, you recall that the very happiest moments were when you were helping others.

"He that would be great among you," said Christ, "LET HIM SERVE." He that would be happy, LET HIM REMEMBER that there is but one way—It is more blessed, it is more happy, to give than to receive.

Let us all pray—Our Father! help us, to help others, to help themselves.

Shinjo

REV. ELMER H. ZAUGG.

Shinjo is a town about thirty miles north of Yamagata. It is an old castle town, and at present has a population of 19,000. There are only two preaching places in it, the Gospel Mission and our own. The baptized believers in the whole city number less than forty. But at present the outlook here is very hopeful. Recently I visited our work. The people were very responsive. At our Saturday evening meeting 150 were present, and many were turned from the door because of lack of room. On Sunday evening at least 100 turned out. We found Mr. Asonuma, the evangelist, in charge, quite busy instructing seekers.



CONGREGATION AT SHINJO, JAPAN.

It is about one of these seekers in particular that I wish to write.

His name is Igarashi. He has had a good education and was an earnest Buddhist. He is a business man in profession and is one of the wealthiest in the city. A year or more ago Rev. Yoshida, of Kaminoyama, on a visit to Shinjo met him and arranged for a private talk with him, but as they began, a telegram came and called Mr. Igarashi away. Rev. Yoshida was greatly disappointed, but he abode his time. Several months ago Rev. Yoshida was asked to go to Shinjo to help in special



REV. KAMETARO YOSHIDA, WIFE AND DAUGHTER.
Our oldest evangelist.

evangelistic services. So he again arranged for a private interview with Mr. Igarashi. He went to his home at 7 o'clock in the morning, and when they got through talking it was 2 o'clock in the afternoon. Mr. Igarashi was convinced. At once he called in his family and told them of the step which he had taken. Since that time Mr. Asonuma gives weekly Bible instruction to the family, and some will soon receive baptism. The same is the case with another prominent family by the name of Takayama.

Thus the good work goes on. God is certainly opening up the hearts of the people. May we be faithful in sowing the seed. There will surely be fruit.

The Women of China

JULIA HALL BARTHOLOMEW.

In our Christian America girl infants are just as welcome in the homes and hearts of parents as are their baby brothers. But in China they meet with a very different reception; and sometimes are entirely unwelcome and despised. Many a little body has been dropped into the river, or taken to one of the institutions where unwelcome babies are received. The mother pokes the little bundle into a hole in the wall, and it slips down on a sliding shelf. Neither the mother's face nor the face of the receiver are seen by each other, and thus all chance of identity or recognition is prevented. Death, and often worse than death, is the fate of such infants; in China there are always men and women who buy slave girls for immoral purposes. What sort of an outlook must there be for the lives of the women in a land where such practices are sanctioned?

Foot-binding is now almost a thing of the past, but many women of the present generation have suffered its tortures. "Golden Lilies" is the name given to the pinched and bound feet of Chinese women. No one can tell the sufferings of the growing girl whose feet are bound, and the uncovered foot is a sickening sight. It is told that a princess once had naturally such tiny feet that they excited the envy and admiration of all, and the women began to bind their feet in order to have them small. But another reason for the custom is said to be that the men wished thus to prevent the women from going about with freedom.

The fact that a girl at her marriage is entirely lost in another family makes the Chinese father think it is not worth while to give the daughters any education. In China woman is never the helpmate, but always the slave of man; her bondage is often long and bitter; first, she serves her parents, and after marriage her parents-in-law; she leads a life of bondage to her husband here,



REV. AND MRS. EDWIN A. BECK.

Married

It is a real pleasure to the Secretary of the Board of Foreign Missions to be able at this late date to present to the Church the picture of Mrs. Edwin A. Beck, of our China Mission. The privilege was his to unite in marriage Rev. Edwin Beck and Miss Eta Irene Poling, at Hankow, China, on March 11, 1910. The ceremony was performed at the China Inland Mission Home, in the presence of a few traveling missionaries and the Acting American Consul. Miss Poling is the daughter of a minister of the United Evangelical Church, and was a faithful missionary of that Church at Changsha. She has now united with our congregation at Johnstown, Pa., Rev. J. Harvey Mickley, pastor.

and looks forward to the same bondage in the next world. She has no choice as to whom she shall be wedded, and often never has seen the face of her husband until after the wedding ceremony has been performed. A young woman embroiders her bridal robes and shoes most elaborately, and much ado is made over a wedding, but it can scarcely be called a day that usually brings joy into the life of the bride. The maintenance of the family as a unit is all important, and the sons bring their brides into their father's home. Here the young women must be the obedient servants of the mother-in-law. Parents arrange the marriages through the medium of a go-between or professional match-maker. "In many a household a young Chinese husband would be ashamed to be seen ever talking with his wife, while to show her any consideration would expose him to the ridicule of the entire family. It is no wonder that suicides of young Chinese wives are far from infrequent." The women of the household quarrel fearfully, using rough and profane language in loud voices. The husband always sides with his mother in a quarrel or dispute. In China it is an unknown thing that "a man should leave his father and mother and cleave unto his wife." The character that represents "home" is the combination of "roof" and "pig." This signifies that the most important thing in a Chinaman's house is his pig and not his wife. Men do not eat with the women. Women smoke both tobacco and opium. There is little purity and innocence in the maidenhood of China.

"Widows' Arches" are seen in conspicuous places throughout the country. These are raised by imperial decree and family subscription in memory of "virtuous and brave" widows who have committed suicide and gone with their husbands at death into the next world so that they may serve them there.

Chinese women are not bothered with nerves—indeed they seem to be

almost without nerves. They are never subject to worries and anxieties. They are dull and stolid, but have adaptability and great capacity for work.

When it is considered that the population of China embraces nearly one-fourth of the inhabitants of the entire globe, the fact appears that in that vast empire there is a stupendous work for the Christian missionary, with the women alone. "The key that unlocks the door of heathenism is very often in the hands of the missionary physician." This is equally true of the trained nurse. In no country is it more true than in China. Anatomy, surgery and obstetrical practice are unknown. The ignorant midwives do more harm than good. A new-born babe may not be washed until it is at least a year old, and its clothing consists of pieces of the mother's old garments. The chief surgical instrument of the Chinese physician is a long needle, which he pokes into any part of the body where the evil spirit is supposed to secrete itself and cause pain. This needle is usually infected, and at all events calculated to produce lameness and incapacity.

In many ways the Christian missionary work and educational work for women in China have made great progress in recent years. Reports are coming of splendid work accomplished in many places, and urgent calls are made for more funds and more workers to meet the needs and grasp the opportunity of "awakening China."



FOUR OF THE ELDERS IN OUR KANDA CHURCH,
TOKYO, JAPAN.
Mr. Komatsu, to the right, is the National Y. M. C. A. Secretary

**A Loud Call comes to the Church
for More Workers.**

THE WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD.

Editors: MRS. R. S. DOTTERER, President.

MRS. E. R. KRAMMES, Corresponding Secretary.

A bright and Happy New Year to all our readers.

"I would flood your path with sunshine;
I would fence you from all ill;
I would crown you with all blessings
If I could but have my will
Aye, but human love may err, friend,
And a Power, all-wise is near;
So I only pray: God bless you,
And God keep you through the year."

Editorials

All Classical societies within the bounds of the W. M. S. G. S. should make every effort to arrange to hold their spring conventions the last of April or in early May. This is very important. It will then be possible for all Classical treasurers to forward their funds at an early date, which will allow the treasurer of the W. M. S. G. S. ample time to close her books satisfactorily, and enable the statistical secretary to make a correct and complete report of the membership for the last year of the triennium. Some societies hold conventions the last of May or in June at the time and place of the meeting of their Classes. To those we would suggest a change from the usual custom for this year, and the arrangement for their Classical conventions at the time previously mentioned. Kindly take up this matter, and consult with your Executive Committees.

A Blessed and Happy New Year to all.
E. R. K.

We hope to have invitations for Miss Cogan to visit Classical and other missionary societies or to organize societies. Miss Cogan is now in the West, but in the spring will come East and can be secured by letting us know.

At the last triennial meeting of our society a motion was carried. "That the payment of fifty dollars shall constitute a life membership in the W. M. S. G. S. with the privileges of a regular member."

How many ladies will send us their names for this list of life members?

Who will be the first?

Let us remember what Dr. Bartholomew said was the pressing need for the advancement of our Girls' School in Sendai, Japan,

That to do its best work it should have government recognition. This means an additional building and the increase of the native teaching force. For this we need \$10,000 for an adjoining lot and a building for domestic science and laboratory work. If these needs cannot be supplied our influence in the future will be sadly crippled.

R. S. D.

An Excellent Plan

Dear Mrs. Krammes:

We have just sent forty-four new subscriptions and two renewals to *The Outlook of Missions*. This was our plan—ten ladies of the Mission Society agreed to see five persons in the congregation, two afternoons were set aside for this, and Mr. Loucks announced it from the pulpit the Sunday previous. Wish others would try our plan. With many good wishes,

Yours as ever,

MRS. LOUCKS.

Bellevue, O., Nov. 7, 1910.

(Short, concise statements of plans for securing subscriptions for *The Outlook* will be given space in these columns—Editor.)

Attention, Treasurers!

The services and traveling expenses of Miss Cogan, our Field Secretary, are largely provided for from the offerings lifted at the meetings over which Miss Cogan presides. It is, therefore, necessary that treasurers of local societies, immediately after the meetings, send these funds, designated, "Offerings taken at Miss Cogan's meetings," to their Classical treasurers. The Classical treasurers sending on the money promptly to their District Synodical treasurers, in order that Mrs. A. K. Kline, treasurer of the W. M. S. G. S., may forward the offerings as soon as possible to the Boards.

A. L. M.

Silver Jubilee

Committee: Mrs. B. F. Andrews, Mrs. W. R. Harris, Mrs. C. Clever.

Have you, as a society, or individual, done anything for the Jubilee Fund? If not, why not?

Only about five months remain for the raising of the balance of our \$25,000 for our Silver Jubilee offering. Do we all realize how swiftly this will pass?

Let all remember that we hope for a large increase in membership, as well as a large offering for our Jubilee celebration.

One thing alone, dear Lord, is dread,
To have a secret spot
That separates my soul from Thee,
And yet to know it not.

Missionary treasuries are replenished by the many. The "alabaster box" and the "widow's mite" are among the chief assets of the Church militant.

A Noble Epitaph.—On one of the New Hebrides, in the South Pacific, is the lonely grave of a Presbyterian missionary, the Rev. John Geddy. A marble slab bears the following inscription:

When he came here
There were no Christians;
When he went away
There were no heathen.



Julia Ward Howe

Julia Ward Howe, the authoress of our greatest national lyric, "The Battle Hymn of the Republic," passed away October 17, 1910, in her 92d year. Mrs. Howe was poet, patriot, philanthropist and speaker and wrote a number of books. She took up the cause of the abolition of slavery and women suffrage and championed every reform. Julia Ward was born May 17, 1819, three days after Queen Victoria and was reared in a home of wealth and refinement and she with her two sisters were known in New York as "The Three Graces."

