

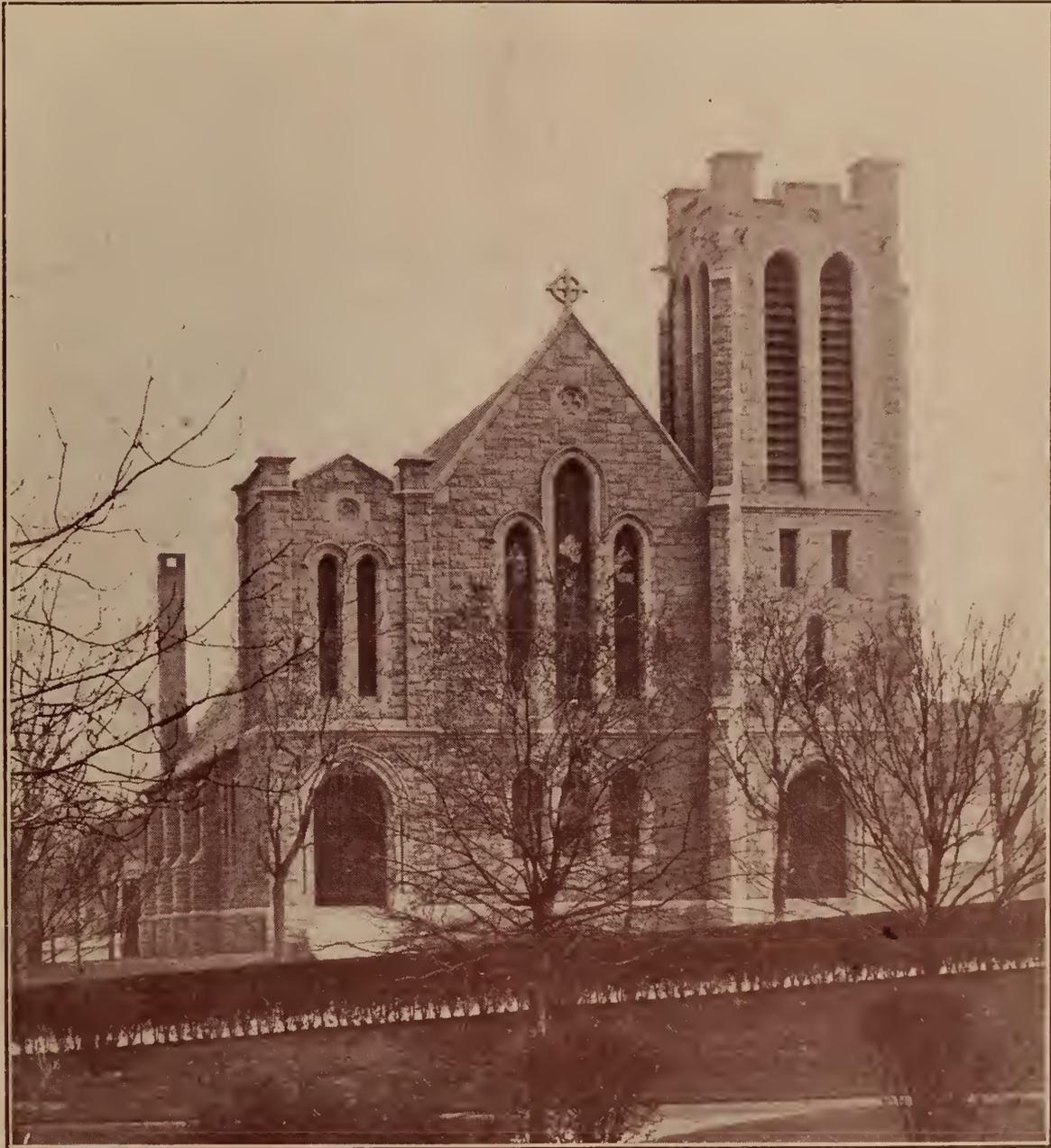
# The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME 4.

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NUMBER 2.



SAINT MARK'S REFORMED CHURCH, BALTIMORE, MD.

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

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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.

# The Outlook of Missions

CONTINUING

The Home Missionary Bulletin, The Outlook of Missions and  
The Woman's Journal

ISSUED MONTHLY IN THE INTEREST OF MISSIONS

Headquarters: Reformed Church Building, Philadelphia

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# THOUGHTS FOR TOILERS



Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.

From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, my leanness, my leanness, woe unto me! Isaiah 24: 15, 16.

"O Zion, haste, thy mission high fulfilling,  
To tell to all the world that God is Light;  
That He who made all nations is not willing  
One soul should perish, lost in shades of night."

The religious life of the Christian is inseparable from vision of the personal life of Jesus. That vision must be the Christian's constant companion, and so it becomes as he finds more and more that in such vision he grasps that reality without which all else in the world is empty and desolate.

—WILHELM HERRMANN.

"There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come to you.  
Give love, and love to your heart will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed."

We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to devour work well in the present place, whatever that may be.

—LYMAN ABBOTT.

"The trivial round, the common task  
Will furnish all we ought to ask,  
Room to deny ourselves, a road  
To bring us daily nearer God."

With aching hands and bleeding feet  
We dig and heap, lay stone on stone;  
We bear the burden and the heat of the long day  
And wish 'twere done.  
Not till the hour of light return  
All we have built do we discern.

—MATTHEW ARNOLD.

It is time for the Church to realize that it still stands only on the threshold of its missionary conquest. It is not true that its representatives cover the world with a network of their activity. It is far from true that they have possessed the land which the Lord is so anxious to give unto them, in every section of the earth.

—JOHN P. JONES.

Jesus of Nazareth lived on the heights, in "the heavenly places," and He looked upon all things in the light of their eternal relation.

—J. H. JOWETT.

Every man who believes in God and who finds joy in Christ, aye, every man who receives the benefits of Christianity, whether he is personally a disciple of Christ or not, is bound to aid the effort to communicate those benefits to races that do not have them.

—ARTHUR JUDSON BROWN.

There is a niche prepared for each in God's great world, and we must not miss it. Our one aim should be to be workmen that need not be ashamed, to be vessels meet for the Master's use.

—F. B. MEYER.

This is my Father's world.  
Should my heart be ever sad?  
The Lord is King! let the Heavens ring;  
God reigns! let the earth be glad.

—MALTBIE D. BABCOCK.

The pastor must be filled with the spirit of missions. Then every discourse and prayer and personal conversation will give forth missionary impulse and life.

—JOHN R. MOTT.

"I know not by what methods rare,  
But this I know, God answers prayer.  
I know that He has given His Word,  
Which tells me prayer is always heard,  
And will be answered, soon or late.  
And so I pray and calmly wait.  
I know not if the blessing sought  
Will come in just the way I thought;  
But leave my prayers with Him alone,  
Whose will is wiser than my own,  
Assured that He will grant my quest,  
Or send some answer far more blest."

Lord God Almighty, who art our true Peace, and Love eternal; enlighten our souls with the brightness of Thy peace, and purify our consciences with the sweetness of Thy love, that we may with peaceful hearts wait for the Author of peace, and in the adversities of this world may ever have Thee for our Guardian and Protector; and so being fenced about by Thy care, may heartily give ourselves to the love of Thy peace. Amen.

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THEOLOGICAL SECTION

# The Outlook of Missions

VOL. IV.

PHILADELPHIA, FEBRUARY, 1912.

No. 2.

## OUR MOTTO

The Church a Missionary Society.  
Every Christian a Life Member.



### THE SECRET OF POWER IN MISSIONS.

Much stress is being laid on prayer in the many Conferences held on missions, and at the recent gathering of the Foreign Missions Boards at Garden City, New York, the relation of prayer to the missionary work was emphasized in several addresses, as also by a special resolution. All Christians must feel the need of a fresh enduement of power to go and teach all nations the Gospel of salvation. The greatest need in the Church to-day, in view of the conditions affecting its missionary operations, is the need of prayer. At this particular time in the history of missions the temptation to rely upon organization and strategy rather than upon the guidance of the Holy Spirit is a real danger. The Conference urged upon the officers and members of the Boards that they shall so present the missionary cause to the churches and individuals as to make plain that prayer is the essential, constant and dominant

factor in all true and effective missionary effort. Let us not forget, then, that "the supreme need of our time is a wider and deeper life of prayer"—"as the chief means of missionary power." We must commune with Jesus in order to communicate Him.

### NO TIME OR SPACE LIMITS.

The program of Christian activity as laid down by the ascending Lord, provides a method of radiation. Beginning at Jerusalem (at home), it is to spread outward through Judea and Samaria (the United States), unto the uttermost parts of the earth (into Japan, China, India, Africa and the Isles of the Sea). Bear in mind that the Master has fixed no place where this radiation is to stop. There is not a word in the Gospel that limits the work of evangelization by a, "Thus far shalt thou go and no farther." The one thing Jesus expects of His fol-

lowers is that they go into all the world, and keep on going; that they preach the Gospel, and keep on preaching it, for only by so doing can they claim the promise: "Lo I am with you alway, even unto the end of time." The command is world-embracing and time-enduring. The "limit of space" is the globe itself. The "limit of time" is all the time there is. If this is a fair, honest and reasonable interpretation of the charter which Jesus Christ gave to His Church, then it follows that as His followers we should live and labor in the spirit of it.

### IN DEBT AND HOW TO PAY IT.

BY REV. JOHN F. MOYER.

We are all debtors whether we like it or not. We owe a debt to the great inventors, to the great discoverers, and to the men who have given us religious liberty.

But we are 10,000 times more debtors to God. We owe Him life, health, food, and clothing; His Gospel, His great redemption, His Church, His civilization; the blessings of the present life and the hope of the better life to come. We owe to God an unspeakable debt.

And we also owe a debt to our fellow men. A great debt it is, and the one Paul had in mind when he said: "I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise." He was doubtlessly thinking of his great conversion at Damascus, and the responsibility with which it clothed him. And what was true of Paul, the apostle, is true of us. We, too, are debtors; great debtors to our fellow men. But particularly as Paul meant. We are debtors to those who live in paganism; to those who have not the Gospel of Jesus Christ.

What is it that we owe? Well, we owe them love. Those poor benighted souls in India, China, Japan and Korea are our brothers. God has of one blood made all nations. They may have oblique or almond eyes; straight or wooly hair; black or a yellow skin; yet they are our brothers. And surely we ought to love our brothers. If a man loveth

not his brother, how dwelleth the love of God in him?

Yes, we owe love to everybody and particularly to the heathen millions. They have no schools of any account. We owe them schools. What those heathen need is schools like ours. Education will lift them up and set them free. Look at the Japanese. We gave them schools of all sorts and awoke in them a love of education and a sense of its value. And to-day they have great universities, colleges and schools for boys and schools for girls. Japan has one of the best school systems in the world, and soon will have the smallest percentage of illiteracy in the world. Her schools are civilizing and elevating her people wondrously. And this we ought to do in India, China, Africa and everywhere. Do you know, I believe that our missions and other schools have revolutionized Turkey, Korea, China, and are lifting the world out of horrible superstition, out of tyranny and spiritual death, into newness of life, freedom and a great civilization?

We owe them medical help. In many lands they have had nothing but witch doctors and quacks of the worst kind who would treat them and burn the patients, and feed them medicines made from dried serpents, frogs, lizards, insects, and seek to drive away the diseases with drums and all sorts of noises. Take away every physician in the United States, and every hospital; then multiply it by four, and you will only realize what one country like China needs. Millions of the natives to-day are coming to our medical mission hospitals for doctors and pleading for help and pleading for our doctors to travel miles to treat and heal their loved ones, who are suffering for the want of modern medical help and service.

We can, and ought to give them our sanitation, and teach them the value of cleanliness and hygiene. We ought to give them our arts and sciences, and our civilization. But above all we owe them our Gospel; to teach them of the true and living God; to show them the absurdity of worshipping cattle, wood,



INTERDENOMINATIONAL LADIES' MISSIONARY COTTAGE AT THE CHAUTAUQUA, BOULDER SPRINGS, COL. THE SUMMER SCHOOL OF MISSIONS IS HELD HERE. FREE TO RETURNED MISSIONARIES.

stone, fire, crocodiles and evil spirits; and lead them to our heavenly Father; to a God who loves them, and who can hear and answer their prayers.

It is not enough to give them only education and civilization. We also owe to the heathen, Christianity with all its moulding and uplifting influences. And how was the debt incurred? Jesus Christ imposed it on us when He said upon leaving Olivet for glory, and home, "Go ye and make disciples of all nations." From that we can't get away. When a commander says "Go," a good soldier goes without asking questions. If you want to be like Christ you must be a friend of world-wide missions. To take the pledge of loyalty at confirmation, and communion, and then refuse to promote missions is disloyalty and sin, and is a contradiction of terms. And we ought to pay this debt to the heathen and give them the Gospel on account of gratitude. When we come to think how we are the fruit of foreign missions, gratitude should awake in and possess our hearts.

And what are we to do with the debt? "I am debtor both to the Greeks and the Barbarians, both to the wise and to the

unwise." Well, we ought to acknowledge our debt frankly, candidly, and then try to pay it. Is it not a poor sign when a man has debts which he can pay, but yet doesn't do so? As we should pay our ordinary daily debts, so in the same way we should pay the debt we owe to heathendom. We have the money. American churches have millions of dollars. At present Christians in our beloved country are not giving a one cent stamp per day for foreign missions.

And why should we pay this debt? We should do so because of the conditions of the claimants. When we see those poor people worshipping idols and beasts; see them dwelling in ignorance; see them practicing the most degrading superstitions; see them suffering for the want of medical help; see them smitten by famine and pestilence; see them dwelling in filth and utterly debasing circumstances; then surely we ought to give them a helping hand. Just imagine your mother, father, wife, child or brother or even yourself as being in this condition at this hour to-day, being without God, Christ, light, and without civilization. And we ought to give the heathen help

on the ground of humanity and brotherhood.

Think of what our help, prayers and money can do. Dr. Goucher, of Baltimore, gave \$100,000 for a new mission work in India. To-day there are in it 50,000 converts. And as we pay our debt and do mission work, we will enrich and make ourselves better. We will grow less worldly, and grow more generous, humane and more Christ-like. We get while we give. "Give, and it shall be given unto you." And the same is true of a congregation.

We ought to pay the debt to the heathen world because we are in arrears already. The law of limitation cuts out some debts; but not our debt to the heathen. We are in arrears already, and the debt is growing, growing daily, and may be in our hands at death. Let us pay the debt we owe to the heathen world so that when we reach heaven we may find our treasures laid up in heaven; and that Christ may be able to say, "Well done. Inasmuch as ye have done it to the least of these my brethren ye have done it unto Me."

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#### THE CHRIST IDEAL IN THE EAST.

BY JOHN P. JONES.

The personal influence of our Lord in those countries at the present time is, without doubt, beyond what any one realizes. The influence of Jesus, especially in India, less markedly in Japan, and other Eastern lands, is, beyond doubt, increasing astonishingly, and is mighty, if not dominant, as a living force and a spiritual power in shaping the life ideals and in forming the deep spiritual aspirations of the millions of those lands. Many who are moved deeply by Him may never have heard His name, but the institutions and the teachings of their land bear some of the impress of His life and character, and increasingly breathe His spirit and reveal His principles.

It is a striking fact that a few years ago the teachings of our faith were not regarded as true in India. At the present time the attitude is so changed that

they claim that its teachings are not *new*. That is, what was thirty years ago regarded as false is now recognized as a part of eternal truth! *Then* they said it was false because it was opposed to their religion. At the present time, however, they claim that there is no real conflict between Christianity and Hinduism; that the teaching of the former was either incipiently, or esoterically, included in the latter.

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#### WOMEN CARRYING THE GOSPEL TO HOMES OF TOKYO.

Early in the year 1910 a Union Committee of Women of all Protestant bodies working in Tokyo undertook to put the Scriptures into every home. After two or three months of careful planning, co-operating with the American Bible Society and the Japan Book and Tract Society, the work was begun early in the summer.

Special meetings were held in most of the churches all over Tokyo. In connection with these the women of each congregation took the responsibility of visiting all homes within a given district, according to a special map of the city previously prepared by the committee, distributing Scripture portions, tracts and invitations to the special meetings.

The results, so far as known, have been removal of much prejudice, an increased attendance at regular meetings of many of the churches, the establishing of two new preaching places, about 300 decisions for Christ, great encouragement to Christian workers and valuable experience in methods of united work.

One incident from this work. At one afternoon meeting in Ushigome, a merchant, after asking permission to attend, was so deeply impressed by the work that he hired a large hall and paid all expenses and called the same speakers to give the Gospel to his neighborhood, saying: "This is what our homes need."

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To call this the missionary age will find a ready response in every heart that knows the work of Christian Missions as it is being carried on in every land.

# HOME MISSIONS

EDITOR

REV. CHARLES E. SCHAEFFER, D. D., GENERAL SECRETARY



SAINT STEPHEN'S REFORMED CHURCH AND PARSONAGE, BALTIMORE, MD.

## A FILIAL TRIBUTE.

With us their names shall live  
Through long succeeding years,  
Embalmed with all our hearts can give,  
Our praises and our tears.

Two years ago we received the first payment on a Church-building Fund in memory of William and Rebecca More; and a month ago came the final check, completing the Fund, which may well be called "a filial tribute."

On Thanksgiving Day, 1911, the donor sent \$75, adding: "This overdraws my benevolent account very considerably, but I felt that it would be appropriate to send this on Thanksgiving Day. I hope to complete the Fund on Mothers' Day, 1912." (But he did so earlier.)

Some people are too cold-blooded to connect their special giving with special days, such as birthdays and church days, but it is beautiful to do so.

Likely such people will warm up when

they get to heaven, but they will then also see that they have missed much of the sweetness and tenderness that may glorify our sacred acts.

## AN ILLUSTRATION OF GROWTH.

It seems only a short time since our membership reached 100,000, and that seemed a high figure. A few years later we crossed the 200,000 line with sincere rejoicing. Now we are at the 300,000 line, with a sense of gratitude and of serious responsibility.

But there is another proof of our growth as a Church, another way of stating our progress.

The General Synod was organized in 1863, and of course its published minutes were small. The minutes of 1866 had 99 pages, and the minutes of each succeeding meeting were larger and still larger, until those of 1911 reached 519 pages, five times the number of the sessions forty-five years ago.

