





Digitized by the Internet Archive
in 2015

<https://archive.org/details/outlookofmission57refo>

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.

CONTENTS, JULY, 1913.

THE QUIET HOUR 258

GENERAL:

The Program for Mount Gretna .. 259

You Can See China 260

Its Proper Use 261

MISSIONARY C. E. TOPIC..... 262

HOME MISSIONS:

The History of Our Work Among
the Colored People..... 263

Home Mission Executives' Insti-
tute 266

Recent Church-building Funds.... 267

Observations of the Treasurer 268

The Industrial Home for Colored
Children 270

Dedications in June 271

Books Worth Reading 272

FOREIGN MISSIONS:

The Daily Thought 273

Some Things You Should Know.... 273

Bright Are the Prospects in China. 274

Recent Events in Our Japan Mis-
sion 274

How Dr. Noss Views the Needs of
Our Evangelistic Work in Japan. 275

The New Buddhist Temple in Sen-
dai 276

My Religion and Our Religion.... 277

A Building Fund for Foreign Mis-
sions 278

Shall We Do Our Part?..... 278

Our Girls' School, Shenchowfu,
China 279

About the Support of Students.... 279

Changes in Our Medical Work in
China 280

How One Member Views It..... 280

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY:

What Have We Done To-day..... 281

A Great Year—The Last of the Tri-
ennium 281

Our Part in Federated Councils.... 283

Program for August..... 284

About Wakamatsu 284

The Best Things We Did Last Year 285

Broken Hearts 286

Flood Comments 288

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.
ENTERED AS SECOND-CLASS MATTER JUNE 12, 1909, AT THE POST OFFICE AT PHILADELPHIA,
PA., UNDER THE ACT OF MARCH 3, 1879.



The Quiet Hour



And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name I will do it. —John 14: 13, 14.

The way to God is by the road of men,
Find thy far heaven in near humanity.
Love thy seen brother as thyself,
Thereby thou lovest him unseen
Who is the All.

—EDWIN ARNOLD.

“The Bible is God’s missionary message. To be indifferent to missions is to be indifferent to God’s revelation of himself. To oppose missions is to oppose the program of Jesus Christ. To have no share in the great work of world conquest is to be unfaithful to our trust as redeemed men and women.”

“What does the world amount to, what is the value of material possessions, if we do not know Him? The end of life, the sum of life, is to know Him. Seeing Him, that is, living in a conscious relation with God, such as is possible to the humblest but sincere follower of Christ is worth all life’s discipline.”

The love of God is as broad as the race, and nowhere is there a single man in any clime, or of any color, in congested city, in tropical jungle, or on a lonely frontier line where a pioneer has built himself a primitive home—nowhere is there a single man, woman or child, who is orphaned of a place in the eternal Father’s heart.

—JOHN HENRY JOWETT.

“No stay-at-home, indoor religion ever can make a sick world whole or produce strong and useful men. Jesus gave the world a dynamic religion. He knew that it was by going out into the world of active life, sharing the burdens of the weak, and helping to solve some of the problems of life that we would find our oneness with the race and with God.”

“Oh, mayst thou walk from hour to hour
In every passing year,
Keeping so very near
To Him Whose power is love. Whose love is power
So mayest Thou walk! In His clear light,
Leaning on Him alone,
Thy life His very own
Until He takes thee up to walk with Him in white.”

It is out of the common things of daily life, presented obediently to Jesus, and laid at His feet, that He brings His own glorious gifts, so that our whole lives become one great sacrament.

—W. HAY AITKEN.

It is the very beauty and power of the Christian religion that it belongs everywhere, that no land is foreign to it, and it is foreign to no land.

—JOSEPH ERNEST MCAFEE.

There is not so much of joy or of illumination in human life to make us independent or negligent concerning the way to either. A great part of our life suffers from depression and delusions, and the way to avoid them is to steer our path by the Word of God.

—CHARLES BROWN.

O God, man’s heart is darkened,
He will not understand!
Show him Thy cloud and fire;
And with Thine own right hand
Then lead him through his desert,
Back to Thy Holy Land.

—A. E. PROCTOR.

Not by might, and not by power, not by eloquence, or learning, or organization, or wealth, good as these things are; but by God’s Spirit are wonders brought to pass in the spiritual world.

—C. B. KEENLEYSIDE.

O friends and brothers, hastening down the years,
Humanity is calling each and all
In tender accents, born of pain and tears;
I pray you, listen to the thrilling call!
You cannot, in your selfishness and pride,
Pass guiltless by upon “the other side.”

A. A. HOPKINS.

O Lord, perfect, we beseech Thee, the faith of us who believe, and sow the good seed of faith in their hearts who as yet lack it; that we may all look steadfastly unto Thee, and run with patience the race that is set before us. Give us grace to show our faith by our works; teach us to walk by faith, having respect unto the promises; which of Thy mercy make good to us in Thine own good time, O our most Gracious Lord God and Saviour.—
Amen.

—CHRISTINA G. ROSSETTI.

The Outlook of Missions

Our Motto:

THE CHURCH A MISSIONARY SOCIETY.

EVERY CHRISTIAN A LIFE MEMBER.

VOLUME V.

July, 1913

No. 7.

THE PROGRAM FOR MOUNT GRETNA.

The "Mother Conference" of the Summer Missionary Conferences for the Reformed Church will convene on the Chautauqua Grounds, Mount Gretna, Pa., from Saturday, August 2, until Saturday, August 9.

The opening session, as in former years, will consist of an informal reception to delegates, tendered by the management of the Chautauqua Inn, on Saturday evening, August 2.

Conference Sunday, August 3, will be signalized by a number of special features. At nine A. M. a Standard Missionary Sunday School will be in charge of competent officers. At half-past ten o'clock the Conference Sermon will be preached by Rev. A. C. Shuman, D. D., pastor of the First Church, Tiffin, Ohio. Dr. Shuman has served as Chairman of the Linwood Missionary Conference since its establishment, and is one of the ablest preachers in our denomination. At half-past seven o'clock a farewell service will be held for the outgoing missionaries. Special interest attaches to this meeting, for Miss Gertrude B. Hoy, the daughter of our missionary, Dr. William E. Hoy, will be commissioned.

Beginning with Monday morning, August 4, the daily program of the conference will be as follows:

Morning.

Devotions—With the Word—8.45 to 9.20—Rev. E. N. Evans, Xenia, O.

Mission Study Classes—9.30 to 10.50:

"Immigrant Forces," Rev. D. A. Souders, D. D., Irwin, Pa.

"Reformed Home Mission Text-book," Mr. Joseph S. Wise, Philadelphia, Pa.

"The Emergency in China," Mrs. J. G. Rupp, Allentown, Pa.

"Reformed Foreign Mission Text-book," Rev. William E. Lampe, Ph. D., Philadelphia.

"Servants of the King," Group, Rev. C. H. Ranck, Baltimore, Md., and Miss Laura S. Bausman, Lancaster, Pa.

Special Classes:

"The Call of the World" (Missionary Discussion Group for Men), Rev. E. M. Sando, Tamaqua, Pa.

"America—God's Melting Pot" (W. H. and F. M. S.), Miss Gertrude M. Cogan, Philadelphia, Pa.

"Missionary Methods for Sunday School Workers," Rev. C. A. Hauser, Philadelphia, Pa.

"Old Country Hero Stories" (Intermediate), Miss Cora A. Richards, Allentown, Pa.

"Japan," Missionary Object Lessons (Mission Band Leaders), Miss Ruth M. Seem, Bangor, Pa.

Institute Hour—11.00 to 12.00.

During this Hour of each day a Practical Program of Missionary Education and Service will be considered. Topics such as these will be discussed in open parliament:

A Worthy Mission Study Program for the Average Reformed Church.

How to Observe Home Mission Week.

Best Methods in the Every-Member Canvass.

Missionary Methods in the Sunday School.
 Stewardship and Missions.
 Best Methods for W. M. S. Workers.
 The United Missionary Campaign.
 Live Missionary Program for Young People's Societies.

Afternoon.

Rest Hour—1.00 to 2.00.

Recreation—2.00 to 5.00. Games, boating and bathing, hiking and field sports.

The recreational features will again be in charge of Messrs. Paul F. Schminke, of Trinity Church, York, and Fred H. Dechant, of St. Paul's, Reading, Pa. They will have as their assistants Miss Bertha M. Moyer, of Salem Church, Campbells town, Pa., and Messrs. Purd E. Deitz and Gilbert A. Deitz, of Zion's Church, York, Pa.

Evening.

Addresses and Entertainments—7.45 to 9.00.

Monday, August 4, address by the Rev. Dr. T. C. Pollock, of Philadelphia, the popular pastor of Oak Park United Presbyterian Church, who has recently returned from a searching investigation of the Moslem problem, especially in Egypt. Subject, "What I Saw in Egypt."

Tuesday, August 5, address by the Rev. Dr. Paul H. Land, of Ellis Island, N. Y., on the Immigration Problem. This address will be particularly opportune as the immigrant will be the special subject for consideration during Home Mission Week this fall.

Wednesday, August 6, illustrated address by the Rev. F. K. Heinrichsohn, of our Shen-chowfu Mission in Hunan Province, China.

Thursday, August 7, dramatic demonstrations by a number of Mission Study Classes. These demonstrations will represent a pleasing variety of subjects and will be presented in costume, under the direction of Miss Laura S. Bausman, of St. Paul's, Lancaster, Pa., and the Rev. Clayton H. Ranck, pastor of the Third Church, Baltimore, Md.

Friday, August 8, address, illustrated with motion pictures and stereopticon views, showing missionary activities the world over. The committee has the promise of a representative of the Missionary Education Movement to give the closing address.

Note—A sunset service will be held on occasional evenings, from 6.45 to 7.30.

REGISTER EARLY! REGISTER NOW!

From the inquiries coming to the Conference Secretary, it is believed that this year's conference—the Fourth Annual—will be the best attended to date. Every member of the Reformed Church, whether pastor or lay member, is most earnestly invited to attend the conference. Special emphasis will be given throughout the conference to the practical side of missions, and the spiritual side will be emphasized as heretofore. The committee counts itself fortunate in securing the services of Rev. Ernest N. Evans, pastor of First Church, Xenia, Ohio, as the leader of the Daily Devotional Hour.

