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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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FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

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

For the Board of Foreign Missions.

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

SUBSCRIPTION, FIFTY CENTS PER YEAR, PAYABLE IN ADVANCE.

SEND ALL REMITTANCES TO THE OUTLOOK OF MISSIONS, 15TH AND RACE STS, PHILA., PA.
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The Quiet Hour



The heavens declare the glory of God....
There is no speech nor language where
their voice is not heard. Their line is
gone out through all the earth, and their
words to the end of the world.

—Psalm 19: 1, 3, 4.

Every good and commanding movement in
the annals of the world is the triumph of en-
thusiasm. Nothing great was ever accom-
plished without it.

—R. W. EMERSON.

There are not many ways to heaven;
Christ is the only way;
One sacrifice alone is given,
His death on Calvary.

—D. W. WHITTLE.

The day is coming when no one will be
called a Christian unless he lives for human-
ity as Jesus lived. A new life is stirring in
the hearts and minds of men and women
today. It is a new vision of the Christ.

—HORATIO W. DRESSER.

The heart that throbs to send the blood
of Christianity to the ends of the earth will
drive its quickening flood into every most
neglected corner and against every most cry-
ing need in our own land. It is in the in-
terest of the nation that we must face our
duty to the world; in the interest of every
child of God that we must go after all His
children.

ROBERT E. SPEER.

The busy world a thousand ways
Is hurrying by, nor ever stays
To catch a note of Thy dear praise.

JOHN KEBLE.

We have certain work to do for our bread,
and that is to be done strenuously; other
work to do for our delight, and that is to be
done heartily; neither is to be done by
halves or shifts, but with a will; and what
is not worth this effort is not to be done at
all.

—JOHN RUSKIN.

The consecrated life is a Christ-centered
life, the only truly-centered life; every other
life is eccentric.

—JOHN MACNEIL.

The work of Christ's redemption is con-
tinued by His Church. The labor of the
Church, therefore, is primarily the turning of
men from sin unto righteousness.

—CHARLES F. THWING.

Christ's apprehension of God was so sub-
lime, so spiritual, that it has satisfied the
most exalted conceptions, the deepest spiritual
longing of the race for all these ages.

—JOSIAH STRONG.

"Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives may be so drear,
They may not need you in the coming year.
Now is the time!"

Prayers for goodness and purity in a sense
answer themselves; for you cannot pray for
these things without in some measure re-
ceiving them in the very act. To lift up the
soul to God calms and ennobles it.

—JAMES STALKER.

For life is long enough for love to live,
And short enough for bitterness to cease.

—C. JELF SHARP.

Why should we ever weary of this life?

Our souls should widen ever, not contract;
Grow stronger and not harder in the strife,
Filling each moment with a noble act.

If we live thus, of vigor all compact,
Doing our duty to our fellow men
And striving rather to exalt our race
Than our poor selves, with earnest hand or
pen,

We shall erect our names a dwelling place
Which not all ages shall cast down again.

Offspring of time shall then be born each
hour,

Which, as of old, earth lovingly shall guard,
To live forever in youth's perfect flower
And guide her future children heavenward.

—JAMES RUSSELL LOWELL.

O Thou Almighty Helper and ever-present
God, we bring to Thee all our needs. O
Thou Author of all good, from whom com-
eth every good and perfect gift, may Thy
mercies be our daily song and may the light
of Thy countenance in this world of power
and beauty move our hearts to thankfulness
and a sweet trust. Day by day Thou dost
appoint our portion, especially revealing Thy
glory in the dear Son of Thy Love, and cal-
ling us into His Kingdom of service and
blessedness. May this be our love of Thee in
Him, that we love one another and keep all
His commandments—*Amen*.

—RUFUS ELLIS.

APR 17 1913
THEOLOGICAL SEMINARY

The Outlook of Missions

Our Motto:

THE CHURCH A MISSIONARY SOCIETY.

EVERY CHRISTIAN A LIFE MEMBER.

VOLUME V.

April, 1913

No. 4.

It Is Up to Us Now to Make Good

WE ARE UNITED IN THE CANVASS.

ALL the interests of the Reformed Church are vitally related to the Every-Member Canvass Campaign during this month. The campaign aims to help every phase of the work of the Kingdom of God as well as every member in the Kingdom. There will be gain or loss to every benevolent cause in the proportion that the canvass succeeds or fails. The reports justify the hope that a general canvass in all our congregations will be made. The issue is now in the hands of the pastors and people. We have confidence that they will do what their hands find to do.

We are not alone in making this great effort this year. In March the United Presbyterians made their annual canvass.

The reports are not final, but out of a thousand congregations, at least 800 will make the canvass. Last year 719 made it. In one of their synods, every congregation made it, in another all but two. In about one dozen presbyteries every congregation has made it.

Not only has another annual canvass been made, but the pastors and people are not willing to rest on their oars and be satisfied with past results.

The few congregations who have not made it will certainly not be thought of as belonging to the progressive party. This rejoices one's heart, because the one great irresistible thing in American life is popular opinion.

Is it not an inspiring prospect—our entire denomination of 300,000 members,

“The reason why so plish so little for the is because they have sense and missionary



many churches accom- world's evangelization not combined business spirit.”

—John R. Mott

lined up as one united force in making this Every-Member Canvass! What an impetus this campaign will give to our Church, if we but improve it! It will do for our work of missions and all our benevolent institutions what a similar canvass has done for the Southern Presbyterian Church. This earnest denomination, with a membership about equal to ours, also made a canvass of a large proportion of its congregations during March and the indications are that the receipts for Foreign Missions during the coming year will be more than half a million dollars, and as much for missionary and benevolent work in America.

As a matter of fact, the work of the Church suffers not so much because some members give so little, but because so many give nothing.

Every pastor, elder and deacon knows that the deficits in current expenses and the unpaid balances for missions, are largely due to the members who fail to contribute anything. And it usually happens that these non-contributing members are also non-attendants and non-communicants. The task of the evangelistic committee, as outlined by the Campaign Committee, for January, February and March, was to restore the thousands of backsliders to Church fellowship, and we feel confident these will be among the first to welcome and respond to the call of the canvassers. With all our delinquents active and co-operating, there will be a new order of things in all our congregations.

Did you say, "It cannot be done?" You are right if you do not expect to help. Can you afford that? All real success depends upon united effort. Nothing is impossible to the willing soul. Faith is the victory. You can turn a task into a trust by doing it. In this age of boundless resources, a work undone means a life misspent. More things are wrought by prayer than men dream of. Then fall on your knees, and pray, and the Lord that waits to bless will make you both able and willing to do your part.

UNITED MISSIONARY CAMPAIGN.

Signs are not wanting in these days that the leaders in the Church of Christ in America are in dead earnest to devise the best ways and means in order that all Christians may discharge their full responsibility both at home and abroad. Representatives of the Conference of Foreign Mission Boards of North America and of the Home Missions Council of the United States held a joint meeting in New York City on March 19. The unanimous conclusion was that the time was at hand for a United Missionary Campaign. A Central Committee was created with power to add to its number. The Executive Committee of the Laymen's Missionary Movement will have general charge of the campaign, and the Missionary Education Movement will arrange for the educational features. A meeting for prayer and conference will soon be held. Let us all pray that this laudable effort may be productive of great and lasting good to all the denominations.

FOURTH AMERICAN PEACE CONGRESS.

Religious bodies of all denominations have been invited to send delegates to the Fourth American Peace Congress, which will be held at St. Louis, Mo., May 1, 2 and 3. A Committee of Religious Institutions is planning for a great peace meeting as one of the special features of the Congress, and representatives of at least fifteen Latin-American countries, will participate. Men of international reputation will address the meeting. President Woodrow Wilson will be honorary president of the Peace Congress. St. Louis has more than 400 churches, and virtually all of them will have a delegate to speak in their pulpits.

The Peace Congress will be ushered in with the dedication, April 30, of the Jefferson Memorial, a \$500,000 structure commemorating the Louisiana Purchase, the greatest peaceable acquisition of territory in the world's history.

The world spends annually for war and war equipment two billion dollars—enough to more than pay for five Panama Canals.

Our Summer Missionary Conferences



A RETREAT AT MOUNT GREтна.

1913 MOUNT GREтна CONFERENCE.

The Executive Committee for the 1913 Mount Gretna Missionary Conference held its first meeting in the Reformed Church Building, Philadelphia, on Friday, February 28th. The Rev. Robert J. Pilgram, pastor of the Church of the Ascension, Pittsburgh, Pa., presided. Drs. A. R. Bartholomew and C. E. Schaeffer, of the Advisory Board on Summer Missionary Conferences attended. The other members of the Executive Committee are as follows: Miss Laura S. Bausman, Lancaster, Pa.; Mr. Fred H. Dechant, Reading, Pa.; Rev. Lloyd M. Knoll, Philadelphia; John H. Poorman, Philadelphia; the Rev. Clayton H. Ranck, Baltimore, Md.; the Rev. J. G. Rupp, Allentown, Pa., and Mr. Joseph S. Wise, Philadelphia.

Plans for the 1913 conference were outlined. The committee purposes to make the conference an especially practical one. The work of the conference will centre around the proposed program for next year, namely, "A Year of Reformed Mission Study."

The following sub-committees were appointed:

Program and Speakers—Dr. A. R. Bartholomew, chairman; Miss Gertrude M. Cogan, Philadelphia; Prof. E. M.

Hartman, Lancaster, Pa.; Mr. Joseph S. Wise.

Mission Study Courses and Teachers—Dr. C. E. Schaeffer, chairman; Miss Laura S. Bausman, and the Rev. C. A. Hauser, Philadelphia.

Publicity—Prof. E. M. Hartman, chairman; Rev. J. G. Rupp, and Miss Mary D. Musser, Lancaster, Pa.

Registration—Miss Grace Bartholomew, Bryn Mawr, Pa., chairman; Miss Helen S. Leib, New Cumberland, Pa.; Miss Maud Frantz, Lancaster, Pa., and Miss Mabel A. Moyer, Philadelphia.

Literature and Exhibit—The Rev. Lloyd M. Knoll, chairman; Mr. A. Nevin Brubaker, Lebanon, Pa., and Miss Ella H. Sherer, Schuylkill Haven, Pa.

Recreation—Mr. Paul F. Schminke, York, Pa., chairman; Mr. Fred H. Dechant, Miss Bertha M. Moyer, Campbelltown, Pa.; Purd E. Deitz and Gilbert A. Deitz, York, Pa.

Music—Miss Grace Bartholomew, chairman; Miss Mary D. Musser, and Rev. William E. Harr, Lock Haven, Pa.

1913 LINWOOD CONFERENCE.

The Executive Committee for the 1913 Linwood Missionary Conference met in Tiffin, Ohio, on Friday, March 7th. Rev. A. C. Shuman, D. D., pastor of the

First Reformed Church, Tiffin, presided. The other members of the Executive Committee include the following: The Rev. Daniel Burghalter, Tiffin, Ohio; Miss M. Ella Kilmer, Akron, Ohio; the Rev. D. W. Loucks, Bellevue, Ohio; Dr. C. E. Miller, Tiffin, Ohio; Miss Elizabeth Reitz, Bellevue, Ohio.

The Executive Committee was constituted as the Program Committee. The other sub-committees, with their chairmen, are as follows: Publicity, Rev. Daniel Burghalter; Recreation and Social Features, Miss M. Ella Kilmer; Recreation, Literature and Exhibit, Mr. Will Trout.

An excellent program of mission study courses has already been outlined. It is the purpose of the committee to offer courses which will prepare the delegates for a worthy participation in Home Mission Week of 1913, as well as the Foreign Mission Campaign, both linking up with the proposed Every-Member Canvass Campaign of March, 1914.

INDIANAPOLIS CONFERENCE.

A strong committee appointed by the Joint Consistories of the Reformed Churches of Indianapolis is making preparations for a missionary conference to be held at Indianapolis, June 24-29, 1913. The Rev. W. H. Knierim, pastor of Immanuel's Church, Indianapolis, is the

chairman of the Committee of Arrangements. It is the purpose of the committee to invite the churches of the outlying districts to participate in this conference. A strong program is assured.

WOMAN AS A FACTOR IN MISSIONARY WORK.

MISS MARY E. GERHARD.



IN Matthew 28: 7 we find the angelic message to the women at the empty grave of the risen Lord, "Go quickly and tell his disciples." "And they ran to bring his disciples word," and as they went they saw Jesus and He said to them: "Fear not; go, tell."

Obedient to the divine command, these women and others with them labored together to spread the glad tidings. Ever since then the Lord has been making use of women as well as men in His work of salvation, and often He has pointed out the way where a woman's hand and voice and sympathy have been able to help and to rescue as a man could not. Read the story of beautiful consecrated lives in such fascinating books as Mrs. Montgomery's "Western Women in Eastern Lands" and many another tale of self-sacrifice and devotion. The Woman's Home and Foreign Missionary Society of our own Church



THE LIGHTHOUSE AT LINWOOD.

has by the faithful and devoted lives of comparatively few, accomplished much, but as women of the Reformed Church we do not yet realize all that we can do. Here in the needy places of the home land, and over there in China and Japan doors are opening, hands are beckoning, and voices calling, calling us to personal service for our Lord. *Where* your work shall lie—that is between your Master and you. He will show you what He will have you to do. But the call of the foreign field rings in our ears, the appeal from Japan and China for women of faith and hope and love to carry the message that is so needed in the non-Christian lands to-day.

You ask, What can the women do? First let me speak of the work they are now doing in Sendai and Tokyo, in Yochow and Shenchowfu. They are teaching in the schools, they are training Bible women, they are visiting in homes and assisting in churches and Sunday Schools. In China they are nurses among a people who sorely need the divine touch through a woman's hand. As missionary wives and mothers, they are making homes that are centers of light and Christian influence. But we need in both our Japan and China fields women evangelistic workers, women who have time to visit frequently and regularly in many homes, to conduct Bible classes, to visit and counsel the native Bible women, to oversee Sunday School work, to teach normal Bible classes and teacher training classes, to be a help to native evangelists and lay workers, to visit from village to village, holding special classes, receiving and making calls. The great need is for women of sincere sympathy, simple faith and undaunted courage, broad of outlook and horizon, with deep personal convictions and the ability to believe in people and to win their confidence; in a word, the woman who can sit down beside another in her own home and be a *friend*, and thus lead the way to the heavenly Friend.

The women now on the field are trying to do all these things in so far as they have time, but each one has some

specific work to fill her days and prevent her from giving and helping in so many places where she is greatly needed. The missionary wives have their homes to keep and the important work of assisting their husbands and rearing their children. Yet in the time that they can spare, they often do real Gospel work. Last winter we rejoiced to hear of the baptism of a woman of wealth and influence in Sendai. She was won to Christianity largely by the faith and prayers and counsel of one of our busy missionary wives, and a recent letter says that this new convert is now eager to lead other women to her new-found joy.

The teachers of the schools do a great deal of evangelistic work all the time with the pupils under their care, and in various homes where they visit. But we need in each of our mission stations a woman who can follow up openings, who will have leisure to enter the doors that open and then sometimes shut, the opportunity gone.

Others will tell you of the needs of China. Let me plead now for Japan. We have there only one woman whose whole time is given to the evangelistic work, as here outlined. That is Miss Pifer in the part of Tokyo called Koishikawaku (the District of Little Pebble River). But Fukushima and Wakamatsu, Yamagata, Akita and Niigata, all are asking us to help them. There ought to be women in kindergarten work and in a Bible Woman's Training School. Did you read in recent issues of the church papers the opportunity and the call? Five single women are wanted for Japan, and in the city of Fukushima it is desirable to station a lady evangelist *at once*. A place is ready and waiting. Will no one go to fill it?

The other churches at work in Japan have long been using the single women in evangelistic work, and again and again we learn of the success attending their efforts, of souls won, of Christian faith built up and strengthened by them. A Methodist friend told me, with joy shining in her face, of a large family, father, mother and nine children, all won within

a few years through the visits of herself and her Bible woman. The father was a merchant and there were many obstacles in his way, social customs and family traditions and almost certain loss in his business, but when he had really heard the call to deny self and follow Christ, he was ready to obey and now he is very happy in His service.

Another friend telling of his experiences in teaching the Bible to young men, spoke of a youth who said to her: "Oh, Miss W., you do not know how much it *means to us* to know that you *pray* for us! Since we have learned the Christian meaning of prayer, and we know that you think of us and bring our names before the heavenly Father, we feel strong to fight our battles against evil."