Julia Ward gave promise of a brilliant social career, but she chose rather a life of literary and patriotic endeavor, and during the trying times of the Civil War wrote:

"Weave no more silks, ye Lyons looms,
To deck our girls with gay delights!
The crimson flood of battle blooms
And solemn marches fill the night."

Julia Ward Howe was an honor to womanhood and to the nation and was known as "The Grand Old Woman of America."

Battle Hymn of the Republic.

Mine eyes have seen the glory of the
coming of the Lord;

He is trampling out the vintage where
the grapes of wrath are stored;

He hath loosed the fateful lightning of
His terrible swift sword,
His truth is marching on.

I have seen Him in the watch fires of
a hundred circling camps;

They have builded Him an altar in the
evening dews and damps;

I can read His righteous sentence by
the dim and flaring lamps,
His day is marching on.

I have read a fiery Gospel, writ in bur-
nished rows of steel;

"As ye deal with my contemners so
with you my grace shall deal;

Let the Hero, born of woman, crush
the serpent with His heel,
Since God is marching on."

He has sounded forth the trumpet that
shall never call retreat,

He is sifting out the hearts of men be-
fore His judgment seat.

O, be swift, my soul, to answer Him!
be jubilant, my feet!

Our God is marching on.

In the beauty of the lilies Christ was
born, across the sea,

With a glory in His bosom that trans-
figures you and me;

As He died to make men holy, let us die
to make men free,

While God is marching on.

R. S. D.

Field Work in Interior Synod

GERTRUDE M. COGAN, FIELD SECRETARY.

At Abilene we organized permanently the Woman's Missionary Society with Mrs. Ward Hartman, president, and 14 charter members. They plan to have Mission Study. Rev. Hartman has an extensive missionary library.

It was a long anticipated pleasure to meet with Dr. and Mrs. Yockey, who are dear to the Woman's Missionary Society of our Church at large. Mrs.

Yockey is president of the society at Wichita. They are a band of loyal women.

Mrs. Dildine, president of Cheney Woman's Mission Society, was away, but Rev. Gregory had planned well and five meetings resulted. Whitewater Woman's Missionary Society, Rev. Casselman helping, had advertised well and the meeting there was very well attended. Mrs. Joseph is the enthusiastic president. Mrs. Finch promotes the Literature Department. Iola Woman's Missionary Society is one that does not know the word *discouragement*. How could it with Mary Remsberg, president and Mrs. W. H. Shults at the manse. A longer stay with Rev. and Mrs. Stauffer at Emporia would have been a pleasure if time had permitted. It goes without saying that here is an earnest band in the Woman's Missionary Society.

Kansas City, Mo., is one of our bright places in the West. The Woman's Missionary Society is strong. Mrs. William Montgomery is the talented leader. They are studying "Sunrise in the Sunrise Kingdom." Rev. and Mrs. Rex are to be congratulated upon their work. St. Joseph, Mo., has also a Woman's Missionary Society with bright prospects. Miss Margaret Guthrie is the very efficient president. Rev. and Mrs. Bloom have reason to rejoice in the work of their field.

It was good to go to Fairview and meet Rev. and Mrs. Bechtel and their people again. The Woman's Missionary Society organized during Synod is making a good beginning. Mrs. Bechtel is president. Lincoln, Neb., Ladies' Aid Society voted unanimously to begin organized Woman's Missionary Society work again. Mrs. Orr and the ladies of Lincoln will always be affectionately remembered. Rev. P. M. Orr is pastor.

Lawton, Ia., has a good Woman's Missionary Society, with Mrs. Speakman president. We doubled the membership at our meeting. Rev. and Mrs. Faust and their people have the real missionary spirit. Sioux City has an active society, even though much ener-

gy must be given to the building of their fine new church. Rev. and Mrs. Kerlin are doing a blessed work in a difficult field.

Our people in Omaha are known as a spirit-filled Church. Mrs. Zaugg is president of Woman's Missionary Society. Everything seemed encouraging here. From a very uplifting season with Rev. and Mrs. Zaugg and their people I went to Iowa Classis.

Mrs. E. Rothesay Miller

In the death of Mrs. E. Rothesay Miller, Japan has lost one who gave to Japanese women a whole-hearted surrender of her life and talents.

Mary Eddy Kidder was born at Wardsboro, Windham County, Vermont, and was educated in New England schools. Being interested from her earliest years in Foreign Missions, it was after only a few years of teaching that she offered herself for the foreign field, and, commissioned by the Board of Foreign Missions of the Reformed Church in America, went to Japan in the autumn of 1869. She was the first single lady missionary sent to Japan. Her first year was spent in Niigata, where her time was largely given to the study of the language. Later she returned to Yokohama and began teaching a class of four girls. This was the beginning of the Ferris Seminary.

Miss Kidder was married to Rev. E. R. Miller, July 10, 1873, but continued her interest in the work for the daughters of Japan. Her serenity, her loyalty to principle and to work, her patience and her love made her for many years a help and an inspiration to many.

She was especially skilled in the art of friendship. The kindly human sympathy which always radiated from her warmed the hearts of those about her. Calm, strong, self-contained, with no times of depression, never disappointing the confidence which others reposed in her, strangely magnetic in that she drew from her friends only the good, there was absolutely nothing

in her life that stood in need of apology.

The principal and crowning work of Mrs. Miller's life was the editing of the "Yorohobi no Otodzure" (Glad Tidings) for twenty-nine years. This paper and a children's leaflet, called the "Chiisaki Otodzure" (Little Tidings), have been published fortnightly and used by Christian teachers everywhere in Japan. Both papers have been, and still are, a great boon in Christian homes and in school. One can find copies everywhere throughout the country.

No one who visited Mrs. Miller in her long and painful illness could fail to be impressed by her cheerful, unselfish spirit. She seemed to have the peace which "passeth all understanding." It was sublime confidence in God that gave her life such distinction and the calm repose so impressive to all. She gave Him the submission of her heart, the obedience of her life. He gave her His abiding presence.

Prepared from "The Japan Evangelist" by Mrs. Paul Lambert Gerhard.

Christmas at Miyagi-Jo-Gakko

NAOKO OIKAWA.

When Christmas was coming on, we were very much delighted. In preparation for the service, some of the pupils were practicing songs and others practiced recitations. I was very busy, because I am a teacher in both the Nibancho and the Tsutsujigaoka Sunday schools, and I was teaching Christmas songs to my pupils.

On the evening of the 24th of December we, the seniors who live in our dormitory, did not go to bed, because we were to sing carols in the night, so we assembled around the stove in our dining room, talking quietly and often laughing softly. But because I was so sleepy, I lay down on two benches, which were placed together. At about three o'clock I got up. We each took a hymnal and a paper lantern. Then we went out together. First we went under a window of the foreign teachers' house. After



A SUNDAY SCHOOL AT SENDAI, JAPAN.

we had sung a carol and exchanged Christmas greetings with Miss Weidner, we went on and sang again. When we stopped our singing, Miss Hansen, Miss Lindsey and Miss Mosser opened their windows together and said: "Merry Christmas" at the same time. That made us all laugh. Next we went to the post-graduates' house, then around the dormitory, and we sang many carols. Then the teachers and the pupils got up and looked out from the windows, calling "Merry Christmas" and "Happy Christmas," but some of the voices sounded very sleepy. The night was very cold, silent and dark. I thought, when the sleeping people heard our carol singing, which broke the silence, how glad they must feel, and I believed that our Mighty God heard our singing.

After the singing, we were invited to the post-graduates' house to eat hot sweet potatoes and shio-senbei, a kind of flat cake. We hesitated to enter, because we were dressed so queerly, with coats, shawls and colored woolen blankets, but at last we entered and were entertained very kindly. When we got warm we returned to our dormitory and I went to my bed and slept soundly until I heard the sound of bells, which the foreign teachers were ringing. Then I got up and said: "Merry Christmas,"

but my eyes were still closed. Oh, how sleepy I was! Then I went to wash my face and exchanged Christmas greetings with the schoolmates whom I met. All the people of this school were looking very happy, because the birthday of Jesus Christ had come. After that we assembled in the study room to have morning prayers, and we sang many hymns.

During the day we all stayed in our dormitory and we prepared the presents for the Christmas service in the evening. When the time came I was delighted to see the two big Christmas trees, decorated with many candles, which were afterward lighted and burned brightly. At the service we sang many songs together. After these Christmas songs and the recitations were finished, we received many presents. Pictures and cakes were given by our school, and we received other things from our roommates and friends. Every member of the junior and the middle classes was very much delighted to receive a pretty doll from America. They embraced their dolls as if they were children. While the presents were being distributed, I heard many joyful voices exclaiming over the presents. After the service was finished we returned to our rooms to have sweet dreams.

Promoted

The summons to come up higher came to Sister Wilhelmina Heyman Maurer at the home of her daughter, Mrs. Sam-
sel, at Deshler, O., October 26, 1910.

The subject of this sketch was a most earnest and consistent Christian; a devoted companion and mother. At the time of her death she was a member of St. Mathew's Reformed Congregation at Garret, Ind. Sister Maurer was a live, active worker. If more active in one department of Church life than another, it was that of her missionary operations, this cause lay especially near to her heart. She was one of the pioneers of the W. M. S. of our Reformed Church.



Her first work was in connection with the W. M. S. of Tiffin Classis, O. S., of which she was one of the first members and for many years was the faithful organizer. No doubt many an organization owes its existence to her indefatigable efforts.

Later on, living within the bounds of Heidelberg Classis, Central Synod, she became very active in organizing the work among the women in the German

part of our Church, becoming organizer of Heidelberg Classis and at the time of her departure was one of the Synodical organizers.

It was in the Reformed Church at Findlay, Ohio, where, on the 28th of October, we were called to pay the last tribute of respect to one we dearly loved, that six years ago she arranged for the organization of Heidelberg Classical W. M. S., the first Classical organization in the German part of our Church. Her pastor, Rev. H. A. Clausing, based his discourse on the very appropriate words, 2 Timothy 4: 7, "I have fought a good fight, I have kept the faith." Among many comforting remarks he said the only criticism that could be made of her was that she did too much. Of her it may truly be said "she hath done what she could."

We love to think of her in the language of the poet:

"I quit this scene to soar away
To see my Lord in endless day,
He was my portion here below,
To His fruition now I go.

"No more from streamlets of His
grace,
I'll sip, as in the wilderness,
But from the fountain flowing o'er,
My soul shall drink and thirst no
more."

MRS. D. M. CHRISTMAN.

What It Cost

"Do not believe in Missions?" That means you do not believe it cost anything to save you. But perhaps you were reared in a Christian home; your parents were faithful Reformed members—how about your grandparents? Oh, they belonged to a Church in the East or in the old country. Well, we are glad to know that, very glad.