Be sure to send in your registration, together with \$2.00 fee, as soon as possible, to the MISSION STUDY DEPARTMENT, Fifteenth and Race streets, Philadelphia.



A COOL RETREAT AT MOUNT GREINA.

"At the end of life," says Hugh Black, "we shall not be asked how much pleasure we had in it, but how much service we gave in it; not how full of success, but how full of sacrifice; not how happy we were, but how helpful we were; not how ambition was gratified, but how love was served. Life is judged by love; and love is known by her fruits."

YOU CAN SEE CHINA.

Through the courtesy of the Missionary Education Movement it has just been made possible to announce to all the delegates and visitors to the Missionary Conference at Mount Gretna, that there will be an exhibition, a CHINA SCENE, which will afford a splendid idea of real life in that ancient empire.

A small edifice representing some typical building, such as a temple or house, forms a part of each scene. Curios and Chinese costumes exhibited at the Silver Bay Conference will be used to instruct all those who will attend.

Mr. John J. DeMott, one of the Secretaries of the Missionary Education Movement; will be present throughout the Conference. Do not fail to register as a delegate, and do it now.

ITS PROPER USE.

Every modern improvement has its peril if it is not properly used. We will not stop to prove this point by any other illustration than The Duplex Envelope. And we shall not take up the space to explain what this modern device is. Everyone knows, or should know, what the duplex envelope is. It is in use in many congregations, and with splendid results.

However, in congregations where all the members haven't agreed to give a certain amount each week, its use is an extravagant waste. We know of congregations in which the EVERY-MEMBER CANVASS has not been made where these duplex envelopes are not regularly used, and the pocket for benevolences is never used. That is the chief reason why consistories do not get the amount of money necessary to pay the annual current expenses and why they fail to pay their apportionments in full. In such congregations there is always a deficit, and in some instances several spasmodic canvasses have to be made in order to close the year with "all bills paid."

If the duplex envelope is not properly used, or if the system of which it is only a collecting device is not wisely introduced into a congregation the consistory might just as well save the cost of the duplex envelopes, and devote the amount towards making up the annual shortage which is bound to occur under the old haphazard system.

Congregations which have used the duplex system for a term of years without a canvass, and have been pleased with the results, after making an every-



DINING ROOM AT THE CHAUTAUQUA INN,
MOUNT GRETTA.

member canvass have practically doubled their benevolences and very materially increased their gifts for current expenses the first year.

The canvass is the important thing and the envelope simply a collecting device which in itself does not bring in money any more than does passing the plate on Sunday bring a large collection. It is the preparation that has been made pastor, elders and others, that brings in a large offering—not the passing of the plate. In like manner it is the canvass which produces a larger offering, and not the use of the envelope. Experience goes to show that the canvass brings in a far larger sum of money than does the use of the duplex envelope without a canvass.

Moreover, the canvass has results which are often spoken of as greater than financial, even though these be surprisingly large. The men who make the canvass are benefitted by the preparation required to intelligently solicit the weekly offerings of the members. The families are blessed by the visits of these men, not for social purposes, but to talk about the work of the Kingdom and to explain its present-day needs. Such an every-member canvass made with the sole purpose of seeking first the interests of the Kingdom of God cannot help but create almost what is equivalent to a spiritual revival.

Missionary Topic

JOHN H. POORMAN

MISSIONARY ESSENTIALS AT HOME AND ABROAD. I. INFORMATION.

Acts 15: 12-18.

“They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.”

For the July topic we quote from the series of programs as prepared by the Missionary Committee of the Philadelphia Christian Endeavor Union. A booklet containing similar programs and valuable helps for the Missionary Topic of each month may be had free of charge by addressing the Mission Study Department, Fifteenth and Race streets, Philadelphia.

I. Why get missionary information?

1. God wants us to be intelligent about His work. Prov. 15: 7.
2. God wants us to tell others about His work. Ps. 145: 11, 12.
3. The zeal of hypocrites should provoke us to get it. Matt. 23: 15.
4. The zeal of idolaters should provoke us to get it. Jer. 7: 28.

(When assigning the above topics, ask that the verse be read and a minute be given to comment on the verse.)

II. How get missionary information?

1. Missionary meetings.

The meeting is the place where you make friends for missions. Have a member illustrate how a speaker may give an interesting talk. Get facts from “Is It Worth While?” Bd. F. M. Ref. Ch.

2. Missionary Reading.

(a) Books. Have a member explain the Reading Contest, and advocate large use of the missionary library.

(b) Magazines. Have samples of your denominational missionary magazines for distribution. Show how interesting they are and advocate more general subscribing for them.

3. Mission Study.

“Well Worth While.” Pres. Bd. F. M.

“Mission Study—Its Value and Power.” Bd. H. M. Ref. Ch.

SUGGESTIONS.

Let the Chairman of the Missionary Committee or some other member of the Committee speak on the plan for “A Year of Reformed Mission Study.” (See the plan in this issue.) Now is the time to plan for a Mission Study Class to begin next September.

Let another member tell of the educational features which are proposed for Home Mission Week this fall. Get material from “New Americans for a New America” (free).

Have a third member outline the educational program of the United Missionary Campaign for 1913-14. Send for Manual.

To the Leader. Let the Secretary call the roll to ascertain how many of the Endeavorers of your society get the “Outlook of Missions” in their home. If you have no representative of the magazine in your congregation, suggest that the President appoint a live active member to this position. “The Outlook of Missions” needs 4,800 more subscribers to make it self-supporting. Mention this fact.

GOOD FOR WORK.

There is no good reason for quitting work simply because a man reaches a certain age. The experience a man gains

by that time enables him to make his very best contribution to the interests he serves. I think I am good for quite a good deal of work.—George F. Baer.

Home Missions

EDITOR

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



And hath made of
one blood all
nations of men for
to dwell on all the
face of the earth.



THE HISTORY OF OUR WORK AMONG THE COLORED PEOPLE.

THE Reformed Church in the United States for a number of years past has felt the urgent need of aggressive Christian work among the colored people of the South. From time to time within the bounds of our denomination there have been individual and sporadic efforts put forth in this direction. Thus, General John E. Roller, a member of the Reformed church at Harrisonburg, Virginia, of his own initiative and relying upon his own resources, has been carrying on a modest work among these people in the State of Virginia. Rev. Dr. J. L. Murphy, pastor of the Reformed church at Hickory, N. C., has for a number of years gathered at least once a week in his own study the colored ministers of his community for the purpose of giving them instruction in the preparation of their sermons and the art of preaching. Kentucky Classis, of the Synod of the Northwest, in affiliation with the Louisville Presbytery of the Presbyterian Church in the United States, and the Presbytery of Louisville of the Presby-

terian Church in the U. S. A., has been carrying forward an extensive and encouraging work among the colored people of Louisville, Ky. From time to time overtures and appeals have come before the General Synod of the Reformed Church in the U. S., urging definite action on its part. At its meeting in York, 1908, the General Synod took the following action:

"That there is a large field for usefulness in the further uplift of the colored race in this country is a demonstrated fact. Your committee, in full recognition of this fact, would suggest the following:

Resolved, That the Board of Home Missions be requested to do whatsoever it can or may in this matter, either by co-operating with individuals, organizations, or upon its own initiative."

Encouraged by this definite action, the Board, through its representatives, at a meeting of the Council of Reformed Churches holding the Presbyterian System, at Philadelphia, in March, 1911, entered into agreement on the following action:

"1. That the constituent churches of this Council should unify, through existing agencies, or agencies to be established by the Supreme Judicatories, their work for the colored people of the United States of America.

"2. That, to this end a permanent committee shall be formed, to be composed of the secretary and two members of each Board or agency already at work among the colored people, together with three representatives, to be elected from the Reformed Church in the United States and three from the Reformed Church in America; the representatives to be chosen by the Boards or other agencies designated by the Supreme Judicatories of the constituent churches.

"3. That this permanent committee shall have power to plan the co-operative work and to put plans into operation, when approved by the Boards and other agencies appointing the committees, subject to supervisory power of the Supreme Judicatories."

In 1911, the General Synod at its meeting in Canton, Ohio, approved of this action by adopting the following:

"Resolved, That our General Synod heartily approves this very important work, and in harmony with the recommendations of the Council of the Reformed Churches in America, directs the attention of our Home Mission Board to this matter, and also the attention of North Carolina Classis and Virginia Classis, with the suggestion that, if possible, they co-operate with the already existing agencies of our sister Churches in carrying on such work; and

"Resolved, That in view of these facts,



FIRST BOYS TO JOIN THE CHURCH, AND ARE NOW DEACONS.

we recommend the apportionment of \$3,000 per annum for this work, to be expended by our Home Missionary Board, through the joint committee of the Council of the Reformed Churches in America holding the Presbyterian System."

At the same time, the General Synod elected Dr. Charles E. Schaeffer, Dr. J. C. Leonard, Dr. J. L. Murphy to represent the Reformed Church in the U. S. on the permanent committee created by the Council of Reformed Churches in America holding the Presbyterian System. This joint committee met at Pittsburgh, April 25, 1912, and adopted a series of resolutions which were subsequently submitted to the Board of Home Missions of the Reformed Church in the United States. At its annual meeting in July, 1912, the Board of Home Missions of the Reformed Church in the U. S., in pursuance to the resolutions submitted to it by the joint committee of the Council, took the following action:

"1. That this Board approve of the resolutions adopted by the permanent committee of the Council of Reformed Churches holding the Presbyterian System on April 25, 1912, and that we give authority to our representatives to co-operate in the various phases of the work indicated in those resolutions.

"2. That inasmuch as Kentucky Classis of our Church is already participating in colored work in Louisville, Ky., and our General Synod at Canton has approved of the nature of this specific work at Louisville; therefore, be it

"Resolved, That we make a contribution of \$500 to the work among the colored people at Louisville, Ky., out of the funds apportioned for this purpose."

In January of this year the Board made a contribution of \$500 to the work at Bowling Green, Ky. As soon as more funds for this purpose become available other institutions conducted in the interest of the colored people will be assisted.