Among the Japanese there is a marked tendency to pessimism, a fatalistic view of life, submission to the decrees of fate, instead of the hopefulness and the joy in conflict which is so characteristic of the Anglo-Saxon. Even though they seem a light-hearted people, fond of games and pleasure, you may often note a tragic expression in their eyes and suicides are sadly frequent. As a nation and as individuals, the Japanese are passing through a time of crisis, as they try to adjust the old ideals and customs to the new conditions. I know many a youth who is earnestly struggling to find his way to the Truth, and "touching God's right hand in the darkness." Here is an extract from a recent letter from one of my own friends among the Japanese boys: "There are a great many religious students of Christianity and Buddhism. They are studying earnestly the doctrine of God and making themselves purified and sanctified. It is proved to me, dear teacher, to inform you that I am one of them, too. I am much thankful for the five years' discipline of our good professors in North Japan College and am not so bold as to go to the dark side of life. But I believe that innocence with ignorance of evil is a poor thing, and that the true preparation for life, the true basis for a manly character, is not to be ignorant of evil, but to know

it and avoid it; not to be sheltered from temptation, but to pass through it and overcome it by God's help, and it seems to me that the great and good men of the ages have at first plunged themselves into evil, known it and then overcome it. Dear teacher, must I, too, know the evil if I want to be a real good man? I am not so bold as to approach the evil; so I am puzzling myself to find another way that leads to the stage of real good without passing through the evil." Do you see his problem? He wants to know "the true basis of a manly character." He longs to be a "real good man." He asks for help in his seeking, and then he adds this question as a guide to his daily living: "Now, will you kindly let me know, dear teacher, how you are serving every day for God?"

Though we, their teachers, know only too well our own weakness and failures, yet it is a part of our work, a part that must keep one humble, that we should try to show them how to live a Christian life, to study not merely the theory but the *practice* of religion, to apply the teachings of Jesus to every-day life.

Buddhism has some beautiful teachings, but its priests are very corrupt, and for the sake of gain they permit and encourage the most degrading vices and superstitions. It teaches its adherents to pray to millions of gods, and yet the idea of prayer is so low that in some provinces the following practice is still observed: During a dry season the villagers pray to the rain-god for help. If the rain does not come, they seize the image of the rain-god, tie a rope around his neck and drag him through the dust, then hang him up in the open air until he grants their request, and the rain washes him clean.

Shinto enjoins prayer to ancestors and has much to say of filial obedience, yet Shinto does not teach nor preserve the purity of the home. A father may sell his daughter to a life of shame or a daughter may sell herself in order to pay her father's debts, and priests of the native religions commend the act.

(Continued on page 173.)

Home Missions

EDITOR

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

A NEW MISSION STUDY TEXT-BOOK.

The Home Board is at present engaged in the preparation of a Mission Study Text Book setting forth particularly the work of Home Missions as it is carried forward by our own Denomination. For years the need of such an adequate presentation of the work has been felt throughout the Church. Other denominations have for several years had Text Books of this character. The title of the Book will be OUR HOME MISSION WORK. It will be divided into eight chapters, lending themselves readily for Mission Study purposes. The book will be illustrated by charts and maps and pictures. There will also be several appendices setting forth the statistics of the work. It is expected that the book will be ready for the Summer Conferences during July and August, and shall serve as a Text Book for our Mission Study Classes during the Fall of this year.

HOME MISSION WEEK, 1913.

Home Mission Week, under the auspices of the Home Mission Council, is again to be observed this year, during the month of November. The principal subject that is to be stressed is that of IMMIGRATION.

A special book under the auspices of the Missionary Education Movement is now in course of preparation. This promises to be a thorough-going and comprehensive presentation of the very complicated problem of Immigration.

HOME MISSION DAY IN NOVEMBER.

By a recent action of the Executive Committee of the Board, our Denominational Home Mission Day will be determined upon. The change has been suggested in order that we might get

served this year on the second last Sunday in November. Heretofore the Second Sunday of the month was the day the full psychological benefit of the Home Mission Week. Another innovation has been determined upon. Instead of designating one or more Missions as the beneficiary of the offering on Home Mission Day, it was decided that the offerings of that day should be devoted to our Church-building Department, to constitute a part of our Jubilee Fund which may then be voted out at the discretion of the Board. This will give an ample opportunity to Sunday Schools throughout the Church to raise a Church-building Fund. By beginning early in laying your plans and assigning definite sums to the Classes in your School, it may give you a chance to run up your Church-building Fund by the time of the Home Mission Day in November. It is proposed to make the occasion, when the culmination of our Jubilee Year will have been reached, one of the best and most fruitful of all of our Home Mission Days.

It is, of course, expected that all the Missions under the care of the Home Board will promptly and enthusiastically co-operate with every general movement in which the Denomination is engaged. The purpose of founding a Mission is not simply to gather a few men and women into its folds, but also to train these men and women and their children to the highest degree possible of efficiency in the work of the Church. If this policy is carefully planned and pursued it will follow in course of time that our Mission Churches will produce the foremost leaders in our denominational life and activity. In these Missions these people get the training which qualifies them to take the position of

leadership in course of time. This is no small matter to be taken into consideration when we are thinking of helping these struggling Missions during their infant period.

Our Home Missions are devoting a great deal of attention to the matter of printed literature in properly bringing their work to the notice of the community in which they are located. Splendid leaflets and bulletins of the Lenten and Easter Seasons were prepared and widely distributed by the missionaries. Probably some of the most up-to-date literature in our Church is being prepared by these men in our Mission congregations. Surely an application of printer's ink in this regard will bring in large results in course of time.

THE CONSTRUCTIVE QUARTERLY.

This is the name of a new Quarterly which has been started. The editor is Dr. Cyrus McBee and the Publisher George H. Doran Company, New York city. The purpose of the Quarterly is to give a comprehensive view of religious thought and life throughout Christendom. The first issue, which appeared in March, is one that must commend itself to all intelligent readers. The article by Shailer Matthews on "The Awakening of American Protestantism," alone is worth more than the price of the Quarterly, which is \$2.50 per year.



OUR MISSION AT OHMER PARK, SITUATED JUST ON THE OUTSKIRTS OF THE CITY OF DAYTON, OHIO.

WORKING FOR THE LORD.

THE Lord's challenge, "Go, work in My vineyard," that is, be personally active in saving men, comes today with greater force than ever before in the history of the Church. The Word of God is louder, the providence of God is clearer.

I used to be puzzled when I heard the minister tell the people, "You should be zealous in working for the Lord," for I did not know what he meant.

I knew what ministers did, what church officers did, and those who led and taught in the Sunday School; but these were only a few, and about all that were needed. Now what were the rest to do? Seldom was anything definite set before them.

After a while, but indeed long after, I gradually came to see what working for the Lord meant—always did mean and always will mean—personal work in bringing men to Christ in the Church.

One of the most interesting and important facts in the history of the last twenty-five years is an awakened Church, an aroused membership, awake to personal work, aroused to individual activity.

Nothing can be plainer than the fact that every Christian is responsible for the soul of another within his reach; that is, responsible for an honest effort to save that man; but, explain it as you will, this principle, yea, sacred duty, has entirely fallen out of the thought and purpose of Christian people.

Now a new day is dawning, and good people begin to see what they never before clearly saw, namely, that every Christian is divinely called to soul care.

Indeed, the leading characteristic of the Church of today is this real awakening, this growing sense of the privilege of personal work in saving souls.

Our fathers and mothers were good people, quite as good as we are, to say the least; but they did not see and they could not do what we can see and do.

Why this great awakening came in

our day and not in theirs is one of the questions in God's providence which no man can answer; but the great matter for us is now heartily to yield ourselves to this divine impulse and to do our best to carry out God's purpose in the Church of this generation.

Plainly this awakening is upon us as a demonstration. We can see it in many things.

For example, what is the meaning of the great Christian activities organized within the last thirty years?

What is the meaning of our missionary societies, congregational, classical and synodical?

What is the meaning of our young people's societies in various forms, and under varying names? The Lutherans have the Luther League, the Methodists have the Epworth League, the Baptists call theirs the Young People's Union; we have the Heidelberg League, and perhaps more commonly the Christian Endeavor Society. What does all this activity mean?

Then, too, note the Laymen's Missionary Movement, the Men and Religion Movement, to say nothing of the Mission Study Class, the Every Member Canvass and our improved financial methods—all this means a great awakening to personal work, the individual Christian getting closer to the souls of men because more fully interested in their salvation.

Surely you have noticed this personal activity clearly set forth in that bright chapter, 1 Cor. 12, where with emphasis we are challenged to work for the Lord.

Notice there these three things:
1. God works through his people.
2. Each person has his place and his fitness for his work.
3. Each shall do his part. Read that chapter again.

Our Church could not possibly be today what she is without this great awakening, without the personal work done in her during the last twenty-five years.

We may well make great account of this during our jubilee year, and emphasize it by very earnestly working for the Lord.

THE NEED OF KNOWLEDGE.



ONE of the most difficult things is to get a reasonable amount of money for church work from those who know little or nothing about the work, simply because they do not, and, in the nature of things, cannot, feel much interested in it.

Here is a man who for ten, twenty or forty years has been reading about church work. He knows, at least in a general way, what has been done and what is now going on. He understands the relation of our various church interests. He knows the difference between a college and a theological seminary, between home missions and foreign missions, between a synod and a classis, between an apportionment and a tax, between a superintendent of missions and a superintendent of Sunday School, between the support of a congregation and the support of the general work of the Church.

And all this information makes his weekly reading of the Church paper a pleasure, because it is intelligent reading; and it also helps him better to understand many a sermon.

But here is the other poor fellow, bright, honest at heart, active in his congregation, a man (just as often a woman) of sterling worth, standing high among his people as a business man, deservedly respected. But—ah, that miserable stumbling block of a word!—he does not read the Church paper, and so he is away behind some of the humblest members, over whom, perhaps, he is an elder or a deacon. He does not know the important things which the other man knows, and so he is at a great disadvantage.

If I should ask him for a Church-building Fund, he does not know what that means, and he does not know what others of his own class have done in this interest. He knows nothing definite about our city work in home missions. Our Hungarian work is a mere sound to him.

Now, when I want to ask him for money where shall I begin? How shall I lead him up to anything like a clear

notion of our various interests? He is a noble soul, but he lacks knowledge. If I can get him to see his duty he will do it; but what a task that is! I can tell him a great deal in an hour, but he needs time to digest it; just as a large, good meal will give strength, but not immediately. The large and full information which every church member needs, like seed in soil, requires time to bring forth its fruit.

We are to grow in knowledge as well as in grace, and the value of such knowledge as is offered in our Church literature is beyond telling.

All that has now been said is very general, but the force of it is clearly seen when you apply it to our jubilee services and plans. The results of these services and plans and efforts will depend very largely, not merely on the piety of our people, on their godly living, but also, and, indeed, especially, on their personal knowledge of the interests presented to them.

Therefore, it is not a small matter whether you are or are not a reader of the Church papers. Children growing up in a Christian home, under the influence of a Church paper, for fifteen or twenty years, are quietly and unconsciously molded and strengthened and trained in right thinking and acting, as other children are not; and this nurture and knowledge will follow them all their days.

Therefore, no wonder that we emphasize the reading of our Church literature.

THE PANAMA CANAL AND HOME MISSIONS.

A new condition will soon confront the people of the Pacific Coast and form a new Home Mission problem of great importance. Investigation has discovered the fact that already agents of steamship lines, or at least promoters on commission, are inducing men and women in European countries to begin instalment payments towards passage payment for the Pacific coast through the Panama Canal.

These "runners," whose work is illegal and who ought to be suppressed, are spreading all manner of false stories regarding the immediate demand for labor and the free lands to be had in the Northwest and on the Coast. Professor Graham Taylor says that within three years fifty thousand or more immigrants are likely to be thrown into the coast States. A writer sets the matter before us in this interesting way:

Few even of the most thoughtful have appreciated what the Panama Canal will mean for immigration to the Pacific coast. The enormous resources of the west coast await largely increased labor. China and Japan have been disposed to supply all the demands, "but the scanty white population of the coast forbade the risk" of such immigration. Now look for a mighty tide surging through and over the locks of this new world's waterway. The present rate from Hamburg to San Francisco is \$103.25. The Canal expects to reduce it to \$50, and eliminate the bewildering transfer from ship to train and the tedious land journey. So the West, no less than the East, is soon to be deep in the Immigration Problem. The opening of the Panama Canal is a distinct Home Mission issue. The event is about to reorganize society on the Pacific coast. If even a measure of the anticipated immigration to the coast is realized, new standards will be set and the institutions of society will be put to the severest test. This European immigration is ardently invited by industrial agencies, though the Pacific coast has steadily resisted the threatened Asiatic invasion. To put the church of the coast in a position to carry its responsibility will require a large additional expenditure. Our national destiny is at stake in this event. Those who appreciate the gravity of the situation caused by immigration to the Atlantic coast will the most readily understand the strain imposed upon institutions less stable on the Pacific coast, and with a much smaller native population to support them. Every coast city is now preparing for this inevitable foreign influx, and among social agencies the churches

are not the least active. They are laying plans in the fulfillment of which they need the support of the entire nation.

—*Missions.*

WORK AMONG THE INDIANS.

THERE are now reported 323,403 persons in the United States, exclusive of Alaska, classed as Indians, of whom 206,000 are under the general supervision of the federal Indian service. The government has recently taken a hand in the gathering of statistics of the religious affiliations of the Indians. From superintendents on the reservations and in charge of government schools, reports were received June 30, 1912, for 177,401 Indians. Of this number 69,529 have professed Christianity. This is *thirty-nine per cent.* of the total. A still larger per cent. of the other half of the Indian population, concerning whom no statistics were gathered, is doubtless non-Christian, for these would include the more primitive tribes. The meaning of these data depends largely upon the computation that was made regarding minor children. If these were included in the total number, but were not listed as professing Christianity, the percentage of Christians reported would be misleading. But, if the percentage is rightly calculated, what could be a louder call to the Christian churches of America, for an advance in missions to the American Indians than the statement of the government showing that sixty-one per cent. of the Indians enumerated are still out of the pale of the Christian Church.

The educational problem is in some respects the most insistent one at this hour. The report of the Commissioner of Indian Affairs gives a total of 39,397 Indian children enrolled in schools—government, mission and public. The previous year 24,000 *Indian Children* of school age were not in any school, and the estimate is made that there are about 8000 *children* on the Indian reservations for whom no schools have been provided, and who are entirely without educational privileges. Has not the time come

for the Protestant churches to come together and to provide Christian education for a larger number of Indian children and youth? It will be many years before the Office of Indian Affairs, and the public school system of our country, afford facilities for these 24,000 Indian children of school age, who were reported last year as not having been enrolled in any school, and for the 8000 of these for whom no schools or teachers have been provided.

The need of larger medical service under Christian auspices is being more strongly impressed upon the friends of



BOHEMIAN REFORMED CHURCH, CLEVELAND, O.

the Indians as the dire conditions existing on the reservations are revealed. Of 42,000 Indians examined last year for eye diseases, 16 per cent. had trachoma of a contagious character, and of 40,000 examined 6800 had tuberculosis. Even on the desert of Arizona, on the Colorado reservation 20 per cent. had tuberculosis, and of the 7000 Dakota Indians on the Pine Ridge reservation, 25 per cent had tuberculosis.

No one can study Indian conditions at the beginning of this year of grace 1913, without being impressed with the urgency of effects for Indian uplift for which the Church is primarily respons-

ible. Of 193,609 Indians reported on, 149,721 wear modern attire. Of 184,784—90,341 speak the English language. Of 186,398—78,542 are citizens of the United States. It is very evident that there is a great opportunity for the service of the Church in moral training, evangelization and Christian nurture of this native American race. *The destiny of the Indians of our country* is at stake in this transitional stage of their development. They are no longer to be penned up on reservations, and 39,000 of their youth and children in schools and their Christian leaders are the hope of the future.

The Reformed Church is having a small work among these people at Black River Falls, Wisconsin, in charge of Rev. Jacob Stucki. The work is under the auspices of Sheboygan Classis, Synod of the Northwest.

HOW TO HELP THE MISSIONS. SUGGESTIONS.

BY REV. D. A. SOUDERS, D. D.