But when they came to the American shore or the Western frontier did it not seem like a bit of the old home to find a Reformed Church where they could enter into the familiar service and sing again the dear old hymns?

The congregation no doubt was small,

making its few members seem like one family; none of them were very well-to-do, had just come like your grandparents to make a home in the new country. The little Church was unpretentious like its members; plain but substantial; it answered every purpose and meant so much to those who loved the old Church in the East.

I said none of the families were well-to-do; how many hundred dollars do you think each family paid toward the building of that Church? How many did your grandparents pay? None? "It was built before they came?"

Well, let us inquire how much each of the other families paid?

One family gave twenty-five dollars—you know money was scarce in those days—a dollar meant as much as one hundred dollars in these days. Another family gave ten dollars. By careful inquiry we learn that among fifteen or twenty families about two hundred were raised. Would that build a Church? "No, but some of the Eastern people who knew a number of Reformed families were living here thought it would be kind to help them build a Church."

It must be so lonely living in a new country with no place to go on Sunday; and then the children ought to learn the catechism; it would never do to let them grow up so.

These Eastern friends, some of whom were in good circumstances, had their homes paid for and had a profitable business, made up by soliciting all who were willing to give about eight hundred dollars. That, with the two hundred, was enough to build a neat little Church, the men helping in the building thereof.

What a happy day it must have been when they assembled for the dedication; not one regretted having helped with either money or work. True, there was no carpet on the floor, and the walls were bare of paint or paper; but here again could they listen to the old, old story. Here they brought their little ones to be baptized, and when old enough saw them stand at the altar tak-

ing the solemn vows of confirmation. Here the fathers and mothers assembled at communion season and, as trembling hands received the sacred emblems, tears unbidden would roll down faces browned by wind and sun; memories of other days in which were mingled those of home and the prayers mother had taught at her knee were most tender. There was no weekly service. Once in four weeks the minister who served four charges, spending a week at each place, preached for them. Sunday School was held every Sunday. In time, when more families should grow up or move West, a regular minister would be called.

In the meantime they gladly listened to the preaching once in four weeks, paid him 50 cents—that was all he asked—for he was still a young man and "boarded round;" as he preached the same sermon four times a month, you see he had some spare time to devote to such work as he could do.

When these people wrote back to the friends who so kindly helped them, they told how happy they were in their new Church home, and how much they appreciated the help given. They called it generosity of the friends who did not forget them; it was more than generosity—it was love, that love that doeth unto another as we would be done by. "Hast thou had a kindness shown?"

Pass it on;

'Twas not given for thee alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears;

Pass it on."

BETH.

Our Mission

MARY M. HAIN.

To every human soul God has given a mission to perform.

Work is the great law of our being. The living principle that rules men and nations. If we would enjoy life, if we would live and not merely exist, we must labor in one way or another.

Missionary work places a crown of glory and of honor upon the head of the workers. Without effort nothing is accomplished. All great achievements come through labor and the missionary work which is done today is the product of the toiling hand, the achieving brain and the throbbing, prayerful heart.

Were our missionary work to be abolished the mainspring of human action would cease to drive the pendulum of progress that sweeps across the ages and our race would be stricken with moral strife. Hence to every life there comes a time when this grave question confronts us.

What shall I do? Shall I labor in the Lord's vineyard, or in the field whose products are eternal destruction? We ponder, we weigh, we choose. Then comes the answer to each earnest soul. O, yes, this period when a choice, a decision must be made is of immense importance. Upon the issue of that period depends a life of idleness or one of useful service.

That question came to each society demanding a decision.

Each one of us resolved what to do and as a result of that resolution we stand progressive missionary societies.

Missionary work is a noble work. Through its efforts immortal souls are developed for time and eternity. We know that it is not enough for an individual to have only an intellectual preparation to take his or her place among associates.

The individual must have heart preparation or, in other words, be adorned with a noble and Christian life. A life that will be an honor to his fellow-men, an honor to his nation and an honor to his God.

Such a life will give character to that which we have resolved to do.

Unless we have as our chart and compass to guide us in our course, the word of God; unless the helm of faith be attached to our little bark to hold us toward the Star of Hope, and the Great Pilot by His presence direct our way, and still the storms, we shall be foundered

ed on some hidden rock or be swallowed up by some boisterous wave.

Very few of us can go into active service upon the Mission field, but as the name of our society, "Missionary and Aid" suggests we can all have a part at home and abroad in the great work by giving of our means to support the missionaries and of our time and our prayers, so that the work will prosper and the Gospel of Jesus will be preached to all God's children.

But to carry the balm of healing to soul and body is the noblest work, and at this time our thoughts and best wishes are traveling with the one who is dear to many assembled here and we feel assured that when our friend, Miss Ruth Ella Hahn, assumes her duties as missionary nurse in China, she being fully equipped intellectually, spiritually and physically, her work will prove a success, an example and a blessing to many.

All that we have of talents and possessions, what we have and what we are, is given to us in trust for the welfare of all.

Let us always remember that the spirit of the Gospel and the life of Jesus is love and its field is the world. Everyone wants to make the most out of life. As the blossom changes to the bud and the bud opens into the flower and scatters its fragrance, so we as members of the missionary and aid societies want the latest buds of our better lives to mature and ripen and then spread their goodness everywhere.

The great need of the time in every town is men and women who stand for something and who represent positive moral qualities that can be felt as living and working forces on the side of goodness. Such was the life of Mrs. Julia Ward Howe, the writer of the "Battle Hymn of the Republic," who died last month. It was during the Civil War that she and her husband and a number of friends went from Boston to Washington to see what they could of the war, and while in Virginia a skirmish ensued which inspired her to write the hymn. It is a great and wor-

thy hymn with the flame of fire, the thunder of guns, the shout of freedom and the appeal to God. Her life consisted in being active in every good and worthy movement. Not many who attained the age of ninety-one years were universally loved as was she, who has been styled a "poetess, authoress, philanthropist and patriot." She took an intelligent part in all things making for the uplift of mankind. It is due to her long and intense interest in liberty, philanthropy and charity and the intelligent aid she rendered the cause of the defective and the unfortunate that gave her her fame. There is much in her character which bespeaks the true and the noble woman.

Her mission in life was to learn, to teach, to serve and to enjoy. What a noble mission!

Cannot our mission be likened to her mission?

The advice given to Jean Francois Millet, one of the most famous of modern wielders of the brush, by his grandmother, "Remember, you are painting for eternity," can well be applied to our work in Missions.

George Macdonald said, "If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God."

Our performance of the work entrusted to us may be imperfect, and with little in it to attract the admiration of the world, but if we work with faith and love and kindness many will be helped and uplifted and our mission in life will be accomplished.

Well, can we repeat the beautiful lines of the last stanza of "The Battle Hymn of the Republic:"

"In the beauty of the lilies Christ was born across the sea,
As He died to make men holy, let us die to make men free."

The faith of immortality depends on a sense of it begotten, but not on an argument for it concluded.—*Horace Bushnell.*

W. M. S. Reading Classis.

The semi-annual meeting of the W. M. S., of Reading Classis, convened in St. Lawrence Chapel on Thursday, November 10. Mrs. R. Ella Hahn presided. Miss Annie Brumbach, delegate to the Synodical meeting, read an inspiring report of the farewell service to Miss Ruth E. Hahn, nurse to China. Miss Laux read a letter giving the needs of our hospitals in China. Two boxes of supplies will be sent to our Yochow and Shenchowfu hospitals. Rev. Paul Land, Harbor Missionary, sent an appreciative letter for the barrels of clothing. Miss Sara High gave a splendid report of our first Young People's Missionary Conference, held at Mount Gretna. Mrs. J. F. Moyer was elected treasurer to fill the vacancy caused by the death of Mrs. H. S. Dibert. The Committee on Resolutions, through Mrs. Amelia B. Bausman, paid a beautiful tribute to the life and service of Mrs. Dibert, who had been treasurer of the society for eighteen years. Mrs. I. M. Beaver, for the Jubilee Fund, reported the holding of an entertainment entitled "Columbia's Reception," netting \$303.34. The committee was authorized to plan for a Jubilee Service at the annual meeting, 1911, also a Birthday Party, every member to bring a thankoffering. All were urged to secure new members. Miss May Hain read an excellent essay on "Our Missions."

Rev. H. K. Miller explained the benefits of government recognition for the Girls' School at Sendai. It will enable the graduates to secure teachers' certificates. He also spoke on "The Forward Movement" in our Church for women.

Dr. J. Albert Beam in his address on "Medical work in China," said: "We are responsible for the unsaved millions." He urged that with evangelistic and educational missionaries we also send medical missionaries.

JEANNETTE ALTHOUSE, *Secretary.*

Statistical Report of W. M. S. G. S.

Second Year, May 1, 1909-1910.

Synodical Societies	1908.	1909.	1910.	Loss.	Gain.
Pittsburg...	1,534	1,503	1,503	31	...
Potomac....	945	1,168	1,325	..	380
Interior....	289	234	282	7	..
Eastern.....	6,169	5,412	5,775	394	..
Ohio.....	1,640	1,739	1,811	..	171
Central.....	200	166	188	12	..
Number of Societies.....					357
Membership					10,944
Mission Bands					61
Membership					2,350
Obligations assumed			\$13,287.03		
Contingent Fund			411.94		
Total			\$13,698.97		
Additional Gifts			1,960.98		
Grand total			15,667.95		
Outlook of Missions taken.....			1,272		
Mission Helper taken.....			1,471		
Gain in membership since May 1, 1908					107

While we have made an increase of 107 in membership, it is not a gratifying report. All Synodical Societies ought to have made a gain since 1908. The result is not what we planned and hoped for. It would be necessary to report a gain of 14,006 from now to May 1, 1911, if we would meet the resolution adopted May, 1908. Sisters, what are you going to do about it?

Our field secretary, Miss Gertrude Cogan, is working hard in the West, but we should be doing our part in the East. Let me call your attention to a most important fact in regard to our statistics. It is absolutely necessary that every Classical Society sends in a report by May 1, 1911, in order to complete the report of the triennium. Each Synodical president should send out a letter of instruction to her Classical presidents. This last report must be from May 1, 1910, to May 1, 1911. If you do not have a Classical meeting before the meeting of W. M. S. G. S., your obligation assumed must be met up to that date. So that it will be necessary for the statistical secretary or recording secretary to gather their report by correspondence and report to me by May 1, 1911. Those of you who

have no blanks please write me at once. Let us work for greater things and see how much we can accomplish in the next four months. Wipe out all losses and report gain in membership.

ANNA L. MILLER,
Statistical Secretary.

1500 E. Tuscarawas St., Canton, O.

Our Own Church and Woman's Work

ROSE S. ZEHRING.

The work of Missions is the divinest work ever committed to mortals.