Certainly this means that the work of

the Church has been steadily growing, the work committed to our many institutions, Boards and organizations, requiring long reports for the statements to be made by faithful servants.

Of course our growth is expressed also in the statistics of congregational expenses and of benevolence, but not any more truly or emphatically than in the size of the minutes of the General Synod.

It is worth noting that in the minutes of 1911 the report of the Board of Home Missions alone covers 42 pages, besides six more of the report of the standing committee on it, a total of 48 pages, just half of the whole minutes of 1866.

Yes, praise the Lord, we have grown and we are still growing, which means that we are able to do the large things which challenge this generation.

Twenty years ago we could give only an occasional Church-building Fund, but now we can give one thousand in two years; and to this God is calling our people.

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#### **A SECOND GREAT SUCCESS.**

In 1896 the General Synod, at the suggestion of the Board of Home Missions, called on the Church to raise two hundred Church-building Funds, making \$100,000, an amount which at that time seemed a wild hope; but the Synods and the Classes gave it their support, pastors challenged their people, the Board through its Superintendents kept this purpose prominent in public addresses, in private talks and in the church papers—and behold the result, the end was reached.

In 1896 we had perhaps 75 Funds, and by 1910 we had added 200.

In other words, by patiently and faithfully working toward this end we succeeded in realizing a hope which in 1896 was by many considered almost unreasonable.

One large success prepares the way for another, and that other is now before us, a very reasonable hope, depending on faithful work and cheerful co-operation.

The General Synod of 1911, again at the suggestion of the Board of Home

Missions, called on the Church to raise five times two hundred Church-building Funds; and what is even still more startling is the fact that this is to be done in about two years.

Can this be done? Is it a reasonable demand? Have our people the money? Will they give it? Yes, four times yes.

Let no one doubt, but let all work. Let no one delay, but let each congregation begin an early effort. Let no pastor wait on another, but rather take pride in leading. Some, perhaps many, have already begun. Indeed, a few have already paid over their Funds.

In this way success will come in 1913 as it came in 1910, and the doxology will be joyful.

---

#### **AFTER MANY DAYS.**

Many years ago—part of this story was told about a year ago—many years ago a godly farmer in York County, Pennsylvania, made a will which was an honor to his head as well as to his heart.

Jacob Bare, a member of Zion's Church, York, Pa., made his will in 1865 and died in 1873. He bequeathed \$3,000 to the Board of Home Missions, \$1,500 to the American Tract Society and \$1,500 to the Pennsylvania Bible Society, with a possible residue.

The first executor died, the second executor died, and for many years there was none. Then circumstances required an appointment, and duly the Court named the York Trust Company.

An adopted daughter had a life-interest in the estate, and at her death, in 1909, the legacies became available. As she died childless, the whole estate fell to the three named legatees.

The city limits of York some years ago embraced the small farm, and the land became more valuable as streets were opened and houses were built around it. The city took a desirable corner for school purposes, another good corner was sold for a Lutheran church, and several other parts have been sold, thus making quite a beginning in carrying out the provisions of the will.

The Trust Company in June, 1910, paid about \$5,000 to the Board of Home

Missions, and in December, 1911, nearly \$7,500 more.

This interesting story has its lessons, and these should be well studied.

1. Evidently this man was a reader of the church paper, indeed of other papers also, and knew what was going on in the world.

2. He was broad-minded, taking in sacred interests of a general character. Interested in two other great organizations (we know not how it came), he remembered them in his will.

3. For thirty-five years after his death he took care of the only one dependent on him, and only at her death did his acres fall to the Church. That was noble.

4. *His legacies were entirely free from conditions.* This is worthy of special note. "To be applied to the charitable uses and purposes of said society," the will says. He added no "ifs," no provisos. He trusted those who would handle his sacred trusts. How wise this was, yea how wise it always will be! Who, making a will with serious conditions, can foretell what may be the result in thirty-five years?

From the heavenly world Jacob Bare is now looking down upon the careful settlement of his estate, and no doubt with great satisfaction, seeing that his

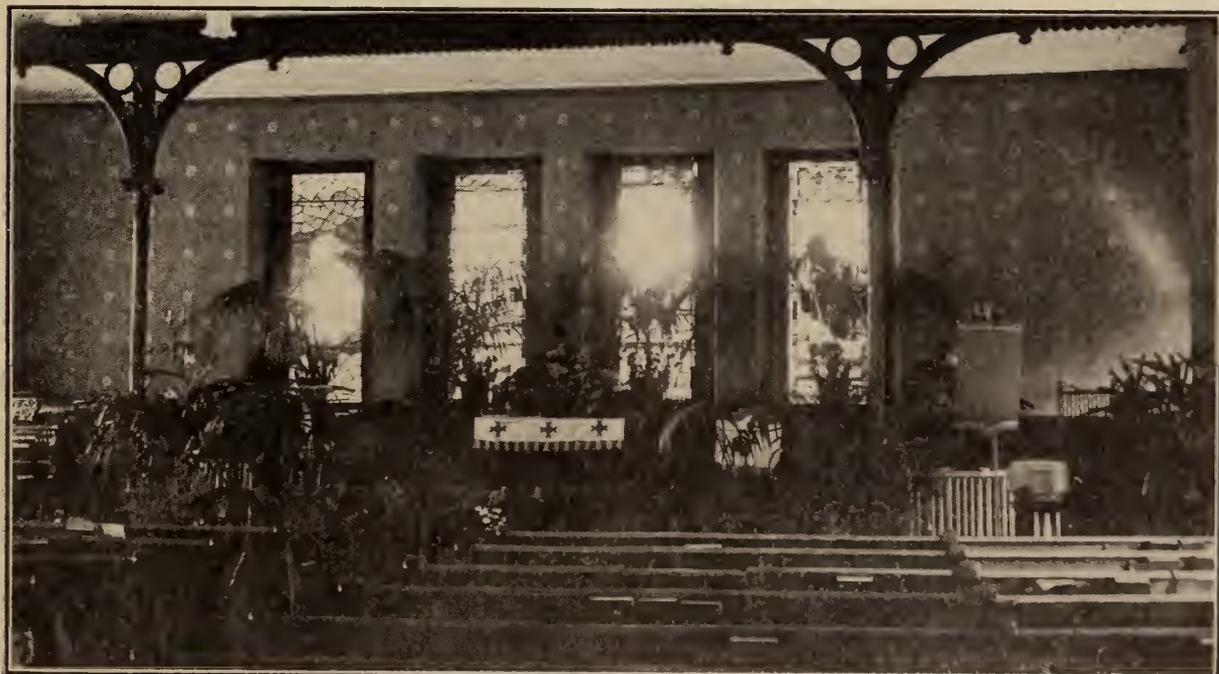
will is being carried out without loss or contention.

It was quite right, indeed most fitting, that out of the first payment \$5,000 were set aside by the Board as a memorial to him and called "The Jacob Bare Church-building Fund."

#### THE NEW HOME MISSION CALL.

There has come to be a new conception—a new definition—of Home Missions. Students of the problem are approaching the subject from a new angle, and in consequence there is taking place a realignment of the forces, a readjustment of methods, a reconstruction of the whole Missionary enterprise. An ancient philosopher once declared that if he had a fulcrum high enough and a lever long enough, he could lift the world. Modern students of Home Missions announce that they have discovered the fulcrum and they are in possession of the lever that will lift the world to Christ. The dream of the ages is strangely coming to be realized, and our times are big with promise for the future.

We have an insatiable passion for that which is new. We must have almost everything new in our day. Geographically, we speak of the New South, the New West; socially of the New Democracy,



INTERIOR SAINT STEPHEN'S CHURCH, BALTIMORE, MD.

the New Aristocracy. We long ago heard of the New Man, and it is within recent times that we are hearing of the New Woman. We have a New Theology, a New Psychology, a New Astronomy. In fact, we are speaking of a New Heaven and a New Earth. "He that sitteth on the throne says: Behold I make all things new." So we have come to have a new Home Mission call.

Now, the old conception of Home Missions was something like this. Here was a community that was without a church, and the appeal came to the Board to establish a Mission in their midst, to build for them a church and place a pastor among them. The purpose of this outlay of men and money was to save a few individual souls that were living in that community. Now Home Missions still has that meaning. There are still communities calling for the Gospel message. In our Western Plateau region there are thousands of places without a Christian church. In our large cities there are desolate places where churches ought to be established and the Gospel preached. But this is not an adequate program, and we are putting forth efforts to-day not simply to save the individual, but to vitalize and spiritualize the entire community. The New Home Mission Call is the lifting up of our American life, the vitalizing of all of our institutions. It means the establishing of the Kingdom of Christ upon the earth, effecting every phase and avenue of life. When the tide comes in it heaves up everything upon its bosom; so when the heaving tide of our religious life flows in upon us, it will bear up all departments of our life—the industrial, the social, the commercial, the communal, the national and international life.

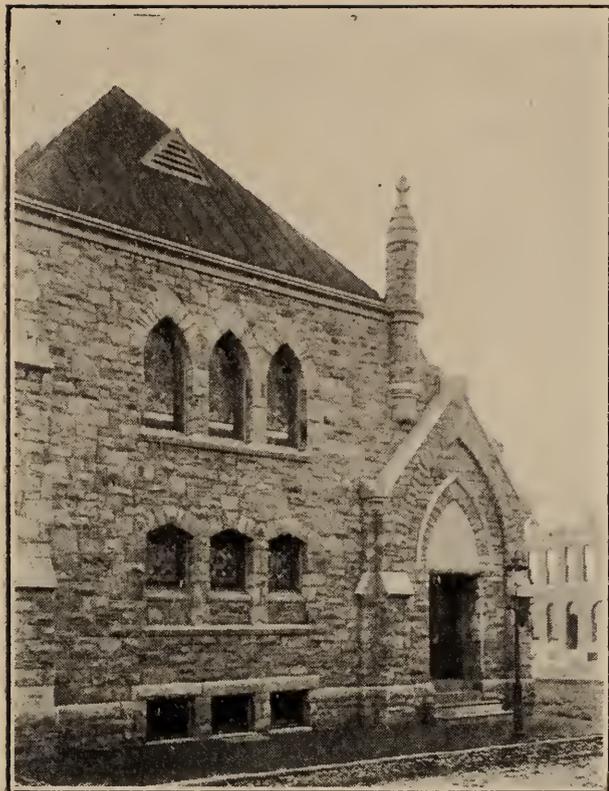
The difference between the old method and the new is simply this: that the old method was individualistic; the new is socialistic or democratic. It has been said that Christ discovered the individual. But surely there is another note in Christ's teaching. He came to found the Kingdom which is social in character. One man does not form a kingdom. Jesus taught love, service, brotherhood,

sacrifice. These are social, not individual qualities. In fact, it is sometimes questioned whether there is anything like the salvation of an individual by himself apart. Salvation is service. We are saved to serve, and only as we are trying to lift up the world can we hope to be lifted up ourselves.

Now, there are at least three great reasons why we ought to heed this larger call in our own country to-day. First, we are a money-making and a pleasure-loving people. America is twice over the richest nation in the world. Our per capita wealth in a single generation increased from \$150 to \$1,500 and our aggregate wealth from seven billions to 120 billions. It is all in vain to frown down upon this money-making genius which the American people have, but here is the Church's opportunity. It is hers to spiritualize and Christianize this immense wealth; to glorify the material with which we are blessed. What a marvelous work could be wrought for the Kingdom if the wealth of our country were flowing in the channels of Christ and His Church!

Second, the composite character of our population. More than twenty-five millions of foreigners are living in this country, and they are coming in at the rate of more than one million a year. These immigrants teach us many lessons. They put to test our principles of human liberty and our ability to govern our cities aright, and they force upon us a truer and a broader interpretation of the Christian religion. Can our religion make good with the foreigner in our midst?

Third, the world relationship in which we stand. The evangelization of the world is the modern cry. How this has gripped the mind and heart of the Church! Now, what is the best way in which to accomplish this? We have ten thousand missionaries on the foreign field, but there are hundreds of thousands of unofficial missionaries going abroad every year. These count in the spiritual reckonings. We spend fifteen millions a year for Foreign Missions. The American tourist bill last year was five hundred millions. Furthermore, students



GRACE REFORMED CHURCH, BALTIMORE, MD.

from foreign countries are coming to our American institutions. China has a fund that will last until 1940 for the education of its choicest young men in American institutions. What influence and impression will our American institutions make upon the foreign students that study within their walls? If the spirit of American life with which they come in contact is unchristian, they will carry back to their countries the same spirit, and the foreign missionaries whom we have sent abroad will be unable to cope with that influence. It is of paramount importance for the conversion of the world to save America now. The impact of our national life upon the nations that come in contact with us counts for more than all the work of single-handed missionaries that are sent abroad by all the Churches. Consequently, our paramount duty to-day is to spiritualize and vitalize our American life. This is the new call that comes to us as a denomination. What contribution can the Reformed Church make in bringing this great work to pass? Much every way. We dare not do less than we are able to do.

**HELPFUL BOOKS ON HOME MISSIONS**

**THE MORAL AND RELIGIOUS CHALLENGE OF OUR TIMES.** By *Henry Churchill King*, President of Oberlin College. Published by The Macmillan Company, New York. Price, \$1.50.

This is a comprehensive survey of the great problems, external and internal, that are upon us as a people. He outlines thirteen main movements in the external world of present day history, and suggests the qualities of mind and heart which these movements demand. Among the factors of the new times world are evolution, the historical spirit, the new psychology, sociology and comparative religion. In another chapter he discusses the "Lessons of the Historical Trend of Western Civilization," "The New Puritanism," "The Guiding Principle in Race Antagonisms," "A Truer Democracy" and "The Guiding Principle in International Life." Altogether the book is worthy of most serious study and will likely give the student a clearer and wider vision of the problems of the present age and their challenge upon us.

**THE ENTERPRISE OF LIFE.** By the *Rev. J. R. P. Schlater, M. A.* Published by Hodder & Stoughton, New York and London. George H. Doran Company, American publishers. Price, \$1.50.

A series of brief addresses delivered from the New North Church, Edinburgh. The discourses are intended principally for young people, for students, since Rev. Schlater is carrying forward the work among students which Henry Drummond had commenced in Edinburgh. The book contains many valuable suggestions. It follows the Church year in a free way.

**JINKS' INSIDE.** By *Harriet Maline Hobson.* Published by George W. Jacobs & Co., Philadelphia.

This is a most interesting and illuminating little story of a little boy who was rescued out of the lowest stratum of poverty and degradation, and under the touch and discipline of a guiding hand and a good heart, developed such admirable qualities of a sterling character, that one must recognize the importance of such slum work. The book leaves a good taste behind and will surely have a large reading and will accomplish great good along the line of so-called "inner mission" work.

**THE IDEAL OF JESUS.** By *William Newton Clarke.* Charles Scribner's Sons, publishers, New York. Price, \$1.50.

Any one who has any acquaintance with the numerous other volumes of Dr. Clarke will eagerly welcome this latest from his fertile brain and voluminous pen. This is a spiritual study of the Ideal of Jesus as set forth in the Synoptic Gospels. He discusses subjects in which the modern man is intensely interested, such as "Wealth," "Christianity," "The Church." The volume is a valuable addition to any library.

**MISSIONS IN THE NORTHWEST.**

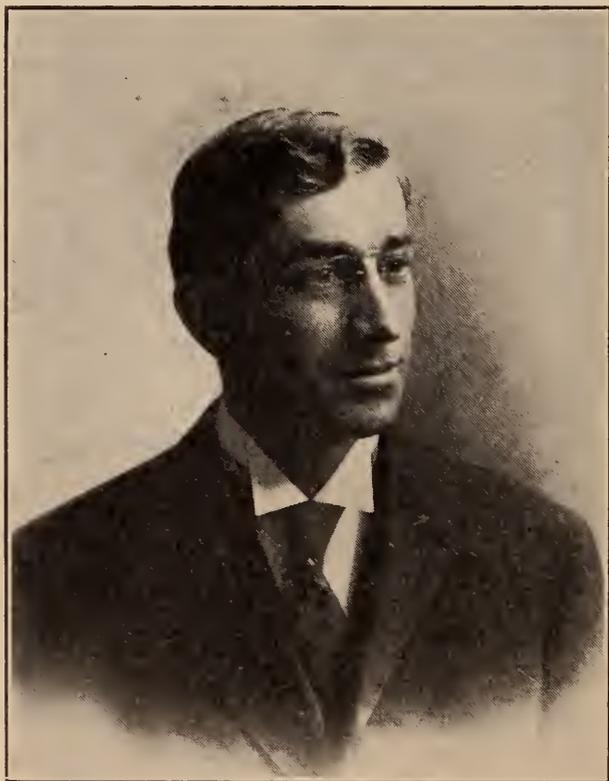
GERTRUDE M. COGAN.

The following is an extract from a personal letter received from Mrs. L. E. Bailey, of New York City, a National W. C. T. U. speaker, who took up a claim in the Northwest to regain failing health. It is a picture of the great need for missionary work in the Northwest:

"Four years ago I went West and took up a homestead of 160 acres of the most fertile soil I ever saw. It is at Caribou, Minn., which is in the northwest corner of the State. It is two miles from the Manitoba line. We are 24 miles from a village, railroad, school house or church. The people are Galitian, Poles, Scandinavians, Germans, French, Scotch, half-breeds, and a few Americans, but nearly all are very poor. Until four years ago this section was Government land. All at once people came in by the hundreds from their various countries and took up claims. They began with little or nothing, and did not seem to realize that it takes money to live on while you are holding a claim and to make the improvements the law requires. So they have

had a hard struggle to get along. If they can keep their land, in a few years they will all own comfortable homes, for they are honest, hard-working and saving.