HE first aid to give the Missions is, of course, to pay the apportionment in full so that the Board of Home Missions can keep its promises to them so far as appropriation to the Missionary's salary is concerned. This, too, will make it possible to get efficient missionaries and to keep them when they are secured. The problem is likely to be solved, however, by larger offerings due to the Every Member Canvass for Benevolence, so we need only refer to this way of helping. This was not in mind when we first thought of writing this article for "The Outlook of Missions." We were thinking of the likelihood of the missionaries and their people being lonely in their surroundings and that they would appreciate visits from their friends from other places. Our first suggestion then applies to ministers who occasionally visit the cities and towns where missions are located. Now, even though they may make such visits for other than missionary purposes, would it not be very encouraging to the Mis-

sionary if they were to call on him and his family when in the city during the week, and to worship with the Mission on Sunday instead of going to hear the Great Dr. Blank and his choir—maybe in another denomination altogether. We are sure it would do the visitor good too, for such visitor would get an opportunity to preach to an appreciative audience. There could, in fact, be no better opportunity to present his Reformed views and doctrines, for usually mission members wish to learn all they can about the Church to which they belong. It would give the visiting minister also new ideas as to the work and self-sacrifice shown by the members of these mission congregations.

What applies to ministers visiting cities, in which there are missions, applies quite as well to the members of other congregations. Recently a young man who is very earnest in the Church at home, said to the writer after returning from a visit to Chicago and Gary, "Do we have a Mission in Gary, and where is our English Church in Chicago? Do we have any German Churches in the City?"

Let us first suggest that every earnest Church member when going away to another place, should inquire about our Church there. He should belong to the Missionary Society at home and learn the facts and on his return he should carry home such information about the Missions that would add interest and zest to the Society's meetings. We know of no congregation where newer and better and more systematic work is done than among the Missions. We also know that many self-supporting congregations have learned much from Missions and from their own pastors, who once were missionaries, concerning the best and most efficient methods of church work. This statement rests on facts learned recently when we sent out a form to the Missions to be used in conducting Congregational meetings.

Another suggestion is that when you visit the Mission you go prepared to do by way of teaching or speaking what you are requested to do—lend a helping

hand. Some of us have special talents either as speakers, teachers or singers. Shall we be so reserved as not to use these talents when requested to do so for the Mission cause? How pleasant it was some time ago to have a lady from Pennsylvania greet us in a Mission, far away, in another State. She was very faithful, too, in coming to the Mission all the way across the city, a distance of probably ten miles. Just one question lingers? Do people there know that she was at home a very helpful member of the choir?

Speaking about the choir leads to another suggestion. At a recent meeting in the Mission at McKeesport, on a week day evening in which there was a literary and musical program rendered, we were surprised both at the number and the excellence of the performers. Our surprise and pleasure was none the less when told that many of them were friends of the Mission from other congregations and from musical organizations outside the Church. To what better use could such musicians put their talents for an evening? What a help it would be to bring missions more prominently before the communities in which they labor! There are 11 Mission congregations within a radius of 25 miles of Pittsburgh, and there are 12 self-supporting charges within the same radius. How many helpers could there be found who occasionally might be willing to go and use their talents for the instruction or entertainment of the Mission congregations. We know of a number of choirs that prepare special Christmas and Easter Cantatas each year, as well as concerts several times a year. Some of these repeat the Cantata for the benefit of members of other churches and they do this sometimes in neighboring towns. How it would help a nearby Mission congregation to have such Cantata rendered to their people and their friends! Of course, the traveling expenses must be paid, and we have sometimes wished that we could do this personally. Probably the home church if requested to do so would pay; pos-

sibly some man with the missionary spirit would be only too glad to do it for a Mission congregation, if asked. Try it.

OBSERVATIONS OF THE TREASURER.

J. S. WISE.

IT is surprising how much happens to the officers of the several Boards in the brief period of a month. All of the Executive Officers seem to have a great deal more to do than they receive credit for by those who are not closely identified with the Church's work. For instance, not long ago I was informed by one of our good ministers, concerning a certain subject, that I could not necessarily be informed, owing to my work confining me closely to the office, and therefore I could not be in touch with the activities going on in our cities and country. The truth of the matter is, however, that I find the calls for presenting the cause of Home Missions of such a character that I am brought into vital touch with the various phases of the work of the Church, so that as much of my time as possible, without sacrificing the office work, is spent in the field.

I recently spent a pleasant Sunday evening and delivered the address at the



PASTOR AND ELDERS, DAYTON, OHIO.

(A picture of the Consistory of our Hungarian Mission in Dayton, Ohio, which was in the Flood District. See the picture of the Sunday School on the Cover Page of the OUTLOOK OF MISSIONS.

annual meeting of the Woman's Missionary Society of Christ Church, Annville, Pa. Here I found a very active mission society, as well as a missionary Church.

The next Sunday I was permitted to present the cause to the good people of St. John's Church, Philadelphia.

The following Tuesday was devoted to the Juniata Classical Conference on the Simultaneous Every Member Canvass Campaign at Hollidaysburg, Pa. It was an all-day session, eight ministers with their elders being present, and a decided interest was manifested in the campaign. Practically all those in attendance agreed to make the canvass. This Classis will have held another conference at Bedford, Pa., before the current issue of THE OUTLOOK OF MISSIONS is published.

Then follows a Sunday spent at West Hazleton, Pa., presenting the cause, both morning and evening, in Christ Memorial Church, and in the afternoon at Christ Church, McAdoo, Pa. At both of these places I was very much interested in the work. The West Hazleton Mission is already working the campaign, and for the entire month preceding Easter committees of men, three each, have been canvassing for new members. These men started out with a prepared list of available members, and when I was there they had secured twelve persons who definitely pledged themselves to unite with the Church. The objective was thirty-five new members, and I have been assured that they propose to get them all. Besides these, Missionary Herbst will confirm a good class of young people. The adults secured by the committee will be admitted, some on certificate, some on confession of faith, and one or two by confirmation. The most interesting part of their work was revealed when I learned that two of their most active members were letter carriers who apparently have consecrated their business to the Church. As soon as strangers move within the bounds of the parish, they are among the first to find it out, and they immediately get busy. This Mission has been made possible by the use of Church-building Funds. The Every Member

Canvass naturally appeals to them, because of their previous training in systematic giving. For instance, they have provided for the payment of these invested Church-building Funds by carrying building association shares that will amount to the value of the funds invested at maturity. They have done this for five years—an example of systematic giving. While with these people I had the pleasure of bringing to a crisis and helping them to organize an orchestra for their Sunday School, as well as a Teacher Training Class. In the afternoon at McAdoo I found a fair congregation of loyal people, and I was glad for an opportunity of opening up to them the larger work of the Church. It must be borne in mind that these faithful people are located in a town cursed by an unusual number of saloons. The town also has a number of foreign churches, but to my surprise I learned that our little Reformed Church was the only Protestant Church in the town. Whether it pays or not in a material way, surely the work of this one lone Protestant Church in this town of perhaps 5000 people ought to be nursed and encouraged to the limit.

I also had the pleasure of addressing the St. Paul's congregation, Fleetwood, Pa., and the Trinity congregation at Freemansburg. This was a strenuous Sunday. In the morning with the Fleetwood congregation, and after addressing Sunday School in the afternoon, I was obliged to use the trolley cars to Allentown, where, after a hurried call on the consecrated and efficient treasurer of the Woman's Home and Foreign Missionary Society of General Synod, I caught a train that enabled me to reach Freemansburg for the evening service.

During this month I made an effort by correspondence to create a greater interest in the raising of the Apportionment. So far the Board of Home Missions has not, in my judgment, received anything like a reasonable amount for its work for this Classical year, and I suspect that it is largely due to the lack of *system* in raising the Apportionment. I received a number of replies to my letters, and many of them indicate the

weakness of the systems in vogue. The following seems to be general and, therefore, in quoting a portion of a letter received, I am not citing one case only, but that of many. Here is a congregation that has already paid \$325 on its Apportionment, but, as yet, nothing for Home Missions. I quote: "I have made a special plea for Home Missions on Easter. Should the day be fair and the roads improve there may be a large attendance. If so, there *may be* as much as \$150 in sight for our Apportionment on Home Missions." If this \$150 is raised it will be a trifle over one-half of the Apportionment. Now, I do not wish to be misunderstood in citing this case. It is not for the purpose of showing up any one congregation, but rather the *system*. That the important work of the extension of Christ's Kingdom in this beloved country of ours should be dependent upon the uncertainty of the weather and the condition of the roads is to say, the least, deplorable. I hope that more and more, year after year, our congregations will see the unwisdom of such a course and will adopt a systematic and regular method of collecting their benevolent funds and get away from such spasmodic efforts that are dependent upon such uncertainties.

I glean from my correspondence the following:

One good layman, whose previous interest in Missions was nominal and who recently was induced to start a Church-building Fund, sent a check the other day for \$50 on account. He says "With best wishes for the growth and development of the *great* work, etc." How soon after men begin to invest in a cause they begin to use such adjectives as "*great*," etc!

Another good Brother informs me that their congregation has recently started a Church-building Fund, with \$50 on hand.

A certain lady within the bounds of the Ohio Synod writes: "Enclosed find \$5, to be used for Home Missions. Our minister here does not do anything for Home or Foreign Missions. That is

why I am sending this as an individual gift." Last month I urged that the people should not be denied the opportunity for giving. This letter emphasises the need of such a privilege.

I AM THE IMMIGRANT.

- I am the immigrant.
 I looked towards the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.
 I approached its gates with great expectation.
 I have shouldered my burden as the American man-of-all-work.
 I contribute eighty-five per cent. of all the labor in the slaughtering and meat-packing industries.
 I do seven-tenths of the bituminous coal mining.
 I do seventy-eight per cent. of all work in the woolen mills.
 I contribute nine-tenths of all the labor in the cotton mills.
 I make nineteen-twentieths of all the clothing.
 I manufacture more than half the shoes.
 I build four-fifths of all the furniture.
 I make half of the collars, cuffs and shirts.
 I turn out four-fifths of all the leather.
 I make half the gloves.
 I refine nearly nineteen-twentieths of the sugar.
 And yet, I am the great American problem.
 When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.
 But my brawn is woven into the warp and woof of the fabric of your national being.
 My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of tomorrow.
 If I can be fused into the body politic the melting pot will have stood the supreme test.

FREDERICK J. HASKIN.

BOOKS WORTH READING

ELEMENTS OF SPIRITUALITY; OR, THE SPIRITUAL MAN. *By Rev. George Hooper Ferris, D. D.* Published by the Griffith Rowland Press, Philadelphia.

Dr. Ferris is one of the foremost preachers in this country. He is pastor of the First Baptist Church of Philadelphia, Pa. The little book which he has just written is composed of a series of sermons which he recently delivered on Sunday mornings before his Philadelphia congregation. It is a plea for the unified life. He discusses the subject under the following five heads:

- The Affectional Element of Spirituality.
- The Devotional Element of Spirituality.
- The Intellectual Element of Spirituality.
- The Moral Element of Spirituality.
- A Complete Spirituality.

A careful study of these excellent essays will prove as inspiring for those who read the same as they did for those who had the pleasure of listening to them when they were first delivered.

SMITH AND THE CHURCH. *By Rev. Harry H. Beattys, D. D.* Published by Frederick A. Stokes Co., New York City. Price 60c.

About a year ago an article appeared in *The Atlantic Monthly* on the subject, "Should Smith Go to Church?" which aroused considerable attention throughout the country. Rev. Mr. Beattys writes in the little book before us a commonsense reply from the standpoint of a minister. The subjects discussed are:

- Why Smith does not go to Church.
- Smith and the Preacher.
- Why should not Smith play golf instead of going to Church?
- Smith in God's out-of-doors.
- Smith Junior.
- Is Smith wrong, or the Church?
- What shall the Church do about Smith?

Many ministers are wrestling with this same problem, and this little book will furnish them valuable ammunition in helping them to fight this battle with the large number of non-churchgoers in this country.

THE ORDINARY MAN AND THE EXTRAORDINARY THING. *By Harold Begbie.* Published by George H. Doran Company, New York. Price \$1.25.

Mr. Begbie's books have aroused so much attention, both in America and in England that the mere announcement of another book by the same author is sufficient to guarantee to it a large circulation. The author has gathered material from the lives of real men. He has drawn upon human experience rather than upon theory and imagination. It is a splendid

study in the psychology of religion. No one who wishes to study the religious life in its modern interpretation can afford to remain ignorant of the remarkable phenomena which Mr. Begbie has observed in his dealings with his fellowman and has so interestingly described in his book.

NEW THRILLS IN OLD CHINA. *By Charlotte E. Hawes.* Published by George H. Doran Company, New York City. Price, \$1.25.

When the eyes of the whole civilized world are open to the wonderful transformation of China, this book by Miss Hawes will prove of great stimulus and helpfulness in grasping the real situation in this process of spiritual and political evolution in the Orient. Miss Hawes has been in touch with this development from her childhood and youth. She can speak with authority, and doubtless her thrilling book will become an indispensable volume in forming a proper estimate of the changing of the old China into the new.

LIFE OF L. G. WHARTON. *By Emma Richardson Wharton.* Published by Fleming H. Revell Company, New York. Price, \$1.25 net.

This is a splendid tribute of a wife to a devoted husband. His early life was lived amid obscure and untoward conditions. He could not be holden of these, but his courageous soul overcame them, and led him into India and Australia, where he laid the foundations for the flourishing missionary work of the Disciples of Christ. During his first furlough he was instrumental in opening the eyes of multitudes to the needs of the foreign fields. He spoke with great power, and he induced many to offer their lives and their substance to this sacred cause. After two years of hard labor upon his return from the homeland, he died in India.

The 250 pages teem with thrilling stories of a busy and fruitful life. A number of full-paged cuts add to the beauty of the book. Mrs. Wharton has written a biography of an earnest missionary, and no one can read it without a greater interest in the progress of the kingdom.

THE PUBLICATION AND SUN-
DAY SCHOOL BOARD WILL FILL
ALL ORDERS FOR BOOKS.

Missionary Topic

JOHN H. POORMAN

April 27—Missionary Work at Home and Abroad— IV. Bible Work.

Acts 17: 1-12.

“Thy word is a lamp unto my feet,
And light unto my path.”

“I put a New Testament among your books,” Charles Dickens wrote to his son, starting out to make his way in the world, “because it is the best book that ever was in the world, or will be known, and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided.”

SELLING BIBLES IN INDIA.

The Bible colporteur gets a varied reception in Madras. A Brahman official said to a colporteur: “I have read with pleasure the little book I bought from you last time. Let me now have a copy of the whole Bible.”

“Begone!” cried a woman of a village headman’s family at Pittada; “some of our relatives have become Christians through reading the Bible. Your book casts a spell, and we are afraid of it. Take it away!”

THE “GIDEONS” IN THE ORIENT.

A year ago last Christmas Day some Armenians of Harpoot, Turkey, copied the Gideons in their chosen work of putting Bibles in hotels. The Armenian hosteleries are known as khans, and consist of a number of bare and cheerless rooms. All the khan-keepers cordially accepted the new idea, but those of them who were Mohammedans insisted on having the Bible hung up on the wall because it is holy. They felt that letting it lie on the old stools, which were the only furniture, would be to treat the holy book with disrespect.

“Next to the gift of Christ, God’s greatest gift to man is the Bible. I will not eulogize it; as well eulogize a sunset!”

The Christian Japanese Missions and Churches on the Pacific Coast have organized an interdenominational missionary society called the “Dendo Dan.” This society has already sent out two traveling representatives who are carrying Japanese Scriptures for sale and distribution.

During the Boxer rebellion in China in 1900, a heathen Chinese picked up a book from a heap which had been thrown into the street when a United Free Church Mission at Kiayuan was looted. Ten years later the same Chinaman sent it back to the missionary in charge with a story that the book had been the means of his conversion. It was a New Testament in Chinese, and he had read it from mere curiosity at first. The Word of God had taken such hold of him that he had become a member and office-bearer of one of the village churches.

The British and Foreign Bible Society, which is the greatest Bible Society in the world, has issued 7,394,523 copies in 440 languages. Eight new versions have recently been issued.

“The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.”

“I once stood, Bible in hand, with a thousand fellow Christians in the Coliseum, that broken wheel of history. It seemed impossible to believe that we were standing on dust which had been saturated with the blood of the martyrs of Jesus, who sealed with their blood their testimony to the Book. The Coliseum commemorates the fall of Rome; the Arch of Titus, the fall of Jerusalem; the Arch of Constantine, the fall of Paganism; but, amid the decay of these mighty systems of human pride and wisdom that Book revived.”

Dr. Arthur H. Smith says: “The moral precepts of Buddhism and Confucianism elicit our praise, but their powerlessness to uplift their people morally is evidenced by

the prevalence of deceit, dishonesty, lying, mutual suspicion and the total eclipse of insincerity." The Bible not only creates a higher ethic than any of them, but enforces and illustrates it by a perfect example.

