1913

81st Annual Report of the Board of World Missions

Reformed Church in America

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The
Reformed
Church
in the East
1913

Board of Foreign Missions
Reformed Church in America
25 East Twenty-second Street, New York City
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Miss Willemina Murman, a trained nurse, goes as the representative of the Netherlands Committee to our mission in Amoy.

Miss Lilian Cook, M.B., and Miss Hilda M. Pollard, M.B., temporarily at work under a British society in India, have, in the absence of volunteers in America, been appointed to hospital service in our Arcot Mission.
A Summary of the Report
of the
Board of Foreign Missions
Reformed Church in America
1912-1913

THE YEAR SUMMARIZED

The year has been a normal one from the home administration point of view. The attention of the Church at home has been called to its work in Asia through the medium of literature, by the visits of Missionaries at home on furlough, and by the Secretaries. Possibly more than in recent years has been accomplished by these personal presentations of the missionary enterprise, since the furloughs of more Missionaries synchronized in this twelve-month. The welcome which the churches have given to these messengers from the far-flung battle line has been very real and has greatly enriched the experiences which they will carry back with them to their respective fields of service.

The number of Missionaries now enrolled in the service of the Reformed Church is 140, being seven more than at the end of 1911, most of the additions having gone to the field which has waited longest for reinforcements—Japan. There has been unexpected movement among the Missionaries by reason of illness, while two of the Missions have been called upon to suffer loss by death, each of one of its members, the one rich in years and in service, the other young in years but rich also in the life he had lived and the service he had given. Mrs. John Van Nest Talmage passed to her reward after forty-seven years laden with gracious ministries. Mrs. Talmage, the widow of the great missionary to China, Dr. Talmage, who first went upon this service in 1847, survived him twenty years. Through much weakness in her later years, she continued her faithful service to the last and left not only helpful memories, but deep influences upon her colleagues, both American and Chinese. Dr. Sharon J. Thoms had given only fifteen years to Arabia, but they were full of missionary activity and of ministries of healing. His early and accidental death left in deep sorrow the Mission which he had served so faithfully.

In the course of the year two stations were added to our Missions as advanced centres of activity and influence. The number of churches remained the same, three additional native
ministers having, however, entered upon the service of these churches. Approximately 200 communicants were added to the 45 churches, the total number now standing at 6,000, nearly 145 more communicants having entered the churches this year than last. It is interesting to note that the good women who serve in the Missions have added 33 to their number. The Boarding Schools—important nurseries for Christian training and leadership—are now 26, a gain of two in the year, while the pupils in them have increased by 325. The Day Schools have also shared in the increase, there being nearly 50 in addition, with 300 more scholars. It is an impressive fact that 12,225 Asiatic boys and girls are receiving a positive Christian impress in the 225 institutions maintained by the Missions, and that 135,000 patients have come under the Christlike ministries of our 17 Hospitals and Dispensaries.

There are furthermore large financial returns accruing each year through these agencies both from the fees received from scholars and patients, who are able to make contributions toward the expenses involved, and from Government grants-in-aid. Not less than $50,000 were probably received in this way last year and applied to the further usefulness of these institutions. In one Mission alone the sum received on the field amounted to 60% of the appropriations of the Board for the maintenance of its work apart from missionary maintenance. Similarly the contributions of the churches have grown, this year by $2,250, or 17%. This represents the gain on so much as comes to the knowledge of the Missions, much the larger portion passing through the channel of the Native Churches.

The Board regrets that the progress in spiritual things illustrated in the mission fields is not similarly manifest in all respects in material things at home, and that consequently it presents its financial report to General Synod with a deficit in receipts as compared with expenditures, for the second time in the last twelve years, the amount being about $17,800.

The total contributions are $20,000 less this year than last, and the total receipts are $28,500 less, yet the situation is not without its encouragement.

1. This year’s reduction was altogether in the gifts to special
objects and funds. For these purposes there was $33,700 less contributed this year than last.

2. But the most significant fact and one that calls for gratitude is the considerable gain in the *collections from the churches*, the real dependence in our financial receipts. The gain over the receipts of last year amounts to approximately $10,000, or about 6%, and is nearly $6,000 above the highest amount ever received by the Board from church collections alone. This manifest purpose of the Church not only to maintain its gifts but to advance steadily upon them is surely a cause for much satisfaction.

The Mission Fields.

It has become a commonplace to-day to say that the Asiatic World is astir and plastic. Great tides are running which should be taken at the flood and utilized in the name of God. Nations are re-shaping and new destinies are being determined. It is Christianity's day of opportunity and of trial. Only fifteen years ago the authoritative books on Asia proclaimed its stagnation,

Aloof from our mutations and unrest
Alien to our achievements and desires.