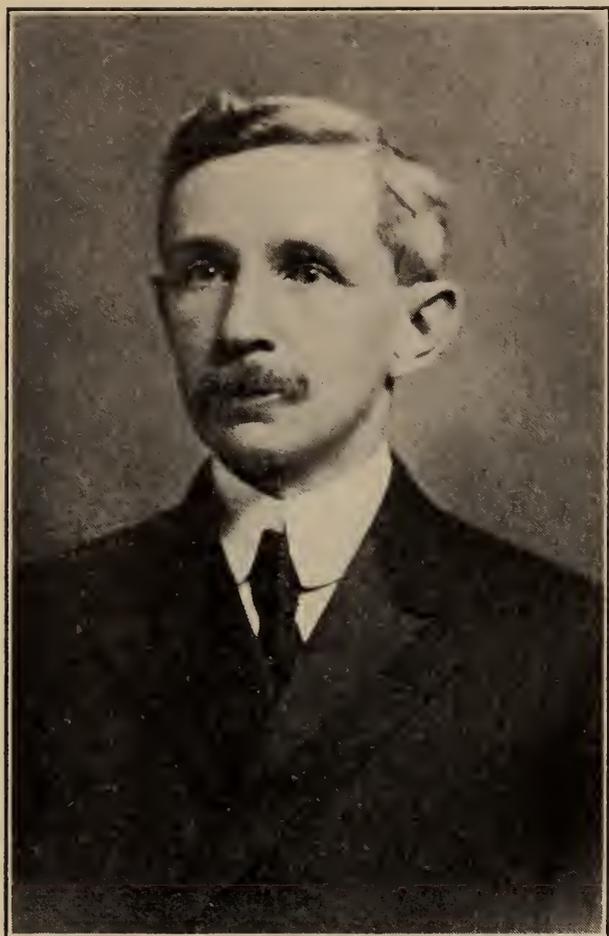
"As soon as I got settled I began to look around to see what good I could do for these poor people, and I found plenty of opportunity. I have travelled the United States over and never before have found such poverty and ignorance. Why, some of the children had never heard of Jesus or the Lord's Prayer. None of them had ever attended a Sunday School, seen a Christmas tree, or had a present. At once I placed 67 Bibles in the homes, gave every child a Testament, and organized a Sunday School. I had to hold it in my own one-room cabin until the crowd was so large there was not room. Now for three seasons I have held it in the open air, which is not pleasant, as the wind blows high here and often we have storms. Funerals have to be held in the open air also, and so far I have had to do the speaking myself, as there was no minister near enough. I had to clothe all these children from the first, and all along to make them respectable and comfortable to attend. It is real Foreign Missionary work on Home Missionary ground. These children love the Sunday School. They attend regularly no matter what the weather. They never think of being absent. Many of them walk from three to seven miles, which to return again makes from 6 to 14 miles, and some of these are small children, too. These foreign people have come to remain. They will soon become citizens and have a voice and a vote in the laws that govern us all. Whatever we do to uplift and educate and Christianize them helps us all indirectly."



REV. EDGAR F. HOFFHEINS, PASTOR GRACE CHURCH, BALTIMORE, MD.

**A PLEASANT SURPRISE.**

A pleasant Christmas surprise for St. Luke's Reformed congregation, Baltimore, Md., Rev. Atvill Conner, pastor, on Sunday, December 24th, the pulpit furniture, consisting of a pulpit, lecturn and four chairs, donated by the Evangelical Reformed Church of Frederick, Md., to St. Luke's congregation was placed in position and used for the first time, and



REV. ATVILLE CONNOR, PASTOR SAINT LUKE'S  
CHURCH, BALTIMORE, MD.

when the members assembled for worship at the morning hour they were surprised to see the old pulpit loaned to them by the Church Extension Society of this city and the two ordinary plain wooden chairs replaced by this nice furniture. All were delighted with the gift and many were the words of appreciation and gratitude uttered. The lecturn, which had been originally donated by Mrs. Margaret Hood, was designated by her for the "Mission."

The congregation desires in this public way to make grateful acknowledgment of the kindness of both the Evangelical Reformed Church and to Mrs. Margaret Hood, of Frederick, Md.

#### MISSIONARY SURVEY.

SUPERINTENDENT JOHN C. HORNING.

Investigations of recent years have revealed the fact that there are a number of neglected mission fields in the West

and far West. Some fields are utterly neglected. This has led to the undertaking of a more systematic survey of these fields by the Home Missions Council, which is composed of twenty-two General Home Mission Boards and Societies of Protestant denominations. The region chosen was two contiguous tiers of States between the Mississippi River and the Pacific Ocean. The time devoted to this survey was a month beginning the middle of November.

This preliminary survey, conducted by a visiting deputation of this Missions Council, had to do with the unmet needs in rural districts as well as in urban centers. It sought information concerning foreigners as well as the native Indians, and was concerned with conditions in lumber camps and mining centers.

It was our privilege to attend the consultation which was held in Topeka, Kansas, on January 15. Interested representatives of missionary activity of different denominations were there to present or to hear the presentation of facts from the field. This survey was confined to the State of Kansas.

There are 1,686,640 people in the State. One-half live in cities and towns and the other half in the country. From statistics given it was found that only about 20 per cent. of the churches were in the country. This indicates a need of more church privileges in the rural districts.

In the southwestern part of this great State there is a section comprising about one-sixth of the area of the State, in which there are only 68 pastors or missionaries to minister to the people. More than twice that number could find abundant opportunities for labor there. In one county with three thousand souls there is only one minister of the Gospel.

In the capital city there is a section of the city about one-half mile square, containing from three to four thousand souls, in which there are ten churches. One of the pastors who made this statement added that it would be far better if they had half the number of church organizations and the same number of workers.

(Continued on page 46.)



FEBRUARY 25TH—The Home Missionary Whose Life Has Most Inspired Me.

*Acts 10: 23-35.*

LIFE OF DAVID BRAINERD. His life was an inspiration in five ways.

1. Inspiration of his prayer life.
  - (a) Any leaflet on prayer may be used to show the connection between prayer and missions, and David Brainerd's life may be used as an example.
  - (b) This affords a good opportunity for a talk on the use of the 1912 Prayer Calendar for Missions. (Single copies free; 25 copies, postage 5 cents.)
2. Inspiration of his giving. Matt. 16: 24, 25.  
Ref. p. 3 leaflet "David Brainerd" (3 cents) W. B. H. M. of Presby. Ch. This could be used to show how we should give to the missionary cause.
3. Inspiration of his activity, energy and perseverance. Matt. 23: 11, 12.  
Ref. pp. 4, 5 and 6 of leaflet "David Brainerd."
4. Inspiration of his endurance of hardships. 1 Tim. 4: 6-8.  
Ref. pp. 2, 3 and 4 of leaflet "David Brainerd."
5. Inspiration of his success. Ref. p. 7 of leaflet "David Brainerd."

Intersperse these topics with prayers and singing of appropriate hymns. Use the Missionary Hymnal issued by our Foreign Board. (15 cents, postpaid; 10 cents in quantities, not prepaid.)

The leaflet "Life of John Eliot," W. B. H. M. of Presby. Ch. (2 cents), or leaflet "Life of Joseph Ward," Cong. H. M. Bd. (free), might be substituted and treated in a similar way.

Distribute one or more of the following leaflets to those present at your meeting:

PRAYER: A Program of Prayer for Missions. Burghalter (free).  
The Life of Prayer. Doughty (5 cents).  
Speaking to the King (10 cents a doz.)  
1912 Prayer Calendar for Missions (see above).

GIVING: How Much Owest Thou? (free)  
God's Tenth (50 cents per 100).

Adapted from the program prepared by the Missionary Committee of the Philadelphia C. E. Union.

Address the Mission Study Department, Fifteenth and Race streets, Philadelphia, for any of the above leaflets.



PROPERTY OF SAINT LUKE'S REFORMED CHURCH, BALTIMORE, MD.

# FOREIGN MISSIONS

EDITOR

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY



REV. J. P. MOORE, D. D.,  
OUR OLDEST MISSIONARY IN JAPAN.

## A TEST OF STRENGTH.

The desire to help others is the best test of ability to help one's self. See how this principle works out in a congregation! The churches that do the most for others have left most for their own needs. Experience has proven the familiar saying, that "a rising tide lifts every boat." Congregations that are self-absorbing, and forgetful of others, find it a struggle to keep up even a respectable appearance. The more unselfish the church the more prosperous. And by "prosperous" we mean a church growing in all the graces of the Spirit of Christ. He went about doing good. So should we.

## ARE YOU LIKE JONAH?

Jonah was the first foreign missionary. He was at first unwilling to go to Nineveh, but later on he went. Why did he not obey the call when it came to him the first time? This each one can best answer for himself. The same reasons that kept Jonah from a full surrender, prevent us from obeying the call of duty. There are so many barriers in the way of a soul to give itself wholly to the service of the Master. Some do yield, but they follow

Christ with an afar-off spirit, and they can never be very happy in their work. No one can be fully at home in the service of missions who is not in full accord with the plan of God for the world, and has a heart of pity for the Christless multitudes. To-day there is a call for volunteers in giving as well as in going. God moves men by an inward impulse rather than by outward compulsion to do His will. The Saviour does not lay the cross on men as it was laid on Him, but He asks us to "take it up," and follow Him.

## BOUND TO SUCCEED.

If the work of foreign missions is of God it cannot come to naught. So much even those who take no interest in them should admit. We are too near the line of battle to judge of the results. Only the God of Missions sees the situation with an unerring eye, and we can safely leave the issue with Him. That the sentiment favorable to the spread of the Gospel in all lands is growing needs no proof. Compare the Church of to-day with the Church of a century ago, and you will have all the evidence you need to convince you of its marvellous growth. In 1800 there were seven Protestant foreign missionary societies, in 1880 there were seventy, and to-day there are over four hundred. In 1800 there were 170 foreign missionaries, in 1880 there were 2,500, and to-day there are over 22,000. In 1800 there were no Protestant native Christian workers, to-day there are nearly 90,000 of them. One hundred years ago there were only about 50,000 converts from pagan and Moslem peoples, in 1880 there were 1,800,000, and to-day there are nearly 5,000,000 communicants and their families in Protestant churches alone. Surely there is no enterprise in all the world that has made such progress and that manifests such power as that of Christian missions.

**LITERATURE IN THE FOREIGN FIELD.**

Christianity is a religion of intelligence. It thrives upon knowledge, and is furthered and built up through the printed page. It appeals to the cultivated mind and to the rational faculty. One of the most effective and convincing ways of carrying our message is through books and tracts and leaflets. In every land and language area there has come into existence a more or less developed Christian literature which is constantly growing in volume and power, and is, specially in the older missions, one of the agencies which is most potent and pervasive in its character and influence in the missionary propaganda. Its influence is the more effective because it works quietly and unobtrusively without creating distrust in the suspicious mind of the people.

JOHN P. JONES.

**IMITATE HER EXAMPLE.**

The death of Mother Matilda Craig, the oldest member of Zion's Church, at Allentown, Pa., Rev. Simon Sipple, pastor, recalls her donation of \$500 towards the China Mission, as early as 1899. It was during the pastorate of Rev. T. J. Hacker, D. D., that this gift was sent to the Board of Foreign Missions. Our Treasurer, Dr. Joseph L. Lemberger, wrote a letter of heartfelt appreciation at the time, and this was highly prized by this aged servant of God. May others imitate her noble example, and anticipate the needs in our Foreign Missions.

**IS THIS TRUE?**

One of the earnest pastors of the Methodist Episcopal Church has recently given utterance to some sharp criticisms of the members of the Church. He said: "Though Christ is the head of the Church the body is nine-tenths paralyzed. Ninety per cent. of its members are shirkers. Five-sixths of the body has poor circulation of the heart. Of those who attend church only one-third contribute regularly to its means. One-third give nickels and pennies, one-third contribute only in part. Not one-half the church members attend church."

**HOME ON FURLOUGH.**

Miss Anna C. Kanne, of our China Mission, is home on furlough. She did not plan to return until later in the year, but the Mission voted that, in view of the Girls' School at Yochow City being closed, it was best for her to come home now so that she can return to the field at an earlier date. Miss Kanne has been a very faithful worker. Her consecration to the school is beautiful. Representing the German portion of the Church, she will be welcomed by them with special appreciation of her services, but a cordial welcome will be extended to her in all sections of our Church. It was a pleasure to have Miss Kanne spend a few days in the city of Philadelphia before going to her home at University Place, Neb.

It is the rule of the Board that the missionaries shall take a rest of a few months before they attempt any visitation of the churches.

**AN APPRECIATIVE NOTE.**

In his Pastor's Helper, Rev. H. J. Hillegas has an appreciative note about the Foreign Mission Day service. He says the title, *All Sheep Are Mine*, is a very significant and appropriate one, and it strikes him that it is the most beautiful service ever issued by the Board. We are glad to note that he urges his people to bring a liberal offering for the missionary residences in Japan and China.

**A GREAT MISSIONARY CAMPAIGN IN PHILADELPHIA IN FEBRUARY.**

During the month of February there will be a great Missionary Campaign in the congregations of all denominations in the city of Philadelphia. It will be interdenominational in the sense that all of the denominations will be carrying out practically the same plans at the same time, but there will be no great convention, and only one or two interdenominational meetings. The Reformed congregations of the city will participate, and the pastor and leading laymen of most of the congregations are already actively at work. The campaign will be educational and will culminate in a simultaneous every-



Rev. Henry K. Miller.



Mrs. Henry K. Miller.



Rev. Edwin A. Beck.



Mrs. Edwin A. Beck

## MISSIONARIES IN NEED OF HOMES.

member canvass for a weekly offering for missions from every member of every congregation. Meetings of missionary committeemen will be held in the Assembly Hall of the Reformed Church-building on February 6th and 13th. On February 16th there will be an interdenominational "school for canvassers." February 18th will be a Missionary Field Day, when the pastors will exchange pulpits, or invite a speaker from the outside. During the week of February 18th to 25th there will be meetings of groups of three to six congregations in each of the six divisions of the city. The every-member canvass will be conducted during the week of February 25th to March 3rd.

## HUMOR IN MISSIONS.

An English missionary doctor in China reports the following:

"A skilled iron worker while repairing a gun had his eye destroyed in an explosion. He was carried some miles to the hospital, where it was soon decided that the only thing to be done was to remove the injured eye to save the good one. In a few weeks he returned home, and on applying to his former master for work, was refused employment on the ground that one eye was insufficient for his class of work. The man returned to the hospital in considerable distress, which was allayed by putting in a glass eye to replace the one which had been removed. On applying to his master

again for work the latter at once agreed, as he had now 'two' eyes."

From the same report of the London Missionary Society we get the following:

"We received a present recently, from the London 60th Company Boys' Brigade, of a set of fifes, and in April we commenced teaching the band. (This it should be explained is in New Guinea, and is composed of Papuans just emerging from intense savagery.) Two rehearsals a week and various individual coaching at odd times, given to the more backward boys, and by June we had learnt one tune ('Now the Day is Over'), and soon all the compound was marching to church every Sunday, led by twenty fifes, four drums and a triangle. The drums are of a native variety and the triangle a home-made one."

## FINGER NAILS 23 INCHES LONG.

A celebrated Chinese priest, resident in Shanghai, is a good example of the length to which the natives of this country will go in order to gain notoriety and draw in the money.

In the case of this individual his holiness and "Good Joss" are apparently gauged by the length of his finger nails, the longest of which is twenty-two and three-quarter inches in length, being, as far as can be learned, a record of this country of long nails.

When not on show he is so mindful of his treasures that he wears them in guards made of hollow bamboo, and great precautions are taken that they do not get broken. They appear to be a

money making concern, as in a conversation with the writer he stated that up till the present year he has had plenty of business and worshippers at his temple have been very numerous. He states that it took him twenty-seven years of careful cultivation before they reached their present length.

### AFTER MISSION STUDY, WHAT?

BY GEORGE F. SUTHERLAND.

(The following striking statements are taken from a 16-page pamphlet with the above caption, published by the Missionary Education Movement, and can be had from the Mission Study Department, Fifteenth and Race streets, Philadelphia, at five cents per copy.)



THE Mission Study Class is not an end in itself.

The class and the information resulting therefrom are but the means; the end is a more widespread and efficient service in building up the kingdom of God.

#### MISSIONARY MEETINGS.

Every poor missionary meeting, whether it be in a young people's society, in the Sunday School, in the prayer meeting, or in the missionary organizations of the church, is a detriment to the missionary enterprise and a lost opportunity to those who are interested in missions.

Members of mission study classes should consider it a special privilege to lead a missionary meeting, and they ought to make special and careful preparation.

#### MISSIONARY READING.

If there is no missionary library in the church, or no missionary books in the regular church or Sunday School library, and if none can be placed therein, then the class as a whole, or individual members of the class, might well secure a few of the very best missionary stories and begin their circulation throughout the entire church.

#### PRAYER.

The greatest need of the missionary movement to-day is more prayer, prayer that is definite and genuine. Prayerlessness is sometimes due to pointlessness.

#### GIVING.

A mission study class should not be used by the pastor or the church to raise missionary money.

Every mission study class should result in increased giving, but it is best that gifts come through the regular channels of the church.

#### COMMUNITY SERVICE.

A large number of our mission study classes face a peculiarly and important missionary problem in the immigrants at their own doors.

Teaching English to aliens is a service that will open doors for more vital help.

#### MISSIONARY EDUCATION IN THE SUNDAY SCHOOL.

Every member of a mission study class who is a Sunday School teacher ought to look upon his Sunday School class as his greatest avenue for missionary service.

#### VOLUNTEERS.

The Church has only a fraction of the workers it needs.

Teaching in home missionary schools, deaconess work, foreign missionary service, or the ministry ought to be carefully considered to discover whether or not God is calling the individual to such service.

#### SUMMER CONFERENCES.

Plans should be made well in advance for the appointment of a strong representative delegation to the nearest conference.

#### MISSION STUDY EXPANSION.

One course of mission study by one group is not enough. Plan for several groups of mission study classes, the leaders of which will be taken from the members of the first group.

Mission study classes should also be organized in near-by churches.

Wherever possible, the mission study class ought to seek the organization of a denominational normal mission study class.

*Note.*—A Normal Mission Study Class for the Reformed churches of Philadelphia was organized January 15, 1912. It is hoped to organize two similar classes for the Reformed churches of Allentown and Bethlehem and Reading directly after Easter.



✠

Help the Board  
to Provide  
Homes for the  
Seven Families  
in Japan and  
China

✠

**F**OREIGN MISSION DAY was only the beginning of the effort to raise the money for the missionary residences. The offerings will be large—an honor to the Church and a help to the cause of Missions.

Now let us receive a contribution from every congregation in the entire Denomination.

If for any reason it should be impracticable to lift an offering either in the congregation or Sunday School, then let the pastor send a gift of, at least, \$10.00 from an individual member.

We want the satisfaction of publishing to the Church that a gift is on record from every congregation towards the houses for our devoted missionaries.