To join hands with the great Christ in an effort to lift this ruined world out of sin and misery and give it its rightful place in the Kingdom is a work that angels might covet. And this is what we are called upon to do. How ready and quick our response should be!

The uplifting and saving of the world. It must be accomplished.

Our Church is doing an excellent work both at home and abroad, but let us strive to do even greater things.

The Reformed Church started her Mission in Japan just thirty years ago. Now we have thirty missionaries, forty Japanese pastors and evangelists, forty-eighth Sunday Schools, one hundred and forty-eight Sunday School teachers and three thousand Church members.

In China we have twenty-four missionaries, four schools and two hospitals.

In our Home Mission work our Church is at present caring for one hundred and seventy-six Missions and one hundred and eighteen missionaries.

Well can we be encouraged with our Miyagi Girls' School at Sendai, Japan, where there is such an excellent work carried on.

We are proud to say of our sex that more than seven-eighths of the missionary workers are women and can be depended upon to do things that can not be done by men of affairs.

Count Okuma once said, "It is vain to work with the male sex as a single

standard." A government official at Sendai, Japan, also said, "You missionary ladies have done a vastly greater work for Japan than you ever dreamed of doing. Our government had no hope for success in establishing a girls' school until we were inspired by your success. You have been to us as timely reinforcements are to a discouraged army, and without your example there would have been no growing system of higher female education."

Let us not forget that the Girls' School does as much toward the evangelization of Japan as any other arm of the foreign work. Its mission is to reclaim the women. If you can reclaim woman and place her where the white light of the Gospel will shine upon her and mould her into a Christian character you will set in motion a force that in a few generations will change the face of every heathen nation into a Christian land.

There never was a time in the history of missions when so much attention was given to the condition of heathen women, as in this age, and it is felt that the conversion of heathen nations can only be brought about as Christian women engage in the work.

Christian women are needed to rescue their heathen sisters.

Let us think for a while of the needs of China! Surely there is a loud call from China for pioneer work in the darkest places of that country. The fields which have been sown need harvesters. The call comes to us from Christians who have had some instruction and wish to know more of the truth of the Lord, that they may become more efficient workers.

Schools are waiting for those who will go and take charge of them. Not only schools, but many souls are waiting to hear the sweet and simple story of Christ who was willing to sacrifice His own life to save us.

Let us strive earnestly to be of great help in both the home and foreign fields, laboring in God's vineyard. Let there be no time wasted.

Resolutions of Respect

Whereas, Our Heavenly Father in His great love and wisdom has been pleased to call from our fellowship our beloved friend and co-worker, Mrs. M. Isabella Gregory, of York, Pa.

Resolved, That the Woman's Missionary Society of Zion's Classis desire to extend our deepest sympathy to the husband, children and her parents in their sad bereavement and commend for comfort to Him who healeth the broken-hearted.

Resolved, That the W. M. S. of Zion's Classis has lost a most earnest and devoted worker for the cause of Missions.

The influence of her life of unselfish devotion to her family, the Church and the community in which she lived will ever be deeply felt.

Resolved, That we bow in humble submission to the Father's will and may all who knew her be given grace to say, "Even so Father; for so it seemed best in Thy sight."

ANNIE M. BLESSING, *President.*

MARY J. EMIG, *Vice President.*

MAME E. STRICKLER, *Cor. Secretary.*

W. M. S. of Lebanon Classis

The semi-annual meeting was held at Hill Church November 5, Mrs. W. F. DeLong, president. Thirty delegates were present, and many visitors, the pastor, Rev. W. F. De Long, and other ministers.

The various reports showed progress.

Special business discussed was the jubilee fund, the work of gathering in contributions, the urgency of organizing societies and the co-operation of the Classical Society, needed to assist the newly appointed field secretary.

Part of the afternoon was occupied in rendering a program, which consisted of several solos and an address by Dr. J. A. Beam, returned medical missionary from China. An impressive portraiture of conditions among the poorer Chinese was given.

DELEGATE.

W. M. S. of Goshenhoppen Classis

The W. M. S. of Goshenhoppen Classis met in semi-annual session in the Reformed Church of the Good Shepherd, Boyertown, Pa., November 1, 1910. Delegates were present from all the societies.

The report of the W. M. S. E. S., held at Quakertown, was read and all the main topics discussed. Two delegates were elected to attend the W. M. S. G. S. in Canton, Ohio, May, 1911.

Subscriptions were received for *The Outlook of Missions* and *The Mission Helper*.

Dr. A. R. Bartholomew gave a very instructive and earnest talk on his recent visit to our Missions in China and Japan, and the Boyertown Society had prepared an interesting program for the evening session.

The annual meeting will be held in Royersford next spring.

We hope to have Miss Cogan with us in this Classis in February, and are looking forward to the forming of new societies.

MRS. L. A. SHIFFERT, *Sec.*

W. M. S. of Zion Classis

The Woman's Missionary Society of Zion Classis convened in semi-annual session in Trinity Church, York, Pa., November 2, 1910.

Miss Annie M. Blessing presided. Rev. S. H. Stein, pastor, welcomed the delegates and the response was given by Miss Clara Myers. Mrs. M. Ella Stewart conducted an impressive devotional service, followed by "Echoes From Northfield," by Miss Mary J. Emig.

One new society was organized in Heidelberg Congregation with eighteen members.

More than one hundred dollars were reported for the apportionment and the offering for the day amounted to \$22.18.

No definite amount was pledged for the Jubilee Fund, but interest is manifesting itself in a number of societies and it is hoped a larger sum will be realized at the annual meeting to be held in Trinity Church, Hellam, in April, 1911.

Delegates to General Synod at Canton, in 1911: Primarii, Miss Annie M. Blessing, Mrs. M. Ella Stewart; Secundi, Miss Grace Croll and Mrs. Robert Motter.

Dr. A. R. Bartholomew gave echoes from the Missionary Conference held at Mt. Gretna and spoke on the "Outlook of Missions" at the afternoon session, and gave the address, "A Challenge From the Field," to a large audience in the evening.

MAME E. STRICKLER,
Corresponding Sec'y.

W. M. S. of Tohickon Classis

MRS. ELMER K. MOYER.

The thirteenth annual convention of the W. M. S. of Tohickon Classis was held in St. John's Church, Lansdale, on Thursday, Sept. 1, 1910, with sessions morning, afternoon and evening. The delegates were most cordially entertained by Pastor J. J. Rothrock and his members.

At the morning session Rev. D. B. Clark led in the devotional services, and Mrs. George Gregory delivered an address of welcome, which was responded to by Miss Florence Shimer, of Riegelsville. Miss Martha Bergstresser, of Lansdale, sang an effective solo, and Mrs. Berden E. Kresge, of South Bethlehem, read a paper on "Organizing the Children for Missions."

In the afternoon an address was delivered by Rev. A. R. Bartholomew, D. D., of Philadelphia, who has just returned from a trip to Japan and China. Following an organ solo by Miss Clara Hess, of Hellertown, a letter was read from Mrs. Allen K. Faust, of Sendai, Japan.

Miss Nyce, of Lansdale, rendered a vocal solo, which was followed by a recitation by Mrs. William Kulp, of Colmar.

A special feature of the afternoon session was a silver jubilee offering of \$50 by the Lansdale society. At the present time all are working for the Jubilee Fund. In the evening, following an anthem by the choir, Leighton Thomas, of Lansdale, rendered a violin solo; Doctor

Bartholomew made a stirring address on his impressions of our work abroad.

The treasurer reported receipts for the year \$589.04, and expenditures \$501.65, balance \$87.39.

Delegates were urged to do all in their power to gain subscribers for The Outlook of Missions.

Delegates were appointed to attend the W. M. S. of General Synod, at Canton, Ohio, and also to W. M. S., Eastern Synod, at Quakertown, in October.

The following officers were elected: President, Mrs. J. A. Mertz, Durham; Vice President, Mrs. Elmer K. Moyer, Perkasié; Recording Secretary, Mrs. W. H. Rufe, Riegelsville; Corresponding Secretary, Miss Reiff, Souderton; Treasurer, Miss Bella Scheetz, Quakertown. Hellertown will be the place of the next annual meeting.

Winter

“Now stir the fire and close the shutters fast,
Let fall the curtains, wheel the sofa 'round,
And while the bubbling and loud hissing urn
Throws up a steamy column, and the cups
That cheer but not inebriate, wait on each,
So let us welcome peaceful evening in.”

—Cowper.

The greatest blessing of this movement is that it brings us shoulder to shoulder—Baptists, Presbyterians, Methodists and Episcopalians.—*Dr. S. M. Zwemer.*



This picture was taken during the visit of Dr. and Mrs. Bartholomew to the “Lakeside” Boys’ School at Yochow City, China. Among the group may be seen the missionaries of the Yochow Station and the teachers and students of the Boys’ School. In looking at the picture, and seeing the number of eager learners one need not wonder at

the earnest appeals that come to us for more workers. If the few faithful missionaries can draw unto themselves such a splendid body of students, is it not a pity that the Church fails in its proper support of the work? Let the New Year find us up and doing, so that the needs of both of our stations in China may be promptly supplied.

MISSION STUDY DEPARTMENT

PROF. PAUL L. GERHARD, *Secretary.*



Mission Study 1910-1911

Have you seen the new prospectus, "Mission Study 1910-1911"? It suggests courses, names text-books, and books of reference, tells what to do in order to receive free the "Helps for Leaders," and gives other information. Write to the Mission Study Department for free copies of the prospectus. Tell us how many to send you and we will send you for yourself and some to hand to your friends, or send us the names of your friends and we will send to them.

Winter Mission Study Classes

Now is the time to organize classes for the winter months. Christmas and New Year are over and the weeks between this and the Easter season, with the long winter evenings are ideal for the meetings of Mission Study Classes. The classes so far reported come from city churches and from country churches, from large congregations and from small congregations. Does your congregation or your Sunday School have a Mission Study Class? Perhaps it is your fault that it does not. You at least can see to it that one is organized in your congregation. The work will have to be begun by some one who is inter-

ested, and you would not be reading this if you were not interested.

It Ought to Study Missions



For the Sake of Myself

I need larger vision, broader sympathies and deeper spiritual life.

For the Sake of the Church

The reflex influence of my study will increase the spiritual force of my own church and the church universal.

For the Sake of the World

Two-thirds of my fellow-men, do not know the way, have not received the Truth, and have not experienced life.

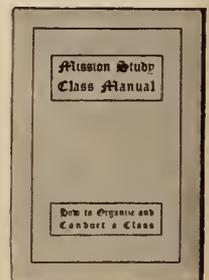
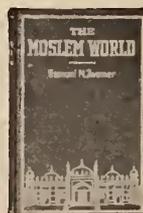
Let the Mission Study Department help you. Write for suggestions, helps, and other information.



Mission Study Department

REFORMED CHURCH BUILDING

FIFTEENTH AND RACE ST., PHILADELPHIA, PA.