"The Pocket Testament League," originated some years ago by Miss Helen Cadbury, now the wife of Charles M. Alexander, the Gospel singer, has enrolled over a quarter of a million members. The League has spread rapidly throughout the United States, Canada, Australia, England, Scotland, and even in China, Japan and Korea. The plan is to get everybody to carry a Testament and read a chapter or more daily.

The Moravian Himalaya Mission to Tibetans reports the completion by its missionaries of the translation of the entire Bible into the easy classical Tibetan language.

Students of the Moody Bible Institute of Chicago have held 15,065 meetings in jails, hospitals, churches and missions. As a result of these meetings, 4,308 conversions to the Church were reported. In addition, 9,266 Sunday School and Bible classes were taught and 13,124 visits to lodging houses, jails and homes were made.

A significant mark of the change coming on in China is the publication of a complete Bible by the American Bible Society, in Roman—that is, English letters—to be used among the Chinese speaking the Hing Hwa dialect.

"And on this side of the river and on that was the tree of life, bearing twelve crops of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations."

Mission Study

JOHN H. POORMAN, SECRETARY

"A MISSION STUDY CLASS IN EVERY CONGREGATION."

Since the last published list of Mission Study Classes (OUTLOOK OF MISSIONS, May, 1912), the following additional classes have been reported on enrolment cards. This record aims to include all Mission Study Classes conducted within the bounds of the Reformed Church since the above date. If your class does not appear, please drop a card to the Mission Study Department, Reformed Church Building, Fifteenth and Race streets, Philadelphia.

Next month we hope to give a list of Missionary Discussion Groups for Men conducted in connection with the Simultaneous Every-Member Canvass Campaign. Has your church had one? If so, we would be glad to get the information. If not, the Mission Study Department will be glad to tell you how to organize such a group for men.

CENTRAL SYNOD.

CLASSIS.	AUSPICES.	LEADER.	ENROLLED.
CINCINNATI CLASSIS.			
First, Cincinnati, O.....	Stewards—"World in Cinn."	Mr. Harry Junghaus	15
Salem, Cincinnati, O.....	Stewards—"World in Cinn."	Rev. Carl F. Heyl	42
Salem, Cincinnati, O.....	Stewards—"World in Cinn."	Rev. Carl F. Heyl	42
ERIE CLASSIS.			
First, Sandusky, O.....	W. H. and F. M. S.....	Rev. Wm. Von Kaske	15
HEIDELBERG CLASSIS.			
St. John's, Bluffton, O.....	W. H. and F. M. S.....	Rev. W. H. Lahr	15
Zion, Prospect, O.....	W. H. and F. M. S.....	Mrs. R. W. Herbster	16
TOLEDO CLASSIS.			
First, Toledo, O.....	Sunday School.....	Mrs. J. F. Winter	10
First, Toledo, O.....	W. H. and F. M. S.....	Mrs. Edith Horst	8

EASTERN SYNOD.

EAST PENNA. CLASSIS.			
St. John's, Bangor, Pa.....	W. H. and F. M. S.....	Rev. Henry B. Reagle	8
Zion's, Bethlehem, Pa.....	W. H. and F. M. S.....	Rev. C. A. Butz	15

LANCASTER CLASSIS.

Fourth, Harrisburg, Pa.....	C. E. Society.....	Miss S. Loraine Heagy	7
Fourth, Harrisburg, Pa.....	C. E. Society.....	Mr. John F. Kob	6
Fourth, Harrisburg, Pa.....	C. E. Society.....	Miss Mabel J. March	7
Fourth, Harrisburg, Pa.....	C. E. Society (Young Men)...	Mr. Paul D. March	7
Salem, Harrisburg, Pa.....	Young Woman's Miss. Soc.....	Miss Helen S. Leib	10
Salem, Harrisburg, Pa.....	Young Woman's Miss. Soc.....	Miss Marion C. Leib	7
Second, Harrisburg, Pa.....	Congregation	Mrs. H. N. Bassler	13
Salem, Hellers, Pa.....	Sunday School Committee.....	Miss Elizabeth R. Gerhard ..	12
Salem, Hellers, Pa.....	Sunday School Committee.....	Miss Martha E. Gerhard ..	12
Salem, Hellers, Pa.....	Young People	Miss Mary E. Resh	9
St. Andrew's, Lancaster, Pa...	W. H. and F. M. S.....	Rev. J. Hunter Watts.....	10
St. Andrew's, Lancaster, Pa...	W. H. and F. M. S.....	Rev. J. Hunter Watts.....	7
St. Stephen's, Lancaster, Pa...	W. H. and F. M. S.....	Mrs. W. C. Schaeffer	10
St. Luke's, Lititz, Pa.....	Independent	Mrs. Herbert Heitshu	8
St. Luke's, Lititz, Pa.....	W. H. and F. M. S.....	Mrs. Herbert Heitshu	7

LEBANON CLASSIS.

Salem, Campbelltown, Pa.....	Cong. Missionary Society.....	Rev. Paul J. Dundore	10
First, Lebanon, Pa.....	W. H. and F. M. S.....	Dr. W. D. Happel	12
St. John's, Lebanon, Pa.....	W. H. and F. M. S.....	Mrs. John H. Bressler.....	8
St. Stephen's, Lebanon, Pa....	Cong. Missionary Committee...	Rev. F. R. Lefever	15
Trinity, Palmyra, Pa.....	W. H. and F. M. S.....	Miss M. E. Bundel	13

LEHIGH CLASSIS.

Salem, Allentown, Pa.....	W. H. and F. M. S.....	Dr. G. A. Schwedes	10
St. Andrew's, Allentown, Pa...	Congregation	Mr. E. M. Bernhard	3
St. Andrew's, Allentown, Pa...	W. H. and F. M. S. and S. S.	Rev. Robert M. Kern	30
St. Andrew's, Allentown, Pa...	W. H. and F. M. S. and S. S.	Miss Cora A. Richards	7
St. Andrew's, Allentown, Pa...	W. H. and F. M. S. and S. S.	Miss Mamie C. Schoedler..	8
St. Andrew's, Allentown, Pa...	W. H. and F. M. S. and S. S.	Mrs. J. S. Smith	7
St. Andrew's, Allentown, Pa...	W. H. and F. M. S. and S. S.	Miss Anna F. Weil	5
St. John's, Allentown, Pa.....	Congregation	Various Leaders.....	
Trinity, Allentown, Pa.....	W. H. and F. M. S.....	Rev. J. J. Schaeffer	9
Zion's, Allentown, Pa.....	Congregation	Rev. Simon Sipple	17

PHILADELPHIA CLASSIS.

Brownback's, Brownback's, Pa.	Sunday School.....	Mrs. Charles Slinghoff	8
Pleasantville, Eureka, Pa.....	Congregation	Rev. John Lentz	12
Pleasantville, Eureka, Pa.....	Congregation	Miss Sara Weisel	12
Pleasantville, Eureka, Pa.....	W. H. and F. M. S.....	Various Leaders	10
Grace, Philadelphia	Brotherhood of A. and P.....	Mr. E. S. Yoder	18
Grace, Philadelphia	C. E. Society.....	Miss Dora Wiegner	4
Grace, Philadelphia	Congregation	Rev. U. C. Gutelius	12
Heidelberg, Philadelphia	W. H. and F. M. S.....	Miss Helen E. Hauffer	10
Messiah, Philadelphia	W. H. and F. M. S.....	Mrs. Ida Kinderman	6
St. Andrew's, Philadelphia	Junior C. E.	Mrs. J. E. Williams.....	
St. Andrew's, Philadelphia	S. S. Class.....	Mrs. J. E. Williams	9
Trinity, Philadelphia	C. E. Society (Young Men)...	Prof. C. O. Althouse	12
Trinity, Philadelphia	C. E. Society.....	Miss Mary D. Bechtel	9
Trinity, Philadelphia	C. E. Society.....	Miss R. L. Ebert	7
Trinity, Philadelphia	C. E. Society.....	Miss Edith Hoover	15
Trinity, Philadelphia	C. E. Society.....	Mr. Harry W. Moser	8
Trinity, Philadelphia	W. H. and F. M. S.....	Mrs. Warner & Miss Clauser	6
St. Peter's, West Pikeland, Pa.	S. S. (Junior Class).....	Miss Hanna R. Rapp	12

READING CLASSIS.

Calvary, Reading, Pa.....	C. E. Society.....	Miss Anna M. Zeller	25
Calvary, Reading, Pa.....	Woman's Bible Class.....	Mrs. Kenderdine	25
First, Reading, Pa.....	C. E. Society.....	Miss Ida Sprecher	8
Olivet, Reading, Pa.....	Congregation	Rev. I. M. Beaver	7
Olivet, Reading, Pa.....	Cong. Missionary Society.....	Miss Alice Brandon	10
Olivet, Reading, Pa.....	Cong. Missionary Society.....	Miss Clara Reeser	4
St. John's, Reading, Pa.....	Independent	Miss Millie Hafer	12
St. Paul's, Reading, Pa.....	C. E. Society.....	Mr. H. W. Moyer	10
St. Paul's, Reading, Pa.....	Congregation	Dr. C. E. Schaeffer	9
St. Paul's, Reading, Pa.....	W. H. and F. M. S.....	Mr. Daniel Miller	12

CLASSIS.	AUSPICES.	LEADER	ENROLLED.
SCHUYLKILL CLASSIS.			
St. John's, Orwigsburg, Pa.	Junior C. E.	Miss Sadie Shaener	7
St. John's, Schuylkill Haven, Pa.	Junior C. E.	Miss Carrie M. Mower	9
St. John's, Schuylkill Haven, Pa.	Junior C. E.	Mrs. Harry A. Reber	6
St. John's, Schuylkill Haven, Pa.	Junior C. E.	Miss Mary H. Sherer	6
St. Peter's, Tremont, Pa.	Men's Bible Class	Rev. G. W. Spotts	12
TOHICKON CLASSIS.			
First, Quakertown, Pa.	W. H. and F. M. S.	Rev. I. O. Schell	13
WYOMING CLASSIS.			
Zion's, Forks, Pa.	Congregation	Mrs. Anna McHenry	15
GERMAN SYNOD OF THE EAST.			
GERMAN PHILA. CLASSIS.			
Zion's, Reading, Pa.	C. E. Society	Rev. Carl H. Gramm	15
NEW YORK CLASSIS.			
Christus, Boston, Mass.	C. E. Society	Rev. E. W. C. Brueckner	4
INTERIOR SYNOD.			
IOWA CLASSIS.			
Tipton, Iowa	Independent	Mrs. J. N. Naly	10
KANSAS CLASSIS.			
Fairview, Kansas	W. H. and F. M. S.	Rev. J. W. Bechtel	12
St. Paul's, Kansas City, Mo.	W. H. and F. M. S.	Mrs. W. M. Montgomery	12
WICHITA CLASSIS.			
Iola, Kansas	W. H. and F. M. S.	Miss Mary C. Remsberg	12
NORTHWEST SYNOD			
INDIANA CLASSIS.			
Salem, Lafayette, Ind.	C. E. Society	Miss Elizabeth Kolthoff	14
Salem, Lafayette, Ind.	C. E. Society	Mr. Jacob Link	8
OHIO SYNOD.			
EASTERN OHIO CLASSIS.			
Immanuel, Alliance, O.	C. E. Society	Miss Osie Stahl	6
Immanuel, Alliance, O.	C. E. Society	Miss Minta Stahl	6
Immanuel, Alliance, O.	W. H. and F. M. S.	Miss Ruth Stahl	12
Louisville, O.	C. E. Society	Rev. B. A. Black	10
St. Paul's, Youngstown, O.	Brotherhood of A. and P.	Dr. E. D. Wettach	10
St. Paul's, Youngstown, O.	W. H. and F. M. S.	Dr. E. D. Wettach	15
LANCASTER CLASSIS.			
Wilson Ave., Columbus, O.	Heidelberg League of C. E.	Mr. W. H. Wetherby	16
Heidelberg, Stoutville, O.	Sunday School	Mrs. G. P. Huddle	
Trinity, Thornville, O.	W. H. and F. M. S.	Rev. J. E. Stone	12
MIAMI CLASSIS.			
Memorial, Dayton, O.	W. H. and F. M. S.	Mr. O. J. Zechiel	30
Grace, Springfield, O.	C. E. Society	Mr. James M. Burns	10
St. JOSEPH CLASSIS.			
Bluffton, Ind.	W. H. and F. M. S.	Mrs. H. B. Diefenbach	30
Grace, Ft. Wayne, Ind.	W. H. and F. M. S.	Mrs. A. K. Zartman	25
TIFFIN CLASSIS.			
First, Fremont, O.	W. H. and F. M. S.	Mrs. K. L. Benner	5
First, Tiffin, O.	W. H. and F. M. S.	Mrs. E. H. Good	5
First, Tiffin, O.	W. H. and F. M. S.	Mrs. C. A. Krout	10
First, Tiffin, O.	W. H. and F. M. S.	Mrs. Cora Sheidler	8
Grace, Tiffin, O.	Y. L. M. Guild	Mrs. A. D. Keller	
Grace, Tiffin, O.	W. H. and F. M. S.	Mrs. B. B. Krammes	

(Continued on third page of cover)

Foreign Missions

EDITOR

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

LET US TRUST CHINA.



ALL eyes in China, and the attention of the whole world, will focus on the ancient city of Peking on April 8th. That is the day fixed for the first Congress to assemble. It will be a notable event, for this Congress will adopt a Constitution and elect the President. There is no good reason why the United States should not now recognize the New Republic. Our nation is in a position to help China develop her hidden resources. The present is a most favorable opportunity for the Church of Christ to enter in and possess the land for the glory of His Name.

WE ARE EQUAL TO THE TASK.

Ten million souls in the non-Christian world! That is the assumed responsibility in the Foreign Mission policy of the Reformed Church. These people live, or are dying, in Japan, China and in Moslem lands. The task of saving them is to be discharged by the members now living, not by those yet unborn. It will not do for us to delay the work until we shall add more members or increase our wealth.

The responsibility has been laid upon us, and we believe the Lord looks to us to meet it. We are equal to the task now. All we need is the will to do His good pleasure.

The vision of these ten million souls has given a wonderful impetus to all our church activities. Let us rejoice and thank the Lord. But let us not make use of these "ten million souls" as a lever to advance any particular line of work, or else the inspiration may be lost, and our last state will be the worst of all.

FOR THE BENEFIT OF MANKIND.

The Panama Canal will connect the two great oceans, and become a new link to bind together the strong and the weak nations of the world. Europe, with all its centuries of Christian progress behind it, may well be named the strong continent, and Asia, just emerging from its stagnant barbarism may truly be said to be the weak continent. It is not in the spirit of boasting to say that America is the minister of reconciliation, between these great world powers. And does she not to-day occupy a unique position among the nations of the earth? Let it be known that the gigantic project of digging the canal was begun and continued, and let us hope it will end, with the noble ambition of making it a benefit to all mankind. As a free nation, we among all the nations have it within our grasp to represent worthily before the world the principles of civil and religious liberty, and promote peace and good-will among all men.

Mr. Alfred Noyes, the English poet, has recently said, "The United States can set up a statue of liberty such as our troubled earth has never known. You can lift a sublime torch above the world and keep it burning."



THE POINT OF CONTACT.

In a brief address at a prayer service during a recent meeting of the Simultaneous Every-Member Canvass Campaign Committee, held in the Reformed Church Building, Dr. Edward G. Bromer, of the First Church, Greensburg, Pa., paid this noble tribute to the pastors: "After all the pastor is the point of contact in the canvass." He

then went on to say that this campaign is a part of a great plan. The pastor must have the vision of the Kingdom as Jesus gave it. Without this vision the canvass will lack the proper momentum. The great events of the present day, such as the awakening of nations, the economic issues—all are the push of reality in the Kingdom. Religion is a life. The Kingdom of God is a reality. There is a vitality in the Kingdom that is pushing outward unto the ends of the earth. But the point we want to make at this time is that the point of contact with any great movement in a given congregation is the pastor. What a dignity this bestows upon the man of God!

THE BEST OF THE BEST.

The Missionary Education Movement is the pioneer in holding summer missionary conferences. For ten years these conferences have been held with gratifying results and the latest is always the best. Three such conferences are promised for 1913 as follows:

Blue Ridge (near Black Mountain), N. C., June 27-July 6.

Silver Bay, Lake George, N. Y., July 11-20.