The Board of Home Missions contemplates to keep in sympathetic touch with the evangelistic and educational work in behalf of the colored people of the South through the institutions which are already

established and supported by other church bodies engaged in this work.

COLORED WORK AT BOWLING GREEN, KY.

At Bowling Green, Ky., there is an excellent school for colored people under the auspices of Dr. R. L. Hyde. The school consists of two departments: a Normal Department for the training of teachers and a Biblical Department for the training of ministers for the Christian ministry. In this school there are some twenty young men who are preparing themselves for the ministry. A scholarship of \$50 a year will help to educate one of these young men.

AT KNOXVILLE, TENN.

There is a splendid college for negroes at Knoxville, Tenn., in charge of the president, James McGranahan, D. D. They have a number of fine buildings surrounded by a beautiful campus. Knoxville College stands among the very first of institutions for colored people. This college is in a position to furnish ministers for quite a number of colored congregations. It is doing a most splendid work.

AT TUSKALOOSA, ALA.

Here is another educational institution in behalf of colored people, of which Dr. J. G. Snedecor is the principal. The school is called "Stillman Institute." Its object is to help to train a Christian ministry. It also has an industrial department in connection with it. All of its professors are Southern white men. It has thirty young men enrolled for the Christian ministry during the last year.

WHY THE REFORMED CHURCH BELIEVES

IN COLORED WORK.

1. Because it believes in the salvation of every human soul.
2. Because it believes in the universal brotherhood of man.
3. Because it believes in the principle of democracy.
4. Because it believes in the idea of social service.
5. Because it believes in the gospel as the power of God unto salvation for every one that believeth.

COLORED WORK AT LOUISVILLE, KY.

The pictures which appear in this issue of the *OUTLOOK OF MISSIONS* set forth



A SUNDAY SCHOOL IN OXFORD, MISS., CONDUCTED BY THE MEMBERS OF THE WHITE CHURCH. THE STUDENTS OF THE UNIVERSITY OF MISSISSIPPI HAVE TAUGHT CLASSES.

the work among colored people which is done principally at Louisville, Ky., under the leadership of Rev. John Little. This work is supported by the Presbyterian Church, North, and the Presbyterian Church, South, and also by the Kentucky Classis of our own Reformed Church. A most splendid work is being done in behalf of the colored people. The work consists of two mission stations in two distinct communities. At each station they have preaching services, Sunday Schools, sewing schools, cooking schools, playgrounds, boys' clubs and girls' clubs. A close study of the pictures will show what is being done in behalf of the colored children especially. A great many of these children, because of neglect on the part of parents and of unsanitary conditions, are physically deformed. Many of these deformed children have been restored to almost perfect and normal conditions through the work of these mission stations. What a wonderful blessing, not only upon the minds and hearts, but also the bodies of these colored people, the mission in their midst has wrought.



CARPENTER SHOP IN THE COLORED MISSION,
LOUISVILLE, KY.

HOME MISSION EXECUTIVES' INSTITUTE.

AN inspiration came to a member of the Home Mission Council Neglected Fields Committee, that it would be a great advantage to the kingdom of heaven on earth if the men charged by the churches of various denominations with the responsibility of administration in the immense Home Mission enterprise could go apart from the whirl of official wheels and together face the great underlying principles of the work and unitedly study the methods of approved efficiency. Accordingly an Institute was held at Asbury Park, N. J., June 3-4-5. Some thirty men of a dozen boards were in attendance. They held eight sessions "in an upper room," with wide open windows in every direction. They sought light from the most modern and scientific methods of investigation and administration. They also tarried in song and prayer that their souls might be swept by the four winds of heaven.

The "Principles and Practice of Modern Business Efficiency—Their Values for Church Administration" were presented by Mr. H. J. F. Porter, industrial engineer and secretary of the Efficiency Society. Likewise the "Principles and Practice of Modern Publicity—Their Values for Church Administration" were presented by Mr. J. Stuart Hamilton, of the Advertising Department of the *Independent*. At another session discussions were held on "Office Organization," "Field Supervision," "Grants to Dependent Fields" and "Methods of Raising Funds," opened by Board administrators. City Missions had a large place on the program. Rev. H. F. Swartz, of New York, furnished a paper analyzing clearly and setting forth pungently the subject of "A Denominational Program for a Given City." This discussion met such vital need that it was decided to send a copy of it to every home mission administrator in the Council. Then Dr. E. P. Hill, of Chicago, told of "An Interdenominational Program for a Given City,"

setting forth the large achievement already made in that direction in Chicago. It seemed to some almost as if the kingdom of heaven had come to that city by the lake.

Naturally, for the present year, largest attention was given to consideration of work among the "New Americans." "The Immigrant Field" was presented by Peter Roberts, of the International Y. M. C. A.; "How to Secure Leaders for the Work," by Rev. W. P. Shriver; "The Status of Missionary Work at Ellis Island," by Rev. R. L. Breed, and "The Possibilities of Protestantism Among American Italians," by Frederick H. Wright.

The standing committee of the Home Missions Council on Immigrant Work, through its chairman, Dr. Hubert C. Her-ring, presented a preliminary report concerning the work now being done by the various denominations in this country. A special meeting of the council was held, at which the following recommendation of this committee was adopted:

"Resolved, That the Home Missions Council should assume especial responsibility for extending a Christian welcome and friendly ministrations to immigrants arriving at the various ports of entry, and that to this end immediate steps be taken to secure, in conjunction with the Council of Women for Home Missions, if its co-operation can be obtained, a representative to be known as Secretary of the Committee on Immigrant Work of the Home Missions Council, who shall act in the following capacities:

"To investigate conditions at all ports, seeking to bring about the appointment of missionaries whenever the existing force is inadequate.

"To use the influence of the Council for effecting the organization of the missionary force at each port, and furthering co-operation among the members of such force.

"To make the influence and service of the Council available for immigrants en route to their new homes, and for emigrants waiting at the port for embarkation

to the lands from which they came.

"Such Secretary to be regarded as the missionary representative of every Board in the Council; he to make duplicate monthly reports to all Boards and to serve each Board for such special ends as will not interfere with the specific task assigned him. His activities to be directed by the Immigrant Committee."

To many present it seemed that this action marks the beginning of a new epoch in meeting the greatest issue now confronting the American churches.

Taken as a whole the Institute amounted to more than its projectors had anticipated. One of its chief values was the mutual acquaintance and Christian fellowship generated. Men who have been carrying the enormous burden of Christianizing a whole continent are greatly strengthened by becoming acquainted with each other and by sharing their several discoveries and planning to grapple the task unitedly.

It was decided to hold a similar Institute at the same place June 16-17-18, 1914.

RECENT CHURCH-BUILDING FUNDS.

April 25—The Mrs. Elizabeth King Alspach and daughter Orpha Church-building Fund of \$500, given by Samuel S. Alspach, Thornville, Ohio.

April 25—The Charles Withrow Reynolds Church-building Fund of \$500, given by Mrs. Kate Withrow Reynolds, Shepherdstown, Va.

April 25—Woman's Home and Foreign Missionary Society of General Synod Church-building Fund, No. 24, of \$500.

May 3—The Rev. Jonathan E. Hiester, D. D., Memorial Church-building Fund of \$500, contributed by Salem Reformed Church, Campbelltown, Pa.

May 3—Woman's Home and Foreign Missionary Society of General Synod Church-building Fund, No. 25, of \$500.

May 12—Church-building Fund of \$500 contributed by two sons.

May 12—The Eighth Church-building Fund of \$500 of Emmanuel's Reformed Church, Hanover, Pa.

May 15—The Rachel Aurandt Caroth-

ers Church-building Fund of \$500, contributed by Mrs. Mary E. Kunz, Huntingdon, Pa.

May 15—The First Reformed Church, St. Joseph, Mo., Jubilee Gift Church-building Fund of \$500.

May 17—The Amos Riegel and wife Abigail Church-building Funds of \$2,000, contributed by Miss Sallie J. Riegel, Leighton, Pa.

May 19—The Woman's Home and Foreign Missionary Society of General Synod Church-building Fund, No. 26, of \$500.

June 9—The J. Frank Warner Church-building Fund of \$500, contributed by Mr. Warner, of Lineboro, Md.

June 18—The Eliza J. Blair Mosser Church-building Fund of \$500, contributed by W. L. Mosser, Huntingdon, Pa.

June 19—The Catharine S. Jacobs Church-building Fund of \$500 given by her sister, the late Miss Emma Bentz Houck, of Frederick, Md.

NOTE.—The Zion's Reformed congregation, Greenville, Pa., through its pastor, Rev. A. B. Bauman, pledged a Church-building Fund of \$500, to be used as a Gift Fund for our mission at Rochester, N. Y.

EACH TO ALL.

Who lives pure life, and doeth righteous deed,

And walks straight paths—however others stray . . .

This is the better way.

No drop but serves the slowly lifting tide,

No dew but has an errand to some flower,

No smallest star but sheds some helpful ray.

And man by man, each giving to all the rest,

Makes the firm bulwark of the country's power;

There is no better way.

—SUSAN COOLIDGE.

Willingness is the first step to Christianity.

—PHILLIPS BROOKS.



FIRST ENGLISH REFORMED CHURCH (SUNSHINE MISSION), LOUISVILLE, KY.
DEDICATED JUNE 8, 1913.

OBSERVATIONS OF THE TREASURER.

J. S. WISE.

IN my last article, I mentioned that the annual meetings of the Classes were over. There remained one, however, which I was permitted to visit since then, the Illinois Classis, which met in Freeport, Ill. It was refreshing indeed to meet with these brethren. Their Classis is territorially large and in attending its annual sessions many hundreds of miles must be travelled. Owing to the great distances, these ministers and elders look forward to these annual meetings with great pleasure. Many of them do not meet with their co-laborers except at this time. They certainly need all the encouragement they can get. My address was of that character, bringing to them the greetings from the eastern strongholds, urging them to greater efforts, and assuring them of the great strength behind them. The most noticeable feature was their attitude with regard to the apportionment. To them it was not a question as to their ability to pay it and as to whether they could assume it or not, but it was a question as to whether they should excuse one or two congregations, without pastors, from paying it, or carry forward the arrearage and require them to take care of it during the next year. That is the way they look at the matter in the Middle West. Since my return to the office, I have made up a statement for the treasurer of Interior Synod, of which this Classis is a part, and I find that the

Synod has overpaid its apportionment for Home Missions. All honor to our western brethren!