The Man

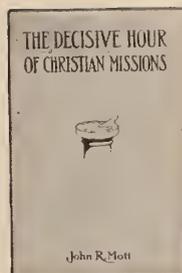
The Decisive Hour of Christian Missions.

By JOHN R. MOTT.

This remarkable book is being used as a text-book for Mission Study Classes by the Young People's Missionary Movement, the Student Volunteer Movement, and the Laymen's Missionary Movement.

It is "at once an education, an inspiration, a challenge, and a judgment." It stands in the forefront of the literature that is being produced under the inspiration of the "world view," in the preaching of the Gospel. It is a book to read, to re-read, and to study. Price, 50 cents.

Send all orders to MISSION STUDY DEPARTMENT.



The Book

Is Your Enrollment Card In?

Reports continue to come in telling of the organization of Mission Study Classes, and the enrollment cards sent out some time ago are being gradually filled out and returned. If you are a leader of a class and have not sent in the enrollment card write to us for one and send it to us, so that we may have a record of your class and so that you may receive the valuable "Helps for Leaders," provided free by the Board of Foreign Missions.

We want to know of your class not merely for the sake of compiling records, but because in conducting a campaign throughout the Church it is necessary to get into touch and to keep in touch with leaders and others interested.

Fine Pictures for Free Distribution

A number of extra copies of *The Outlook of Missions* for 1909 and 1910 and of "The Tenth Triennial Report of the Board of Foreign Missions" are available for Mission Bands or Sunday Schools that may want to use the pictures for scrap-books or bulletin boards. These will be helpful to workers. Send orders with 25 cents in stamps for postage to Mission Study Department.

Address all orders for Mission Study text-books, helps or supplies to Mission Study Department, Board of Foreign Missions, Reformed Church Building, Fifteenth and Race streets, Philadelphia, Penna.

Books For Young People

Are you looking for a book that will interest your boys? The Mission Study Department has the book you are looking for. Write to us and order a copy of "Uganda's White Man of Work." You will be delighted with it and so will your boys. For the girls "Under Marching Orders" is just as fine.

The Foreign Mission Day Services

For FEBRUARY 12, 1911 will be sent to all the pastors, FREE OF CHARGE. The Title of the Service,

"For the Sake of the Name"

Should appeal to every man, woman and child in our Church. Use it for your own sake and for the good of the cause. If any pastor fails to receive the package with services and envelopes, let him notify the Secretary,

Rev. Allen R. Bartholomew, D. D.

FIFTEENTH AND RACE STREETS,
PHILADELPHIA, PA.

We Study to Know

We Know to Give

We Give to Live

We Live to Grow

HELPFUL BOOKS

Western Women in Eastern Lands. By HELEN B. MONTGOMERY.

This is an outline study of fifty years of woman's work in Foreign Missions. It is the tenth volume in the series issued by the Central Committee on the United Study of Missions. The rest of the series have had a wide reading and this one will doubtless share the same welcome by mission students. It will be especially interesting to the members of our Women's Missionary Societies inasmuch as the volume tells us what women have done for the extension of Christ's Kingdom in heathen lands. The character sketches of female missionaries are certainly fine and will prove interesting and helpful reading.

* * *

Undenominational Missionary Studies for the Sunday School.

The Sunday School Times Company has rendered a great service to our young people by publishing several series of Undenominational Missionary Studies for the Sunday School. These are prepared by Rev. George H. Trull and are intended to supply the needs of the various grades in an up-to-date, graded Sunday School. The latest of these booklets is one intended for the senior grade and takes up "Our Responsibility for the Immigrants in our Midst," and "Our Responsibility for India's Millions." Considering the fact that our future supporters and workers in the mission cause are at present found in our Sunday Schools, there can be no missionary literature more important than that which applies to mission study in the Sunday School. He would cordially recommend these studies to the Sunday Schools of our Church.

* * *

An Oriental Land of the Free; or Life and Mission Work Among the Laos of Siam, Burma, China and Indo-China. By REV. JOHN H. FREEMAN, Missionary of the Presbyterian Board of Foreign Missions at Chieng Mai, Laos.

This interesting and illuminating little volume will serve to bring the people and the land of the White Elephant before Christian readers as they have known them before. The book is well worth studying. It has a number of beautiful illustrations.

* * *

Men and Missions. By WILLIAM T. ELLIS.

The perusal of this book will win any man to the cause of missions. It is brimful of facts, suggestions and convictions; the gleanings of a busy man with a ready pen, and the gloryings in the Gospel's pow-

er of a heart that has seen its out-workings on many mission fields. In his inimitable style Mr. Ellis has united the two great forces in the world today, men and missions. Together they will conquer the world for Christ, and that is the burden of the message. Publishers, The Sunday School Times Company. Price, \$1.00.

* * *

Echoes From Edinburgh. By REV. W. H. T. GAIRDNER.

It may not be within the reach of every minister and laymen to secure the nine volume Report of the World Missionary Conference, but in this single volume is given a summary of the Conference and an interpretation of its message. The author is a man of wide experience and has the world-vision. Those who were denied the privilege of presence at the Conference may here recognize its echo, and will immensely profit by a careful perusal. We want to urge the widest possible circulation. Price \$1.00. F. H. Revell and Company, Publishers.

* * *

The Story of the American Board.

No one can take up this book, and read it, and fail to see the leadings of Providence in the work of Foreign Missions. It is the first century stone of the history of the American Board and on it the able Editorial Secretary, Dr. William E. Strong, has written in illuminating letters the wonderful story of one hundred years of service for the Master in heathen lands. The American Board has made for itself a noble record. Its history should inspire great confidence in the Boards of later times, and spur them on to attempt for the non-Christian world what has been proven by the parent Board to be easily possible.

Those who take an interest in the march of progress in the Kingdom of God will find in these pages a stimulus to a warmer faith in the power of prayer and in the effectual working of the Gospel. The book is a fitting crown to the centennial anniversary of the American Board, and is worthy of a general distribution, especially among the ministers and laymen of the denominations whose Boards of Foreign Missions owe to it their origin and training.

The volume has 523 pages. It is printed on fine paper and well bound. The statistics, maps and pictures, with careful indexes, add to its value. Publishers, The Pilgrim Press. Price, \$1.75 net.

* * *

You will do well to examine the pictures on page 44. They show some of the text books of proven value in Mission Study. Write to the Mission Study Department for fuller information about them.

DIRECTORY OF THE WOMAN'S MISSIONARY SOCIETIES OF THE REFORMED CHURCH IN THE UNITED STATES

W. M. S., GENERAL SYNOD.

OFFICERS—Pres., Mrs. Rebecca S. Dotterer, 1605 N. 13th St., Philadelphia, Pa.; Vice Pres., Presidents of the District Synodical Societies; Rec. Sec., Miss Jennie Clever, Shippensburg, Pa.; Cor. Sec., Mrs. Emma Rness Krammes, 104 Clinton Ave., Tiffin, O.; Statistical Sec., Mrs. Anna L. Miller, 1500 E. Tuscarawas St., Canton, O.; Treas., Mrs. A. K. Kline, 410 Elm St., Grove City, Pa.

EXECUTIVE COMMITTEE—The officers with Mrs. R. Ella Hahn, 425 North Fifth St., Reading, Pa.; Miss Anna Kern, Saegerstown, Pa.; Mrs. C. Clever, Hagerstown, Md.; Sec. Literature, Mrs. H. S. Gekeler, 2035 Broadway, Indianapolis, Ind.; Mrs. T. F. Stanffer, 910 Congress St., Emporia, Kans.

FIELD SECRETARY—Miss Gertrude M. Cogan, Room 309, Reformed Church Bldg., 15th and Race Sts., Philadelphia, Pa.

PUBLICATION COMMITTEE—Mrs. D. H. Leader, Butler, Pa.; Mrs. D. N. Harnish, Butler, Pa.

MISSION HELPER COMMITTEE—Miss R. H. Schively, Editor, Chambersburg, Pa.; Mrs. Grace F. Burger, West Salem, O.; Mrs. Mary H. May, 231 N. 15th St., Harrisburg, Pa.; Mrs. E. G. Hermann, Lisbon, O.

W. M. S., EASTERN SYNOD.

Pres.—Mrs. C. H. Nadig, 203 N. 4th St., Allentown, Pa.; Vice Pres., Presidents of the Classical Societies; Rec. Sec., Miss Katherine Laux, 215 N. 6th St., Reading, Pa.; Cor. Sec., Mrs. Daniel Evans, 111 Hanover St., Pottstown, Pa.; Statistical Sec., Miss Carrie Kerchner, care Allentown College of Women, Allentown, Pa.; Treas., Miss Jeannette Althouse, 1608 Centre Ave., Reading, Pa.

W. M. S., East Pa. Classis—Vice Pres., Mrs. J. G. Rupp, Allentown, Pa.; Rec. Sec., Mrs. W. U. Helfrich, Bath, Pa.; Cor. Sec., Miss Florence G. Keller, Bangor, Pa.; Treas., Mrs. C. L. Johnstonbangh, West Broadway, Bethlehem, Pa.

W. M. S., Philadelphia Classis—Pres., Mrs. R. C. Zartman, 1815 Oxford St., Philadelphia, Pa.; Vice Pres., Miss Clara Doll, 3411 N. 17th St., Philadelphia, Pa.; Rec. Sec., Miss Alice A. Ebert, 3629 N. 16th St., Philadelphia, Pa.; Cor. Sec., Mrs. Frances M. B. Fry, 4123 Powelton Ave., West Philadelphia, Pa.; Treas., Mrs. Ella M. Brandt, 834 W. Marshall St., Norristown, Pa.

W. M. S., Lebanon Classis—Pres., Mrs. Wm. F. DeLong, Annville, Pa.; Vice Pres., Mrs. John Bowman, Myerstown, Pa.; Rec. Sec., Mrs. D. A. Frantz, Lebanon, Pa.; Cor. Sec., Mrs. Geo. Greiner, Palmyra, Pa.; Statistical Sec., Miss Pogleman, Womelsdorf, Pa.; Treas., Miss Virgie Witmer, Annville, Pa.

W. M. S., Lancaster Classis—Pres., Mrs. D. W. Gerhard, 129 E. Vine St., Lancaster, Pa.; Vice Pres., Miss Minnie Basom, Hummelstown, Pa.; Rec. Sec., Mrs. J. H. Miller, 525 W. Chestnut St., Lancaster, Pa.; Cor. Sec., Mrs. Sue Wolfe, Maytown, Pa.; Treas., Mrs. H. C. Stauffer, 1434 Green St., Harrisburg, Pa.

W. M. S., East Snsquehanna Classis—Pres., Mrs. Elmer G. Leinbach, Millersburg, Pa.; Vice Pres., Miss Grace Seiler, Shamokin, Pa.; Rec. Sec., Mrs. Agnes Shuman Cook, Catawissa, Pa.; Cor. Sec., Mrs. D. E. Hottenstein, Millersburg, Pa.; Treas., Mrs. L. M. Petheroff, Lykens, Pa.