#### YOUR HOME AND THEIRS.

BY REV. LLOYD M. KNOLL.

At a recent session of a study class on the "Uplift of China," the writer asked the members to try and think what would be the first thing they would do upon reaching their station if they were sent as a missionary to some new and unoccupied field. Some members protested that the question was too weighty, but after some deliberation one of the ladies said, "Well, I think I would try to get some place where I could sleep." Friends, do we think the question too hard for us to answer? Do we consider it enough to have hazy notions of what the problems are that confront every worker on the foreign field? Shall we not recognize that our representatives out in China or Japan are in need of just the same everyday needs that we in the homeland deem of the utmost importance? If we need homes and safe places where we can sleep and thus be prepared for our work, how much more should it be apparent that the missionary needs his place of abode!

We have heard of a stereopticon lecture recently in which the homes of some of our missionaries were exhibited. They looked splendid because the photographer knew just how to make the picture look the very best possible. The cheap construction and the inadequate size were lost in the palatial appearance of the porticos by which the building was surrounded to moderate the heat of the sun's rays. However, the lecturer also showed some buildings used by other denominations for its missionary workers and even some government employees' homes. What a contrast! Our palaces faded and revealed their cheapness. But then the lecturer made a terrible mistake, and one for which some can scarcely forgive him. He made the terrible mistake of flashing on the screen a few pictures of the homes of some of those in the audience. It was now impossible any longer to claim that the foreign missionary had such a wonderful house. The camera was impartial. The truth irresistible. How would your home look when compared in the same way?



Rev. Elmer H. Zaugg,



Mrs. Elmer H. Zaugg.



Rev. Carl F. Kriete.



Mrs. Carl F. Kriete.

## MISSIONARIES IN NEED OF HOMES.

**LITERATURE ON CHINA.**

The time when readers could plead a paucity of accessible literature as an excuse for a lack of information about the Far East, is forever past and gone. Within the last year the pages of the current monthly magazines have supplied numerous admirably illustrated articles, while book reviews have added one and another volume to their list, until it is quite evident that every phase of life, even in enigmatic China, has been touched upon. In a clear and informing manner, physical and personal conditions, racial characteristics, outlook and opportunities, of all classes, are being brought to light in most convenient and readable books. Some, indeed, have a fascinating quality, like a romance, that holds the reader's wrapt attention until the final word. Such a volume is "The Changing Chinese," by Professor Edward Alsworth Ross, published by the Century Company, and well illustrated with photographs taken by the author during the six months spent by him in China. The story of China's fight for food has never been so graphically told as in chapter four of this book, while chapter seven tells of the status of women in a most appealing manner. A plain point is made: that the position into which China has forced women, and the overpopulation, have been two forces at work in unspeakably dragging down a sturdy race. Clear judgment and keen understanding on the part of Prof. Ross make this a most valuable book to one who would

know intelligently something of the rapidly changing "yellow" kingdom.

The interesting and historically valuable books of Mrs. Conger and Miss Carl give intimate views of Imperial life, and the remarkable Empress Dowager, Tze-hsi. To these is now added "The Great Empress Dowager of China," a book of 344 pages, by Philip W. Sergeant. This is more of a history of her times than of the life of the late Manchu Empress Dowager, but much of great interest is given concerning her imperious nature, indomitable will and foresight, as well as of the political conditions of her epoch; all of which makes most interesting reading.

During a recent trip in China with her father, Professor Burton, of Chicago University, Miss Margaret E. Burton made special investigation of educational work among women. In a very interesting way she has written a book of 232 pages upon "The Education of Women in China." Her views upon the relation of women's education and the New China are most pertinent, and her book will reveal many interesting facts as well as inspire the enthusiasm of those who are willing to reach out a helping hand to the womanhood so despised and neglected under the old regime.

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Prof. Inazo Nitobe, Ph. D., of Tokyo, is in this country, spending six weeks at the leading universities, giving lectures on Japanese History and other subjects.

**WHY ENGAGE IN MISSIONS?**

BY REV. JOHN D. THOMAS, PH. D.

## I. THE BIBLE COMMANDS IT.

An editorial says: "To make comprehensible the highest spiritual teachings of Jesus to the Chinese, I hold to be difficult; to change his inordinate desire for pleasure and scrupulous covetousness into self-denial, is impossible. To convert a Chinese is a lost labor of love. The morals of the East will not mix with the morals of the West. In our age we should permit every one to save himself according to his own manner."

Such a declaration at once intimates a lack of understanding of missions, as well as a want of a proper apprehension of Christianity itself. Only he can deny the power and calling of Christianity who has not yet learned that in the Lord Jesus Christ alone there is redemption from sin and justification by faith, not alone for the individual, but also for the whole world.

Christianity is above all other religions a missionary religion. Already at the foot of Sinai in the very first commandment the one true God demands contention against heathen polytheism. He is the God and Father of all, "and no graven image or any likeness shall be made of Him" (Exodus 20: 4).

In the "fulness of time," as He more fully reveals Himself in the Lord Jesus Christ, like the sun in the firmament, He in His unfathomable love comprehends the whole world. God would not be the one essential principle of love if it were not His desire and design that all should be saved, "and come to the knowledge of the truth" (1 Timothy 2: 4).

Therefore the Mediator, Christ Jesus, stands as the central figure in that great world plan of God from all the eternities. He is the head of the creature that has been made by Him. In His person the grace of God hath appeared, "bringing salvation to all men" (Titus 2: 11).

On the cross He gave His life for the reconciliation of all men; and because of it God hath exalted Him, "that at the name of Jesus every knee shall bow of things on earth—and every tongue shall confess that Jesus Christ is Lord; to the

glory of God the Father" (Philippians 2: 10-11). In a world separated and divided by sin, Jesus Christ by His new creation unites all the believing ones out of all the races of the earth, to one love, "that finally God may be all in all" (1 Corinthians 15: 28).

It is also not true that Christ cannot become the Lord of the East, while His Gospel was only fitted for the West. Though He was of Jewish birth and peculiarly a son of the law, yet He is by no means the outgrowth of Jewish Rabinism. Buddha, Confucius and Mohammed all bear the ear marks of a provincial and a national origin. Islam is in language entirely Arabic and strictly bound to the sanctuary of Mecca; while Jesus is exalted above everything that is in character provincial; and over all that is peculiar to the Jewish nation. In fact, He is that personality in whom the ideal of every race is fulfilled and realized.

The Western World, with all its Christian culture, has but touched the hem of His garment as to the fulfillment of the law of love; love to God and love to man. Wherefore Paul calls Him "that man Christ who gave Himself a ransom for all" (1 Timothy 5: 6). Also the man for all men, describing Him as the second Adam from whom, even so, as from the first ancestor a peculiar effect takes place, Jesus Himself employs in the same sense no less than thirty-five times the same expression, "Son of Man."

On the other hand, the whole of humanity has been determined for Him. "In God will judge the world in righteousness" (Acts 17: 31). Experience teaches us that all men are sinners and consequently under the judgment of death. This universal distress answers to a universal susceptibleness unto redemption in the Lord Jesus Christ. And the heart of man, whether beneath a black or yellow skin, "is seeking after God," and is capable to accept Him. In this very fact deeply centers itself that unity of the human race. And it follows, that for all men there can be but one way unto everlasting bliss.

And for the attainment of this eternal happiness, God places no conditions



Rev. Ward Hartman



Rev. J. Frank Bucher and Family



Mrs. Ward Hartman

## MISSIONARIES IN NEED OF HOMES.

whatever. God demands neither knowledge nor works. He doesn't make righteousness dependent upon ceremonies, creeds or of belonging to a certain predetermined race, but, on the contrary, He opens to all without distinction in color or race that kingly way unto salvation, "justification by faith."

The great apostle to the Gentiles earnestly maintains this way, having in view that larger vision of world mission. "Being therefore justified by faith we have peace with God through the Lord Jesus Christ." It is this faith that God now holds before all men, and waits for the universal proclamation of the Gospel and the offering of redemption through Jesus Christ unto all the nations of the earth.

The subject of missions is manifestly the fundamental thought of the Gospel and the life-sinew of Christianity. Accordingly, the Bible is pervaded with missionary thoughts. Beginning with the creation of man in the image and likeness of God, and the promise of the seed of the woman onward, a star of hope was shining into the corruption which hung like a pall over the whole human race. The whole history of redemption in its unfoldings points to the fact that in its preparation it was meant for the whole human race. The salvation of Israel is a continuation of God's purposes for humanity, for we have the promise that in Abraham and his seed all the nations of the earth shall be bless-

ed (Genesis 18: 18). And as a crown to the glorification of Israel the prophet proclaims, "I have put my Spirit upon him; he will bring forth justice to the Gentiles" (Isaiah 42: 1).

As Simeon took the Christ Child into his arms, he sang of the glory of Israel and of "A light for the revelation to the Gentiles" (Luke 2: 32). Hardly had the last note of the angelic choir lost its echo on the Judean hills until we behold the coming and kneeling of the Wise Men at the manger in Bethlehem, the first fruits of the Gentile world.

The kingdom which our Lord proclaimed during His ministry was of an eternal character, and its entrance hinged not on being of the lineage of Abraham nor the doing of the law, but on a new birth. "Except a man be born of water and the Spirit he cannot enter the kingdom of God" (John 3: 3). Not the scribe and righteous pharisee, but the spiritual poor, those hungering and thirsting after righteousness and the children are nearest to it.

Our blessed Lord in calling Himself the "Son of Man," instead of "David's Son," strips away everything Judaistic in the Messianic hope, and leads His disciples to that wider conception of missionary thought that the kingdom of God is for the Jews and the Gentiles. He speaks of the many coming from the East and from the West, taking their seats with Abraham, Isaac and Jacob in the

kindom (Matthew 8: 11). And concerning the guests coming from the streets and lanes of the cities, and from the hedges and the highways (Luke 14: 21-23).

True, He Himself did not directly preach to the Gentiles; but His disciples, apostles, messengers, were to offer unto the whole human race His salvation; and they were to bring "the other sheep," which are not of the fold of Israel, "into the fold that there may be one flock and one shepherd" (John 10: 16).

Thus He continued to educate His messengers until the very hour of the coming in of the Gentiles. During the last days of His life, shortly before His crucifixion, certain Greeks inquired for Him, and as He was introduced to them, it was to Him a certainty that His glorification was now impending. "The hour is come that the Son of Man should be glorified. Now a grain of wheat shall fall into the earth and bring much fruit. Now shall he be exalted to God and draw all men unto himself" (John 12: 32).

With His death and His accomplishment of the work of redemption He enters upon that reign of power, both in heaven and in earth, which is the basis of all missions; because of this the risen One now imparts to His apostles that power as He gives to them the final command: "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, the Son and the Holy Ghost." In this great Gospel command of the Lord Jesus Christ centers the whole foundation of missions. We are not to engage in missions for simple amusement nor from any fanatical zeal, but, on the contrary, because of obedience unto the missionary command of the Christ, which for every Christian is just as binding as the word, "Do this in remembrance of Me."

However, the Christian missionary activity does not rest upon this one utterance alone (Matthew 28: 18-20). It hinges upon the import of the whole Gospel and upon the innermost essence of Christianity. Without any particular word of command, faith feels itself impelled to share in the redemption of the

world. Faith cannot do otherwise with its rich possession but to go about in thankfulness and generosity, feeling that it owes the Gospel to the world. The experiences of their own hearts and the joy in the exalting of His honor and glory impels believers to bring the Gospel light to others. In that word of God will they trust that as with them so with the negro, Japanese and Chinese, it will make new creatures. And as soon as we doubt in this we cease to be Christians and the truth is not in us.

Therefore the heathen world is not a valley filled with the bones of dead men, but on the contrary, it is a particularly rich harvest field that must be cultivated. In the certainty that the Gospel is the power of God unto salvation and for the redemption of all, we may look forward with joy to His second coming for the consummation of all things, and then shall be fulfilled the hope of missions in the "One flock and one Shepherd" (John 10: 16).

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#### WHITE PLAGUE CLAIMS MANY VICTIMS IN JAPAN.

According to official statistical returns the total number of deaths from consumption reported in cities and towns with a population of 50,000 or over, is put at 75,000 a year, all other places being credited with 58,000 in all. Putting the matter in another way, it is understood that there are 13 deaths for suburban districts, and 28 for urban quarters, in every ten thousand of the population.

Classified by different localities, it is found that Tokyo leads the list with 21 cases in every 10,000, for its suburban districts. It is followed by Osaka and Kanagawa with 20, and Fukui with 19. Iwate stands at the bottom of the list with only 4. Then come in order Akita, with 7, Kōchi with 8, and Kagoshima and Ibaraki each with 9.

In the cities, however, conditions are somewhat different; Kagoshima stands at the top with 37, followed by Kyōto with 35, by Nagasaki 25, Okayama 19 and Sendai 19.



CHILDREN AT MIYA, JAPAN.

**RHENIUS, THE MISSIONARY TO INDIA.**

REV. JAMES I. GOOD, D. D.

It might be interesting to our Reformed people, who are interested in foreign missions, to know something about the man who gave the first impulse to foreign missions in our Church. We will, therefore, devote a few words to him.

Our early Church had often thought about, and prayed for, the heathen. Rev. George Michael Weiss, one of our first ministers, sent an urgent appeal to Holland for work among the American Indians about 1740, and, if we mistake not, in the early seal of our Church there was an Indian as a reminder of our duty to save these non-Christians. But it was not until 1837 that the matter was taken up officially by our Church. We find that in that year Rev. Dr. Elias Heiner, the pastor of our church at Baltimore, and later very active in our Foreign Mission Board, reported to what is now our Eastern Synod, "that Rhenius and his associates on the distant shores of India are expecting us to co-operate in missions." This was the trumpet call to our Church that woke her up. The next year a Board of Foreign Missions was organized and work was begun, not however in

India with Rhenius, but in Turkey, where Rev. Benjamin Schneider, D. D., of sainted memory, labored as our representative for about twenty years.

Charles Rhenius was born in 1790 in Western Prussia. When he was six years old his father, a Prussian army officer, died leaving a wife and four children. Charles was adopted by one of his uncles, a rich man without family. In his day most of the men who went out as missionaries were from the lower ranks of society. It is all the more remarkable that a young man of a rich family gave up all to go and preach the gospel to the dying heathen. Yet there were such as Vanderkemp, of Holland Note (See my "Famous Missionaries of the Reformed Church") who followed the example of their Lord by giving up all to save men. At the age of seventeen he was converted. One day in a library he came across the journal of Moravian Missions. He read it with the greatest avidity and soon his mind was resolved to go to the pagans. At first his uncle was unfavorable because he had centred his hopes on this nephew, but he finally acquiesced. Then he studied three years in the Missionary Institute in Berlin. This period was broken by a pilgrimage to Herrnhut, Saxony, the sacred city of the Moravians. After his ordination he went immediately to London in 1812 so as to go as a missionary to India. But the East India Company did not want missionaries in India and so he was delayed, although a petition was presented to the English Parliament that missionaries of the Anglican or Episcopalian Church might be admitted into India. He waited eighteen months, meanwhile mastering the English language. Finally parliament took up the matter and sanctioned Anglican missionaries. So he left Europe, February 4, 1814, and after a five months' voyage, landed at Madras. His first attempt was to master the language. When he had acquired the language, he went on a missionary tour to Conjeveram, the rival of Juggernaut in India, where every year there was a great religious festival in honor of the god Shiva. There he distributed tracts and

preached. And although the crowd of idolaters was very great and they were fanatical in their heathenism, yet he received at Madras a petition from some of the Brahmins of Conjeveram asking him to establish a school in that place. He acceded to their request. But as new missionaries were coming out under his society, that society judged him suited for a more important field and sent him to the province of Tinnevely, where Christian Schwartz, the sainted missionary, had labored, but since Schwartz's death his work had been scattered. So in June, 1820, he went to the town of Palamcotta. Tinnevely was a province of over a million of inhabitants and intensely idolatrous. It has 2,783 temples and 10,000 small shrines. The East India Company at that time favored the idolaters and gave them a grant of 200,000 rupees (\$66,000) for their temples. He entered on his work with great energy. His first labors were to found schools, into which he introduced the New Testament. In a few weeks he became quite popular even among the pagans, so that when he arrived at any town an audience was soon gathered to hear him. The artizans left their shops, the farmers their ploughs, the shepherds their flocks. He labored there for eight years before he had the joy of having his first baptism. Applicants had appeared, but he had declined receiving them until he was thoroughly satisfied that they led a changed life. On March 10, 1822, he baptized two. The next year he received five. But then the harvest began and one hundred and thirty-six families became Christians. He had visited the village of Aneikallam with little results. Then a change came. The villagers asked for his return to them and the magistrates announced to him that with the exception of three families the whole population had decided to become Christians. He replied to them, "But you have an idolatrous temple in your village." They replied that it was their intention to demolish it and from it build a chapel. "Very well," he replied, "how about the idols." There was some hesitation, for these idols had been the divinities of their town for ages. But

finally they replied, "We will destroy them." He then went there. In 1824, 283 families and in 1825, 540 families embraced Christianity. Whole villages asked for baptism.

Five years after this religious movement 4,300 had become Christians. This movement began among the lower classes of society (for India is terribly divided into castes). But though it began among the lower classes, little by little the tide grew and some of the Brahmins, the highest caste, began to ask for mercy through Christ. A high Brahmin, a Swami, famous for his so-called miracles, gave up his lucrative trade and asked for baptism. Thus after a number of years of Christian work, there were a number of villages in that district which were entirely Christian.

But a breach occurred between Rhenius and the Missionary Society which sent him to India. In his work among the natives he at last took the authority of ordaining some of the students of his seminary by the laying on of hands. The Church Missionary Society reprimanded him sharply for this, for they claimed that the bishop alone had the right to ordain. He was then charged with trying to introduce German Lutheranism into this, an English mission. He was urged to get the Archbishop of Madras to come and organize his congregations after the model of the Episcopal Church. But he refused because he felt that Church did not respond to the needs of the situation or of his flock. So he retired from their service in 1835, because he as a German had not been accustomed to the need of Episcopal ordination. His congregations followed his example. He was therefore compelled to make an appeal to Christians of other lands for aid for these congregations. He needed \$12,000 a year. He then organized his congregations into a synod. It was in connection with this movement that he made an appeal to our Church in America to aid him. As we have seen our Church did not enter officially into relations with his work, but his call roused our Church to do something for the heathen. In 1838, after twenty-three years of labor, his health

(Continued on page 46.)

# THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

EDITORS

MRS. REBECCA S. DOTTERER

MRS. EDWARD F. EYEMEYER

## GEORGE WASHINGTON.

Great captains with their guns and  
drums,  
Disturb our judgment for the hour,  
But at last silence comes ;  
These all are gone, and standing like  
a tower,  
Our children shall behold his fame,  
The kindly-earnest, brave, foreseeing  
man,  
Sagacious, patient, dreading praise not  
blame,  
New birth of our new soil, the first  
American.

JAMES RUSSELL LOWELL.

## EDITORIAL.

As the German and Hungarian appeal to us at the Eastern entrance of our country, because they are of our own household of faith, so the Japanese claim us at the Golden Gate. For thirty-two years we have been sending men, women and gifts to our field in Japan. Neither in the past, nor at the present time, is the Church measuring up to the power she has, yet, in human weakness and struggle, we have accomplished much in North Japan. We are happy in the equipment, the faithful missionaries and the results of the work. God bless Japan and our Foreign Interests, but can we count consistency a virtue if we provide for them thus in their native land and then be satisfied to allow other denominations to care for these our own in our land ; or, worse still, no care at all? As long as America's hospitable shores admit all peoples we will have immigrants. They are a menace or an opportunity, according to our attitude, which betrays our confidence in the Gospel. If we are right, absolutely right, in the eternal *Principles*, the question of *Policy* in our work will be a secondary matter.

"The church has been mightiest when she has taken account not of her fears, but of the Gospel which is the power of God." Surely every woman who knows the power of redeeming love will not only be moved with compassion, but stirred to *action* as she reads the article in this issue written by Mrs. Suyehiro, of our San Francisco Mission.

F. C. E.

Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case, is to deny that there is a God governing the world. It is a truth which I thought needed to be told, and, as whatever of humiliation there is in it, falls most directly on myself, I thought others might afford for me to tell it.

ABRAHAM LINCOLN.

## THE KINDERGARTEN UNION.

The Kindergarten Union of Japan held its fifth annual meeting at Karuizawa last August. The union exists for mutual aid and information. There are some forty odd kindergartens with 2,000 little people receiving Christian instruction daily at the most impressionable period of life. The number of graduates already exceeds 4,000. Within ten years the number of kindergartens will increase, and we sincerely hope that our mission will be among the number to fall into line with this noble work.

The daughter of Rev. Masahisa Uemura, pastor of the Fujimicho Church, Tokyo, and one of the great religious leaders of Japan, is a student in Wellesley College. Rev. Uemura paid a brief visit to this country during the

past few months, and was given a welcome reception by representatives of the Foreign Boards in New York City. We had the privilege of meeting him in his home two years ago, and seeing his methods of work.

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#### WOMEN SACRIFICE JEWELS.

The women of the Southern Presbyterian Church are sending their jewels and other valuable personal belongings to the Foreign Mission Board to wipe out an indebtedness of \$100,000 incurred by the Board.

Grave danger of the recall of foreign missionaries faced the Board, and an appeal was made to the women to meet the deficit. There were prompt responses in the shape of jewelry, silver ornaments and money.

We wonder what effect such an appeal might have on the women of our Church? It seems there should be no necessity for the women to give up their jewelry, but so long as the men withhold the money some one must do the heroic act.

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#### DEATH OF MISSIONARY LLOYD.

The *Japan Times* had an editorial on the death of Rev. Arthur Lloyd. "In his passing Japan loses another old friend and long resident who has made this land his second home. A man of scholarly learning and of wide social intercourse. As a leading member of the Asiatic Society of Japan he read a number of papers on Buddhism in Japan which were always marked by evidence of extensive researches and original thinking."

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#### WOMEN PEARL DIVERS.

The pearl divers of Japan are women. Along the coast of the bay of Ago and the bay of Kokasho the thirteen and fourteen-year-old girls, after they have finished their primary school work, go to sea and learn to dive.

They are in the water and learn to swim almost from babyhood. They spend most of their time in the water, says the *Oriental Review*, except in the coldest season, from the end of December to the

beginning of February. Even during the most inclement of seasons they sometimes dive for pearls.

They wear a special dress and the hair twisted up into a hard knot. The eyes are protected by glasses to prevent the entrance of water. Tubs are suspended from the waist. A boat in command of a man is assigned to every five or ten women divers to carry them to and from the fishing grounds.

When the divers arrive on the grounds they leap into the water at once and begin to gather oysters at the bottom. The oysters are dropped into these tubs suspended from their waists. When these are filled the divers are raised to the surface and jump into the boats.

They dive to a depth of from five to thirty fathoms without any special apparatus and retain their breath from one to three minutes. Their ages vary from 13 to 40 years and between 25 and 35 they are at their prime.—*Japan Times, Tokyo.*

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#### BRIEF NOTES.

According to the latest returns the foreign residents in Yokohama number in all 9,760, comprising 6,200 Chinese, 1,590 British, 813 American, 258 French, 436 German, 46 Italian, 58 Russian, 38 Dutch, 138 Portuguese, 69 Austrian, 27 Swiss, 27 Danish, 22 Spanish, 17 Turkish, 9 Swedish, 5 Norwegian, 4 Belgian, 2 Brazilian and 1 Egyptian.—*Japan Weekly Mail, Yokohama.*

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The new American Ambassador, Mr. Bryan, observed American Thanksgiving Day in Japan by giving a reception at the Embassy to all the Americans living in Tokyo. Many were in attendance. The rooms were beautifully decorated and refreshments served. All the guests joined in singing "America" and "The Star-Spangled Banner."

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The Presbyterian Mission has recently added a handsome building to the Meiji Gakuin, Tokyo, for the middle school course. It is three stories high and is in European style. The total cost is about \$18,000.

The women of Lehigh Classis are making a canvass for THE OUTLOOK OF MISSIONS, and as a result 119 new subscribers were sent in during January. This is a splendid start. It is only a beginning, for most of the names are from the city of Allentown.

With a little effort the W. M. S. of our Church at Prospect, O., has sent in seven new subscribers and three renewals to THE OUTLOOK OF MISSIONS. The society was organized eight years ago with seven members, and now numbers 17. Mrs. R. W. Herbster is the first President, Miss Irene Farnum the Literature Secretary.

One of our prosperous Missionary Societies is the Harbaugh Society, of Mercersburg, Pa. Its receipts for 1911 amounted to \$355.36. Very interesting monthly meetings are being held. Rev. F. W. Bald, Ph. D., is the pastor. He is greatly assisted in his work by a company of devoted women.

The revision of the Japanese translation of the Bible has been in progress since 1910, and the Gospel of Mark has just been completed. This important work is in charge of a competent committee representative of the different missions. It is hoped to make it as faithful and accurate a translation as possible.

The Russian Orthodox Church is quite strong in Japan. There are three Russian high priests, namely, the Archbishop, the Bishop and the Deacon, and 35 Japanese presbyters and four deacons, and 108 evangelists. The total expenses amounted to over \$7,500, and the church property is valued at about \$64,300. Baptisms last year, 1,027; of this number 419 were children. Total membership, 32,700.

A Russian writer, comparing the relative positions of Russia and Japan in the matter of education, cites the following figures to prove how much ahead of the former stands the latter: "The population of Japan is given at 48,490,763,

and the proportion of scholars at 5,916,800; whereas in Russia the corresponding figures are 150,000,000 and only 6,179,593. Here, says the writer, is shown the strength of Japan. Here we see why little Japan beat big Russia; this is how she defeated us."

According to a list published by the *Jiji* there are only 1,018 persons among our fellow-subjects who are worth more than 500,000 yen. The number includes, of course, multimillionaires, and it may appear strikingly small, considering that the population is estimated at 50,000,000. At the same time, however, the number of such persons in 1901 was only 441, and consequently the gain in ten years is 577. From this point of view the increase is undoubtedly a fair one, and there seems to be no need for being pessimistic over the matter.

#### CHRISTIANS IN CHOSEN.

Christianity was introduced to Chosen in 1791, say the *Jiji*, when Roman Catholic priests came from France. The propaganda of Christianity, however, met strong opposition and every Christian was persecuted. The religion again entered the Hermit Kingdom about thirty years ago, and ever since it has been making steady headway. The missionaries met a better success there than in Japan or China. According to the statistics made in 1909, there were 236 churches and 61,600 native converts in Chosen,—by far a greater percentage than Japan or China. The foreign missionaries also have done great service in medicine and education. A great part of Chosen's present civilization is due to them. On the other hand, the *Jiji* says, the Christians there have been harboring unreasonable prejudice and suspicion against Japan. The assassinator of Prince Ito, for instance, is said to have been a devoted Christian. The journal does not know whether the foreign missionaries are responsible for any misunderstanding on the part of the Chosen Christians, or, it is merely a coincidence that the advocators of the anti-Japanese sentiment have been chiefly Christians.

It is also added by the journal that it would be better for the government not to impose any unnecessary restriction upon their movements, or it would make the situation still worse. The *Jiji* concludes with a sincere hope that the present visit of the Korean Christians to Japan at the invitation of their Japanese brothers, will go a great way in creating a better understanding and firmer friendship between Chosen and Japan.—*Japan Times, Tokyo.*

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#### FIELD NOTES.

The itinerary in West Susquehanna Classis closed with a new society organized at Montgomery, Rev. Aaron Noll, pastor; and two good meetings in White Deer Charge, Rev. W. A. McClellan, pastor. The societies here decided to adopt the "1912 Program." Schuylkill is next in line, and as much will be attempted as weather and roads will permit. The object of each campaign is to organize new societies, strengthen those already existing, secure subscribers for THE OUTLOOK OF MISSIONS and arouse general interest in Home and Foreign Missions.

An address was given before the open missionary meeting at Trappe Sunday evening, December 31st. Rev. S. L. Messinger, D. D., pastor.—*Field Secretary.*

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#### "OUR YOUNG FOLKS AND MISSIONS" IN "LEAVES OF LIGHT."

MARGARET LANCASTER STRING.

What the W. H. and F. M. S. of General Synod has done in the past, to interest the children in missions, has largely centered around *Our Mission Helper*, and when this paper was merged with the *Leaves of Light*, it did not mean a loss of interest in the work for children, but rather a broadening of the scope of our work. We hope to reach more children than we could through the limited circulation of the *Mission Helper*. We want to include all workers who are trying to teach missions to children, whether leaders of Mission Bands, Junior C. E. superintendents or Sunday School teachers. With the thought of giving prac-

tical help to all such workers, the editor, under the heading "Our Young Folks and Missions," on page 2 in *Leaves of Light*, on the last Sunday of the month, will present a program suitable for children from the ages of 8 to 14. The general plan as outlined is: 1. Program. 2. Program Points for Leaders. 3. Brief articles for the children's use. 4. Under heading Letters to Aunt Peggy.

We are giving brief reports of what others are doing, followed by a monthly suggestion of either a social or entertaining feature. We feel this paper should be in the hands of every member of a Mission Band or Junior Department of the Sunday School. We would suggest that the Mission Bands subscribe for this copy of *Leaves of Light* for each member of the Band, that Junior C. E. Societies subscribe for it, and use these monthly topics instead of those provided by United Society.

At present we are presenting China under four headings: "The Middle Kingdom," "Queer Customs of the Chinese," "The Chinese at Worship," and "What Our Church is Doing for the Chinese." Our work at home, as well as other countries, will be presented in the same way.

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A Belgian colporteur writes in *Le Chretien Belge*:

"A man to whom I offered the Scriptures refused obstinately to buy. 'It's useless! I would not read it. They have told me that anyone who reads in it can't sleep after it!'"

Another, a Romanist, said:

"I do not believe in God. We are all mere animals. The story of Jesus is an invention of the priests, made up in order to rob the ignorant. I believe only what I can see. Man comes from the ape and has no soul. Death ends all for both."

A third remarks:

"I have no need for your book. Our priest has one. When any are sick we take them to him. Last week I went there with my boy. He read the Gospel of St. John on the child's head and that cured him."

**MIYAGI GIRLS' SCHOOL TWENTY-FIFTH  
ANNIVERSARY GIFTS.**

BY MISS SADIE LEA WEIDNER.

The generous contributions of some of our loyal supporters at home brought much joy to the hearts of the teachers, students and friends of the school at anniversary time.

At a great expense of time, energy and money, Elder John K. Bowman, of Harrisburg, Pa., sent us 800 paperweights, with various pictures of the school, to be used as souvenirs of the occasion. Such paperweights are new in Japan, and it would have been difficult to find more suitable or more appreciated souvenirs than those sent by our friend.

The last day of our anniversary celebration was a beautiful day and the garden party a great success. About 400 friends of the school were present between the hours of two and five, and they, as well as teachers and students, greatly enjoyed the coffee, ice cream and cake which were the refreshments served. The entire expense of the day was met by a gift of \$80.00 from Mr. L. P. Teel, of Shippensburg, Pa.

Miss Mosser and her sister, Miss Maggie Mosser, of Hawaii, sent a gift of yen 100.00, or \$50.00, toward our Endowment Fund.

The women of Pittsburgh Synod W. M. S., in session in Grace Church, Pittsburgh, sent a gift of \$25.00, "to be used for some comfort or convenience that you will enjoy, probably a book case or picture, or whatever you may decide." Refreshing, "some comfort or convenience!" Then, also, we received a gift about which our friends at home will be especially glad to hear.

At our anniversary ceremony on Wednesday, October 25, 1911, Mr. Hayasaka announced a contribution of over 2,000 yen, or \$1,000.00, toward our Endowment Fund. Of this amount 1,000 yen, or \$500.00, was given by Senator Taiji Arai, whose daughter is a student in our school. This is the largest gift ever given by a Japanese to the mission work of our Reformed Church. The remainder was given by citizens of Sendai and graduates of the school.

No words can express the gratitude we feel for the liberal gifts of our friends here and at home, and we especially thank God for the way in which the citizens of Sendai showed their appreciation of the school.

**MISSIONARY AMMUNITION.**

KATE HALE GEKELER.

Ash Wednesday occurs on February 21. This ushers in the period of Lent, when social activities cease and religious interests increase. Lent is the time to organize that Mission Study Class that "they" have been too busy to attend earlier in the winter. The six weeks of Lent are just the proper length to complete either of the text books for this year, by using one chapter each week.

The book issued by the Central Committee on the United Study of Missions is "The Light of the World," by Robert E. Speer. This is a brief comparative study of Christianity and non-Christian religions. Dr. Speer presents fairly these Eastern faiths and their inadequacy to human need. The presence in our country of certain men and women who are giving incomplete and incorrect statements of non-Christian faiths, which are sometimes accepted by American women, makes this volume especially valuable.

In this connection let me recommend "The Little Green God," by Mrs. Caroline Atwater Mason. Do not suppose, as I did, that it is an ordinary novel and that jealousy is the little green god. The author's name should have told me, for she wrote "Lux Christi," our text book on India. This story will surely make you pray more earnestly for our foreign missionaries, and work and pray as you never have done for your home land.

For our text book on Home Missions, see THE OUTLOOK OF MISSIONS, for November, 1911.

It seems to me there is no maxim for a noble life like this: Count always your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man, then you were your truest self.

—PHILLIPS BROOKS.

## "MY LORD AND I."

(Sung in the rocks and caves of France during the fierce persecution of the Huguenots, 500 years ago.)

I have a Friend so precious,  
So very dear to me,  
He loves me with such tender love,  
He loves so faithfully.  
I could not live apart from Him,  
I love to feel Him nigh,  
And so we dwell together,  
My Lord and I.

Sometimes I'm faint and weary,  
He knows that I am weak,  
And as He bids me lean on Him,  
His help I gladly seek ;  
He leads me in the paths of light  
Beneath a sunny sky,  
And so we walk together,  
My Lord and I.

He knows how much I love Him,  
He knows I love Him well,  
But with what love He loveth me,  
My tongue can never tell,  
It is an everlasting love,  
In ever rich supply,  
And so we love each other,  
My Lord and I.

I tell Him all my sorrows,  
I tell Him all my joys,  
I tell Him all that pleases me,  
I tell Him what annoys ;  
He tells me what I ought to do,  
He tells me what to try,  
And so we walk together,  
My Lord and I.

He knows how I am longing,  
Some weary soul to win,  
And so He bids me go and speak  
A loving word for Him.  
He bids me tell His wondrous love  
And why He came to die,  
And so we work together,  
My Lord and I.

I have His yoke upon me,  
And easy 'tis to bear,  
In the burden which He carries  
I gladly take a share ;  
For then it is my happiness  
To have Him always nigh—  
We bear the yoke together,  
My Lord and I.



MOTHERS IN CHINA.

JULIA HALL BARTHOLOMEW.

China needs, above all, *men*, of a high unwavering integrity, and she will not grow them while the impressible boyhood years are passed in the company of an unschooled, narrow-minded, despised, neglected woman. Certain missionaries overlooked, at first, the strategic position of the mother, and were presently horrified to find the children of Christian men reverting to heathenism, because their mothers had been left untaught!

We know that the mothers of Confucius and Mencius had a great share in forming the character of their illustrious sons, and it is significant that the Chinese have brought forth not one great man since they took to binding the feet and the minds of their daughters. All who work with the women of the yellow race are enthusiastic over their possibilities. But no testimonials are needed. Their faces are full of character—as fine as the faces of women anywhere. All the railroads that may be built, all the mines that may be opened, all the trade that may be fostered, cannot add half as much to the happiness of the Chinese people as the cultivation of the greatest of their "un-

developed resources"—their womanhood.

From "The Changing Chinese," by Edward Alsworth Ross:

"The men of China are anxious for their wives, their sisters, their daughters. The West has much to give in way of example, of counsel and of warning. The time in which students of the West, in which the women of Europe and of America can prove their friendship to China is to-day. Not waiting is this opportunity; it is passing. Christian women of culture, of refinement, of breadth of sympathy, of humility of mind, of depth of consecration, of love, will be received in China as counselors of teachers, as friends of the ladies of society, as guests among the families of the men who are to-day China's hope.

"Every Chinese woman who is to be a leader among women in China may to-day be brought into direct contact with the teachings of Jesus Christ, and because every such woman needs Him we appeal to the students of the Occident to consider prayerfully their possibility of coming to China now."

## TOPIC FOR THE MONTH

### SUGGESTIVE HELPS.

GERTRUDE M. COGAN.