On Sunday, June 1st, I attended the first anniversary of the dedication of our beautiful mission building at Palmerton, Pa. Excellent progress has been made, and the mission has a bright future before it.

The following Sunday, June 8th, I was present at the dedication of the First English Reformed Church, Louisville, Ky. It will be remembered that this Mission was the recipient of the Home Mission Day offering of 1911. Without this offering this growing Mission would be an impossibility. They have an excellent location, the church facing a beautiful park, and the work commands the respect and the good-will of the immediate community. The dedicatory services were of an elaborate character, the program continuing from Sunday, June 8th, to Wednesday, June 11th. The speakers on Sunday, both morning and evening, were Rev. Dr. D. A. Souders and myself. The afternoon service consisted of greetings from nine local representatives from the other denominations. I am convinced that this Mission has a brilliant future before it.

While in Louisville, I visited the work among the colored people, but that is another story. It will be found elsewhere in this issue.

While in Illinois, I had the pleasure of inspecting Grace Church, Chicago. I am not surprised that our work has not grown more rapidly in this great city. In the first place, the front of the building, which is the only attractive part of it, is hidden in a side street, and facing the boulevard, we have nothing but a blank wall. This Mission has been honored on more than one occasion by the presence of ex-President Roosevelt. It should be placed in a position to invite the attendance with confidence of hundreds, yes thousands, of our adherents that pass through this western metropolis every year. I know that the church at large will be more than pleased to

hear that they are now having their plans prepared for building on the front of their lot. The Building Fund Department of our Board has to their credit the Home Mission Day offerings taken some years ago, giving them a handsome sum with which to start. As soon as this building is completed, we ought to, by all means, establish two or three more missions in other sections of that great city.

After this strenuous week in the West, I spent a pleasant Sunday with two congregations served by Rev. Aaron Noll, our missionary at Montgomery, Pa.

I wish I might have space to describe all the good things that we considered at an institute, held by the Home Missions Council, at Asbury Park, N. J., the first week in June. Excellent papers were read before this body, one by our own General Secretary, Dr. C. E. Schaeffer. The whole program was filled with a desire for closer interdenominational cooperation in planning for the future work in the homeland. Startling figures were given as to the need for more aggressive work, not only in the cities, but in the great rural districts of the West. The immigrant was given due consideration, and steps were taken for the unification of the Harbor Mission Work. That the institute amounted to even more than its projectors anticipated was fully demonstrated by the unanimity with which it was decided to hold a similar institute next June.



A SUNDAY SCHOOL CONDUCTED BY THIS CONSECRATED WHITE WOMAN.



A CLASS IN COOKING IN THE COLORED MISSION, LOUISVILLE, KY.

THE INDUSTRIAL HOME FOR COLORED CHILDREN, LOUISVILLE, KY.

Rev. John Little, the superintendent of the work among the colored people of Louisville, Ky., upon learning of my presence in their city, called on me and gave me a pressing invitation to visit their institution. It must be remembered that the Board of Home Missions contributed last year towards their work—\$500. I accepted the invitation, and was pleased beyond measure at the system with which the work is conducted. In the first place, Dr. Little is the right man for this work. He has made it his life work, and has all the enthusiasm of a man in love with it. They have several buildings located in the heart of the colored district. During the week they have sewing and cooking schools for girls and a carpenter shop and class in basketry for boys. In these classes, instruction is given daily.

On Sunday they have Sunday School, as well as preaching services. I visited

the Sunday School while in session and was amazed at its discipline. Dr. Little described very interestingly to me the methods pursued in bringing about the present efficiency. He had to deal with the tardiness and indifference, characteristic of the colored race, and his various schemes for stimulating ambition, as well as overcoming the above defects were interesting in the extreme. His methods are reduced to a science.

One of the noticeable features of his work is that all of the Sunday School classes, as well as departments, have white teachers. They have playgrounds, and boys' and girls' clubs in addition to the departments already described. One thousand and eighty-one boys and girls are enrolled, and the Sunday School that I attended, being only one of two, had an attendance of over three hundred. I was more than impressed with the Beginners' Department. Dr. Little has secured the services of an excellent young lady, fully qualified for this work. In

act, she is an expert. To me, the best part of the whole institution was the joy derived by these consecrated men and women who are devoting their time and service to the work. Surely nothing but the most fervent love for the Master, prompted by His "inasmuch as ye have done it unto one of the least of these," can account for their sacrifices on behalf of these people.

J. S. W.

DEDICATIONS IN JUNE.

The following of our missions were dedicated during the month of June:

First Reformed Church, Warren, Ohio.

First English Reformed Church, Louisville, Ky.

Salem Reformed Church, Altoona, Pa.

Dewey Avenue Reformed Church, Rochester, N. Y.

KNOWING AND DOING.

Wisdom is knowing what to do next; skill is knowing how to do it, and virtue is doing it.

STILL CALLING FOR MEN.

Our Lord is still calling for men, but men are slow and cold and unheeding to the summons of their King. Less than 38 per cent. of the population of America have taken this summons seriously enough to enroll in His Church. Of this small number there are 3,000,000 less men and boys than women and girls. We are told that seventy-five out of every one hundred men in America do not attend any religious service. Only twelve men out of every hundred are professed followers of Christ, while in the city of Chicago a religious census reveals the fact that only six out of every hundred claim the Protestant religion as theirs.

ONLY TWO KINDS.

The great difference between the real statesman and the pretender is that the one sees into the future while the other regards only the present; the one lives by the day and acts on expediency; the other acts on enduring principles and for immortality.—*Burke.*



A CLASS IN SEWING IN THE COLORED MISSION, LOUISVILLE, KY.

BOOKS WORTH READING.

THE NEW AMERICA. A Study in Immigration. By Mary Clark Barnes and Lemuel Call Barnes. Fleming H. Revell Company, New York, Publishers.

A valuable Home Mission Study text-book has been issued under the direction of the Council of Women for Home Missions, treating on the great Immigrant Problem. Dr. and Mrs. Barnes have made a thorough and comprehensive study of the whole problem and have given to the Church the very best of their researches. The subject of Immigration will receive especial attention in connection with Home Mission Week in November of this year, and therefore, this interesting and suggestive volume will prove helpful. Of especial value is the table of Home Mission Societies and Boards doing work among foreign-speaking people in America, as is also the bibliography which has been prepared by the authors.

AMERICA, GOD'S MELTING POT. A Parable Study. By Gerould Craig. Fleming H. Revell Company, New York, Publishers.

This book is also issued under the direction of the Council of Women for Home Missions. It likewise treats of the problem of Immigration. Much valuable information is presented in a very interesting and suggestive fashion. The book will lend itself readily to Mission Study purposes. Its respective chapters would also make interesting reading at our congregational missionary meetings.

COMRADES FROM OTHER LANDS. What they are doing for us and what we are doing for them. By Lelia Allen Dimmock. Fleming H. Revell Company, New York, Publishers.

This is an interesting book intended for Juniors. It contains a number of splendid illustrations, and the subject matter is of intense interest to anyone who is in sympathetic touch with the Immigrant Problem. It proves more fascinating reading than many a work of fiction. It should be in the hands of all our young people.

THE CHURCH AND SOCIAL REFORMS. By James R. Howerton. Fleming H. Revell Company, New York, Publishers.

Dr. Howerton, who is Professor of Philosophy in the Washington and Lee University, has made a thorough study of social conditions in this country, and ventures to suggest helpful solutions to some of the problems. The contents of the book were first delivered as lectures before various ecclesiastical bodies. Dr. Howerton's grasp of fundamental principles, his clarity of thought and lucidity of speech make this volume a valuable contribution to the modern question of social reform.

SHORT JAPANESE STORIES.

Our missionary, Rev. Henry K. Miller, of Tokyo, is one of the men who helps to gather the Summary of the Religious Press in "*The Japan Evangelist*," and his thought of us makes it possible to present a number of very interesting extracts.

WHAT RED SOAP DID.

As a specimen of the allegorizing of which Japanese are so fond, the following short communication to the magazine is given: "Not long ago, while using red soap, an idea occurred to me. By the use of this soap I seemed to get red, but in reality, the filth of the body being removed, I became quite white. In the same way the blood of Christ, which He shed while hanging on the cross, removes the filth of sin, which not only envelopes the soul, but penetrates its inmost being."

LOVE AND THE SWORD.

In Paris I went to pay homage at the tomb of Emperor Napoleon I. On the top of the tomb stands a cross. This fact teaches the world that love is greater than physical force. The solemn lifting up of the crucified Christ over Napoleon, who made carnage his business, testifies, does it not? that the age is approaching when doing what is right will be true glory, and serving humanity will be made the ideal.

HOW ENGLISH CAPTIVATED.

Under the heading "Intending to Study English, But Taken Captive By Christ—Bishop Woitsu Honda," the *Sunday World* for June briefly tells how, when young Honda studied English in Rev. Dr. J. H. Ballagh's private school in Yokohama, he was at first as indifferent to the Christian teaching that he heard as "a horse's ears to the east wind." Meanwhile the abolition of feudalism obliged Honda to return to his native town Hiro-saki. About this time he came to understand how unstable were human affairs and the things of this world. Later on, when he had a second opportunity to go to Yokohama for study, he took great interest in Christian teaching, and at the age of twenty-five was baptized.

Foreign Missions

EDITOR

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

THE DAILY THOUGHT.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.—*Phillips Brooks.*

SOME THINGS YOU SHOULD KNOW.

The Executive Committee meeting of the Board of Foreign Missions was held on June 17th. Rev. Charles E. Creitz, D.D. and Elder David A. Miller are serving on the Executive Committee in the absence of Drs. Good and Prugh. Dr. Creitz is President pro tem.

The Foreign Mission Day offerings for 1913 amount to \$9646.15. It was resolved that this fund be closed and that any contributions coming in after July 1st, be applied to the regular China Fund.