W. M. S., West Snsquehanna Classis—Pres., Miss Lydia Gutelius, Mifflinburg, Pa.; Vice Pres., Mrs. E. B. McMullen, Millheim, Pa.; Rec. Sec., Mrs. Will Knecht, Parvin, Pa.; Treas., Mrs. W. H. Phillips, Aaronsburg, Pa.

W. M. S., Tohickon Classis—Pres., Mrs. J. A. Mertz, Durham, Pa.; Vice Pres., Mrs. E. K. Moyer, Perkasio, Pa.; Rec. Sec., Mrs. W. H. Rufe, Riegelsville, Pa.; Cor. Sec., Miss Anna Reiff, Souderton, Pa.; Treas., Miss Bella Scheetz, Rich Hill, Pa.

W. M. S., Goshenhoppen Classis—Pres., Miss Emma Yost, Boyertown, Pa.; Vice Pres., Miss Grace Leedom, Royersford, Pa.; Rec. Sec., Mrs. L. A. Shiffert, Pottstown, Pa.; Cor. Sec., Mrs. Harry M. Erb, New Berlinville, Pa.; Treas., Mrs. Thos. J. Gabel, Boyertown, Pa.

W. M. S., Lehigh Classis—Pres., Mrs. Chas. Nadig, 203 N. 4th St., Allentown, Pa.; Vice Pres., Mrs. L. L. Anewalt, 814 Walnut St., Allentown, Pa.; Rec. Sec., Mrs. E. A. Lambert, Emans, Pa.; Treas., Mrs. W. J. Koons, 205 N. 9th St., Allentown, Pa.; Cor. Sec., Miss Eleanor A. Ebert, 19 S. 12th St., Allentown, Pa.

W. M. S., Reading Classis—Pres., Mrs. R. Ella Hahn, 425 N. 5th St., Reading, Pa.; Vice Pres., Miss Anna Schaeffer, 225 S. 16th St., Reading, Pa.; 2nd Vice Pres., Mrs. B. Bausman, 222 N. 6th St., Reading, Pa.; 3rd Vice Pres., Mrs. J. F. Moyer, 611 Washington St., Reading, Pa.; Rec. Sec., Miss Jeannette Althouse, 1608 Centre Ave., Reading, Pa.; Cor. Sec., Miss Katharine Laux, 215 N. 6th St., Reading, Pa.; Treas., Mrs. J. F. Moyer, 611 Washington St., Reading, Pa.

W. M. S., Schuylkill Classis—Pres., Mrs. G. W. Hartman, Orwigsburg, Pa.; Vice Pres., Miss Kerchner, Mahanoy City, Pa.; Rec. Sec., Miss Lillie Zerbey, 324 E. Norwegian St., Pottsville, Pa.; Statistical and Cor. Sec., Miss Anna Seltzer, Orwigsburg, Pa.; Treas., Miss Ella Sherer, Schuylkill Haven, Pa.

W. M. S., Wyoming Classis—Pres., Mrs. Lucy S. Orth, 514 Bloom St., Danville, Pa.; Vice Pres., Mrs. S. Agnes Houtz, Orangeville, Pa.; Rec. Sec., Mrs. Anna McHenry, Stillwater, Pa.; Cor. Sec., Mrs. D. N. Diefenbacher, Danville, Pa.; Treas., Mrs. Blanche E. Stoffel, Hazleton, Pa.

W. M. S., OHIO SYNOD.

Pres., Mrs. B. F. Andrews, 280 W. North St., Akron, O.; 1st Vice Pres., Mrs. A. K. Zartman, Washington St., Ft. Wayne, Ind.; 2nd Vice Pres., Mrs. A. B. Simmons, Bluffton, Ind.; 3rd Vice Pres., Mrs. Grace F. Burger, West Salem, O.; Rec. Sec., Mrs. A. L. Shearer, 56 Monnd St., Dayton, O.; Cor. Sec., Miss Helen Ankeney, R. F. D. 10, Xenia, O.; Statistical Sec., Miss Helen Brels, Canal Winchester, O.; Treas., Mrs. H. J. Christman, 257 Linden Ave., Dayton, O. Appointed members of the Executive Committee: Mrs. Mary Peters, Tiffin, O.; Mrs. Anna L. Miller, Canton, O.; Mrs. C. M. Sonnedecker, Youngstown, O.

W. M. S., Miami Classis—Pres., Mrs. H. J. Christman, 257 Linden Ave., Dayton, O.; Vice Pres., Mrs. H. H. Hartman, 2338 E. 5th St., Dayton, O.; Rec. Sec., Miss Florence Haskot, Chester Ave., Dayton, O.; Treas., Mrs. O. K. Snyder, 314 E. 6th St., Dayton, O.; Cor. Sec., Miss Charlotte Hawker, R. F. D. 8, Dayton, O.; Sec. Literature, Miss Amelia Barch, R. F. D. 7, Dayton, O.; Organizer, Mrs. E. F. Evemeyer, 1240 Edgewater Ave., Dayton, O.

W. M. S., Tuscarawas Classis—Pres., Mrs. Frank Jones, 1241 Finton St., Canton, O.; Vice Pres., Mrs. Nellie Bourgrain, Wooster, O.; Rec. Sec., Mrs. Frank Shults, 53 Auburn St., Shelby, O.; Cor. Sec., Mrs. H. C. Knecht, Akron, O.; Treas., Mrs. Anna L. Miller, 1500 Tuscarawas St., Canton, O.

W. M. S., Tiffin Classis—Pres., Miss Amelia Walhof, Fremont, O.; 1st Vice Pres., Mrs. C. E. Ewing, Bascom, O.; 2nd Vice Pres., Mrs. J. H. Albright, Liberty Centre, O.; Rec. Sec., Miss Bessie Fry, Bettsville, O.; Cor. Sec., Mrs. C. A. Krout, 240 S. Washington St., Tiffin, O.; Treas., Miss Hattie Wilt, Bellevue, O.; Organizer, Mrs. Florence Wolf, 988 W. Wayne St., Lima, O.

W. M. S., Lancaster Classis—Pres., Mrs. L. B. C. Lahr, Delaware, O.; Vice Pres., Mrs. A. A. Alspach, Thornville, O.; Rec. Sec., Mrs. S. L. Runkle, Thornville, O.; Cor. Sec., Mrs. R. W. Herbster, Prospect, O.; Treas., Miss Helen Bareis, Canal Winchester, O.

W. M. S., Eastern Ohio Classis—Pres., Mrs. Park Holloway, Columbiata, O.; 1st Vice Pres., Mrs. W. S. Earsman, Louisville, O.; 2nd Vice Pres., Mrs. Geo. Beaver, Lishon, O.; Rec. Sec., Mrs. C. M. Sonnedecker, 150 Glenaven Ave., Youngstown, O.; Cor. Sec., Miss Olga E. Brobst, 11 S. Tod Ave., Warren, O.; Treas., Miss Ruth Stahl, 133 Freedom St., Alliance, O.

W. M. S., St. Joseph's Classis—Pres., Mrs. Abram Simmons, Bluffton, Ind.; Vice Pres., Mrs. J. C. Smith, Plymouth, Ind.; Rec. Sec., Miss Ida Vance, Millersburg, Ind.; Cor. Sec., Mrs. Benj. Ashbacher, Bluffton, Ind.; Treas., Mrs. Frank Leikauf, Ft. Wayne, Ind.; Organizer, Mrs. W. B. Weruer, Hudson, Ind.

W. M. S., PITTSBURG SYNOD.

Pres., Mrs. W. R. Harris, 434 Biddle Ave., Wilkinsburg, Pa.; Vice Pres., Presidents of the Classical Societies; Rec. Sec., Miss Emma Limberg, Butler, Pa.; Cor. Sec., Mrs. Geo. W. Waugaman, Box 116, Harrison City, Pa.; Cor. Sec., Miss Pearl Shoemaker, Box 333, Greensburg, Pa.; Treas., Mrs. Bennett Rask, 129 Hawthorne Ave., Greensburg, Pa.

W. M. S., Westmoreland Classis—Pres., Mrs. J. N. Bauman, Second St., Jeanette, Pa.; 1st Vice Pres., Mrs. A. M. K. Snyder, Salina, Pa.; 2nd Vice Pres., Mrs. Wm. Snite, 134½ N. Main St., Greensburg, Pa.; Treas., Mrs. Bennett Rask, 129 Hawthorne Ave., Greensburg, Pa.; Rec. Sec., Mrs. Geo. W. Waugaman, Box 116, Harrison City, Pa.; Cor. Sec., Miss Pearl Shoemaker, Box 333, Greensburg, Pa.

W. M. S., Clarion Classis—Pres., Mrs. Levi Garis, Knox, Pa.; Vice Pres., Mrs. H. S. Nicholson, Monroe, Pa.; Rec. Sec., Miss Florence Lorah, Knox, Pa.; Cor. Sec., Mrs. B. W. Kribbs, Knox, Pa.; Treas., Miss Jennie Myers, Blairs, Pa.

W. M. S., Somerset Classis—Pres., Mrs. J. J. Engle, Elk Lick, Pa.; Vice Pres., Mrs. A. E. Truxal, Myersdale, Pa.; Rec. Sec., Miss Elizabeth Zimmermann, Berlin, Pa.; Cor. Sec., Mrs. W. C. Sykes, Berlin, Pa.; Treas., Mrs. W. H. Stottler, Myersdale, Pa.

W. M. S., Allegheny Classis—Pres., Mrs. J. F. Arnold, 7934 Susquehanna St., Pittsburg, Pa.; 1st Vice Pres., Mrs. D. N. Harnish, 544 Walker Ave., Butler, Pa.; 2nd Vice Pres., Mrs. W. R. Harris, 434 Biddle Ave., Wilkinsburg, Pa.; Rec. Sec., Mrs. J. G. Schucker, 3114 Terrace St., Oakland Sta., Pittsburg, Pa.; Cor. Sec., Mrs. S. O. Reiter, 427 N. McKean St., Butler, Pa.; Treas., Miss Emma Limberg, 600 Brady St., Butler, Pa.

W. M. S., St. Paul's Classis—Pres., Mrs. J. L. Barnhart, 206 Main St., Saegerstown, Pa.; Vice Pres., Mrs. A. M. Keifer, Orphans' Home, Greenville, Pa.; Rec. Sec., Mrs. J. W. Eichbaum, 317 Walnut St., Sharon, Pa.; Cor. Sec., Miss Emma Hartman, 796 N. Water St., Meadville, Pa.; Treas., Mrs. D. A. Seiple, Greenville, Pa.

POTOMAC SYNOD

W. M. S. Zion's Classis—Pres., Miss Anna M. Blessing, Hellam, Pa.; Vice Pres., Miss Mary J. Emig, 139 Philadelphia St., York, Pa.; Rec. Sec., Mrs. John F. Young, 142 E. Philadelphia St., York, Pa.; Cor. Sec., Miss Mame Strickler, Hellam, Pa.; Treas., Miss Annie Williams, 476 W. Philadelphia St., York, Pa.