*Program. March.*  
*Thank Offering Meeting.*

Hymn.

Read Psalms 30: 1-12.

Prayer.

Hymn.

German Home Missions. (Read article "A Real Sky Pilot.")

Sing few stanzas "Am I a Soldier of the Cross?"

Read letter from the field. (Secure letter from Mrs. C. H. Nadig, Allentown, Pa.)

Prayer for missionaries in the Northwest.

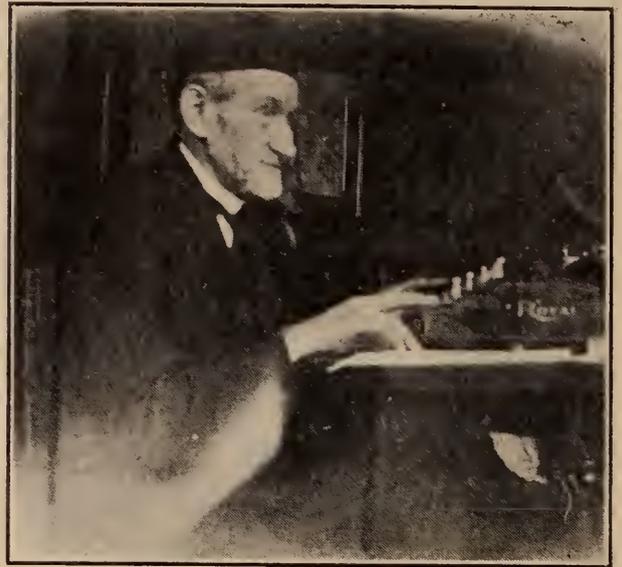
Explain Church-building Fund. Distribute tracts. (Secure from Home Mission Board, Reformed Church Building, Philadelphia.)

Thank Offering Boxes opened.

Consecration service.

## A REAL "SKY PILOT" FORTY YEARS AGO.

GERTRUDE M. COGAN.



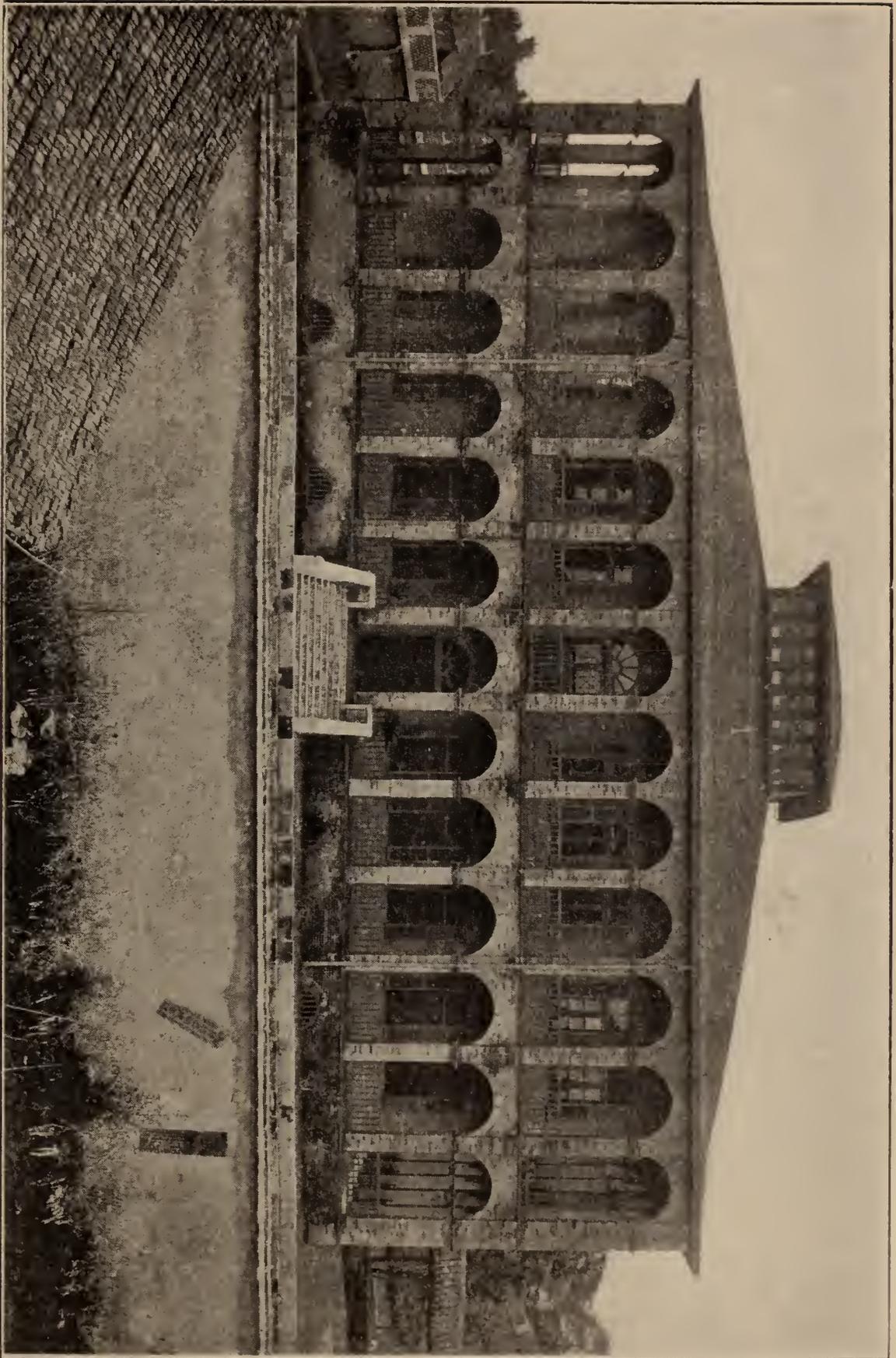
MISSIONARY J. WERNLEY.

The writer having been over some of the ground mentioned in the story, drew from Mr. Wernley some of his experiences in the early days, told in sacred confidence. When asked if it might be told to our people in the missionary meetings, he was troubled.

"I should not have told it so. Perhaps it seems complaining. I do not complain. I thank God that He did not forsake me. The Board had no money." After some persuasion he consented—"If the Lord can use it to His glory."

In 1871, forty years ago, he was given \$100 and started for California from Chicago. He found in Stockton a few worshipers and an organization formed a few years before by Rev. Fox. Meetings were held in the court house. They gave Mr. Wernley \$25 a month salary. A member gave him boarding at \$20 a month, which was much less than regular rate.

From Stockton he made long trips by foot and stage into the mountains and preached in the mining camps. Big crowds came to hear him preach. To pay stage fare, meals and hall rent he depended upon collections. The miners had big hearts, but not always big money, and sometimes the collection did not reach. One of these times he just got to



NEW GIRLS' SCHOOL BUILDING AT YOCHOW CITY, CHINA.

Marysville when his money gave out. He was led to ask at a door for a cup of coffee. The woman gave him food and gave him fifty cents. He had not told her about it, but this was exactly the fare to Stockton.

Three times each week he made these trips, making three routes each trip, and preaching in nine different camps. The work in Stockton grew to about 60 members, and they were going to pay him \$40 a month. But the Board called him to go south and start a mission there.

Loathe to leave the growing work in Stockton, he obeyed instructions and went south, by boat to San Diego and Anaheim. Finding the people "so poor they lived one off another," he went to another settlement. He had no money, but found a family who kept him. The first time he preached four came, next time five came. Then he worked his way to Los Angeles.

Here the population was mixed. Americans number 3,000; Mexicans, 7,000. Germans, Jews and Greeks came to his services. This looked good in some respects. But upon these alone he could not depend for support. For the meetings he rented a hall, and the price was high. Board was \$7 a week and beyond his means. He rented a tiny room and boarded himself. Often he had nothing to eat. An Irish family lived down stairs. A number of times the woman brought him a plate of plain potatoes and bread, a share of all she had. This happened when he was actually suffering, though he had not told her of his destitute condition.

No help came from the Board. One day out on the beach a temptation came. Here was a magnificent beach, touched on one side by waters that reached to the Orient. The other side was this new California, its mountains full of gold, its valleys deep with the richest soil in the world, capable of producing every manner of fruit, its climate the very essence of health. These conditions would draw millions to this coast. Already they were flocking in. Los Angeles had 10,000 souls. This beach would make a fortune for somebody. It was now public land. Whoever seized the opportunity

would grasp a fortune almost in a day.

He was hungry, disheartened, alone. The Church in the East was busy building fine edifices. Elders, deacons, laity were getting rich farms, mines, and mills back there. What did they care about a missionary starving in California? What did they care about a Reformed Church in the West? That was nothing to them; they had churches *at home*. What was the use trying to serve such indifference. Should he go on without money or even food? Here was a chance to take up land and in a few years be a millionaire.

It seems to the writer that only the masculine mind can understand the keenness of a temptation like this. How many men who read these lines have faced a similar test? This young apostle of the Lord looked upon the fair opportunity—but looked only once. Back he went—the way of the Cross—to his lonely room. Day after day he did what he could. No help from the East. Nor even a letter. At last he wrote the Board that he was coming East.

So, late in the fall he started for Chicago—on a Mexican pony! His plan was to ride through Arizona, New Mexico and Colorado to Denver and there perhaps get money for fare to Chicago.

He traveled the uninhabited deserts on this pony to Prescott. Here and there at great distances were military posts. The soldiers took him in and refreshed him with rest and food.

"But how," I asked, "did you get food and water for you and the pony when there was no military post?"

"I did not get any. We traveled a long time without food or water, but the Lord caused me to need none. It was the same with the pony. Our strength kept up as if we had nourishment."

Having arrived and rested a little he preached in Prescott, then turned north-eastward toward Denver. The Apache Indians were on the warpath and he was told that he could expect to receive a bullet if he crossed their territory.

He rode on, however, without being molested, and stopped at the agency for rest and food. The agent was kind and kept him several days. This gave him renewed strength, and he rode on to

Camp Verde, a military post.

The officer was unkind and rude. However, the doctor, who was a Jew, kept him a few days. Here he learned of a party of men who had started a few days before for Denver. He hastened to overtake them.

From Camp Verde it was 150 miles to the next living habitation. He had covered about one-third of this distance when he overtook them in camp. There were four men in a wagon. The first thing they asked was, had he any breakfast? He was near suffering. They received him and shared food and blankets.

During the night three feet of snow fell. Being in high altitude it was not safe to move on, and they remained in camp for another day. More snow fell. They built shelter over them with branches of trees, and kept a fire. It snowed to a depth of five feet. They stayed ten days, eating sparingly at 10 A. M. and again at 3 P. M.

At the end of ten days prospects were no brighter for travel northward, and not wishing to "eat off these men any longer, though they gave freely," Mr. Wernley decided to descend to the valley. One of the party decided to go back also. The others stuck to the Denver trail. Wernley sold his pony and saddle to them for a few dollars, and he and his companion set out on snow shoes which they had made out of two boards from the wagon.

After four days they reached Camp Verde. Mr. Wernley, exhausted and faint with hunger, stopped at the first house reached. The family laid him down in front of the open fireplace. When morning came he was unable to walk. The Jewish doctor came and found his feet were badly frozen and in serious condition.

The doctor said: "Come into the hospital at the post." Mr. Wernley replied that the Captain did not like him, and he could not come. The doctor went and soon the Captain came. "You come into the post," he said. The missionary protested. Again the Captain urged, and as often the missionary declined. Then the Captain begged.

"I want you to come. I was rough to you when you were there; but when you went you said: 'The Lord bless you.' I liked that. After you went I was out and my pony fell. It was dangerous, and my leg could have been broken. But I was saved, I guess by your prayer. I want you in the post."

He consented and they took him into the post. It was midwinter, and they kept him until spring. During this time he did missionary work among the soldiers. At last the doctor said he was now able to travel; but he must go back by stage to Los Angeles and to Chicago by train. The soldiers made up a purse of \$40 for him and the Jewish doctor bought his ticket and put him on the stage for Los Angeles.

He found the little band both in Los Angeles and Stockton still faithful. After administering communion, and being provided by them with what money they could give, he started for Chicago.

He arrived in Chicago on Saturday night and preached the next day. In fact, without delay he went at once into missionary labors in the Middle West. Here he met the brave little woman who has since shared his missionary life.

To the zealous work of these two dear people and their children the writer can testify, for she visited their Toledo, O., field in February, 1911. She saw him spend every hour of the day in his home missionary labors and then toil long in the night writing letters and articles to help the foreign mission cause. He welcomed the women's organization, and there is now a good society. While I write the faces of those dear sisters are before me as when we met together. He also wrote and labored much for the Laymen's Movement. While at this latter work the accompanying picture was snapped.

For lack of space this sketch has been shorn of interesting details, but it shows how our German brethren blazed the way through the West in hardships and sacrifice. And these experiences are repeated to-day in the Northwest, in the daily life of our German missionaries there.

**CUBA.**

REV. H. E. KILMER.

The first thing which impresses you when you land in Cuba is that a country can be so foreign in climate, vegetation, language, customs, architecture, yea in every respect, and yet be so near the United States. Nature certainly has been very beneficent to Cuba.

Under Spanish rule Catholicism was the State religion and Protestants were not allowed to meet for worship without a special permit. They were not allowed to circulate the Bible or hymn books or other religious literature. I was informed that every officer of church and State had to be born in Spain. Secret societies were under the ban, and in 1868 the Grand Officers of the Masonic Lodge were put to death. The people were kept as ignorant as possible, supposedly that they could control them better. While practically all were baptized Catholics, yet their religion is more superstition than Christianity. They have their witch doctors, and I saw a family who supposed they were bewitched, and went into trances. In our neighborhood the nearest Catholic Church was forty-five miles away, over almost inaccessible roads and the trip had to be made on horseback, through roads across mountain and plain, the result is that few have ever been to a religious service, and yet some people think we should leave them to the cruel mercies of a Church that only oppressed them instead of helping them; they oppress—even the dead, renting the grave for five years, and at the end of five years if the friends are too poor to renew, the bones are dug up and cast into the bone yard. But things are mild toward what I saw and heard. The worst things I do not like to write about.

Cuba being free now, has religious toleration, and the following denominations are doing a very successful missionary work. The oldest at work here have been the Baptists, who were trying to do some work before the Spanish war, and if you remember Dr. Diaz figured conspicuously in some of the incidents prior to the intervention by the United States. The other denominations are the Metho-

dists, Presbyterians and Episcopalians. The Congregationalists withdrew and turned their work over to the Presbyterians. Some of the others have also done so, and turned their work over to one of the other of the aforementioned denominations. The work is very successful and many jewels have been gathered, in spite of the opposition of the priests.

At the American colony of Palm City, we built a small chapel, 22 feet by 30 feet with a tower for the bell. We cut the trees in the woods ourselves, the Cubans—with their ox carts hauled them to the saw-mill, free of cost, we sawed the logs ourselves and did the carpenter work ourselves. We dedicated the building free of debt, as the First Reformed Church in Cuba. The total cost including the benches was less than \$75 actual outlay in cash. We used the Spanish Hymnal, containing 513 of the leading Christian songs, and the Spanish Sunday School Quarterly, also other literature. Last Christmas we had a fine Christmas entertainment in three languages—English, Spanish and German. The public school children sang a song. There are now about 140,000 school children, while under Spanish rule there were less than 10,000 private school children. They seem rather bright and learn quite readily considering the fact that their parents and ancestors for many generations could not read or write.

Comparatively few of the Cubans can read and this makes missionary work a little harder. The Cubans are very hospitable and courteous and whenever you get under their roof they offer you a cup of coffee or something to eat and drink. A favorite drink is the cocoanut milk from green cocoanuts. The climate in winter is from 60 to 80 degrees and in summer from 70 to 90 degrees, usually a good breeze from the ocean. Very few reptiles and none poisonous. Mosquitos in season. Wild animals are the small deer (Virginia) and jutia (pronounced huteah). Over 700 varieties of wood. More than 81 varieties of palms. Over 1,000 orchids and air plants. About 300 species of birds, parrots innumerable. I

am frequently asked, "Are not the Cubans very grateful to the Americans for freedom?" I am sorry to answer no. The majority are too ignorant to know what the United States has done for them. Cannot understand her motives, can only compare with Spain, the only nation they had dealings with. Negroes are told the United States would lynch them. Others are afraid the United States would not give them as many offices. Many have been misused by Americans, for as one of them said that they did not go to Cuba to get pious, if they did many of them would be a miserable failure. If you treat them kindly and win their confidence, they will do anything for you, and show their love and appreciation. It is a great wonder to me that they are as good as they are, without religious instruction and educational advantages. Their worst habits are cigarette smoking (pure tobacco) and practically every man, woman and child smokes, averaging three packages per day. Cock-fighting and the lottery flourish, and their great national motto is "never do to-day what you can possibly put off till to-morrow." It is called the land of "Manana" (pronounced man-yan-nah), to-morrow, or "poco-tiempo" "after a while." But may we who have been so favored as a nation, as a Church and as individuals not wait for that to-morrow which never comes, until we send them the gospel in its purity and simplicity. May God bless you in all your endeavors for the spread of His kingdom.

**THE NEEDS OF THE HOUR.**

"What do we need to keep the nation whole,

To guard the pillars of the State? We need

The fine audacities of honest deed;

The homely old integrities of soul.

We need the Cromwell fire to make us feel

The common burden and the public trust,

To be a thing as sacred and august

As the white vigil where the angels kneel.

We need the faith to go a path untrod,

The power to be alone and vote with God."

**LETTER FROM MISS HANSEN.**

SENDAI, December 10, 1911.

DEAR MRS. DOTTERER:

Our twenty-fifth anniversary, and moving and getting settled in a new house, have made all our Christmas letters late, but I hope this will reach you in time for New Year, and it carries Miss Lindsey's and my very best wishes for a happy and prosperous 1912.

We are having a most delightful winter in our new home. We have a most wonderful view of river and hills, since our house stands on a cliff overlooking the Hirose River. We are only twenty minutes' walk from the school, and find the exercise most beneficial. Miss Lindsey especially is much stronger than last year. Of course, a Japanese house is inconvenient in some ways, but the beautiful surroundings are a compensation. There is some talk in the Mission of buying the place for a missionary residence.