The Finance Committee had a certified accountant audit the books of the Secretary and Treasurer for the years 1911 and 1912, and the same were found correct.

The arrangements for the seventy-fifth anniversary of the Board next September are progressing, and the occasion should prove of great interest to all our pastors and people. It is gratifying to announce that these services will be held in the historic First Reformed Church, Lancaster, Pa., where the organization took place on September 29th, 1838.

The Executive Committee is in hearty accord with the plans of the United Missionary Campaign, and will lend its best endeavors in making the same productive of the greatest good to the Church.

The transfer of Rev. William A.

Reimert from the evangelistic work at Yochow City to the Lakeside Schools was approved, and \$2500 voted for the erection of a residence for him.

One of the pleasant surprises at the meeting of the Executive Committee, was the offer of a private fund of \$600 for a period of five years for the support of Miss Gertrude B. Hoy, an applicant for appointment as missionary to China. The Board could not consider her appointment at a previous meeting for lack of funds. Some friends had heard of it and they set to work in faith and prayer to gather the necessary funds, and it was announced that the same are being provided for, to the joy of all present. Then Miss Hoy was invited to meet the Executive Committee, and after the usual examination as to her qualifications for the foreign service, was elected as per action of the Board at its meeting held on April 29.

Miss Hoy is the daughter of Dr. and Mrs. William E. Hoy, of our China Mission. She was born at Tsukiji, Tokyo, Japan. About eight years ago she came to America for study. She is a graduate of Hood College, Frederick, Md. During the past year she taught school at Canaan, Conn. Miss Hoy expects to sail for China with her mother and brother, Charles, next September.

Congregations will confer a great favor by forwarding promptly their offerings for Foreign Missions, and thus help the Board to meet the fixed current expenses of the work during the summer months. Last July a number of pastors gave heed to an appeal, and thereby enabled the Treasurer of the Board to send the money on time to Japan and China. The missionaries need their salaries, and they should be promptly paid when due them.

BRIGHT ARE THE PROSPECTS IN CHINA.

In the first letter from Miss Anna C. Kanne, dated May 31st, since her return to Yochow City, China, she writes as follows:

"Was truly surprised at the wonderful changes that had taken place in China. One of the most striking was their friendly attitude toward Christianity. Why, our chapel is too small to accommodate the crowds that now come on Sunday; and it seats about three hundred or more—so we are going to enlarge it this summer. I believe that

many hearts were encouraged and elated over the request for the special day of prayer on April 27th. Has there ever been a parallel to this in history?

"The hospital is well filled. I think I heard Miss Traub say that never before had so many beds been filled. Dispensary patients number a hundred, more or less, on clear days. Another great surprise was the large number of girls in school, some fifty. I have truly been overwhelmed at the great, great and sudden changes in this large empire that has always moved so slowly. We need our dormitory just now."

Recent Events In Our Japan Mission

A special event in connection with the observance of Founders' Day of North Japan College, this year, was the celebration of the twenty-fifth anniversary of Dr. D. B. Schneder's relation to the North Japan College. The attendance of the pastors, evangelists and alumni of the college was unusually large, and Dr. Schneder was the theme of many short congratulatory addresses. That he has

a warm place in the affections of his Japanese associates was evident from the hearty expressions heard on all sides. Dr. Schneder has been untiring in his labors to build up North Japan College. One of the material evidences of appreciation and gratitude was the presentation of a beautiful gold watch and chain, the gift of students, teachers, alumni and friends. Dr. J. P. Moore was the spokes-



FACULTY AND GRADUATES OF HIGHER DEPARTMENT OF NORTH JAPAN COLLEGE, SENDAI, MARCH, 1913.

man for the Mission and made a happy address on "The Man We Honor This Day." Everyone expressed the hope that this faithful missionary and efficient worker may live to celebrate his golden anniversary.

The Miyagi Classis met on May 13th in the Rokubancho Church, Sendai, Japan. Of the regular members of Classis, two pastors, four elders, four theological professors, and three district overseers were in attendance. Two young men were licensed to preach: Mr. Toraichi Yamano, a graduate of the Meiji Gakuin Theological Seminary, and Mr. Kozo Akiho, a graduate of the North Japan College. The former is now located in Kawamata, Fukushima Prefecture, while the latter has just begun his work in Yamagata city. It might be said that Mr. Akiho is an evangelist of the second generation. His father, Mr. Chikaharu Akiho, is our evangelist at the Aramachi Church, Sendai, and is one of our most faithful workers. The son is a young man of promise and we are expecting great things from him. He was in North Japan College for eleven years, and is a graduate from all its departments. The evangelistic work of the Miyagi Classis has been making slow progress, but it is hoped that the future results will be more rapid. The present number of believers is 2,103, an increase of nine over the preceding year; number of baptisms during the year, 146, or twelve less than during the preceding year; total amount of offerings from Japanese sources, \$3,022.92, an increase of about \$183 over the contributions of the year previous.

The fourteenth annual Christian Workers' Conference was held on May 14th and 15th at Sendai. When this conference was first started, the Mission paid all expenses, but now the workers themselves defray a certain proportion. The conference took up a number of practical Church work problems, and the discussions will certainly prove helpful to all in attendance. Many of the workers toil in out-of-the-way places where

their surroundings tend to discourage them, and lower the tone of their spirituality. These annual meetings promote fellowship, inspire courage and renew consecration.

An earnest effort is being made by the foreigners in Japan, with Dr. Allen K. Faust, of our Mission, as leader, to prevent the spread of tuberculosis. Special care is being given to the students in Christian schools, but the duty is also recognized towards the students in all other schools. Tracts prepared by the Anti-Tuberculosis Association are being widely scattered, and it is hoped in this way to introduce preventive measures among the people.

It should be a source of special thanksgiving to our people that the Healer of the Nations is using one of our own missionaries for a great service in behalf of millions who are falling a prey to a most dreadful disease.

HOW DR. NOSS VIEWS THE NEEDS OF OUR EVANGELISTIC WORK IN JAPAN.

The most urgent needs of our work are: (1) more and better native evangelists, (2) the dignifying of the worship of the churches, (3) the improvement of methods used in our Sunday Schools, and (4) lots and chapels. The first is the concern mainly of our institutions at Sendai. The second and third demand the attention of the missionaries in charge. The fourth, the need of lots and chapels, should be the concern of our friends in America. Now that our four evangelistic missionaries have had opportunity to familiarize themselves with their stations, you may expect full statements for publication very soon. Suffice it to say here that no time should be lost in securing lots in the larger towns, and that the provision of chapels will go far toward securing the other needed improvements,—of our evangelistic force, and of customs and methods. Let us not be weary in well-doing, for in due season we shall reap, if we faint not. There are many signs of better times coming.



THE TEMPLE AT THE TIME OF ITS OPENING.

THE NEW BUDDHIST TEMPLE IN SENDAI.

BY REV. ELMER H. ZAUGG.



LAST month the people of Sendai witnessed the formal opening of a large new Buddhist temple. The name of the temple may present some difficulties in pronunciation to you, but it is called the Higashi Hongwanji Betsuin, and this name signifies that it is a branch or rather a detached temple of the Higashi Hongwanji Temple at Kyoto, one of the most famous temples in Japan. This new temple was built by the Eastern branch of the Shin sect, one of the strongest sects of Buddhists in this country, a sect whose origin dates back about 700 years to the work and preaching of the famous priest, Shinran. This branch sect has about 9,700 temples under its jurisdiction. It has more than 20,000 priests and professes to have about five millions of adherents. It has also an indebtedness of about two million dollars, a condition chiefly due to the excesses of those who are at the head of the organization, those who are reputed to be "pillars" of the sect.

But you are no doubt more interested in the Sendai temple than in the Shin sect, so I must confine myself to my subject. The temple is located in the central portion of the city on a plot of ground formerly occupied by the Prefectural Hospital. It is only about four blocks from our home, and every day on my way to school I pass very near to it. The ground cost \$30,000, and the temple, together with several other large

adjoining buildings, cost another \$30,000.

You may wish to know where all this money came from. \$37,500 came from other temples scattered throughout the country. The remainder was secured by individual subscriptions. The largest single subscription was \$2,500, given by a Mr. Z. Saito, who lives in the country near Sendai and is considered to be the richest man in northern Japan. It is reported that he has about \$250,000 invested in the Shin sect. He is, however, favorably disposed toward Christianity, for the late Dr. DeForest and Mr. T. Miura, our evangelist at Sakata, often visited him in former years, to teach him concerning Christianity, and I understand they went at his invitation. But there were others who also made large contributions to this temple. A Mr. Hashimoto gave \$1,500, and Mr. Wako, a Sendai hardware dealer, from whom we generally buy our nails and tin pans, subscribed \$750. Five other persons gave \$500 each.

These subscriptions indicate that the Japanese are not penurious. They really are liberal givers when they have the money.

You may wonder how I found out about these subscriptions, but that was a very easy task. In the temple precincts just beside the gate that leads into the grounds is a large frame upon which are hung quite an array of small wooden boards or tablets. On each one of these tablets is written the name of each subscriber with the amount he contributed.



THE TEMPLE BELL AS IT WAS DRAWN THROUGH THE STREET FROM THE STATION.



THE TEMPLE BELL UNDER ITS SPECIAL ROOF.

This is hardly in accord with the Scriptural injunction that we should not let our left hand know what our right hand is doing, but it is a characteristically Buddhistic practice.

There is another thing I must not forget to mention, and that is the temple bell. This bell cost \$1,000, and was the gift of a woman, Koto Miyazaki by name. It is one of the special features of this temple. It is not hung in the temple itself, but occupies a place by itself on a small mound in the temple grounds, sheltered only by an open roof. There was a great deal of excitement when the bell arrived in Sendai. It was received at the station by a large crowd of people, and the streets were thronged as it passed from the station to the temple. Probably the reason why the people were so much interested on this occasion was because the bell was drawn through the streets by three large oxen and was escorted by a troupe of *geisha*, or dancing girls. How sad that a religion with the age and dignity of Buddhism should besmirch itself thus and should lay itself open to the just criticism that it not only fails to maintain high moral standards among its own adherents, but it actually associates and allies itself with the immoral! This to me is one of the potent reasons why we should put spurs to our zeal in bringing Christianity to the people of the Orient. Neither Buddhism nor any other Eastern religion is able to raise these people to a higher form of life. Christ alone has the power to do that.