Lake Geneva, Wisconsin, August 1-10.

In addition to these conferences in the United States, at least four conferences will be held under the auspices of the Movement in Canada.

Training for efficiency in Christian service will be the central purpose of each of these conferences. The beautiful environment, the physical invigoration and uplift of these annual gatherings have brought new strength to thousands of delegates who, in past years, have returned from them to meet the problems in their local churches.

An illustrated booklet giving full information concerning speakers, railroad rates, and other details may be had by addressing the Mission Study Department, Fifteenth and Race streets, Philadelphia, Pa.



REV. HAKARU SATO.

THE DEATH OF REV. HAKARU SATO.

DR. D. B. SCHNEDER.

THE death on January 9th of Rev. Hakaru Sato, late pastor of the Sendai Church, was one of the saddest events in the history of the Japan Mission.

Mr. Sato years ago was a faithful Sunday School scholar at the town of Haranomachi, about forty miles south of Sendai. At the age of fourteen his young heart was touched with the desire to become a preacher of the Gospel, and with that purpose he entered North Japan College in 1900. He was a handsome boy, faithful in his studies and exemplary in his conduct. Without change, without wavering he continued on in his course, growing riper in thought and purpose and more beautiful in his life. He was quiet and respected, yet a leader among his fellow-students. He graduated from the Middle School Course, then from the Literary Course and finally entered the Theological Department. Here his work was especially satisfactory. He was a youth in earnest, reverently seeking the truth with the sole purpose of preparing to preach.

During his time at school he also carried the responsibility of the monitorship of the Industrial Home. It was a heavy responsibility which he discharged quietly and with uniform success.

In March, 1910, after ten full years of study he graduated in theology from North Japan College, one of the choicest young men that ever passed through the institution. He had been a model student, and seemed to have before him an ideal career as a pastor.

Immediately after graduation he was elected to the pastorate of Nibancho Church, the mother congregation in Sendai. He accepted the call and was duly ordained and installed as pastor of this large congregation in April, 1910. Soon also he was married, his bride being Miss Masa Uda, one of the finest graduates of Miyagi Girls' School, who after graduation had spent several years as teacher of music in the school. Together they began their responsible life in the parsonage by the church, in the spirit of deep consecration. They were an almost ideal couple, and had soon won the hearts of the people of the congregation. Though young, they were sincerely respected and greatly loved. Their influence was of the best, and their labors soon began to bear fruit.

Early the next year a little girl was born to them, little O Chie San, who made their home all the dearer to the people.

So the young pastor worked on. His life was a busy one, and he had his burdens and trials, but his sincere and earnest life told for the Master's work, and the congregation grew and prospered. All went well and there was all promise of the long and successful pastorate that the church had so long needed.

But alas! in the fall of 1911 signs appeared that the dread disease of tuberculosis had fastened itself upon the young pastor. The symptoms developed rapidly, and at the end of the year he felt compelled to resign the pastorate and go south to get the benefit of a more favorable climate. Alone he went to a place near Shizuoka, by the seaside, where

oranges grow and where daily he could see the famous Mt. Fuji. But improvement was slow, and after a few months he returned to his native town, where he and his wife and child made their home with the grandmother who had raised him, his parents having died when he was still quite young. There the little family lived and suffered and prayed together. For a while there seemed real improvement, then again there came a relapse, then improvement again, and always the strong hope to be able to work for the Master again. At the beginning of the new year he went to the hospital of the Imperial University in Tokyo for an operation, but his strength was not sufficient for the ordeal, and on the evening of Thursday, the 9th of January, he smilingly fell asleep.

The funeral was held the Sunday afternoon following in the church of his native town. Many people from the town and a small number of near friends from Sendai gathered to mourn with the bereaved young widow and her little child. As the twilight of the cold winter evening began to fall the ashes were interred in the old family graveyard. It was the last farewell to a bright star of faith that had shone steadily for a while and then gone out.

His last days upon earth were characterized by a strong confidence in his recovery and his ability to preach again. He was eagerly waiting for the glad time. Meanwhile, though the trials and hardships of his last months were severe indeed, he maintained a wonderful faith in the Father above. As his Christmas greeting to his near friends he sent out a poem composed out of the depths of his experience, which as translated by Miss Charlotte B. DeForest, reads:

FEAR NOT

Sparrow on the greenwood bough,
 Fear not thou!
 Sportsmen 'mid the autumn splendor
 Roam the fields, but Thy Defender,
 God, will let no feather fall
 Unbeknown, for He knows all.
 Hop and sing then on thy bough!
 Little sparrow, fear not thou!

(Continued on page 174.)



WEDDING GROUP.

Rear Row from left to right: Frank Booth, Dr. Blackburn, Rev. Kriete, Rev. E. Booth, Mrs. Eldridge, Mrs. Booth, Dr. James Ballagh, Mr. A. Ansten.

Front Row from left to right: Dr. Schneder, Mrs. Frank Booth and daughter, Bride and Groom.

THE MARRIAGE OF DR. J. P. MOORE.

ON THE afternoon of February 8th, in the Union Church Yokohama, Rev. J. P. Moore, D. D., and Miss Anna De Forest Thompson, a member of the Dutch Reformed Mission, were united in marriage. The church was quietly but tastefully decorated, and the main audience room was filled with a large concourse of friends, of the Japanese, American and British nationalities. The Rev. E. S. Booth, principal of Ferris Seminary, assisted by Rev. J. I. Blackburn, pastor of the church, and the writer performed the ceremony. The bride was given away by the venerable Dr. James H. Ballagh, the Nestor of the missionary force in Japan. The groom was attended by Rev. C. D. Kriete as best man. In accordance with legal requirements, the United States Consul-General, Mr. Thomas Sammons, gave official sanction by attending the ceremony in person.

After the ceremony a very pleasant reception was held at the home of Rev. and Mrs. Booth, at which hosts of friends offered their congratulations to the bride and groom, and at which also the many handsome and valuable presents received by the bride were displayed.

Following a sojourn of a few days in Tokyo, the couple arrived in Sendai on the morning of the 12th and went to their home, the house that has been occupied by Dr. and Mrs. Seiple.

The day after one of the most delightful receptions ever held in Sendai was given by the mission at the home of Prof. and Mrs. Gerhard. Over one hundred missionary and Japanese friends gathered to greet and congratulate the new couple. It was a hearty and right royal welcome. The next day the members of the mission assembled at the home of Prof. and Mrs. Zaugg for an evening meal together in honor of the event.

The bride is of Somerville, New Jersey, and has been for twenty-five years a faithful and efficient teacher in Ferris Seminary, Yokohama, the first Christian girls' school established in Japan. That she has been not only a beloved teacher, but an earnest worker in church and community was eloquently attested by the very large number of people—missionaries, business people, students and Japanese Christians—that attended the wedding. Our Reformed mission may well be congratulated on the addition to its number of one so helpful and so esteemed. That both bride and groom may have yet many years of fruitful service before them in Sendai is the hope and prayer of their many friends.

D. B. SCHNEDER.

WHAT MAKES A COLLEGE CHRISTIAN?

First of all, charter stipulations do not of themselves make a college Christian.

Secondly, Bible study does not, of itself, make a college or a man Christian.

But when the man who sits in the professor's chair is both a great teacher and a great Christian, then the college is effectively Christian.

A certain professor in one of the smaller colleges of the East gave his strength and time for years to personal friendship with his students and daily prayers for their spiritual welfare. As a result, there are scores of the graduates from that college, during the years that professor lived, who are strong and useful Christian lawyers, business men or ministers.

"How did he do it?" one of those young ministers was recently asked.

"I do not know," was the reply. "He never spoke to me about being a minister; yet I know that I would not have become one except for him. I think it was just the way he lived."

This is the secret of the Christian college. When the members of a faculty are genuinely Christian, the students take knowledge of them that they have learned of Christ—then such a college, beyond a doubt, is Christian.—*Huron College Bulletin*.

SOMETHING DEFINITE.

MISS ANNA FROEHLICH.

A devout returned missionary from China tells the story that as he and his wife were about to make a long journey to a remote mission station, the day was dark and the clouds were lowering. They dreaded the ride over the muddy roads and through the rain which threatened to pour down upon them. They expressed their feelings about it to some native Christians, who had come on the eve of their departure to bid them goodbye.

These Chinese replied: "It will not rain on *you* good people. We will pray for you that you may go on your way and escape the rain."

Dr. Lawson and his good wife both said that all that day on that long journey they could see rain falling all about them on the mountains and in the valley, but none fell on them.

They were marvelously impressed by these native Christians, implicit faith in prayer, and believed firmly that God had answered their united prayers in this definite request.

Mrs. Watson, who related the story, added: "If *we* had the firm faith of this band of Chinese Christians in asking of Christ definite things that we desire and need, and that lie within the will of God, we would take Him at His word when He says, "Ask, and ye shall receive; seek and ye shall find; knock and it shall be opened unto you," and again, "Whatsoever ye shall ask in prayer, believing, ye shall receive." We would pray daily and earnestly that the needs of the suffering Chinese men and women and children might be supplied by more physicians, and nurses, in our churches, as well as evangelists, consecrating themselves to do this great work sympathetically in the foreign field; and that through their physical ministrations they might be the means of leading many to Christ. What would *we* be if we had no physicians, no oculists, and no nurses, and if we did not have Christ?"

CHINESE NEW YEAR.

REV. WARD HARTMAN.



FOR ages past Chinese New Year has been the one great festive time of the year for the Chinese. Since the revolution the new government has changed its form of dating to that of the Christian era. Thus last December official word was sent throughout the country requesting the observance of January 1 as New Year, and three holidays were granted to all government employes. The day came, the soldiers, telegraph operators and mail clerks enjoyed their vacation and a few stores were closed for a day, but the mass of the people paid no attention whatever to the observance of the day. It is just an example of how very difficult it is to change a custom which has been in vogue for so many, many centuries and around which so many traditions have been gathered. Then, superstition plays a great part, which is very evident from the pictures and characters placed upon the front of the house or shop at New Year's time. Yochow City, although quite aggressive in adopting revolutionary ideas and in bringing foreign goods into her stores, was not ready yet to give up the observance of the one season of the year, namely, the Chinese New Year, which this year fell on February 6.

For some time before the event it was very evident that the people were getting ready for the celebration of Chinese New Year. But on the night of the second day before New Year the noise began. The last few days of the old year is the great time of settling accounts and making provision for all debts. So everybody is very busy, because practically everybody owes somebody else something. As soon as a family has its accounts settled (of course, what is possible to keep from paying until next New Year is not paid), they begin to clean all the demons and evil spirits out of the house so they can expect happiness and prosperity during the next year. This is done by means of firing innumerable fire-crackers inside and outside of the house, after which they put up the burning in-

cense. Thus the increasing noise of the shooting of fire-crackers for two nights and a day was rather trying to the excitable nerves of a Westener. The weather was very favorable for a delightful celebration of the event. In America on festive days we look for excitement or some special manifestations of some sort. But Chinese New Year was the quietest day I have seen in China. As we walked through the streets about 10 o'clock in the morning it seemed almost like a city of the dead, except for a few children gaily dressed and slowly moving about in their wadded garments and here and there behind closed doors we heard the clanging and banging of Chinese drums and cymbals making music which to us seems suitable only to the deaf. Even the pigs, chickens and dogs must have been enjoying a special feast in the house because their absence on the street was very conspicuous. The absence of the nerve-racking screech of the wheelbarrows, which are never oiled, made a peculiar feeling pass over one as he walked along the street comfortably instead of picking his way through a continuous crowd, as is the usual custom on a Chinese street. All doors were closed and on the front of many houses were the pictures of two hideous-looking gods known as the "Door Gods," who are expected to keep all harm and evil spirits out of the house.

Most houses had bright red strips of paper pasted on the front, on which are characters expressing various wishes of the people. We have tried to translate a few of the expressions, as follows:

1. May the times be propitious, the weather agreeable.
2. May the men in the house live to old age and may their years be prosperous.
3. May ten thousand thousand things take new form in Spring.
4. May the breezes be delightful and agreeable.
5. May every fifth day bring rain, and every tenth day rain, thus insuring prosperity.

6. May many kinds of lucky flowers come forth with Spring.

7. May peace slowly spring forth to nourish your disposition.

Where there had been a recent death in the family the characters were written on blue paper as a sign of mourning.

Here and there we saw a man making calls on friends, wishing the merchant much wealth during the coming year, and the literary man a higher position, etc. But the most of the day is spent in the house, as it is a day of feasting and for many the one day when there is really an abundance to eat. An effort is made previously to save money for Chinese New Year, but there is little concern about any being left for subsequent days. Many people travel long distances in order to be at the old home to celebrate the New Year. A few days ago there were three men on their way to their old home, a three days' journey. They had saved what to most Chinamen is a considerable amount of money, and they were expecting to have a joyous time of feasting and gambling when they met the home folk again. They were all very scantily, even poorly dressed, shivering from the cold. At night they had to sleep in the inn on the straw, and the three had only one cover to get under. Thus we see the inborn desire to have money to spend on New Year was stronger than a desire for decent or even sufficient clothing to keep them warm. On the afternoon of New Year's Day, where the front doors were open, one could often see a large group huddled together, gambling away the little money they had, and the day following found very many of them destitute and in debt. But at least for one day they had had lots of good things to eat and what they considered a good time.

The day following New Year was also a very quiet one, and stores remained closed. It took several days before business and the humdrum life was again in full swing. The Chinese themselves tell us that the celebration this year was not equal to that of two years ago; that there was something lacking, but they scarcely

knew what. It is no doubt largely due to the great change of ideas that has come into the minds of the young along with the revolution. From a Christian standpoint there is much for encouragement since most of the larger merchants and many homes displayed no outward evidence of the old superstitious ideas. We realize that most of them are by no means Christians, yet they have found that the picture of a hideous-looking god on the front door will not help them. The backbone of many of the superstitious ideas has been broken and there is a desire to know something about the foreigner's God.

WOMAN AS A FACTOR IN MISSIONARY WORK.

(Continued from page 152.)

The basic Christian principles of holiness, purity, need of forgiveness, trust in the goodness of the heavenly Father, are entirely wanting in all the non-Christian religions, and these principles cannot be taught save by the personal method, the touch of life upon life. A Japanese who had become an earnest Christian, when asked his reasons for the change of faith, said that they were three:

1st. The reasonableness and truth of the doctrine of one God.

2nd. Gratitude for the love of God (an entirely new thought to a Shintoist).

3rd. The earnestness of Christian believers, and the missionary spirit of Japanese evangelists.

And now we are asked to send more helpers, men and women who shall live close to the people and bring the Gospel message to them by example as well as by word. Let no one think that because China's present need is so great, Japan needs no more foreign missionaries. We grudge not a penny to China. We rejoice in all that can be done for China in this his day of opportunity. But from native Japanese leaders and missionaries alike come earnest appeals for reinforcements.

Though the Japanese Church is grow-

ing and though we can see everywhere that the Christian influence is spreading far beyond the bounds of the church membership, yet there comes to us unceasingly the cry of the unsatisfied hearts of forty millions of unevangelized Japanese.

A few months ago there passed over into the unseen world one of the leaders in the Japanese Church, Bishop Honda, a man of beautiful character and consecrated Christian life, one who might have been expected to live for many years—"burnt out for God." A few years ago, in speaking of the development of the Japanese Church, this man urged the position that while church administration is passing to native hands, the missionary should remain to help in the work. He said to a group of missionaries: "We believe you can do great work by teaching us to understand true reverence, to realize the mercy of God, to obtain deeper communion with God. To you who come from centuries of Christian antecedents we look for instruction in the *inner meaning of the Christian life.*"

We call Him the God of our Fathers, and we rejoice in our heritage. The kingdom is the Pearl of Great Price. Shall we keep that Pearl for ourselves? It is worth to us more than all the world beside. Can we, dare we be selfish and not share the inheritance of the sons of God? What is the greatest gift we have to offer? Life, self. And Christ will take and use that gift, beyond the using we could make of it, if we refuse to answer when He calls.

I look away to the west, beyond the Golden Gate, beyond the broad Pacific to the isles that wait for Him. I see again those worshiping congregations of Japanese, those faces touched with the divine light, bearing witness for their Lord. And then I see other faces, where the Light has not shone. Stand with me for a moment in the city of Fukushima, and watch them as they pass,—soldier, farmer, merchant, student, official, teacher, factory hand,—men and women, your brothers and your sisters, for

whom Christ died and they do not know. They may be peasants or village folk from the thousands of places where Christianity has not yet been preached, poor, ignorant, superstitious, their faces dull, unresponsive, deadened by ceaseless toil that is without hope; or they may stand on a higher plane, and the look may be eager, unsatisfied longing for Him whom as yet unknown they wait for. Shall they wait in vain?