W. M. S., Mercersburg Classis—Pres., Mrs. John A. Deihl, Marion, Pa.; Vice Pres., Mrs. F. F. Bahner, Waynesboro, Pa.; Rec. Sec., Mrs. Mary S. Syke, Greencastle, Pa.; Cor. Sec., Miss C. A. Dittmann, Chambersburg, Pa.; Treas., Miss Jennie S. Clever, Shippensburg, Pa.

W. M. S., N. C. Classis—Pres., Mrs. C. C. Bost, Hickory, N. C.; Vice Pres., Miss Ida Hedrick, Lexington, N. C.; Rec. Sec., Mrs. L. R. Whitenor, Hickory, N. C.; Cor. Sec., Miss Addie Barrier, Concord, N. C.; Treas., Mrs. G. T. Crowell, Concord, N. C.

W. M. S., Juniata Classis—Pres., Rev. J. A. Eyer, Bedford, Pa.; Vice Pres., W. W. Deibert, Inlestowu, Pa.; Sec., Miss Edna L. Cantner, Huntingdon, Pa.; Treas., Mrs. D. E. Master, Huntingdon, Pa.

W. M. S., INTERIOR SYNOD.

Pres., Miss Mary C. Rensberg, 116 S. Third St., Iola, Kans.; Vice Pres., Presidents of Classical Societies; Rec. Sec., Miss Annie Bancroft, Sioux City, Iowa; Cor. Sec., Mrs. H. U. Hartzell, Orangeville, Ill.; Treas., Mrs. T. F. Stauffer, 910 Congress St., Emporia, Kans.

W. M. S., Wichita Classis—Pres., Mrs. Flora M. Reed, 1309 N. Market St., Wichita, Kans.; Vice Pres., Presidents of Local Societies; Rec. Sec., Miss Effie Parrott, 727 N. Market St., Wichita, Kans.; Treas., Miss Mary C. Rensberg, 116 Third St., Iola, Kans.; Cor. Sec., Miss Olive Neiman, Whitewater, Kans.

W. M. S., Illinois Classis—Pres., Mrs. H. U. Hartzell, Orangeville, Ill.; Vice Pres., Presidents of Local Societies; Rec. Sec., Mrs. C. M. Rohrbach, 199 State St., Freeport, Ill.; Cor. Sec., Mrs. W. D. Marburger, Orangeville, Ill.; Treas., Mrs. J. H. Strung, 5026 Page Blvd., St. Louis, Mo.

W. M. S., Iowa Classis—Pres., Mrs. S. V. Rohrbach, Lisbon, Iowa; Rec. Sec., Mrs. J. N. Naly, Tipton, Iowa; Cor. Sec., Miss Era Floyd, Lisbon, Iowa; Treas., Mrs. D. F. Boomershine, Maquoketa, Iowa.

W. M. S., Lincoln Classis—Pres., Mrs. F. S. Zaugg, 3503 S. 20th St., Omaha, Neb.; Vice Pres., Presidents of Local Societies; Rec. Sec., Mrs. H. E. Wittwer, R. F. D. 1, Dawson, Neb.; Cor. Sec., Miss Carrie Speakman, Lawton, Iowa; Treas., Mrs. J. F. Kerlin, 1215 W. 15th St., Sioux City, Iowa.

W. M. S., CENTRAL SYNOD.

Pres., Mrs. H. C. Blosser, Orrville, O.; First Vice Pres., Mrs. D. R. Raiser, Jefferson St., Tiffin, O.; Second Vice Pres., Mrs. D. M. Christman, 106 Greenfield St., Tiffin, O.; Third Vice Pres., Mrs. T. F. Bollinger, 901 E. Tuscarawas St., Canton, O.; Rec. Sec., Mrs. Sherman Kitson, 821 W. South St., Canton, O.; Cor. Sec., Mrs. M. E. Graber, 122 Circular St., Tiffin, O.; Treas., Mrs. J. C. Hochstetler, R. F. D. 3, Bluffton, O.; Statistical Sec., Miss Theresa Glauser, S. Broadway, New Philadelphia, O.; Baby Band Sec., Mrs. Noah Neiswander, Bluffton, O.

W. M. S., Heidelberg Classis—Pres., Mrs. D. M. Christman, 106 Greenfield St., Tiffin, O.; First Vice Pres., Mrs. D. R. Cantieni, 978 W. Wayne St., Lima, O.; Second Vice Pres., Mrs. W. A. Settlage, Bluffton, O.; Rec. Sec., Mrs. Noah Neiswander, Bluffton, O.; Cor. Sec., Mrs. J. J. Fauser, R. F. D., Galion, O.; Treas., Mrs. Joseph Wilhelm, 539 S. West St., Lima, O.

W. M. S., St. John's Classis—Pres., Mrs. H. C. Blosser, Orrville, O.; Vice Pres., Mrs. Sherman Kitson, 821 W. South St., Canton, O.; Rec. Sec., Miss Minnie Schlafly, Mt. Eaton, O.; Cor. Sec., Mrs. J. H. Rettig, New Philadelphia, O.; Treas., Mrs. L. H. Selzer, Bellaire, O.

W. M. S., Erie Classis—Pres., Mrs. Emil Grob, Scott St., Sandusky, O.; First Vice Pres., Miss Bertha Miller, 194 Melmore St., Tiffin, O.; Second Vice Pres., Mrs. Fred Gassman, Sandusky, O.; Rec. Sec., Mrs. M. E. Graber, 122 Circular St., Tiffin, O.; Cor. Sec., Mrs. H. Weiler, 1005 Wayne St., Sandusky, O.; Treas., Miss May Nickel, R. F. D., Tiffin, O.; Organizer, Mrs. Emil Grob, Scott St., Sandusky, O.

ROLL OF HOME MISSIONS.

OHIO SYNOD.

Missions.	Missionaries.
E. Market St., Akron, O.....	John J Leberman, D.D.
Immanuel, Alliance, O.....	J. P. Stahl, D.D.
Athens, Mich.	Cecil A. Albright
Grace, Canton, O.....	J. Theodore Bucher
Bohemian, Cleveland, O.....	Anton Korbel
Ohmer Park, Dayton, O.....	S. U. Snyder
Grace, Detroit, Mich.....	Chas. W. Brugh, 740 E. Milwaukee Ave.
Gary, Ind.	Paul D. Yoder
Kenmore, O	W. E. Poltz

Missions	Missionaries.
Central Ave., Indianapolls, Ind.	Henry S. Gekeler, D.D. 2035 Broadway
Calvary, Lima, O.....	Rev. A. G. Gekeler
Flrst, Lisbon, O.....	S. I. Royer
Flrst, Louisville, Ky.....	Rev. J. O. Vitz
Flrst, Massillon, O.....	O. P. Foust
Miller Ave., S. Akron, O.....	H. J. Rohrhaugh
Grace, Springfield, O.....	F. W. Hoffman
Grace, Toledo, O.....	J. Henry Hornung
Zion's, Warren, O.....	Cornelius Hange
St. Paul's, Youngstown, O.....	E. D. Wettach, D.D.

PITTSBURG SYNOD.

Ch. of Ascension Allegheny, Pa.....	Albert Dieffenbach
Flrst, Apollo, Pa.....	D. W. Kerr
St. Luke's, Braddock, Pa.....	Walter E. Garrett
Bethany, Butler, Pa.....	Rev. J. W. Pontius
Trinity, Connellsville, Pa.....	Chas. E. Wagner
St. Mark's, Cumberland, Md.	Eugene P. Skyles
Hungarian, Dayton, O.....	Andrew Kovacs
St. Paul's, Derry, Pa.....	A. A. Black
Hungarian, Dillonvale, O.....	Alex. Radacsi
Grace, Duquesne, Pa.....	David B. Lady, D.D.
Hungarian, E. Chicago, Ind.	
Ellwood City, Pa.....	Samuel A. Stamm
Grove City, Pa.....	A. K. Kline
Flrst, Homestead, Pa.....	Horace Shiffer
Hungarian, Homestead, Pa.....	Alex. Harsanyi

St. Paul's, Johnstown, Pa.....	J. Harvey Mickley
Hungarian, Johnstown, Pa.....	Ernest Porzsolt
Hungarian, Lorain, O.....	Stephen Virag
Flrst, McKeesport, Pa.....	J. B. Shontz
Trinity, New Kensington, Pa.	James E. Sheetz
Pitcairn, Pa.	Vacant
Christ, Pittsburg, Pa.....	Henry D. Darbaker, 7016 Frankstown Ave.
Punxsutawney, Pa.	U. O. H. Kerschner
Scottdale, Pa.	W. J. Muir
Sharpsville, Pa.	E. S. LaMar
Hungarian, Toledo, O.....	Eugene Boros
Trafford City, Pa.....	R. Franklin Main, Larimer, Pa.
Calvary, Turtle Creek, Pa.....	John C. Sanders
Flrst, Vandegrift, Pa.....	D. Snider Stephan

SYNOD OF THE INTERIOR.

Grace, Abilene, Kans.....	Ward Hartman
Anna, Ill.	Marion Weigel, Mill Creek, Ill.
Flrst, Cedar Rapids, Ia.....	Frank S. Bromer, 632 L St., W.
Bohemian, Cedar Rapids, Iowa	Joseph Balcar
Trinity, Cheney, Kans.....	Raymond R. Gregory
Grace, Chicago, Ill.....	
Bohemian, Chicago, Ill.....	James Dudycha, 1126 S. Lincoln St.
Columbus Junction, Iowa.....	Calvin Foster
Conesville, Iowa	Walter Gaddis
Flrst, Denver, Col.....	David H. Fouse
Des Moines, Iowa	B. K. Hay
Emporia, Kans.	T. F. Stauffer
Flrst, Freeport, Ill.....	C. M. Rohrbach

Bethany, Hlawatha, Kans.....	L. L. Hassenpflug
Holton, Circleville, Kans.....	S. A. Whysong
Christ, Iola, Kans.	Wm. H. Shultz
Kansas City, Mo.....	W. Alvin Rex, 2723 N. 36th St.
Ursinus, Lawton, Iowa....	L. S. Faust
St. Mark's, Lincoln, Neb.....	Peter M. Orr, 1547 Q St.
Lone Tree, Iowa.....	John F. Hawk
Omaha, Neb.	F. S. Zaugg, 3503 S. 20th St.
Oskaloosa, Iowa	Carl G. Petri
St. Joseph, Mo.....	John B. Bloom
Maple Ave., St. Louis, Mo.....	Jesse H. String, 5259 Maple Ave.
Grace, Sioux City, Iowa....	J. F. Kerlin
White Water, Kans.	Vacant
Wilton, Iowa	J. W. Bechtel

SYNOD OF THE POTOMAC.