But we must not think that Buddhism is dead in Japan. This temple is a slight

indication of the tremendous influence which Buddhism is to-day wielding in this land. Not only are many of the best Japanese scholars strong adherents of this religion, but the common people and the superstitious masses in general are living under the blighting influence of its pessimistic teachings. About a week ago special meetings were held in this new temple, at which Dr. Nanjo, a famous Buddhist scholar, gave a number of addresses. He impressed the audience so much that many of the simple-minded began to rub their hands together and to bow their heads in worship of the learned speaker, thinking him to be an incarnation of Buddha. It is said that the speaker did not resent such actions, but accepted the worship of the people without a protest. What a contrast to the actions of Paul and Barnabas at Lystra! (Acts 14: 8-18.)

Christianity still has a tremendous task in Japan. I do not believe we ought to feel discouraged at the progress which Christianity has made thus far in this country—in fact, there are many reasons for our being greatly encouraged—yet we ought by no means feel satisfied. Rather let us collect our forces and with greater sacrifice and with more prayer work for the salvation of the millions who have never yet tasted of the joy and the peace of the Christian life.

Sendai, Japan, May 22, 1913.

MY RELIGION AND OUR RELIGION.

That the Japanese Christians grasp the reality of the Christian faith is evident from an article by Mr. Shintaro Ikezawa in the *Kyoyu*, on the above title, and which was written as an aid to meditation. In substance the writer says:

It is very fortunate for any one to have received baptism in infancy and to have been reared as a Christian. But that is not sufficient. Even though a man belongs to the number of those who believe God and obey Christ, yet he cannot be called a genuine Christian until faith has become a personal matter with him, that is, until he has himself believed.

Such personal faith is not shaken

either by the unbelief of others or by persecution, but its attainment involves great trial and discipline, as, for example, in the case of Tolstoi, Luther, Augustine and others.

When religion and one's own personality coalesce, faith's independence is assured, for the Christian's faith then originates within himself, rather than by way of imitating others. But this independence is entirely different from the separatism of anti-churchism and anti-denominationalism. When individual Christians, each believing of his own motion, unite, collective religion emerges and the Church as a living organism is formed. Without collective religion, individual religion lacks depth, breadth and flavor. But, on the other hand, the point that the writer wishes especially to emphasize is the fact that there can be no living Church without living faith on the part of individual Christians. He himself, since the death of a beloved child last year, instead of regarding the resurrection Christologically or in relation to human salvation, has come to view it in its bearing upon himself. Apart from his love and faith as brightened by the light of the resurrection morn, there is nothing that could save him from the pain of the separation. Similarly in all the phases of our salvation it is possible through such real experiences to enjoy personal religion both individually and collectively.

H. K. M.

A BUILDING FUND FOR FOREIGN MISSIONS.

Colonel C. A. H. McCauley, of the United States Army, now residing at Chicago, Ill., has shown anew his great interest in the work of Foreign Missions by establishing a perpetual endowment fund of \$500 to be called "The Edwin Baer McCauley and Clara Susan McCauley Memorial Church Building Fund for Foreign Missions." This is a fine tribute to the memory of loved ones, as also a new testimony of the need of these funds in the prosecution of this important work of the Church. Few sons of worthy ministers in any Church take a

deeper interest in the spiritual uplift of humanity than does Colonel McCauley. He has a burning passion for doing good to others, and he is untiring in his efforts. May many others imitate his beautiful spirit!

The mention of this special gift of Colonel McCauley affords an opportunity to impress upon the liberal hearts in the Church the wisdom of contributing church-building funds to the Board of Foreign Missions to be used in Japan and China, where chapels are a crying need. There are a thousand single church buildings in our Christian land that cost a great deal more than it cost to erect all our small chapels in Japan and China. The cry goes up at all hours of the day all over Japan and China for places where hearts can worship God.

SHALL WE DO OUR PART?

For a year or more the pressing needs of our China Mission have been kept before the Church. Our missionaries have been appealing for additional workers and means to fully occupy the fields ripe unto harvest. They are laboring in the midst of unreached millions, and it is no wonder that they have often become disheartened. The recent Conferences held at five different centers in China by Dr. John R. Mott, Chairman of the Continuation Committee of the Edinburgh Conference, have disclosed an unparalleled opportunity for the Church of Christ in America to make known to one quarter of the human race, in the largest empire of the world, the saving knowledge of Jesus Christ.

Since our stations at Yochow and Shenchowfu are the only ones of our Reformed Church in China, and are in positions of strategic importance in the province of Hunan, it behooves all the members of our Church to put forth strong efforts so that our Board of Foreign Missions may be in a position to discharge the obligation assumed by the Reformed Church in its foreign missionary policy of evangelizing three and one-half millions of souls in China. Now is the day of greatest opportunity.

Our Girls' School, Shenchowfu, China.



GIRLS' SCHOOL BUILDING.



TEACHERS IN GIRLS' SCHOOL.

ABOUT THE SUPPORT OF STUDENTS.

Student aid for worthy boys and girls in our schools, both in China and Japan, has been a source of great satisfaction to the patrons. Few of those receiving support could ever hope to gain any education without this help. That it sometimes happens that boys and girls drop out of the schools, and thus disappoint the kind friends at home, is only too true, but the very same thing hap-

pens in all our institutions with centuries of Christian culture back of them.

There are a number of bright examples in our Japan Mission where students have been aided, and in these instances they are a constant joy to their supporters. Prof. T. Demura, of our North Japan College, was the beneficiary of St. John's Sunday School, Catawissa, Pa., during his entire course. Such has been the confidence of the pas-



PUPILS OF GIRLS' SCHOOL, SHENCHOWFU, CHINA,

tors, officers and teachers of the school in this devoted servant of Christ, that they have continued paying \$60 annually from 1893 up to the present time. Who can tell the good this school will accomplish for the Master through the life and labors of Dr. Demura? He is one of the able men in our Mission and enjoys the esteem of all the workers.

ABOUT THE SCHOLARSHIP FUNDS.

The amount necessary for the support of students in North Japan College is \$40 per annum; in the Miyagi Girls' School, \$35 per annum; in our Lakeside Schools for Boys, and in the Yochow Girls' School in China, \$25 per annum; at the Shenchow station in both of our Boys' and Girls' Schools, the cost is \$25 per annum.

The contributions of individuals, societies, Sunday Schools or congregations for student aid, are known as Scholarship Funds, and bear the names of the patrons. These special funds should be sent direct to the headquarters of the Board of Foreign Missions, in order to avoid errors in transmission.

Patrons will be notified once or twice a year of the progress the students are making in their studies, by the principals of the schools. Since students may drop out for one cause or another, it has been found unwise to promise particular students to patrons for a period of years.

It is the policy of the Board and of both the Japan and China Mission that all assignments of students must be made through the Secretary of the Board.

We ask especially at this time for additional Scholarship Funds for our Boys' and Girls' Schools at Shenchowfu, and for the North Japan College, and the Miyagi Girls' School at Sendai, Japan.

CHANGES IN OUR MEDICAL WORK IN CHINA.

Rev. William Kelly, M. D., of the Shenchowfu Station of our China Mission, has recently joined the China Inland Mission, and will be located at Pingyangfu, Shansi. His resignation as a missionary of our Church was accepted by the Board of Foreign Missions at the

annual meeting last March, to take effect June 30, 1913. Dr. Lewis R. Thompson has been elected to fill the vacancy, and he expects to arrive in China before October.

Dr. Kelly went to China in 1899 under the Cumberland Presbyterian Board, and was laboring in Changteh, Hunan, until the summer of 1903, when he felt it his duty to open a new work at Shenchowfu. In the spring of 1904 he became a member of our China Mission, and was largely instrumental in erecting the splendid present plant of our Shenchowfu Station. This consists of the following buildings: Boys' School, Girls' School, Men's Hospital, Woman's Hospital, church, and two missionary residences.

The compound is situated on a high eminence overlooking the beautiful Yuen River, and is an ideal location for a mission station. Dr. Kelly deserves credit for selecting so advantageous a site for our China Mission, and for his self-sacrificing labors in building up the station.

During the great famine of 1911 he was one of the men who did heroic service in behalf of the suffering millions. He, with missionaries of other Churches, at the risk of life and the sacrifice of every comfort, gave himself devotedly to relieving human misery, and for this grateful acknowledgment has been made by the Central Relief Committee.

HOW ONE MEMBER VIEWS IT.

The visit of Dr. John R. Mott to China, and the report of his findings of the present situation, is stirring the hearts of the members of the Foreign Boards as never before. After reading a copy of Mott's letter, the Rev. Dr. Charles E. Creitz, of our Foreign Board, wrote: "It is certainly very encouraging. Dr. Mott is doing a great work. What a pity that the Church does not adequately support the work which he is opening so successfully in that great new nation! I hope that our own Church will soon be ready to step forward once more. Surely she cannot remain satisfied for long with the halting gait at which we have been obliged to move lately."

The Woman's Home and Foreign Missionary Society

EDITORS

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

MRS. EDWARD F. EVEMEYER
EASTON, PA.

WHAT HAVE WE DONE TO-DAY.

We shall do so much in the years to
come,

But what have we done to-day?

We shall give our gold in a princely
sum,

But what did we give to-day?

We shall lift the heart and dry the tear,
We shall plant a hope in the place of a
fear,

We shall speak the words of love and
cheer;

But what did we speak to-day?

We shall be so kind in the after while,

But what have we done to-day?

We shall bring each lonely life a smile,

But what have we brought to-day?

We shall give the truth a grander birth,
And to steadfast faith a deeper worth,

We shall feed the hungering souls of
earth;

But whom have we fed to-day?

We shall reap such joys in the by and by,

But what have we sown to-day?

We shall build us mansions in the sky,

But what have we built to-day?

'Tis sweet in idle dreams to bask,

But here and now we do our task.

Yes, this is the thing our souls must ask,

"What have we done to-day?"