Let no one volunteer without careful consideration, for this is no easy task that calls. Oh! often there is loneliness; sometimes misunderstandings, and always there is the separation from the dear ones of the family circle, the long years that must be between vacations in the home land. These things must be faced, and no one should go without counting the cost. But, having faced the situation, put all these in one scale of the balance, and in the other place the love of Christ, which passed knowledge, and surely some heart will answer His call: "Fear not; go, tell. My presence shall go with you."

(Continued from page 169.)

Guardian of the orange plot,

Fear thou not!

Tho' thy precious fruitage seeking
Thief or robber come a-sneaking,
God is guarding day and night,—
Naught can pass beyond His sight.
Peaceful, then watch o'er thy plot.
Orange keeper, fear thou not!

Men of God's great family,

Fear not ye!

What tho' pain and grief affright you,
Fiery darts of evil smite you?
In the Father's love deep hidden,
Falls one hair of yours unbidden?
Hearts, then, brave and peaceful be!
Men and brothers, fear not ye!

It seemed well as the last message from such a life. He has departed now and Christian work in Japan has sustained a great loss. The widow has become teacher of music again in Miyagi Girls' School.

MR. HSIANG.

REV. EDWIN A. BECK.



JIROBE HARADA.

In the April, 1912, number of the *OUTLOOK OF MISSIONS*, Rev. Henry K. Miller wrote a very interesting article about the "Shiambo"—the Japanese Meditation Stick, in which he refers to Mr. Jirobe Harada, a "gentleman of the old school," and a blind man for many years. It is quite a coincidence that in the April, 1913, number, we should report the death of this aged servant of Christ. Rev. H. H. Cook, of Yamagata, writes: "He was without doubt the most faithful of our believers at Tsurugaoka. Happy and contented at all times, he seldom missed any of the services. In the picture he is reading the Bible." Blessed are they that see not, and yet believe.

Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the Word.

ONE of the familiar characters associated with our mission at Shenchowfu is Mr. Hsiang. By his earnest Christian character and zeal he has commended himself to all. In earlier years he held a comfortable position as clerk in the Yamen (corresponding in a way to our County Court). In this position he met many who had law cases to put through the court, and the assistance he was able to render them brought him in considerable revenue. His wife kept an inn, where it was convenient for Mr. Hsiang's clients to lodge during their business at the Yamen. Thus, financially, they were very prosperous, and in these days of prosperity Mr. Hsiang indulged in opium smoking. But afflictions visited them heavily, as one after another of their eight sons fell sick and died. These afflictions worked on Mr. Hsiang's conscience; and when, about that time, the Gospel was presented to him it found a willing listener. Mr. Hsiang was converted; he broke off opium; he persuaded Mrs. Hsiang to sell the inn, and he left the Yamen, and they together moved up near the mission. There Mr. Hsiang became a valuable helper in various mission activities, the financial compensation for which was not great, amounting to about two dollars and a half a month! Not only was he found to be a valuable helper in business matters; but his influence was helpful and his witness was constant and effectual for the Gospel. The Gospel seemed to be so much a part of his life and thought that you could rarely find him long in company with men on the street or elsewhere without his telling about the wonderful truths of the Gospel. It seemed to be part of his make-up to turn the conversation in a most natural and tactful way to the subject of religion.

When not engaged in any particular business you could see him sitting in front of the gate on a stone bench, reading the Scriptures. His eyesight was poor and he held his Bible up so close to

his eyes as to hide his face. But he read aloud; and if any one passed on the street he would hear the reading. Many such passers-by would stop and step up, and when a group was assembled he would welcome them and then go on to explain what it was he had read.

DODO.

We wrote of Mr. Hsiang in the previous article. Mr. Hsiang had eight sons and they all died, leaving him and his wife childless. Old Mr. Hsiang had very sad memories of these children, and he was very lonely. If only they had had one child left to them! One day Mr. Hsiang came home with a little daughter! He had bought her down town and was going to adopt her as his own. He called her "Dodo." What her real name was or who her parents were we never knew.

This is the way Mr. Hsiang found her: A certain man had picked her up from a rubbish heap, where she was thrown when a tiny baby, because she was a girl and rather puny, and her mother did not want her. The man who picked her up thought he would save her and raise her as a slave; he might make some profit by it. Mr. Hsiang heard of this and went and bought her. He took her home, as we said before, and adopted her as his own daughter and called her "Dodo" for pet name. Dodo always was puny and she was an impertinent young one; but Mr. Hsiang loved her dearly. We used to see her mornings and ask her whether she had eaten her rice yet or not—which was as much as to say: "How do you do this morning?" In Chinese it goes this way: "Che-liao fan ma yiu." And Dodo would answer up so promptly: "Chad-dy," which is as much as to say: "I've had my breakfast, thank you."

When Dodo was about 6 years old she was put into the Girls' School at Shen-chow, and Mr. Hsiang, as well as her teacher, was proud to see what progress she was making there. She learned to be more tidy, to be better behaved, and was advancing in her lessons. But even here another sorrow was added to the old



Dodo.

man and his wife, for Dodo succumbed not long ago to disease which had no doubt been lurking in her puny body. With her went out much of the affection of an old man and his wife in China. They had indulged her and had been as fond of her as they could have been of an own child.

Work which is out of sight is often out of mind, and is easily postponed until the nearer problems have been solved. It is important that we make an effort to bring to our attention the needs of that work which is far from hand and sight. It is not an outside work which is brought before the churches by some extraneous organization and urged upon their sympathy. The missionary enterprise is assumed, maintained, and enlarged by the Church herself in humble obedience to the will of the Master.

**COMPARATIVE STATEMENT OF RECEIPTS AND DISBURSEMENTS OF THE
BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH
IN THE U. S. FOR THE YEARS 1911 AND 1912.**

Receipts.

Synods.	Apportion- ment. 1911.	Apportion- ment. 1912.	Specials. 1911.	Specials. 1912.	Total. 1911.	Total. 1912.
Eastern	\$23,164.18	\$25,700.74	\$11,299.82	\$19,748.77	\$34,464.00	\$45,449.51
Ohio	6,524.17	6,939.15	4,147.47	4,123.22	10,671.64	11,062.37
Northwest	719.59	2,524.13	3,896.07	3,374.00	4,615.66	5,898.13
Pittsburgh	5,104.70	7,508.00	2,596.42	3,653.45	7,701.12	11,161.45
Potomac	9,898.04	10,316.29	6,355.04	6,571.81	16,253.08	16,888.10
German East	740.43	1,710.50	1,018.93	642.88	1,759.36	2,353.38
Central	1,300.22	2,695.37	3,357.83	4,018.11	4,658.05	6,713.48
Interior	909.48	1,690.04	883.84	831.47	1,793.32	2,521.51
Woman's H. and F. Miss. Soc.			11,941.98	13,132.59	11,941.98	13,132.59
Bequests			2,783.16	5,084.60	2,783.16	5,084.60
Annuity Bonds				4,500.00		4,500.00
Literature			287.32	374.04	287.32	374.04
Int. on Invested F'nds			438.16	378.50	438.16	378.50
Miscellaneous			32.57	771.16	32.57	771.16
	\$48,360.81	\$59,084.22	\$49,038.61	\$67,204.60	\$97,399.42	\$126,288.82

Disbursements.

Home Disbursements.

ADMINISTRATIVE.

Secretary's and Treasurer's Office.

	1911.	1912.
Salary of Secretary.....	\$2,000.00	\$2,000.00
Salary of Assistant Secretary.....	1,500.00	750.00
Salary of Accountant.....	516.00	872.00
Special services to Secretary.....		150.00
Stenographer and Extra Help.....	1,034.19	919.00
Rent	270.00	270.00
Stationery and Office Supplies.....	280.28	484.06
Postage	231.27	579.11
Salary of Treasurer.....	300.00	300.00
Postage, Stationery and other expenses of Treasurer	130.00	47.20
	\$6,261.74	\$6,371.37
Expenses of Board and Executive Commit- tee Meetings	718.56	875.25
Cables, Telegrams and Telephones.....	362.14	445.62
Total Administrative	\$7,342.44	\$7,692.24

OTHER THAN ADMINISTRATIVE.

Interest.

Interest on Loans.....	\$6,041.82	\$7,987.28
Interest on Annuity Bonds.....	501.00	476.00
	6,542.82	8,463.28
Expressage and Freight.....	172.30	84.58
Shipping Clerk	20.00	46.00
Office Furniture	216.17	68.75

<i>Educational.</i>			
Salaries of Field Secretaries.....		2,033.34	3,400.00
Traveling Expenses of Missionaries on Furlough and Secretaries, visiting Synods, Classes and Churches.....		2,708.20	1,741.13
<i>Mission Study Department.</i>			
Salary of Secretary.....	\$333.33		900.00
Expenses of Office, inc. Stenographer.....	1,364.84		1,053.82
		1,698.17	1,953.82
<i>Laymen's Missionary Movement Department.</i>			
Half Salary of Secretary.....	\$1,000.00		1,000.00
Office Rent and Telephone.....	155.00		126.00
		1,155.00	1,126.00
<i>Woman's Home and Foreign Missionary Society.</i>			
Half Salary of Secretary.....	\$300.00		300.00
Miscellaneous	35.71		
		335.71	
<i>Summer Missionary Conferences.</i>			
Mt. Gretna Conference.....	\$232.43		239.91
Linwood Conference	116.33		180.52
		348.76	420.43
<i>Literature</i>		6,003.56	3,644.90
<i>Miscellaneous</i>		269.10	167.05
Total Home Disbursements.....		\$28,845.57	\$29,108.18
Japan Mission		66,172.98	71,024.39
China Mission		33,759.93	34,427.50
Total Disbursements		\$128,778.48	\$134,560.07
Summary.			
Receipts from all sources.....		\$97,399.42	\$126,288.82
<i>Disbursements.</i>			
Home, for All Purposes.....	\$28,845.57		\$29,108.18
Japan Mission	66,172.98		71,024.39
China Mission	33,759.93		34,427.50
		\$128,778.48	\$134,560.07
Total Receipts		\$97,399.42	\$126,288.82
Deficit		\$31,379.06	\$8,271.25



Prepare Now

TO ATTEND

One of the Three

Summer Missionary Conferences:

Indianapolis, Ind., June 24-29

Vermilion, O., July 7-14

Mt. Gretna, Pa., August 2-9

Write the Mission Study Department, Fifteenth and Race Streets, Philadelphia, Pa.

The Woman's Home and Foreign Missionary Society

EDITORS

MRS. REBECCA S. DOTTERER
1605 N. 13TH ST., PHILA., PA.

MRS. EDWARD F. EYEMEYER
404 S. SUMMIT ST., DAYTON, O.

THE MEETING IN NEW YORK.



It will be remembered that at the Ninth Interdenominational Conference of Women's Boards of Foreign Missions of the U. S. and Canada, held in Philadelphia in February, 1912, a plan was adopted whereby the good work of the Jubilee might be extended and continued the object in general being to promote unity of effort in foreign missions, to share missionary speakers, to stimulate united prayer and study, to develop simultaneous effort whenever possible, and to gain a better acquaintance with each other's literature, leaders and methods. To work this out, commissions were formed to operate in different districts of the U. S. and Canada, each commission to carry out a plan of work in its own district.

The New York Commission, which will operate in the east, held a meeting on February 21, 1913, in the Reformed Church Building, No. 25 East Twenty-second street, New York city. Nine denominations were represented at this meeting. Mrs. Rebecca S. Dotterer was the representative of our work. Mrs. De Witt Knox was elected chairman and Mrs. Dotterer was elected secretary.

Many members present spoke of successful meetings held by the Jubilee Continuation Committees and Interdenominational Mission Study Classes, which are promoting a close bond of union. It was agreed to suggest that members of the Territorial Commissions be representatives of Individual Boards, and that they endeavor to get representatives on Territorial Commissions to meet together in conference, and that

we keep ever before us the interest of co-operation instead of competition. It was recommended that we observe the noontide as a time of daily prayer for the saving of the whole world.

Other recommendations were: Interdenominational Mission Study Classes, which should be self-supporting; platform meetings and Social Gatherings, to be addressed by leaders of different denominations. Sending of representatives to the Student Study Conferences, and co-operation with the National Board of Y. W. C. A.

On motion it was decided to meet next year on the third Friday in February, 1914 unless otherwise called by the chairman.
R. S. D.

A WORD IN SEASON.

We desire to call the attention of Classical Presidents to the importance of returning concise, uniform reports, for publication in the Outlook of Missions.

A list of questions has been prepared which will be sent to the Synodical Corresponding Secretaries who in turn will send them to the Classical Presidents, who will see that they are properly and promptly filed out and forwarded to the respective editors.

We request only Annual reports, not semi-annual.

Thank offering Boxes were to have been opened in March with the use of the program prepared by Miss Annie Blessing, the General Secretary. We hope the local societies have made use of this program and the societies who have not as yet had the ingathering are urged to use it. Let us not forget to

bring our offerings for we have had much for which to be thankful.

As the program has been printed for distribution at a small cost, we could not print the form in these columns as we all wish to be loyal to the Secretaries and Publication Committee.

The Classical Directory is to appear during the summer months, so we take this opportunity to remind the Classical Corresponding Secretaries to promptly forward to the respective editors, immediately after the annual meeting the names and addresses of officers for the ensuing year. R. S. D.

BITS OF INTEREST.

In Tokio there are 2900 school teachers. Of this number 1100 are women.

* * *

Announcement is made that the Salvation Army will place a staff of fifty officers in China to organize the Army's work there.

* * *

The Queen of Greece has urged that Bible classes be organized among college students in Greece.

* * *

Twenty-eight years ago there was not a single believer in Korea. Now the Presbyterian Church alone has 36,000 communicants, 90,000 Sunday School pupils; while the missionaries estimate the constituency of all Christian Churches at 300,000.

* * *

The slackening of pressure in the opium reform in China, due to the disturbance of the revolution, has proved, as prophesied, only a temporary hindrance. The forces for reform are uniting, the new government is giving its endorsement, and the crusade is keener than before.

* * *

The Surveyor of the port of New York says that opium is a greater menace to New York than liquor, and if the present smuggling goes on and the use of the drug grows at the rate of the

last few years, we shall be able to sympathize with the Chinese in their efforts to prohibit the growth, importation and sale of opium in that drug-cursed land.

* * *

The Bulgarians are now called the Japanese of the Balkans, just as the Japanese were described as the Yankees of the East, some time ago. In thirty years the Bulgarians have made remarkable advancement, creating a capital city, Sofia, with 100,000 people; large parks, beautiful buildings, broad streets, and a stately royal palace; developing an army that has astonished Europe, and establishing the life of the people on a new basis of progress.

* * *

Quite the newest thing among the people of Hawaii is the Mormon propaganda. In an incredibly short time Mormon doctrines and practices have gained headway among the natives and the Orientals, two classes which constitute more than four-fifths of the population. Leading Protestant and Catholic divines are greatly alarmed at the inroads made among the Hawaiians especially. Strong efforts will be made to stem the tide of Mormonism.

F. C. E.

Heaven is the fruit of what we have sown, the living crown of the life that we have lived, the summit of the mountain whose base and whose whole inner nature are formed of the same material.

—HUGH MACMILLAN.

Literature

MRS. KATE HALE GEKELER, SECRETARY
2061 BROADWAY, INDIANAPOLIS, IND.

MAY PROGRAM.

"The Slave Girl," by Miss Cogan, 2 cents per copy. We are all familiar with the fact that children in the orient are sometimes sold into slavery of the worst type. It is a shocking fact that these little yellow white-slaves have been brought to America, and Miss Cogan tells of one of these unfortunates that she saw in San Francisco.

OUR PRINTED HELPS.

"1913 Program," prepared by Miss Cogan, approved by the Executive Committee, 12 cents per dozen.

"An Easy Guide," by Miss Cogan, 5 cents each.

"Life Members, and Members in Memoriam," by Mrs. R. Ella Hahn, 1 cent each.

"The Mission of the Thank Offering Box," by Miss Anna Blessing, 1 cent each.

"Devotional Service for Thank Offering Day," arranged by Miss Blessing, free, postage about 1 cent per dozen.

"Young People's Work," by Mrs. John Lentz 1 cent each.

"Organized Effort," by Mrs. R. C. Zartman, 1 cent each.

"Home Remedies," by Miss Cogan, 1 cent each.