This summer vacation Miss Lindsey and I traveled through southern Japan as far as Nagasaki, spending most of the time in Japanese hotels. That is the way, we find, to get into real touch with Japanese life. Our experiences were varied and amusing—probably the most exciting one was the day I climbed Mt. Fuji and was caught in a typhoon. Fortunately, there are numerous huts for pilgrims on the slope of Fuji, and our party took refuge in one of these until the next morning, when the storm had abated sufficiently for us to go on to the top. One of our most interesting experiences was the week spent at the National Y. W. C. A. conference, where we all lived in a big Japanese hotel, and thus had the opportunity of getting acquainted with strong Christian girls and women from all over Japan. I hope to describe the conference for THE OUTLOOK OF MISSIONS.

We are finding a peculiar satisfaction this fall in country evangelistic trips. Our language course is almost finished, and it is worth all the labor and trouble of the past four years to be able to speak to these people in their own language, imperfectly, of course, but still in words

that they can all understand. We are more than ever convinced of the wisdom of the Board's parting advice, "Get the language right away, if you don't do anything else."

There is no special school news since the upheaval of the anniversary, which you have had described already, no doubt. Teachers and students have settled down into study and regular work again.

With best regards to yourself and all friends,

Sincerely yours,

KATE I. HANSEN.

#### A CHAPTER IN THE HOSPITAL.

BY DR. W. F. ADAMS.

Oh what superstitious people will do! A poor woman, wife of one of our church members, tried to end her life by cutting her throat with a dirty pair of scissors, and jabbing them into the top of her head. Her life was made so miserable by her son taking opium and drinking, and her daughter's unkind conduct, and stress of financial matters owing to the recent burial of her eldest daughter, that she felt she could stand no more, and so tried to commit the fatal act. Her husband had her brought to the hospital, and we fixed her up, and she might have recovered, but the daughter and female relatives and friends would not stand for it and insisted that she be taken home, where the idols could be invoked. So there was nothing for it but to let the poor old lady go home and die.

We had another case of suicide. A young woman whose husband was worthless and would not work, took opium early one morning. She was not brought to the hospital until after four o'clock in the afternoon. Meanwhile they had tried all sorts of things to make her vomit—even giving coal oil! The drug had been taken on an empty stomach, and so many hours previously, that a great deal had been absorbed. We caused her to vomit and endeavored to neutralize the drug as far as possible, and then put her to bed. But in the evening her heart gave out suddenly and she died. The friends came

and took her away on a couple of narrow boards, in a pelting rain, and left her outside one of the temples on the street, as they would not take a corpse into the home. Then the yarns were circulated that we had taken out her eyes and heart and bowels! Such stories are current all over China, many of our best workers saying that previous to their conversion they also believed such things themselves.

Stories of taking out eyes are perhaps most common. We had a little boy who was acting as second cook for one of our friends at the customs in the hospital for a week or so for treatment. In the same ward were two or three patients at the time upon whom we had performed operations on the eyelids. This little chap had not seen the operations, but had seen the bandages removed on making our daily rounds through the wards. After his return home his mistress heard him telling the others in the kitchen that he himself had seen me taking out people's eyes!

But they do not like to be made fun of and are very shame-faced when we find out and twit them about their superstitions.

One day there came a poor woman into the dispensary with a tiny baby in a basket. The child was over a year old, but not large enough for a four months' baby. The mother was weak and sickly from lack of food, and we offered to take them both into the hospital and feed and treat them for nothing; but no, the poor superstitious woman could not be persuaded to come! Some of these things would seem to be almost impossible, but occasionally they do occur, and come to our notice.

We had a little child in the hospital with opium poisoning. The child was only two years of age, and had found the opium and taken it, not knowing what it was. The mother was in the habit of taking it for pain. The father brought the child and was very much excited and worried. But, fortunately, he did not delay, as so many do, until it is too late. The child recovered nicely and the father took him away next day.

A carpenter was brought in the other day with the bones of the leg broken. We fixed him up, and at night we found that he was addicted to the opium habit, so we had to treat him for that also. A day or two later we found that he had been getting some opium pills surreptitiously. He managed to get into communication with his brother and have some rock candy sent to him—with the opium pills skillfully concealed within. But the nurse was watching carefully at one time at least and managed to catch him in the act of swallowing the pills, which were promptly confiscated and destroyed. The poor fellow wanted to have the leg healed first and then break off the habit afterwards! But he is getting along as well as we could expect. He is a poor sot, whose will power and character are practically all gone. It is well that his bones will keep him in for some time yet.

We have great hopes of the children of our evangelists and helpers. It is sweet to hear them singing some of our hymns in their homes, and know that they are growing up with the possibilities of a useful life before them.

## **THANK OFFERING BOXES**

ANNIE M. BLESSING, Secretary  
Hellam, Pa.

### **HOPEFUL OF RETURNS.**

Naturally we all are looking forward to the time when we shall see the report of the monies gathered through this new department. Though the boxes will have been in use less than six months, we trust they may bring most excellent returns. We have so many things coming into our lives each day for which we are thankful, and when we are truly thankful for any special thing let us make our thank-offering correspond with our gratitude.

Let every local society give a correct report of monies gathered, to the Secretary of Thank Offering Boxes of the Classical Society, and she in turn to the Secretary of Thank Offering Boxes of the

General Secretary of Thank Offering Boxes so a complete and correct report can be made. Kindly let this report be in the hands of the General Secretary by the 1st of May, 1912. An opportune time to open the boxes would be at the March meeting of the local societies.

### **THANK OFFERING BOXES.**

Just two months in which to gather the Thank Offering for the first year of the tri-ennium. Are we doing our best? We are hoping, yes, praying that the offering for the first year will be a most generous one. It is hoped to gather enough to complete the chapel at Lakeside, China. All Thank Offering money should pass through the regular succession of treasuries from the local to the General Synodical Society Treasurer. Each local, Classical and Synodical Society will then have a record of their respective Thank Offerings. This money should go into the General Synodical Society treasury undesignated. Otherwise the Executive Committee may be handicapped in their work. When ordering the Thank Offering Boxes kindly let remittance accompany order. The price of boxes is one cent a piece, or in quantities of one dozen or more, ten cents per dozen. A great many societies have adopted the boxes, but we are looking for more to be asked for. Let us begin right now, and thus very materially help the work, in which we as women of the Reformed Church are interested.

### **WOMAN'S WORK IN THE SAN FRANCISCO REFORMED CHURCH.**

BY MRS. H. A. SUYEHIRO.

Rev. Mori, being very busy with his pastoral work, requested me to write a few lines about the woman's work in our church, and I take much pleasure in complying to his request. We have more men membership than women at present in our church, but every steamer from Japan brings two or three new sisters. Till now no special work for the women has been done, though we often had it in mind to do something to comfort the

lonely sisters that have left home and everything to live in a strange land. Our beloved pastor and several others thought of having an industrial school for women here in our church, and last October we started the school with first having a free sewing class. We began with only two women, but the number quickly increased, and now we have over ten women that come regularly three afternoons a week from one till five P. M. Our purpose is to gradually increase the topics of our studies in our industrial school. We want to include practical nursing, having a good doctor come to give us lectures in nursing and bandaging, etc. Cooking and dressmaking, etc. We intend to teach women sewing in order that they may earn their own living by sewing, as there is such a demand for good sewing in a city like San Francisco.

Our motive for this woman's work is to get well acquainted with them and to get in touch with all families, to help them in time of need, but our greatest desire and wish is to know them, and then to lead them to our dear Saviour. If the woman knows the Saviour she is the means of making happy homes.

December 1st we had our first woman's meeting in our church parlor at 2 P. M. Twenty-three ladies came. We began with a hymn, then Scripture reading followed by a prayer. Every part was done by the ladies. Next we had one gentleman who is much interested in our church give a brief account of the Woman's Industrial Schools. Next we had a lady, though not a professing Christian, yet very much interested in Christianity, give us a very instructive talk about managing homes, etc. It was very interesting and we were only too sorry the talk was not longer.

Next Rev. Mori gave us a talk. His talks are always very interesting, at the same time instructive. We closed the meeting with one more song and ended by the pastor's benediction.

Right after the meeting we went out to the front of our church and had our pictures taken, which I think Rev. Mori is sending the same time this account is sent.\* After the picture we all came in

and had tea and senbei and fruits together, in the church dining room. We all sat around the table, and instead of being introduced by others, we each stood up and told each other our names. We had a very pleasant afternoon together. When we left it was past four, but some ladies insisted in helping us clear the room, for they said they had such a pleasant time that they wanted to show their appreciation by helping in some way. So many for the first time heard hymns, and one lady was so impressed that after reaching home she got her servant bring a hymn book, and told her servant to sing the two hymns that were sung at the meeting. This lady kept her servant singing the two hymns till the lady could carry the tune all alone, and it was a great joy when she had learned them. Many of the ladies have asked when the next meeting is to be, for they want to invite their friends. We only hope every meeting will be an uplifting to every one who comes to our meetings. May I ask you to remember our dear church and its work among the women in your prayers? We have a large work before us. Much to do, yet lack of workers. We are obliged to limit our work till more workers can be had. Our pastor is working his life out of him nearly. I conscientiously say there is no pastor who works more than Rev. Mori. Because he works so, every one has to keep up with him and work pretty hard in order to do it. We all are afraid he cannot stand it much longer. Rev. Mori is really doing too much, and we only hope he will not break down. We sadly need an American helper in our church to help him. Who will answer to the Macedonian call?

\*Picture appeared in January number of THE OUTLOOK OF MISSIONS.

**The Women of Our Church**  
are making an every-family canvas for subscribers to the "Outlook of Missions".

That accounts for the large increase in the Subscription List.

**Will the Men Send in Their Names?**

TREASURER'S REPORT OF THE W. H. and F. M. S. of G. S.

From May 20th, 1911, to January 9th, 1912

	Annual Apportionment	Apportionment Paid	Scholarship	Jubilee	Lakeside Chapel	Church Building Fund Special	Life Members and Members in Memoriam	Special Home Gifts	Special Foreign Gifts	Literature Fund	Field Secretary	Contingent
Eastern Synod.....	\$9,803.91	\$2,106.72	\$173.40	\$2,432.67		\$25.00		\$37.87	\$30.00	\$10.00	\$12.06	\$10.00
Ohio Synod.....	3,484.22	413.53	51.45	3,788.71	17.81				74.00		4.50	5.00
Pittsburg Synod.....	2,330.31	1,084.12	71.20		25.00		\$25.00		25.00	2.50		5.00
Potomac Synod.....	1,992.96	610.01	26.00	361.68				50.00		2.50		3.00
Interior Synod.....	738.71	200.98	10.00	25.50	73.50							
Central Synod.....	387.52	272.57	20.16	282.35	35.00			27.35	14.50	5.00		5.00
Synod of The North West..		15.00										
German Synod of The East				27.00								
<b>Total received by Synods..</b>		<b>\$4,701.92</b>	<b>\$352.21</b>	<b>\$6,917.91</b>	<b>\$151.31</b>	<b>\$25.00</b>	<b>\$25.00</b>	<b>\$115.22</b>	<b>\$143.80</b>	<b>\$20.00</b>	<b>\$16.50</b>	<b>\$28.00</b>

	Apportionment	Scholarship Fund	Lakeside Chapel Fund	San Francisco Chapel Fund	Special Church Building Funds	Life Members and Members in Memoriam	Special Home Gifts	Special Foreign Gifts	Literature Fund	Field Secretary	Thank Offering Fund	Contingent
Received from all sources, Former Treasurer, Settlement of Mission Helper, Interest, etc.....	\$4,774.23	\$2,605.32	\$1,084.65	\$1,983.08	\$25.00	\$50.66	\$115.22	\$143.80	\$16.79	\$16.56	\$8.00	\$465.06
Paid out.....	4,456.50						1,072	139.30	79.71	4.50	26.50	665.16
<b>Balance.....</b>	<b>\$317.73</b>	<b>\$2,605.32</b>	<b>\$1,084.65</b>	<b>\$1,983.08</b>	<b>\$25.00</b>	<b>\$50.66</b>	<b>\$4.50</b>	<b>\$4.50</b>	<b>\$17.01</b>	<b>\$12.06</b>		

Paid out, May 20th, 1911, to January 9th, 1912:

To Dr. A. R. Bartholomew, Girls' School, Japan .....	\$1,887.52
Towards Sadie Weidner Salary.....	350.00
Towards Ollie Brick Salary.....	57.00
Girls' School, China.....	313.25
Nurse in China.....	128.51
	\$2,736.28
To Home Board for General Work.....	\$799.18
To complete Church-building Fund XIII.....	200.05
Towards Elvira S. Yockey Church-building Fund .....	343.71
	1,342.94
To Rev. G. D. Elliker for German General Work .....	\$240.97
Towards Church-building Fund.....	136.31
	377.28
<b>Total Apportionment Paid.....</b>	<b>\$4,456.50</b>
Silver Jubilee special to Foreign Board.....	\$3,000.00
Silver Jubilee special to Home Board.....	1,500.00
Silver Jubilee special to German Board.....	1,000.00
Special gifts to Foreign Board.....	139.30
Special gifts to Home Board.....	87.87
Special gifts to German Board.....	22.85
<b>Total special gifts.....</b>	<b>5,750.02</b>
<b>Total paid to the three Boards.....</b>	<b>\$10,206.52</b>

Funds drawing interest are: Scholarship, Lakeside Chapel, San Francisco Chapel, Special Church-building, Life Membership.

NOTE.—We would call your attention to the fact that the Contingent and Thank Offering Funds are overdrawn, owing to the extra large amount of printing necessary for the triennial work.

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JOHN H. POORMAN, SECRETARY

## “A MISSION STUDY CLASS IN EVERY CONGREGATION.”

Seventy-four congregations are credited with a total of 124 classes since September 1, 1911. There are 1,685 Reformed congregations without a Mission Study Class. If your class has not been reported, please drop a card to Mission Study Department, Fifteenth and Race streets, Philadelphia.

### CENTRAL SYNOD (14)\*.

CINCINNATI CLASSIS (4).		
Salem, Cincinnati, O..... Congregation .....	The Rev. Carl F. Heyl.....	29
Salem, Cincinnati, O..... Congregation .....	The Rev. Carl F. Heyl.....	13
ERIE CLASSIS (1).		
HEIDELBERG CLASSIS (4).		
Zion's, Prospect, O..... W. H. and F. M. S.....	Mrs. R. W. Herbster.....	6
Trinity, Upper Sandusky, O.. Independent .....	Mr. Fred Lewis Kinley.....	8
TOLEDO CLASSIS (5).		
Second, Toledo, O..... Congregation .....	Miss Irene Schuetze.....	9

### EASTERN SYNOD (47).

EAST PENNA. CLASSIS (6).		
St. John's, Bangor, Pa..... Congregation .....	The Rev. Edwin W. Lentz.....	11
St. John's, Bangor, Pa..... Sunday School.....	Mrs. Ruth Kenney Jones.....	9
St. John's, Bangor, Pa..... Congregation .....	Miss Ruth H. Seem.....	9
Christ, Bethlehem, Pa..... W. H. and F. M. S.....	The Rev. J. Rauch Stein.....	7
EAST SUSQUEHANNA CLASSIS (3).		
Trinity, Millersburg, Pa..... Congregation .....	The Rev. Wilbur J. Kohler.....	8
GOSHENHOPPEN CLASSIS (1).		
St. Paul's Amityville, Pa..... Congregation .....	Mr. Chester R. Geiger.....	15
LANCASTER CLASSIS (9).		
St. Andrew's, Lancaster, Pa.. W. H. and F. M. S.....	The Rev. J. Hunter Watts.....	9
Willow Street, Pa..... Organized Classes of S. S..	Mr. Walter C. Pugh.....	10
LEBANON CLASSIS (4).		
LEHIGH CLASSIS (4).		
PHILADELPHIA CLASSIS (6).		
READING CLASSIS (4).		
SCHUYLKILL CLASSIS (6).		
St. John's, Schuylkill Haven, Pa.S. S. Class No. 7.....	Miss Ella H. Sherer.....	7
St. John's, Schuylkill Haven, Pa.W. H. and F. M. S.....	Miss Mary Riebsaamen.....	10
TOHICKON CLASSIS (1).		
Durham, Pa. .... Mission Band Div.....	Mrs. J. A. Mertz.....	7
WEST SUSQUEHANNA CLASSIS (2).		
St. John's, Mifflinburg, Pa.... Missionary Society .....	Miss Adda Gutelius.....	8
WYOMING CLASSIS (1).		

### GERMAN SYNOD, EAST (1).

#### INTERIOR SYNOD (8).

IOWA CLASSIS (2).		
Grace, Lisbon, Iowa..... W. H. and F. M. S.....	Mrs. Rose Spangler Stahl.....	10
KANSAS CLASSIS (5).		
Fairview, Kansas .....	W. H. and F. M. S.....	15
WICHITA CLASSIS (1).		

### NORTHWEST SYNOD (3).

INDIANA CLASSIS (3).		
Salem, Lafayette, Ind..... C. E. Society.....	Miss Elizabeth Kolthoff.....	6

**OHIO SYNOD (39).**

LANCASTER CLASSIS (4).

MIAMI CLASSIS (22).

Ohmer Park, Dayton, O.....	Men .....	Mr. James Reston.....	
Trinity, Dayton, O.....	S. S. Class No. 3.....	Mr. William C. Lyerly.....	16
St. Paul's Greenville, O.....	W. H. and F. M. S.....	Mrs. Carrie Hiester Alden.....	6
First, Hamilton, O.....	C. E. Society and Cong.....	Mrs. Mabel Shriver.....	30
First, Hamilton, O.....	C. E. Society and Cong.....	The Rev. Henry Nevin Kerst....	25
Grace, Springfield, O.....	W. H. and F. M. S.....	Mrs. F. W. Hoffman.....	9

ST. JOSEPH CLASSIS (3).

TIFFIN CLASSIS (2).

TUSCARAWAS CLASSIS (8).

St. Peter's, Apple Creek, O...	W. H. and F. M. S.....	The Rev. D. B. Shuey.....	7
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**PITTSBURGH SYNOD (2).**

**POTOMAC SYNOD (8).**

GETTYSBURG CLASSIS (3).

Trinity, Gettysburg, Pa.....	Sunday School.....	Miss Margaret Culp.....	10
Trinity, Gettysburg, Pa.....	Sunday School.....	Miss Kathryn Duncan.....	8
Trinity, Gettysburg, Pa.....	Sunday School.....	Miss Louise Duncan.....	10

JUNIATA CLASSIS (3).