—Selected.

A GREAT YEAR—THE LAST OF THE TRIENNium.

FLORENCE CRUM EVEMEYER.

PRING is gone, Classical meet-
ings are over, summer is here.

What shall we do next? This
is to be the last year of the tri-
ennium, and it ought to count mightily;
therefore, let three little words of pow-

erful significance be hoisted on the flag-
staff of every Woman's Missionary So-
ciety,

PRAY
PLAN
USH

PRAY.—We believe in prayer. There
is much talk about prayer, but very few
are they who have entered the deeper
recesses of the spirit life of prayer. In-
deed, most of us realize our impoverish-
ment when we take an invoice of our
prayers and compare them with our
knowledge of the power of prayer—
what it has done and what it can do.
Daily study and practice of prayer will
be like touching the secret spring of a
jewel case which will reveal rare and
beautiful gems to our wondering eyes.
The needs that appear in our daily walk
of active life are not to give us anxiety,
but to call us to prayer. Our greatest
weakness as Christians is that we accept
the fact fully in the abstract and practice
it only in part in the concrete. There is
a deal of help in, "Thy God shall supply
every need." Not only the large prob-
lems, but anything small enough to con-
cern us is large enough to gain the ever
listening ear of our heavenly Father.
Would that we might join hands in be-
lieving and practicing this truth—how
much happier our lives would be and
how much greater service we might ren-
der! Let us lay hold on the promises
in the Word. It is the supreme need of
the day. We cannot get on without it.
Nothing will take its place. Let us use
our religion. "As thy day, so shall thy
strength be." Is there difficulty any-
where? "Draw nigh unto God, and He
will draw nigh unto you."

"Everyone that asketh receiveth—something.

Everyone that asketh receiveth—good things.

Everyone that asketh receiveth—the very thing he needs.

Everyone that asketh according to God's will—receiveth the very thing he asks for."

AS WE PRAY, GOD WORKS.

PLAN.—Organization cannot be decried. Motive and method are simply the What and How of God's program. Creation is a great design. God spake, and out of chaos and darkness came cosmos and light. God has ordained the stars in their places; the sun shines in the heavens; the moon sends her light to earth. There is no conflict, no collision. Each planet moves in its appointed way because the heavens are a vast organization. We speak about the plan of salvation. Back of the sacrifice of Calvary is God's great purpose. Surely if organization appears in creation and salvation, *we* can ill afford to belittle it in the royal serving time of the King of Kings. The highest spiritual results are obtained by order, which is heaven's first law. To disregard it, is to cripple powers, introduce confusion and court disension. Much of our difficulty grows out of poor planning. We limit our capacity as individuals and organizations. Many societies could double their gifts, increase their efficiency for missionary education if they would think and plan and then *start*, on a definite program in time.

Would it not be valuable, then, in the light of this, to invite "the cabinet"—all the officers of your W. M. S.—to meet on your pleasant veranda some afternoon soon to discuss what you are going to do to make this a great year in the two arms of the work—education and gifts? Remember it is July now, and no stone should be left unturned in plans to quicken the cause of Missions—Christ's cause—in your church.

Here are questions to stimulate others: Are you planning to have a mission

study class in October to close before Thanksgiving?

Have you seen the new text-book, "The King's Business," issued by the United Study Committee? (Write Miss M. H. Leavis, W. Medford, Mass., for particulars.)

Have you ever had a public missionary debate?

What have you heard from Linwood and Mt. Gretna Conferences?

Can you improve in your ways of gathering money for missions?

These are pertinent, reasonable questions. You will think of others.

PLAN YOUR WORK, THEN WORK YOUR

PLAN.

PUSH.—Prayer and plans are accumulative. If the first two words find us alive, the last is a natural result. Push means helping God to answer our prayers and to realize our plans. It may mean some inconvenience to us, but if "first things are first," then it will cease to be termed inconvenience. We often call it that because our life program needs adjustment. All things worth while—enduring and eternal—have their price.

Push, also, means enthusiasm. A missionary said, "Every little while the frontier changes." Every little while the frontier of the W. M. S. ought to change. We ought to push a little further out. We ought to push the energy, the life and the power a little further out into the Church and into this great world of need.

Doubting Thomas was an enthusiast, because when Christ said, "Thomas, behold my side, and the prints of the nails," Thomas cried out of the intensity of his heart, "My Lord and my God!" Those who can say, "My Lord and my God," have committed themselves to the passion of enthusiasm—not a surface froth, but an enthusiasm, so deep, so eternal and abiding, it will keep them loyal, true and steadfast and upright forever. That is enthusiasm. That is what push means.

PRAY AS THOUGH EVERYTHING DEPEND-
ED ON GOD.

WORK AS IF EVERYTHING DEPEND-
ED ON YOU.

OUR PART IN FEDERATED COUNCILS.

EMMA RUESS KRAMMES.

T will be gratifying to many of our earnest workers, and we trust inspirational to the interested and indifferent woman alike to know that the W. H. and F. M. S., G. S., has been received as a "Corresponding Member" of the "Council of Women for Home Missions" and of our enrollment in the "Federation of Woman's Boards of Foreign Missions in the United States and Canada," with representation on "Territorial Commissions."

The status of our General Society will be placed on record and will appear, in the near future, in a "Home Missionary Text-Book," prepared by Mrs. Paul Raymond, Boulder, Colo. In a letter recently received Mrs. Raymond states: "I am very glad to have the material you sent and found all the information I wished. I have stated the percentage of women communicants enrolled as members of Woman's Missionary Societies in a number of denominations in order to give an idea of the work still to be done. I have given yours as 6 per cent., basing it on the number of members in Missionary Societies which you sent me and the entire number of communicants in the Church. Figuring the women 60 per cent. of the church membership, which is the basis accepted by the United States Census of Religious Bodies and by the "Federal Council of Churches" in preparing statistics. Most of us have a large work still to do among the women of the churches and it is the hope of the "Central Committee" by thus putting the figures before them to stir the women to a deeper zeal. We pause in amazement. Our noble women in the trying days of the "Reformation" stood pre-eminently and fearlessly in the front ranks. With the good start we should have outstripped all other denominations; instead, we find ourselves, to-day, in the rear with only 6 per cent. of our women enlisted. Where lies the trouble? At our own door and nowhere else. The problem is our own and we must solve it.

Officers of District Synodical, Classi-

cal and local societies and every individual woman in the Reformed Church, whether a member of a missionary society or not the problem is yours, therefore let us face facts and conditions squarely. It is necessary for us to fully understand our relation and our part in the federations. We will continue to work in our General Society as we have in the past, but we are placed upon a higher plane of honor to fulfill our own obligations as we have planned. Our development as a denominational force raises our standard in the "Federated Councils." Some Societies and Boards may have enrolled with a sleeping constituency; notwithstanding, the wide-awake Boards will expect each and every society to do its part. It means our responsibility has not only broadened, but crystalized into definite form. We have passed out and beyond the confines of the Reformed Church and joined hands with the women of sister denominations. It means we are not only accountable to our General Society but on record before the whole Christian Church. It means we must be on the alert and stand side by side and shoulder to shoulder with zealous women of all denominations. We must fill our place well or forever feel the shame of shirking our duty.

In a few weeks Classical conventions will be held in all parts of our Church. Our part in the "Federated Councils" should be considered among the important items. Upon the officers and Executive Committee of Classical Society rests the responsibility of grasping the opportunity, which lies directly before them. Rally your forces. Through delegates from local societies send back to the women in the churches, the message of the need of the co-operation of every woman, the personal responsibility belonging to her alone; which no one else can assume. We must raise our membership above 6 per cent.

Women of the Reformed Church heed the call. Through prayer success is assured, and it depends upon every one separately and collectively.

Tiffin, Ohio.

Helps for the Topic

BY GERTRUDE M. COGAN

AUGUST PROGRAM. PORCH MEETING.

Wakamatsu, Japan.

Music.

Lest we forget. 2 Thess. 2: 1-17.

Visit to Wakamatsu. (See Article in OUTLOOK OF MISSIONS, October, 1910).

About Wakamatsu. (In this issue.)

Discussion.

Prayer. For the work and workers at Wakamatsu. For the students of the Mission Schools. For the defeat of atheism in Japan's universities.

Music.

Serve refreshments if desired.

ABOUT WAKAMATSU.

BY REV. CHRISTOPHER NOSS, D. D.



OUR compound lies near the heart of the city, just on the border between the business district and the old *samurai* quarters around the castle, which are now largely occupied by institutions. Wakamatsu slopes from the east to the west. This block lies to the east of the center on

high ground. When you look at Wakamatsu from a distance Yasuni Shrine is a conspicuous land-mark. Our block slopes down from this elevation toward a rice-mill on the southwest corner. A strong four-foot stream of clear water from Lake Inawashiro runs across the ground at the lower end.

For the million Japanese in this Ken, and the more than a million in Niigata Ken, the Christian Church is to-day doing next to nothing. Most of these myriads will soon be easily accessible to the missionary located at Wakamatsu. Moreover, the harvest is near. Japanese families are now largely dominated by men whose boyhood was spent in the period of confusion and revolution. A new generation is now coming into positions of authority, composed of men who have been educated in the modern public school. Buddhism cannot satisfy this generation. Thousands can be brought into the Christian Church by vigorous well-directed campaigns.

The missionary compound at Wakamatsu is ideal in every respect. Sun, moon and stars rise for us over great piles of mountains, but a mile or two



EVANGELIST'S PARSONAGE AND CHURCH AT WAKAMATSU, JAPAN.

distant from our house. Among them lies charming Lake Inawashiro, which is only five miles away and nearly a thousand feet above our heads, and above all towers terrible Bandai, over whose sides the railroad zigzags its way out to Tokyo and Sendai. On the other, the westward side, the valley slopes toward Niigata and the Sea of Japan. From that side come the damp winds which in the winter drop great quantities of snow upon us. In January and February it snows nearly all the time and in the latter month the snow reaches a depth of at least three feet. Barring the excess of moisture the climate is like that of Pennsylvania. It is, however, really milder than that of Sendai, the air being drier and calmer.