"Moving Mountains," by Miss Kate Hansen, 2 cents each.

"Straw Spectacles," by Mrs. Rose Spangler Stahl, 2 cents each.

"How We Reached the Standard of Excellence," by Mrs. Maude Herbster, 1 cent each.

"The Slave Girl," by Miss Cogan, 2 cents each.

BIRTHDAY AND THANKOFFERING.

Two inspiring services were held by the W. M. S. of St. John's Church, Allentown, Pa., in honor of the twenty-fifth anniversary of the founding of the W. H. and F. M. S. of Eastern Synod. At the one held in Dietz Hall, of the Allentown College for Women, on February 1st, a fine program was rendered. Beautiful greetings were mailed to fifty-seven foreign and fifty-seven home missionaries. A reception was held in the College parlors and refreshments were served. The birthday offerings amounted to \$103.35.

At the March meeting of the society the thankoffering boxes were opened, amounting to \$612.03, which included a \$35 scholarship in the Miyagi Girls' School, given by Mrs. Harry J. Lerch, and a \$500 Church-building Fund by Mrs. W. F. Hecker, in memory of her mother, Anna Krause Deibert, and as a token of gratitude for the safe return from many journeys. Surely this anniversary will go down in the history of St. John's as one of its most delightful events.

Helps for the Topic

BY GERTRUDE M. COGAN

THE PROGRAM FOR MAY.

Japanese Mission, San Francisco.

Hymn.

Prayer.

Even one like this. Mark 5: 1-20.

Read "Our Japanese Ward." (Procure this free from Home Mission Board, Room 309, Reformed Church Building, Philadelphia.)

Read "The Japanese on the Pacific Coast."

Read "Our Japanese Mission."

Read "Japanese Converted in America."

Discussion:

1. What blessings can you see have already come from our Japanese Mission in San Francisco?

2. Suppose you were a public school teacher in a non-Christian place, what would you try to do there? How would you proceed?

3. In what ways would a colony of Christian families benefit a section of country, say, in Idaho, Wyoming, Utah, etc? What might be expected if 50 such colonies would be founded west of the Rocky Mountains?

Hymn.

Prayer. For the Asiatic foreigners in America, especially for Rev. Mori and his work. For true Christian people to settle in large numbers in the Great West and conquer it for Christ.

Distribute literature. (See announcement by the Literary Secretary.)

Doxology and Mizpah.

All orders for literature should be sent in early.

Suitable hymns for this program would be Nos. 9, 11 and 27 in The Missionary Hymnal, issued by Foreign Board, 10c. per copy.

THE JAPANESE ON THE PACIFIC COAST.

BY REV. J. MORI.

I. A New Problem for America.

It has been a recognized fact that one of the greatest and most pressing problems before our people today is that of the immigrant. No man of reasonable intelligence will deny that it has been necessary for people to come to America from other lands in order to populate the country and develop its resources. Even the Pilgrim Fathers were immigrants, and every person who has come here since must be so classed, so that without the immigrant there could be no America, as we have it today.

But it is the changed character of the incoming home-seeker that is giving the problem such a doubtful aspect. America encountered a new problem when she received Oriental immigrants on her Western coast, and it is not only a political or financial question, but it is a great problem for spiritual and intellectual adjustment. Her destiny depends upon its solution, for the world had to sooner or later have the experience of the meeting of the two nations from the West and the East.

Thus the solution of this problem depends practically upon Christianity and its activity among these immigrants as they are melted into the mass making up the American people. So today the men who have keen insight look upon America in the figure of a great melting pot, where, through a series of adjustments, extending through a length of time, a thorough fusion takes place, creating a new type, which will be distinctly American.

2. What the Japanese Are Doing on the Pacific Coast.

It is estimated that there are one hundred thousand Japanese in this country, seventy thousand of whom are on the Pacific Coast. Most of them are agriculturists, although a goodly number are to be found in the various trades and occupations. The tendency of the Japanese living is very well adapted to harmonize with that of Americans, the Japanese supplying the Americans with that which is lacking in this land. Of course,

there exists slight competition in a few circumstances in business circles, but generally the former furnishes that which the latter lacks. For example, the raising of potatoes, sugar beets, hops, berries, grapes, all kinds of fruits and vegetables, is largely done by the Japanese. Thus the Pacific Coast States owe a great deal to the Japanese for the improvement of land ever since they received them. It is an undeniable fact that the Pacific Coast has increased with great rapidity its industrial strength since the opening of the doors to the Japanese immigrants, and California is millions of dollars richer today because of the work they have done in the State.

3. The Condition of Japanese Daily Life.

As to the condition of Japanese daily life, like every immigrant class, having had very hard toil and strife in the pioneer period, they are compelled to live a very irregular life, with over-toil, and naturally have a very little time for religion and spiritual things. But the Japanese in this country are very thirsty for the satisfaction of their spiritual desires, because this is the inevitable condition of those who are far away from their native land, feeling lonesome and isolated. Hence, if any one makes a good attempt to lead them into spiritual satisfaction, their heart burns, and many become earnest seekers for salvation, even though they have a strong traditional faith held throughout many generations.

4. The Work of Our Reformed Church Among the Japanese.

Among these Japanese on the Pacific Coast our Reformed Church found a missionary opportunity. In July, 1910, the writer was commissioned to perform this work on the Pacific Coast. In September he arrived at San Francisco, and the first thing he did was to gather some of our people and have a prayer service every evening for one month, asking God His help in opening the mission. The prayer was answered, and on October 30, 1910, our congregation was duly organized, and by the continual blessing of God it has been growing day by day.



STREET MEETING, JAPANESE MISSION, SAN FRANCISCO.

The members of the Church are chiefly young men and women, earnest and progressive, who are laying foundations, broad and deep, for the larger work to come. Evangelistic work forms a large part of our endeavors. The Sunday morning services consist of Sunday School and preaching, where many come to hear and learn the Gospel. In the evening a short C. E. meeting is held; then the young men hold an interesting street meeting, reaching many who never enter the Church, and after that an evening preaching service is held in the building. A midweek prayer meeting is also held, where a spiritual power becomes manifest in earnestness and enthusiasm of the people.

Besides these important services the Mission is engaged in several other enterprises, such as school for study of English, and a sewing class for women, to help the Japanese into better conditions as dwellers in America.

5. Need of the Mission.

It is plainly evident that if the work is to make progress there will have to

be furnished more workers in this field. The Japanese in America need the Gospel and the Christian Church quite as much as their brethren do in the Orient. We expect many Japanese to come to San Francisco when the World's Fair opens in 1915; and we are planning to carry on a strong campaign for them. This is one of the most important works we must accomplish in the near future. But our present equipment is entirely inadequate as now being carried on in a rented residence building. We must have more room to better accommodate the growing demands. You cannot make a brick without straw. We need it before the Fair, and we appeal to you for your assistance. It is the writer's earnest plea that the Woman's Home and Foreign Missionary Society of General Synod will make this work the object of their support in the home land.

The Council of Women for Home Missions of the United States of America urge more strongly home mission work, and its motto is:

"Our Country—God's Country."

It is a great opportunity for the women of our Reformed Church to do something to bring about the realization of this idea among the Japanese on the Pacific Coast by assisting our San Francisco Japanese Mission with prayer and gift. May the blessing of God rest upon every Woman's Missionary Society of the Reformed Church, and especially upon the meetings which will be held in May.

OUR JAPANESE MISSION.

BY REV. JOHN C. HORNING.

Reprinted by request.

AS the representative of our Board of Home Missions it was our privilege to visit our Japanese Mission in San Francisco. There are five or six thousand Japanese in this great city. Among these people that have come to our land we with other churches are doing an important work. Other centers of population in California and along the coast offer opportunities for Christian work among the 60,000 Japanese that have come to our shores.

Rev. J. Mori, under commission from our Home Board, began work in a rented house of the city of San Francisco. By his tireless labors and efficient leadership he has achieved unusual success in establishing a Japanese church. The present membership numbers fifty-two, besides the good number that attend the service and are interested in the work.

A visit to a week of services will give a fair exhibit of the work. At the mid-week prayer meeting twenty-five persons were present, all men except two. The earnestness of their addresses, the fervency of prayer and the spirit of devotion made it a real prayer meeting. The Sunday School, with some twenty children under capable teachers is a growing factor of service. At the Sunday morning service there were about twenty-five in attendance, and in the evening the attendance was from fifty to sixty. This

latter service was preceded by a Christian Endeavor prayer meeting and an interesting street meeting with earnest addresses by two young men. The interest and earnestness of the many men and few women made a deep impression upon us. They were attentively appreciative of our sermon, delivered through Rev. Mr. Mori as interpreter. Few if any of the Japanese missions, although some of them have been established twenty and twenty-five years, can make such a showing in religious services, and this is not an unusual showing.

It may be that there is a larger attendance at the Buddhist temple near by, for they are now preparing to erect a temple at a reported cost of fifty thousand dollars. But this should be all the more an incentive for Christian activity. We surely ought not be outrivalled by heathenism in a Christian land.

In addition to the religious work in our Japanese Reformed mission, a school for the teaching of English and helpful branches is conducted by some Japanese and American teachers under the supervision of Rev. Mr. Mori. Some thirty-five, mostly men, are eager pupils in this school, which is conducted five days a week. This school has been a very helpful agent in interesting young men in the work of the mission and in winning them to Christ.

The readers of the *OUTLOOK* are acquainted with the woman's work as given in an article of the February number by Mrs. H. A. Suyehiro, who is an enthusiastic and capable helper in the mission. We were very much interested in attending a meeting of the woman's society on the day of our departure. Unhesitatingly did they take part in reading of the Scripture, in offering prayer or in speaking. There were sixteen women present and five or six babies, and these were well-behaved. Dainty refreshments and Japanese music followed our address. The dress, address, entertainment and the like of these Japanese women is quite American. They as well as the men are awake to the advantage of American ways. This organization

as well as the sewing class will be active agents in winning the women.

These varied activities of the mission, dominated with a spiritual motive, will make for larger usefulness and efficient service among the wide-awake Japanese that have settled along the Pacific.

Sumptuous welcome and farewell receptions marked our coming and going in and out among these people who appreciate what the Church through the Board has done for the mission. This is shown not only in words, but also in efforts toward self-help. Helping the self-helpful is our part.

What has been done is only the promising beginning of what can be done in Los Angeles and Sacramento and Fresno and Florin and many other centers where these Japanese have found place and employment. An open door is before us. The efficient men and the sufficient money would be the means of larger work among these people from the progressive island of Japan. What shall we do? What will you do?

JAPANESE CONVERTED IN AMERICA.

GERTRUDE M. COGAN.

Some of the readers in Maryland when studying this topic will think of Mr. Yokohama, a student in Johns Hopkins University. This young Japanese was converted after he came to America. In a mission for Japanese in British Columbia he found his Saviour. Since then he has been making preparations to return to his native land and preach or teach the Gospel. During the winter he spoke in a number of Maryland churches and made friends who helped him on his way.

Many Japanese and Chinese people have found Christ in missions on the Pacific Coast. Work among these people on this coast is greatly needed. Buddhist missionaries and Buddhist temples have followed them to this country to hold them fast to their old religion and to reclaim those who have united with Christianity. It is said they have 3165 members, 15 priests and 24 places of worship.

OUR COUNTRY THREATENED.

We should look to our West coast and the vast region between that and the Rocky Mountains with concern. Buddhism and its train of attendant "isms," and the Mormon menace threaten to take possession of the western half of our country. What if they should? What then would become of our Christian government? Three thousand missionaries, true heralds of the pure Gospel of Jesus could hold the ground and secure it. Who shall they be?

Pastors, Teachers and Settlers Needed.

Certainly there should be pastors. There are thousands of children growing up out there who do not know what a minister of the Gospel is. Men and women live and die out of reach of the Word or the Sacraments. Pastors are needed. But there are needed also colonies of Christian families who would establish the Christian community here and there over that region. No greater missionary opportunity exists in America than just this, and it is open to all Christian home-builders. Why should not whole families decide to be missionaries and go to these needy fields and settle there for the definite purpose of taking those fields for Jesus Christ? Throw their united influence into the social, economic and political processes that are building an empire out there. Establish themselves in that country as *Christians*. There are a few such communities to be found, and the results are great. If this colonizing of Christian families could take hold of the Church as it ought, more could be done than if we should send out hundreds of lone missionaries.

Public school teachers are another class of persons who hold within their power a missionary opportunity scarcely paralleled. They are at liberty to go and get positions and do a missionary work without depending upon the Church for support, having their regular teachers' salary. The writer met such missionaries in Utah, Nevada and elsewhere in the West, who were, besides their regular teaching, doing wonderful missionary work. Many a rough frontier town

has a church and a minister because of the work some public school teacher did in the place. There are many young men and young women in our Church who are public school teachers. Some of them have wanted to be foreign missionaries, but for certain reasons could not go. Here in our great West is an open door where they can enter by their own profession, and while thus making their living, could be as real missionaries as if they had been commissioned by a Mission Board.

Look at the map of this region stretching from Canada to Mexico, and from the Rocky Mountains to the Pacific Coast. Is it ours? We say "our country." There are 3165 Buddhists and 264,000 Mormons. These are propagating their false religions. Whose country shall it be, Christ's or another's?

What have we done to make it Christ's? We have seven German missionaries in Oregon, two in California and one mission in San Francisco for the Japanese. Is it not a relief to think that we are not absolutely without representation? We surely would have to feel ashamed if we had to say that we did not have a single representative west of the Rocky Mountains. True, we have a share in Christ's work out there, but the smallness of this share and the vastness of the field should open up our eyes and our hearts and our pocketbooks for a larger share. Meanwhile the work already begun by us should be amply supported.

FIELD NOTES.

The itinerary of Western Maryland was concluded in the latter part of February with good results. To follow up this work a Missionary Conference for Women will be held in Hagerstown in May or June, under the auspices of the General Synod Society. This promises to be a very helpful meeting. There are active, earnest women in Maryland who will greatly help in disseminating missionary intelligence and enthusiasm throughout the Classis. The interest already manifested is strong.

Added now to the societies reported last month are Baust Church, Union Bridge Charge, and Clear Spring. The former organized with 30 charter members. Mrs. V. E. Doderer is President; Mrs. Dr. Kemp, Vice President; Miss Annie Flickinger, Secretary, and Miss Hessie Flohr, Treasurer.

At Clear Spring, the Women's Organized Bible Class will take up the regular program and work of the W. H. and F. M. S. Mrs. George Boward is President.

GERTRUDE M. COGAN,
Field Secretary.

THE Y. W. C. A. CONFERENCE AT MIYAGI GIRLS' SCHOOL.



IT may be remembered that the Y. W. C. A. gave a very successful concert last spring, some of the proceeds of which were used in sending girls to the summer conference, the remainder of which was left in the treasury. This fall it was decided to use that remaining amount in holding a territorial conference in our school, such as is held in different parts of America during every school year, but has not yet become a permanent feature of the Y. W. C. A. work in Japan. The plan was to invite delegates from Morioka, where is the only other association in the North Japan district. But the special hope in the minds of those interested was that of attracting to the meetings girls from the various government schools in this city. The dates of the conference were November 29 to December 1. Very excellent speakers and teachers were secured. Miss Macdonald, Foreign National Secretary of the Y. W. C. A.; Miss Kawaii, Japanese National Secretary; Miss Yamada, of the Soshin Girls' School in Yokohama, and Colonel Yamamura, of the Japanese Salvation Army, were the out-of-town leaders. From our own church in Sendai, Rev. Mr. Kajiwara and Dr. Demura very kindly lent their aid.

A short opening session on Friday morning began the meetings. It was

conducted by Miss Ono, of the Senior Class, who is president of the School Association. She introduced the motto of the conference, Matt. 6: 33, "But seek ye first His kingdom and His righteousness." On Saturday and Sunday mornings, many of the girls and leaders kept the morning watch from six to half-past six. On Saturday morning, this was followed by a prayer meeting at eight o'clock. The Bible study classes were held from ten to eleven on Friday, and from nine to ten on Saturday. There were two, and they were most ably conducted by Miss Yamada, chiefly for unbelievers, and by Mr. Kajiwara, for believers. On Friday and Saturday, one address was given in the morning, one at three in the afternoon, and one at seven in the evening. The Sunday schedule varied somewhat. The morning was left free, the sermon of the day was at half-past two in the afternoon, and the last address together with the closing exercises at seven in the evening.