Albemarle, N. C.	
St. Stephen's, Baltimore, Md.	Chas. W. LeVan, D.D., 306 E. 23rd St.
St. Mark's, Baltimore, Md.....	James M. Mullan, 2200 E. Hoffman St.
Grace, Baltimore, Md.....	Edgar F. Hoffmeyer, 835 Light St.
St. Luke's, Baltimore, Md.....	Andrew Conner
Burlington, N. C.....	J. D. Andrew
Dallastown, Pa.	John S. Adam
St. Matthew's, Enola, Pa.....	B. F. Bausman
Flrst, Greensboro, N. C.....	Shuford Peeler

Grace, Hanover, Pa.....	S. P. Mauger
Harrisonburg, Va.	
Flrst, High Point, N. C.....	L. A. Peeler
St. Paul's, Juniata, Pa.....	Alfred F. Nace
Zion, Lenoir, N. C.....	T. J. Bell
St. Paul's, Roanoke, Va....	T. J. Hacker, D. D.
Falth, Salisbury, N. C.....	W. B. Duttera
Thomasville, N. C.....	Clarence Woods
Waughtown, N. C.....	A. S. Peeler
St. Stephen's, York, Pa.....	A. H. Smith
Emmanuel, York, Pa.....	Joseph Peters
Faith, York, Pa.....	Chas. A. Waltman
Holidaysburg, Pa.	Chas. A. Huyett

EASTERN SYNOD.

Hungarian, Bridgeport, Conn.	Alex. Ludman
St. John's, Harrisburg, Pa.....	J. Rauch Stein
Faith, Lancaster, Pa.....	D. G. Glass
St. Stephen's, Lehanon, Pa.	A. G. Peters
Trinity, Lewistown, Pa.....	E. T. Rhodes
Grace, Mt. Carmel, Pa.....	Albert Gonser
Montgomery, Pa.	Aaron Noll
Palmerston, Pa.	Vacant
St. Andrew's, Penbrook, Pa.	D. H. Leader
Bethany, Philadelphia, Pa.....	Vacant
Calvary, Philadelphia, Pa.....	Frank H. Fisher, 2617 N. 29th St.
Messiah, Philadelphia, Pa.....	Edwin S. LaRose, 2133 S. 13th St.

Mt. Hermon, Philada., Pa.....	Chas. B. Alspach, 1538 Wingohocking St.
Palatinate, Philada., Pa.....	Franklin E. Wieder
St. Andrew's, Philada., Pa.....	Dallas R. Krebs
Tioga, Philadelphia, Pa.....	John D. Hicks, 3136 N. Park Ave.
Calvary, Scranton, Pa.....	C. W. Walck
Shiloh, S. Bethlehem, Pa.....	Tilghman R. Dietz
Hungarian, S. Norwalk, Conn.	Gabriel Dokns
Christ, West Hazleton, Pa.....	C. H. Herbst
St. Luke's, Wilkes-Barre, Pa.	Vacant
Wyndmoor, Pa.	J. S. Heffner
Wyomissing, Pa.	H. H. Rupp
Ellis Island, N. Y.....	Paul H. Land, Ph. D.
Japanese Misslon	J. Mori

Board of Home Missions

General Superintendent
Rev. Charles E. Schaeffer, D. D.

District Superintendents
Rev. A. C. Whitmer
Rev. D. A. Souders, D. D.
Rev. J. C. Horning

President
Rev. Charles E. Miller, D. D.

Vice-President
Rev. Wm. C. Schaeffer, D. D.

Secretary
Rev. Paul S. Leinbach

Treasurer
George W. Stein

*Treasurer of Church-building Funds, and
Attorney for the Board*
C. M. Boush, Esq.

Members of the Executive Committee

Rev. Charles E. Miller, D. D.
Rev. Wm. C. Schaeffer, D. D.
Rev. Paul S. Leinbach.
Rev. H. H. Apple, D. D.
Rev. I. C. Fisher, D. D.

Rev. P. H. Dippell, D. D.
Rev. E. Vornholt
Rev. E. R. Williard
Elder H. F. Texter
Elder F. C. Brunhouse, Esq.

Board of Foreign Missions

Organized 1838

President
Rev. James I. Good, D. D.

Vice-President
Rev. John H. Prugh, D. D.

Secretary
Rev. Allen R. Bartholomew, D. D.

Assistant Secretary
Dr. J. Albert Beam

Treasurer
Dr. Joseph L. Lemberger

Legal Adviser
Elder John W. Appel, Esq.

Medical Examiner
Dr. Henry C. Welker

Annual Meeting: Wednesday after Easter. Executive Committee Meetings are held quarterly on the Second Tuesday of June, September and December.

Incorporated 1881

Rev. J. Spangler Kieffer, D. D.
Rev. F. Mayer, D. D.
Rev. Emil P. Herbruck, D. D.
Rev. Conrad Hassel
Rev. Albert S. Bromer
Elder John K. Bowman
Elder George F. Bareis

EXECUTIVE COMMITTEE

Rev. James I. Good, D. D.
Rev. John H. Prugh, D. D.
Rev. Allen R. Bartholomew, D. D.
Rev. Albert S. Bromer
Elder Joseph L. Lemberger, Ph.M.
Elder John K. Bowman

W. M. S. of General Synod

President
Mrs. Rebecca S. Dotterer, 1605 N. 13th St.,
Philadelphia, Pa.

Vice-Presidents
Eastern—Mrs. C. H. Nadig, No. 203 N. 4th
St., Allentown, Pa.

Ohio—Mrs. B. F. Andrews, Akron, Ohio.
Pittsburg—Mrs. W. R. Harris, No. 434
Biddle Ave., Pittsburg, Pa.

Potomac—Miss Annie M. Blessing, Hellam,
Pa.

Interior—Miss Mary C. Remsburg, Iola,
Kansas.

Central—Mrs. H. C. Blosser, Orrville,
Ohio.

Recording Secretary
Miss Jennie S. Clever, Shippensburg, Pa.

Corresponding Secretary
Mrs. Emma R. Krammes,
104 Clinton Avenue, Tiffin, Ohio.

Statistical Secretary
Mrs. Anna L. Miller, 1500 E. Tuscarawas
St., Canton, Ohio.

Secretary of Literature
Mrs. Kate Hale Gekeler, 2035 Broadway,
Indianapolis, Ind.

Field Secretary
Miss Gertrude M. Cogan, Reformed Church
Building, Philadelphia, Pa.

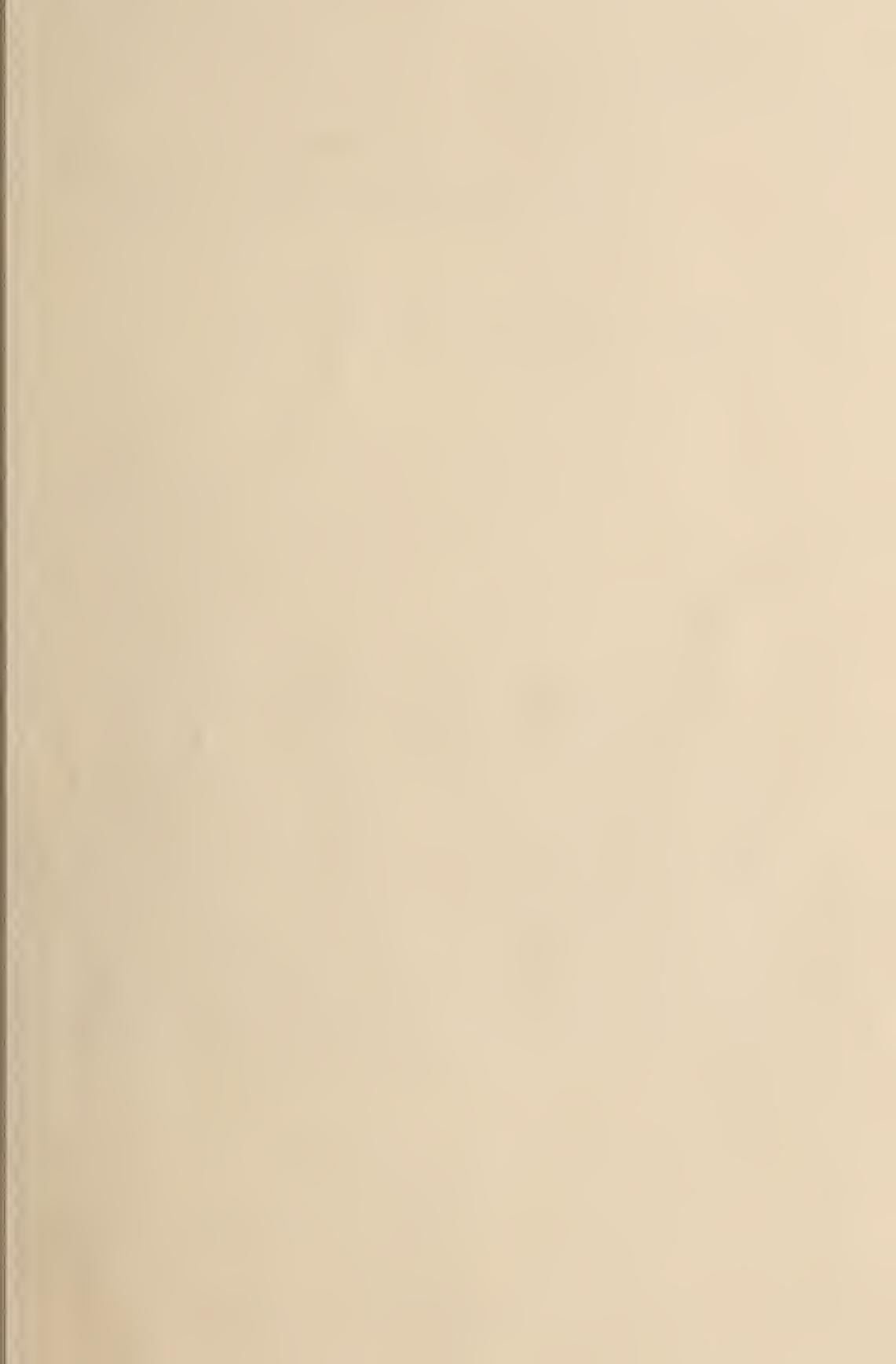
Treasurer
Mrs. A. K. Kline, 410 Elm St., Grove City,
Penna.

The *Executive Committee* consists of the
officers with

Mrs. R. Ella Hahn, No. 425 N. 5th St.,
Reading, Pa.

Miss Anna Kern, Saegerstown, Pa.
Mrs. Conrad Clever, Hagerstown, Md.
Mrs. T. F. Stauffer, Emporia, Kansas.

**Headquarters,
Fifteenth and Race Streets, Philadelphia, Pa.**



For use in Library only

For use in Library only

I-7 v.3
Outlook of Misions

Princeton Theological Seminary-Speer Library



1 1012 00319 2954