Alexandria, Pa. ....	Cong. Missionary Society..	Miss Mabel Black.....	12
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ZION CLASSIS (2).

Canadochly, Hellam, Pa.....	Congregation .....	The Rev. E. M. Sando.....	7
Kreutz Creek, Hellam, Pa....	W. H. and F. M. S.....	Miss Annie M. Blessing.....	8

\*The number of classes organized in the Synod or Classis since September 1, 1911, appears in brackets.

**THREE OF THE GREATEST FOES TO THE PEOPLE IN CHINA ARE:**

**Crime : Disease : Famine**

They are caused by depravity, ignorance and poverty.

Nowhere in the world is the field so boundless for the exercise of Christian charity.

Alongside the school and chapel there must rise the hospital, the asylum and the orphanage. These can only be built up by the missionary, and with the gifts of the Christians in the homeland. For the uplift of the criminal, and the leper, and the pauper we need to pray and labor.



TWO LEPERS IN CHINA.



A ROBBER IN CHINA.

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**MISSIONARY SURVEY.**

(Continued from page 13)

The condition in the mining centers of this State as well as the needs of work among foreigners in larger centers revealed further neglect. It was stated that there are more Croatians in Kansas City, Kansas, than in any other city.

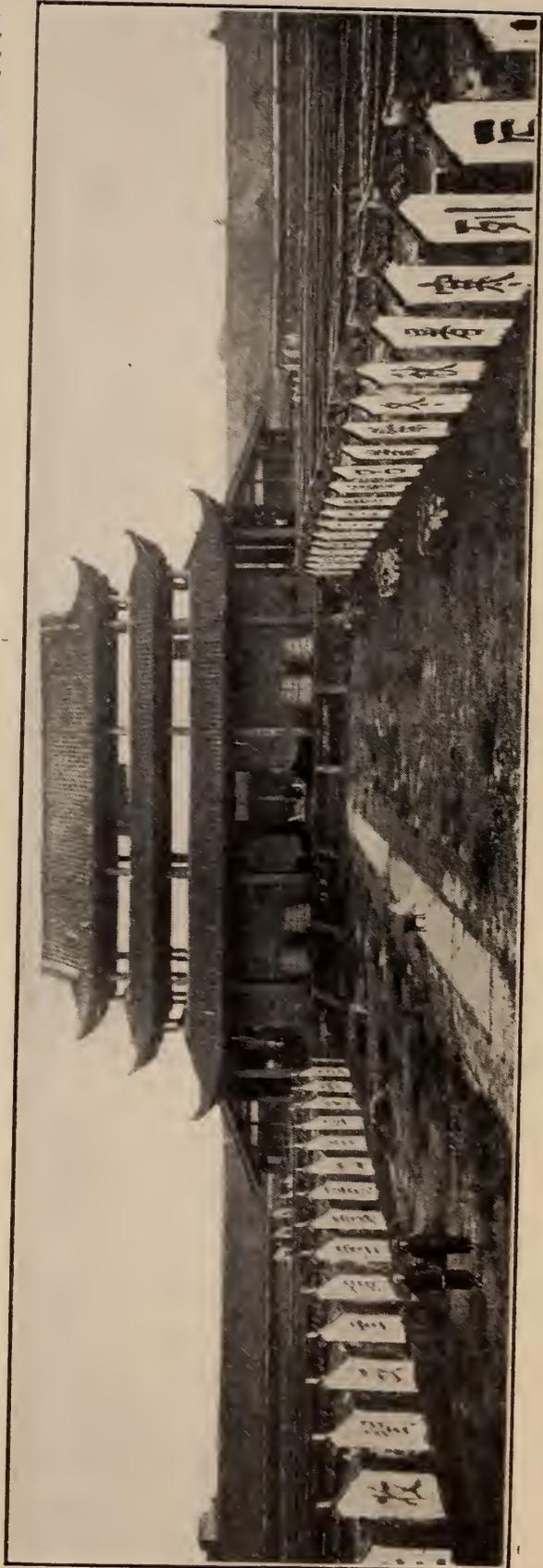
From this it becomes apparent that much light will be shed on the subject by these preliminary surveys. And if these are followed up by a more complete survey by school districts, as was determined upon, there will be an abundance of valuable and reliable information at hand. Such a survey is proposed in each of the States visited by this representative deputation.

Co-operation of the different denominations in this survey will no doubt bring about co-operation in the work, thus avoid overlapping in some fields and overlooking in others.

**RHENIUS, THE MISSIONARY TO INDIA**

(Continued from page 25)

was undermined, and arrangements were made for him to return to Europe. But he had not the courage to tear himself from the churches he had founded in India. Suddenly his health failed and he died June 5, 1838, at the age of forty-seven years. In 1889 the churches in the Tinnevely district had 80,000 members in 580 congregations and 603 schools. Since that time the number has considerably increased.



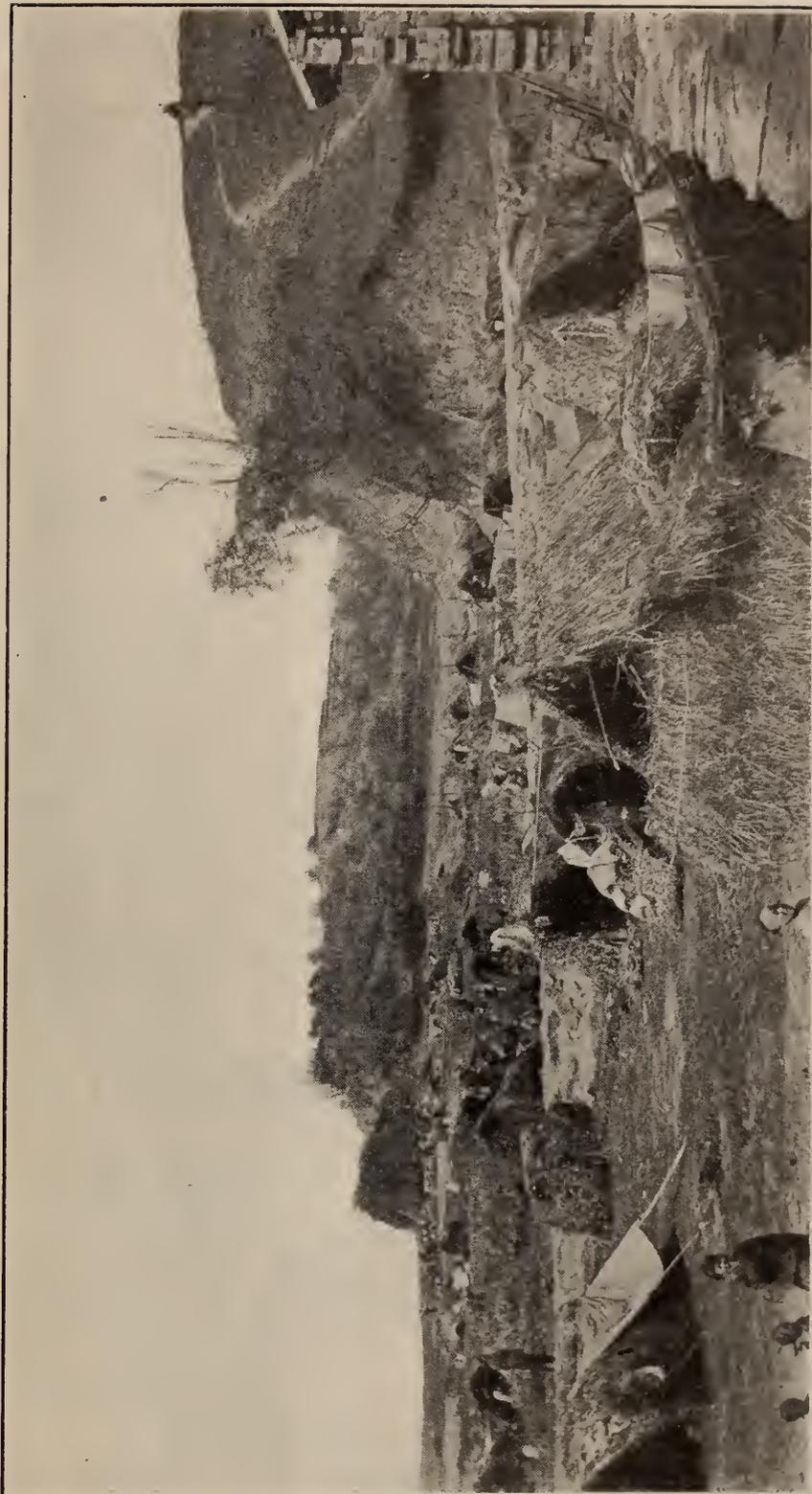
THE OLD EXAMINATION HALLS OF CHENG TU—NOW DEMOLISHED TO MAKE WAY FOR MODERN WESTERN EDUCATION.

**T**HERE is a great distress among 2,500,000 people in China, due to a want of food. Unless the friends in America and Europe come to their relief, many thousands will perish.

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While we plead for the famine stricken sufferers that they may be fed, and their lives preserved, we want to make a still more earnest appeal for the means to allay the spiritual suffering by giving these poor people the only remedy for sin—the blessed Gospel of Jesus Christ.

The Board of Foreign Missions will forward any funds that may be sent to the Treasurer of the China Famine Relief Committee in New York.



FAMINE SUFFERERS AT OUR LAKESIDE BOYS' SCHOOL, HUNAN, CHINA, IN 1910.

## Directory of our Foreign Missionaries.

JAPAN.			CHINA.	
Date of Arrival.	Name.	Residence.	Year.	Name.
1883.	Rev. J. P. Moore, D. D.	Sendai	1900.	Rev. William E. Hoy, D.D., and wife, Yochow City, Hunan
1887.	Rev. D. B. Schneder, D. D., and wife.	Sendai	1902.	Rev. William A. Reimert and wife, Yochow City, Hunan
1892.	Rev. Henry K. Miller and wife.	Tokyo	1902.	Miss S. Emma Ziemer, Yochow City, Hunan
1895.	Rev. Christopher Noss, D. D., and wife, Wakamatsu		1899.	Rev. William Kelly, M. D., and wife, Shenchowfu, Hunan
1896.	Prof. Paul L. Gerhard and wife.	Sendai	1905.	Rev. Paul E. Keller and wife* Yochow City, Hunan
1900.	Miss Sadie Lea Weidner	Sendai	1906.	Rev. J. Frank Bucher and wife, Shenchowfu, Hunan
1900.	Rev. Allen K. Faust, Ph. D., and wife, Sendai		1906.	Mr. Horace R. Lequear, Yochow City, Hunan
1901.	Miss B. Catherine Pifer.	Tokyo	1906.	Miss Anna C. Kanne*, Yochow City, Hunan
1902.	Rev. Herman H. Cook, Jr., and wife, Yamagata		1906.	Rev. Edwin A. Beck and wife, Yochow City, Hunan
1905.	Rev. Jesse F. Steiner and wife.	Sendai	1908.	Miss Alice E. Traub... Yochow City, Hunan
1905.	Rev. W. G. Seiple, Ph.D., and wife.	Sendai	1908.	Rev. F. K. Heinrichsohn and wife, Shenchowfu, Hunan
1905.	Miss Mary E. Gerhard *	Sendai	1908.	Rev. W. F. Adams, M. D., and wife, Yochow City, Hunan
1906.	Rev. Elmer H. Zaugg and wife.	Sendai	1910.	Miss Rebecca Messimer, Shenchowfu, Hunan
1907.	Miss Kate I. Hansen	Sendai	1910.	Miss Ruth E. Hahn... Shenchowfu, Hunan
1907.	Miss Lydia A. Lindsey	Sendai	1911.	Rev. Ward Hartman and wife, Shenchowfu, Hunan
1909.	Rev. H. H. Casselman and wife.	Sendai	1911.	Miss Meta M. Bridenbaugh, Shenchowfu, Hunan
1911.	Miss Margaret J. Leader.	Sendai	1911.	Miss Emma M. Kroeger, Yochow City, Hunan
1911.	Miss Anna Gertrude Schulz.	Sendai		
1911.	Miss Ollie Amelia Brick.	Sendai		
1911.	Rev. Carl D. Kriete and wife.	Tokyo		

### THE STATION PLAN.

The cost of an Out-station in Japan is fixed at from \$200 to \$600; in China, \$200.

### THE SCHOLARSHIP FUND.

North Japan College, \$40; Miyagi Girls' School, Sendai, Japan, \$ 5; in China, \$25.

### THE SALARY.

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

\*Home on Furlough.

## ROLL OF HOME MISSIONS (GERMAN)

### GERMAN SYNOD OF THE EAST.

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Buffalo, N. Y. .... H. H. C. Struebing	Philadelphia, Pa. .... G. A. Haack
Brooklyn, N. Y. .... H. Braem	Brooklyn, N. Y. .... Louis Nickse
Philadelphia, Pa. .... W. G. Weiss	

### SYNOD OF THE NORTHWEST, AND CENTRAL SYNOD.

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Calumet, Mich. .... H. Beck	Tillamook, Ore. .... P. Ebinger
Green Bay, Wis. .... Geo. Ulrich	Quincy, Wash. .... P. Schild
Curtiss, Wis. .... W. H. Lahr	Neudorf, Can. .... P. J. Dyken
Cleveland, Wis. .... J. G. Schmid	Pheasant Forks, Can. .... L. P. Goerrig
Oshkosh, Wis. .... J. M. Bauer	Wolseley, Can. .... Paul Koesling
Indianapolis, Ind. .... J. F. Grauel	Winnipeg, Can. .... A. Heinemann
Louisville, Ky. ....	Winnipeg, Can. .... C. F. W. Graeser
Louisville, Ky. .... E. Fledderjohann	Edmonton, Can. .... J. Muglin
Louisville, Ky. .... A. F. Lienkaemper	Irvine, Can. ....
Nashville, Tenn. .... J. Vogt	Stettler, Can. ....
New Middletown, Ind. .... Theo. Mueller	Chicago, Ill. ....
Stewart, Wis. .... Alvin Grether	Garrett, Ind. .... H. A. Clausung
Appleton, Wis. .... A. C. Plappert	Cleveland, Ohio .... E. F. Dewitz
St. Paul, Minn. .... P. G. Kluge	Helvetia, W. Va. .... J. F. Vornholt
Ledyard, Ia. .... Otto A. Menke	Cleveland, O. .... W. Frieholin
Melbourne, Ia. .... J. Hauser	Rocky River, O. .... W. Friebolin
Marengo, Ia. .... A. Hocker	Dayton, O. .... A. Weber
Buttler, Okla. .... A. Beer (supply)	Piqua, O. .... C. Hoffmann
Bluff City, Kans. .... A. Beer	Oakley, O. .... J. Gaenge
Alpena, S. D. ....	Toledo, O. .... J. Wernley
Upham, N. D. ....	Toledo, O. .... H. O. Jorris
Herrick, S. D. .... H. Sill	Bay City, Mich. .... Benj. H. Holtkan
Glen Ullin, N. D. ....	

# ROLL OF HOME MISSIONS.

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Missions.	Missionaries.	Missions.	Missionaries.
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Immanuel, Alliance, O.	J. P. Stahl, D. D.	Calvary, Lima, O.	Rev. A. G. Gekeler
Athens, Mich.	Cecil A. Albright	First, Lisbon, O.	S. I. Royer
Grace, Canton, O.	J. Theodore Bucher	First, Louisville, Ky.	J. O. Vitz
Bohemian, Cleveland, O.	Anton Korbelt	Miller Ave., S. Akron, O.	H. J. Rohrbaugh
Ohmer Park, Dayton, O.	S. U. Snyder	Grace, Springfield, O.	F. W. Hoffman
Grace, Detroit, Mich.	Chas. W. Brugh, 740 E. Milwaukee Ave.	Terre Haute, Ind.	F. C. Witthoff
Gary, Ind.	Paul D. Yoder	Grace, Toledo, O.	J. Henry Hornung
Central Ave., Indianapolis, Ind.	Henry S. Gekeler, D. D. 2035 Broadway	Toledo, Ohio (Hung.)	Eugene Boros
		Zion's, Warren, O.	Gideon P. Fisher
		St. Paul's, Youngstown, O.	E. D. Wettach, D. D.

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Hungarian, Dayton, O.	Andrew Kovacs	Pitcairn, Pa.	C. H. Faust
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Ellwood City, Pa.	Samuel A. Stamm	Trafford City, Pa.	R. Franklin Main, Larimer, Pa.
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First, Homestead, Pa.	Horace Shiffer	First, Vandegrift, Pa.	D. Snider Stephan
Hungarian, Homestead, Pa.	Alex. Harsanyi		

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Bohemian, Cedar Rapids, Iowa	Joseph Balcar	Kansas City, Mo.	W. Alvin Rex, 2723 N. 36th St.
Trinity, Cheney, Kans.		Ursinus, Lawton, Iowa	L. S. Faust
Grace, Chicago, Ill.		St. Mark's, Lincoln, Neb.	Peter M. Orr, 1547 Q St.
Bohemian, Chicago, Ill.	James Dudycha, 1126 S. Lincoln St.	Lone Tree, Iowa	John F. Hawk
Conesville, Iowa	A. S. Kresge	Mill Creek, Ill.	Marion Weigel
First, Denver, Col.	David H. Fouse	Omaha, Neb.	C. M. Rohrbaugh
Des Moines, Iowa	B. K. Hay	Oskaloosa, Iowa	
Emporia, Kans.	T. F. Stauffer	St. Joseph, Mo.	John B. Bloom
First, Freeport, Ill.		Maple Ave., St. Louis, Mo.	Wayne Bowers
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Grace, Baltimore, Md.	Edgar F. Hoffmeier, 835 Light St.	Zion, Lenoir, N. C.	A. S. Peeler
St. Luke's, Baltimore, Md.	A. Conner	Lincolnton, N. C.	W. H. McNairy
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Palmerton, Pa.	Morgan A. Peters	Hungarian, S. Norwalk, Conn.	Gabriel Dokus
St. Andrew's, Penbrook, Pa.	D. H. Leader	State College, Pa.	
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Calvary, Philadelphia, Pa.	Frank H. Fisher, 2617 N. 29th St.	St. Luke's, Wilkes-Barre, Pa.	Tilghman R. Diets
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Incorporated 1881

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