The addresses were indeed rich in in-

spiration. On Monday Miss Kawaii spoke on the "Meaning of Co-operation," Miss Macdonald on "The Kingdom of God," and Miss Yamada on "Prayer." The Tuesday morning address by Dr. Demura was on the subject, "Self-realization." Miss Kawaii talked in the afternoon on "The Dwelling of God," and Colonel Yamamura closed the day with an address on "The Improvement of Society and Women." Colonel Yamamura also preached the Sunday afternoon sermon. His subject was "The Power to Save." And Miss Kawaii gave the closing address on Sunday night on the subject, "Is There a Light for Our Way?"

All the meetings were very well attended, but especially the Saturday evening and Sunday meetings, for at those times students from other schools were free to attend. Several prominent women of the city were constant and most earnest attendants at the meetings and Bible classes.

One of the most remarkable of the addresses, which were all so excellent, each



DELEGATES Y. W. C. A. CONFERENCE, SENDAI, JAPAN.

in its own way, was Colonel Yamamura's Saturday night address on "On the Improvement of Society and Women." Colonel Yamamura is known as one of the masters of Japanese colloquial. His language is simple enough to be understood by any of the common people. Moreover, he has that rare and wonderful gift of illuminating his words by the dynamic force of his personality and convictions. One cannot help listening to him. The writer of this article understood scarcely half of the words he used, yet she listened spellbound, until the message seemed quite to transcend the need of words and was borne in upon her. His address fell naturally into three divisions: the needs of society in Japan, the part that women can play in meeting those needs, and the power that will enable the women of this nation to do the task waiting for them. It was splendid to feel at the close of that meeting the personalities of that room full of women surcharged with inspiration. It was splendid to be a woman and to be inspired with them.

It is, of course, impossible to speak of all the good things of this conference, but we must not close without saying something about two other features. One was the earnest, prayerful, never-flagging enthusiasm of the girls themselves in planning for and assisting at all the meetings. The other was the private conferences with the leaders, who gave all their time between meetings to talking with any who were interested enough to come, answering questions, explaining, guiding into deeper channels of thinking, or just emanating their friendliness.

We cannot estimate the influence of this conference, nor can we give many proofs of its spiritual success. But we who saw it believe it was both "leaven" and "a mustard seed"—that it has been a deepening force in many lives, and that it will surely bring an increase to the Kingdom of God in Japan.

In closing we wish to thank any who have known of the conference and have furthered its success by their prayers.

MARGARET J. LEADER.

MIYAGI JO GAKKO DECEMBER NOTES.

On Sunday, December 22, 1912, one of our Juniors was baptized in the Nibancho Church by the pastor, Rev. Hagiwara. Eighteen baptisms from September to December, and 1912 closes with the following record:

	Number of Students	Number of Christians
Postgraduate Class	5	5
Domestic Science Class ..	4	4
Senior Class	15	11
Junior Class	19	19
Middle Class	19	19
Sophomore Class	39	17
Freshman Class	38	11
Total	139	86

As usual, our school Christmas exercises were held on Christmas night and were inspiring and enjoyable. The offering amounted to \$5.00 and was sent to Rev. and Mrs. Sato. Mrs. Sato is a graduate of our school and her husband, who is a graduate of the Tohoku Gakuin, is seriously ill with consumption.

Dr. S. D. Gordon, author of "Quiet Talks on Prayer," "Quiet Talks on Power," etc., spoke to our teachers and student on Monday afternoon, December 30th. His talk was very helpful and the presence of Dr. and Mrs. Gordon was an inspiration to all. The teachers and students of the Baptist Girls' School, the Methodist Girls' School and of the Episcopalian Bible Training School were also present.

SADIE LEA WEIDNER.

January 3, 1913.

"We kneel, how weak! We rise, how full of power!
 Why therefore should we do ourselves this wrong,
 Or others, that we are not always strong,
 That we are overborne with care,
 That we should ever weak or heartless be,
 Anxious or troubled when with us in prayer
 And joy and strength and courage are with Thee?"

God sent His Son.
 The Son sent His Church.
 The Church sends us.



LITTLE GIRL DWARF.

Before we saw these pictures, Miss Anna C. Kanne had written: "A dwarf, three feet tall and nineteen years old, was brought into our Compound by our Bible woman. She had been on the street begging for some time—came across the river—because her father wanted to kill her. They felt so sorry for her that Miss Hahn decided to take care of her. She is most interesting—seems very sensible—can probably be taught to sew and do other things."

The above picture shows the poor girl as she was found. The basket, bowl, stick and chopsticks, together with the ragged garment and old shoes and lower garment and an old rag tied around her head, were her only possessions the day she came. The next day she brought

about 20 cents gold in copper cash and enough goods to make a pair of trousers. These trousers, shoes and stockings were given to her since her arrival.

In the picture with Miss Hahn, little Che-er's real size comes to view. How different she looks in clean clothing! She is very happy and helpful to our nurse in acquiring the language, for she is said to be "a little chatterbox." What this child is in body, that millions in China are in mind and heart. The missionary may not add one cubit to the stature of this dwarf, but she can bring the joy of the Lord into her soul.

Hard may be Duty's hand; but lo, it leads
Out into perfect joy, where pain shall cease!
God sees thy striving, and thy patience heeds;
And thou shalt find His peace.

—CELIA THAXTER.



MISS RUTH A. HAHN AND CHE-ER.



AT THE FAREWELL MEETING FOR THE FORMER PASTOR, REV. SHOHEI ARAI, GIVEN BY THE SUNDAY SCHOOL AT KOISHIKAWA, JAPAN.

THE CLASS TEACHER.

MISS KATE I. HANSEN.

These words always bring to my mind several pictures. These are two of the vivid ones.

The Miyagi Girls' School compound was awake at five o'clock one spring morning. The whole space between the recitation building and the teachers' house was crowded with laughing, chattering girls. Most excited of all were the little freshmen, just graduated from the grades and full of importance in their first excursion with the high school girls. They were going to Matsushima, too; to Matsushima, the most beautiful place in Japan; and they were to have a special steamer, and to spend the whole day on the water among the islands. They had gorgeous new hair-ribbons, too, stiff new ones that stood up above their heads and fairly bristled with excitement and anticipation. Presently a signal was given, and all became as quiet as possible for

the morning devotions. Then, each class in charge of a teacher, the long line filed decorously out of the gates, the young class teacher of the freshmen leading the way with her irrepressible charges.

Matsushima Bay was beautiful, but Matsushima Bay was rough. Two hours after the brave beginning of the day, an unhappy American teacher, pacing frantically up and down the deck in misery such as no landsman knows, looked into the freshman cabin, and straightway forgot her own troubles. In the middle of the floor sat the freshman class teacher. On her lap rested as many heads as could find place there. Sighs and groans went up from all over the room. The gay new hair ribbons were all in eclipse. Their erstwhile proud wearer's only ray of comfort was evidently the presence and the sympathy of this class teacher of theirs.

In many mission schools in Japan the class teacher is a widely useful officer.

In the Miyagi Girls' School these class teachers are all Japanese, and are men and women of strong Christian character. Their official duties include the supervision of the class room, the keeping of the class records and the general care of the class at all times when no other teacher is in charge. They also visit the families of their students in cases of illness or death and attend funerals as representatives of the school.

An earnest and really efficient class teacher has many opportunities to influence her pupils for good. He or she knows thoroughly each girl, her circumstances and her surroundings, and is ready to advise her on the myriad questions that come to the young girl just entering into the new world of knowledge and liberty. The freshmen, especially, are readily influenced. When, as was the case for some years in our school, the class teacher is also the Bible teacher, she has a double opportunity. Many a strong Christian girl in school to-day traces her faith back to the time when a freshman and quite ignorant of Christianity, her class teacher, with her kindness and her ready sympathy, won her respect and affection, influenced her to attend church and Sunday School from the very beginning of her course, and laid the foundation of her Christian character.

AWAKING THE INTEREST OF YOUNG PEOPLE IN MISSIONS.

MRS. J. F. KERLIN.

INTEREST in missionary work stands for loyalty to Christ and His kingdom. He said, "Go ye into all the world and disciple all nations." The great need of the Church to-day is co-operation of all her members in evangelizing the world. We thank God for our religious freedom, culture, and wealth.

Nothing equals in importance our young people. Think of the money invested in them, of the intellect at work for them, the time spent for them, and the love shown to them. Certainly too much is not being done for them. Our

young people are the coming citizens, and the church members of the future. They are the merchants, mechanics, teachers, physicians, and ministers of to-morrow. As they go, so will the world swing. They will determine the purity of our national life, the efficiency of our educational institutions, the happiness of our domestic circles, and the spirituality of our churches. Glorious young people! Hope of the world, and the great need of the Church! For them the finest churches are built, the best books written. For them the Sunday School, Young People's Society and Missionary Society organized. All these for their spiritual culture and training. Prominent among these is the Woman's Missionary Society, opening a pathway to Christ, around the world, for every person of the human race.

"Awaking the Interest of Young People in Missions." How?

1. *By Companionship.* Be *one* with them, as a companion, counsellor and friend, winning their confidence and inspiring enthusiasm in winning souls to Christ. Lead them to see that the true elements of a successful life are courage, industry, charity, and fidelity. If you would have your society stand on the summit of service for Christ, get beyond its present membership by doing your best to win the young people to your missionary ranks.

2. *Mission Study.* Place before the young people the proper work of Mission Study; that it is not the study of the political questions of to-day, nor of the theological problems of the Church; but it is to develop intelligent, enthusiastic, Christ-like purpose, by a careful study of mission fields and plans for aggressive work therein. The object of a missionary society is to bring young people to Christ, train and equip them for home and foreign work, and send them out with high ideals. Mission Study has its heroes, its gifted leaders. All this is the outcome of the life and example of Jesus, whose star ever brightens, and words inspire as never before. A well rounded Christian char-

acter is greater than capital. To acquire this, we must instill in the young people the principles and promises of the Bible. To do this, we need true women behind the Book, exemplifying the untarnished life of Christ, the Redeemer of the world. The mission study school is the "West Point Academy" of the Church. Here all candidates for good mission work should be trained. The missionary society needs well equipped women, with convictions, and not mere opinions; with views, and not mere visions; with facts, and not mere doubts. We do not want twentieth century guns with sixteenth century women to fire them. No; give us the first century mind of Christ, with twentieth century missionary societies, and the light of the Gospel will circle the globe. Inspire the young people by pointing them to places of service and duties to perform. Accomplish this, and your missionary society becomes a torch of service for Christ and the world.

3. *The Source of All Power.* Awaken them to mission interest by sending them here. Change your cry of "On to Christ" to "Back to Pentecost." Get them to spend some time in prayer, and you have harnessed them for service, and linked them to a noble purpose. Our young people now are asking the questions, "Where can we help? How can we help? Whom can we help?" Let us be glad that they raise these questions. Inspire the young people with a desire to attend, and take some part in public worship, and to induce their comrades to greater devotion, also. To do, without murmur, what one is asked to do is a service of value. It is, indeed, a rare joy to a society to realize that every member accepts service with confidence. A splendid rule is, to do cheerfully what others do grudgingly. Such are a benediction to the society.

Wear a smile. To awaken young people to an interest in work, wear a smile, not only in church, but every day. I doubt if long-faced Christianity ever helped any young people into a paradise of any kind. Its tendency is to help them to look upon religion as gloomy

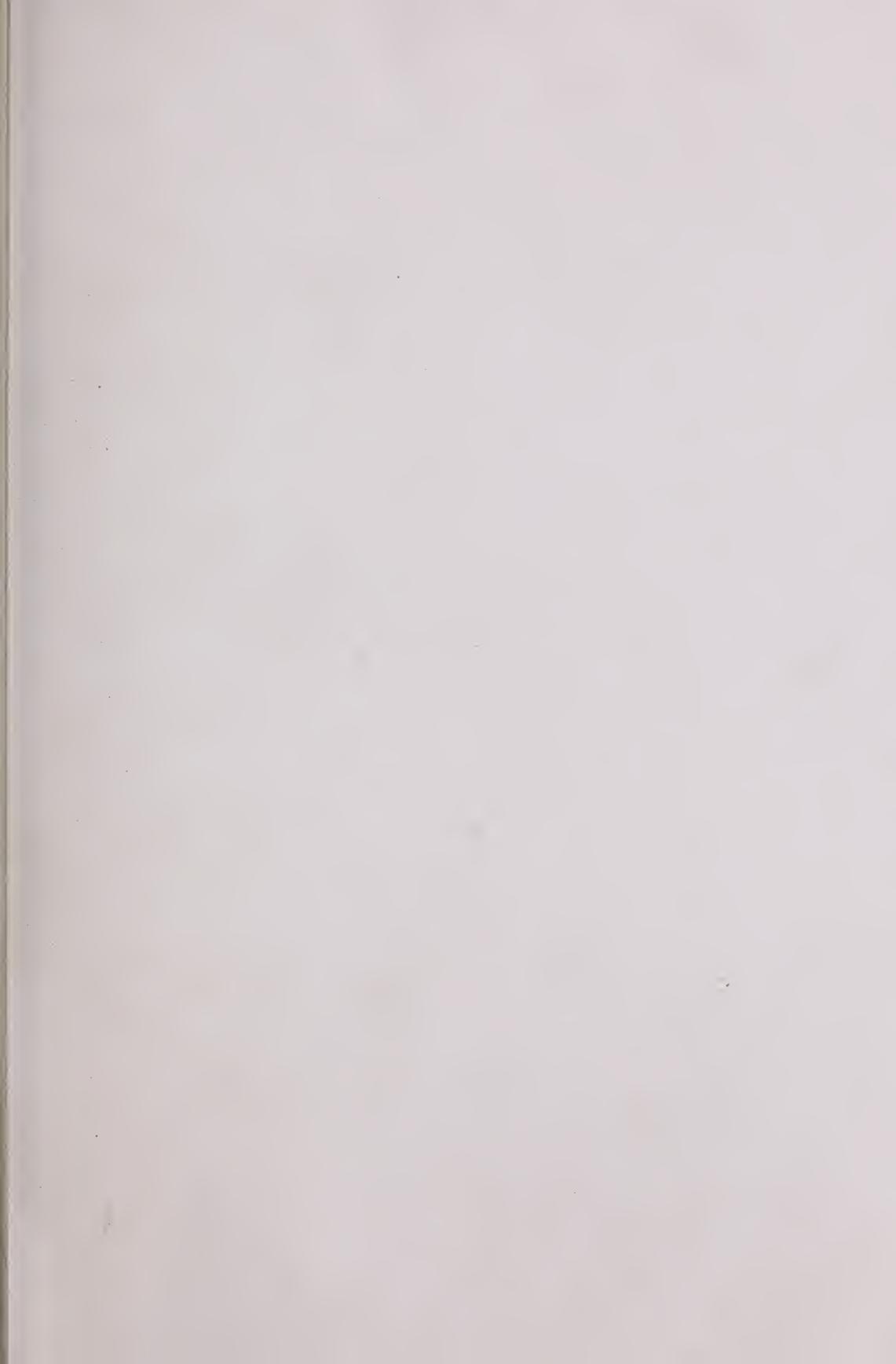
and church work as irksome. It makes your faith in vain, and all your preaching in vain. Wear your smile seven days in the week.

Be a liberal giver. Giving has converted many a young person into a moving, striving worker. Pay no attention to the old taunt, "You are after money always." Be a member of the Tenth Legion. Who ever heard of a tither saying, "I have nothing for missions?" Young people naturally are progressive. They have faith in the society that brings things to pass. If you would awaken an interest in them, show them that you are abreast of the times, in your religion. Impress them with the truth, that your society stands for Information, Culture, Benevolence.

Let them see you believe in prayer; that it makes waste places glad, and feeds missionary fires. We can fix a great gulf between them and us by our over-concern for "*Number One*," and our concern for *the Kingdom of God*. That gulf always repels young people. So in trying to answer the question, "Awaking the Interest of Young People in Missions," I have suggested that it is not a question of what specific steps we get our young people to take, so much as it is the shaping of their lives after the Christ-model, that brings them into a well rounded womanhood. Then their lives will yield blessings, joys, and peace to others.

Whitewater, Kansas.

Every Christian ought to live with the quiet determination of doing his duty in his own valley and of fulfilling the will of Christ where Christ has appointed him to work. And yet to keep in mind the far-reaching significance of the individual Christian life is a wonderful inspiration. As no sparrow falls to the ground without our Father, so no life is lived in true obedience to the will of God without the effect thereof reaching to the uttermost parts of the earth. The man who is an earnest, devoted Christian in his own church, whether that church be small or large, is affecting world conditions.



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