The peasants and the common people in town, both men and women, wear baggy trousers tapering toward the feet. This custom has been induced by the deep snows. American women may well envy the women of Aizu their freedom. When the chimneys of the new house were built, the bricks and mortar were handled by betrousered girls, who clambered up and down the clumsy scaffolds as cleverly as bears.

Our house is a plain frame dwelling. We have cut out everything not required in the interest of health, economy and efficiency; but in it we have all that is really necessary.

The new chapel and parsonage for the evangelist have been a great blessing. The body of the chapel is thirty feet square with an apse at the west and large gable windows of ground glass on either side. Japanese rooms in two stories occupy the east end. The ceiling is of white calcimine; the walls have a pink tint. The effect of the whole is very cheerful. In the pews about 150 persons can be accommodated. When the Japanese rooms are thrown open the total capacity is nearly 400.

The parsonage is an ordinary Japanese dwelling with two small rooms in the second story. It is roofed with tiles.

The entire cost of the Wakamatsu plant is about \$10,000.

FIELD NOTES.

The Field Secretary spent May presenting the cause and conferring with workers in Adams and York Counties, Pa., including also other points, among them Newport and Harrisburg. The greater part of June was given to desk work at headquarters in Philadelphia.

FIELD SECRETARY.

THE BEST THINGS WE DID LAST YEAR.

Being as it were upon the threshold of a new year, we turn in retrospect to the things really accomplished in our society during the year just ending.

No doubt the best thing we did was to raise our apportionment in full without resorting to the customary social or entertainment. It was recommended by our president at our first meeting that as many as possible pledge themselves to give a penny a day—that each have a thank offering box and that with each penny dropped into it a prayer be offered for our missionaries and their work. This offering should cover the entire budget for those so pledged and should be brought to the monthly meeting. At this time about fifteen women were willing to pledge themselves to the new plan, and others followed later, one member giving two pennies. A number still adhere to the usual way of missionary giving, but more and more are we coming to believe we should share our substance with the Lord that His work in the world be carried on more effectively.

Other good things we have done, two of which we would not overlook. Our study of "Mormonism, the Islam of America," under the leadership of one of our representative women, was an eye-opener, and only very recently did we celebrate the centennial of that most wonderful missionary of the Cross, David Livingstone.

With the new year now before us, we would turn hopefully and prayerfully to the future, consecrating ourselves anew that we may yet do greater things than we have done in the past.

BERTHA F. RISSER.

Dayton, O.

IT PUT NEW LIFE INTO IT.

The best thing we did last year was the every-member canvass for new members. Not that we gained so many members by it, but the new life it put into us. It created a missionary spirit in the whole society. We divided the ladies of the church and placed them in districts. Then the members of the Missionary Society went out two by two. We met the ladies in their homes and told them of the great need of mission work and workers and became better acquainted with them. The work was a pleasure. We also had a missionary tea, which was attended by a large number considering the bad night, and we made a little money out of it. Now we are planning a missionary entertainment to be held in the church next month, and we look forward to a missionary awakening.

MARY WADE.

Fostoria, O.

BROKEN HEARTS.

BY ANNA FROEHLICH.



ABOUT fifteen hundred miles North of Cape Town by the Cape of Good Hope, in the heart of Africa, lived a tribe of people whose section of country was beautifully located in a rich valley drained by a majestic stream of water into which many other streams of great beauty flowed from the North. The river banks teemed with magnificent trees of many different kinds; palm trees which bear nuts that can be eaten when green and when dry can be made into fine oil; the date palm, bread-fruit tree, banana tree and other tropical trees which bear abundance of fruits, nuts, and bread. Wild animals different from ours,—lions, tigers, elephants, and hippopotami roam through the forests; and birds of the richest colors sing in the trees and build their nests, and live as merry as our birds, among those many beautiful trees in that bright sunshine along that great sheet of water.

The people who live here love nature; the trees, animals, birds and rivers are part of their life. They need not work,

for nature had made it so easy for them to get food. They can easily supply their wants by spearing wild animals in the forests, fish in the streams, and by climbing the trees for fruit and nuts. They need very scanty clothing, for the climate is very warm all the year. Indeed in many parts of this valley at certain seasons the weather is such that many of these native black people die of fever and white men cannot live at all.

These people lived free and happy like the birds and the beasts, and trees, and rivers; for they were strong and free. The tribes who were their neighbors lived in awe of them for they had learned their lesson long ago. Their chief, who, they thought, was greater than any other found that the chief of this beautiful, large Makololo valley was mightier than he himself and that the Makololo men knew how to hurl their spears more deftly, as they killed so many of their men.

The Makololo tribe with Sekeletu, their great chief now lived peacefully and quietly enjoying their home valley and all its native wealth, when one day white strangers came into their midst; and while they slept, made a raid upon them, and carried whole families away with them to be taken in chains and under yokes, and to be driven long distances to the coast where the Portuguese had their station to sell slaves and transport them to many different parts of the world.

Little Sambole and his sister, Angelu, had never seen pale men before. They did not know that other men lived in other worlds. They marched along beside their Pa-negro and Ma-negro day after day. Sometimes the sun was so hot that they could not walk very fast, the vines in the woods were so thick and hung so low that they could scarcely get through. Then the pale man on a horse would crack his lash and if that would not hasten the march Pa-negro would be forced on by the lash which he felt on his back. Pa-negro and Ma-negro each had a load of elephant tusks tied to their back, and sometimes Ma-negro would let Angelu ride part way on her load.

At night they would sleep soundly, for marching without rest they had not known in their free natural life. Rest and play, joy and dancing, freedom and peace had been their lot at home. Day after day they marched through the forests. Finally they approached a village. It was evening. The fathers of the families had just returned from a hunting trip. They had brought a great store of booty with them. Two men carried a large leopard on a pole, supported on their shoulders. Two others had a lion and others bore elephant tusks, giraffes, ostriches, beautiful birds, etc. It was a season of rejoicing. The children danced, sang, cheered, and made merry as is the custom among them.

Little Sambole and Angelu had been denied this joy so long, and when they heard the song and saw the dancing their agony was so great that their little hearts could not bear the anguish any longer and their little spirits languished. They really died finally of broken hearts.

David Livingstone, the great missionary, had been in this village for several

days. He saw the slave train approaching, observed the fear and weariness of the men and women, the anguish written on the faces of the little children, and ministered to their physical needs in the tenderest way as they halted near the village for the night.

When, the next morning, their little spirits had fled, his heart went out in deepest sympathy as he thought of his own little Robert and Mary Anna in their Scotland home enjoying the comforts and games and songs of other children.

Livingstone determined and vowed to exterminate the evil practice of the Portuguese and Arabs among these happy creatures of nature. "His noble Christian sensibility conceived the manifest duty of the Church of Christ to engage in a war-to-the-death struggle against this darkest of all inhumanities." He had come to Africa to give its people the Gospel of Christ, to minister to their souls, and to teach them to live peaceably among themselves. Now his work had broadened. He saw that the curse of



TOKYO ALUMNAE ASSOCIATION OF MIYAGI GIRLS' SCHOOL, SENDAI, 1913.

Africa lay not only in the eternal conflicts of tribe with tribe. That form of misery was original to the continent and its savage inhabitants. But a new curse had fallen upon the unhappy people by the intrusion of these raiders and traders. "They would sometimes gain the confidence of a peaceful tribe, only at last to rise up some fatal night, murder the old, enslave the young, burn the huts and march the chained gang hundreds of miles to the sea, where often death awaited them as this human freight was put on board the slave-trading vessels."

Does not the missionary zeal of this pioneer of missions stir our hearts and make us conscious of the part which we ought to take in carrying on the work which he so bravely began?

DAYTON FLOOD COMMENTS.

FLORENCE CRUM EVEMEYER.

Never did the Holy Church have such an opportunity to do social service. As refugees flocked to the houses of God, many were the principles of Christianity that were put into practical operation for the good of the masses. Need was the only passport required. The benefits of the Gospel are for all men.

All colors, creeds and classes were reduced to the same state. All ate the same beans, coffee and cold biscuits. Class spirit was broken, we were one in a common need. Is not the leaven of the Gospel working in the world to bring about equality? Will it not be so in heaven? Truly we are brethren with one Father.

The women in a certain Reformed church who had escaped the flood ravages, agreed to give a double Thankoffering, and thus exempt a sister who had lost from giving. This fact was made known before the Woman's Bible Class on Sabbath previous to W. M. S. meeting, which was to be a sewing for flood sufferers. With tears streaming down their faces, they said: "We thank you, but *we* want to give a Thankoffering, for *we have been saved.*" It is needless to

say that more tears flowed, but they were from joy. Oh, what a blessed, beautiful spirit that was born of God Himself! And they did give. Does not this spirit follow when we realize our sin in the spiritual life and know what we have been saved from? We have been rescued from eternal death. Let us give ourselves in loving service.

APPRECIATION.

In the name of all Reformed people in the flooded regions of the Middle West, I wish to express gratitude, so deeply felt that it cannot be adequately expressed, for money, food, clothing and kind words of sympathy received at the time of the awful devastation. Truly, "A friend in need is a friend indeed." It was a time when he who had two coats gave freely to him who had none. The reality of the brotherhood of man was strongly tested and not found wanting. The moral status was found to be much higher than it would seem under the ordinary ebb and flow of every-day life. The whole world has given us sympathy and help. We thank you, but who can tell how soon these very stricken people may have the opportunity to help you in a time of calamity? All who gave are richer in the highest best sense. May God bless and prosper every generous, kind soul who helped!

OUR TOKYO ALUMNAE ASSOCIATION.

The annual Young Women's Students Conference of Japan was held in Tokyo from April 1st to 5th. The Misses Weidner and Schulz and four of the students of the Miyagi Girls' School, as also a number of graduates residing in Tokyo, were in attendance. The Tokyo Alumnae Association of the Miyagi Girls' School held their semi-annual meeting on April 7th. Who can look at the intelligent faces of the graduates in the picture without joy of heart that our Church has made it possible for them to receive a Christian education? This group represents only one of many that have been under the training of our Christian teachers.

I-7 v.5
Outlook of Missons

Princeton Theological Seminary-Speer Library



1 1012 00319 2962