So high an authority upon Asiatic affairs as Mr. Meredith Townsend, the author of "Asia and Europe," declared only a few years ago that some mysterious fiat of arrest seemed to have fallen upon the yellow races, making them inaccessible to new principles from without and stamping all foreign missions, whether of politics or of religion, as futile and vain.

How shortsighted and inadequate was this view of impending conditions is clearly illustrated by the history which has been made during the year 1912 in each one of the countries of Asia where the Reformed Church is represented by strong, well-organized and active Missions. We need but to mention their names to realize at once the truth of this observation: China, India, Japan, Turkey. It must bring to every member of our Church a feeling of solemnity and a consciousness of large responsibility to realize that we may have a share in remoulding the ancient civilizations which have grown up through millenniums in these countries.

It is felt by many that America itself is directly responsible for the revolution that has taken place in China. As the French
Revolution was largely inspired by America's success, so the Chinese Revolution was brought about and won by America's education. It is true in large measure that the Chinese graduates of American Colleges and Universities and the graduates of American missionary colleges and schools in China are the leaders of China to-day. The result has been that there is a remarkable change in the attitude of the people toward Christianity. It is no longer needful to argue that a Chinese can be at once a Christian, a reformer and a patriot. The sacrifices of Christians for their country have made this plain. Christianity is not only tolerated, it is now recognized as one of the religions of China, and, as a further result, among all classes there is a remarkable readiness to listen to explanations of Christian truth. Thus it is that the revolution has brought with it unusual opportunity for the Christian preacher and teacher. Of these opportunities our missionaries are fully aware and they are prepared to avail themselves of them so fast as the resources placed at their disposal by the church at home enable them to do so.

The full details have recently been published of the Government Decennial Census of India, which is, in fact, a religious and social encyclopedia of conditions in that country. This census covers the decade 1901-1911. The general population during this period has increased 7%. The two active religions represented in the population, Hinduism and Muhammadanism, have increased respectively 5% and 7%. The first, Hinduism, with a momentum of 200,000,000 and a history of at least three millennia, has not kept pace with the growth in population, while Islam, represented by 66,000,000 and having the advantage of fifteen hundred years, has increased by 7%, just the increase of the population; while Christianity, with but 3,000,000 adherents and one hundred years of life in India, has increased by 33%. In the Madras Presidency, the increase of the Christians has been 126%.

Japan also has witnessed events of remarkable import, though not so clearly encouraging to the progress of Christianity. Three events of national importance have taken place within the last twelve months. The first was a Conference of the representatives of the three great religions of Japan, Buddhism,
TEACHERS IN BOYS' PRIMARY SCHOOL, AMOY, 1913
MISSIONARIES TOURING IN A CHINESE HOUSE-BOAT.
Shinto and Christianity, called by a Minister of Government. It was in itself a frank admission on the part of Government that the spiritual and religious condition of the people was of quite as great importance as their material status. It was again an equally frank recognition of Christianity, heretofore commonly regarded as an alien faith, as one of the religions of the Empire and entitled to every consideration enjoyed by the others. It is safe to say that in the future the Christian propaganda will be carried on from a new and more advantageous standpoint. Our missionaries are no longer simply urging upon the Japanese the religion of Christendom; they are offering to explain to them more fully what their high governmental authorities have recognized as one of their own religions.

The second event of great importance, the death of the Emperor, is closely associated with the third, the suicide of General Nogi. The people were plunged into profound sorrow. The Emperor was inseparably identified with all that is comprehended in the idea of New Japan. It will be hard for them to think of a New Japan with this particular factor left out. The Emperor ruled by divine right and the right was not at all questioned. As was inevitable, the people had insensibly grown away from many of the ultra-conservative and even idolatrous ideas associated with the Imperial House, but with the Emperor's death and in connection with his funeral these came back with a rush. In itself it was quite enough to bring to a standstill the forward movement promised by the Three Religions Conference. But there followed with tragic swiftness on the day of the Emperor's funeral the suicide of General Nogi. The bulk of the nation has so advanced in thought that the Japanese could no longer approve of suicide on any account other than that of directly saving life. In a few years this idea in all probability would have become fixed and would have been avowed, but under the great emotions aroused by this peculiar circumstance many were at once moved back whole years in their attitude toward this crime and few had the courage to come out clearly in disapproval.

The Tripolitan and Balkan Wars, in which Turkey has become involved, have had an adverse effect on the work of our Mission in Arabia, even in this frontier province of the Empire.
efforts of the Rev. Frank Eckerson, while at home on furlough, the much desired fund for the erection of a suitable building for the Boys' Primary School at Tong-an has been secured, while the Rev. P. W. Pitcher has made substantial progress with the China Education Fund designed to supply the necessary buildings and equipment for an adequate Middle School plant. The completion of this Fund of $10,000 is the most urgent single need of the Mission at this time.

The connection between the Church in the field and the Church at home is maintained by the Mission. One addition has been made in its regular working force in Miss Maude Norling, and one heavy loss has been sustained in the death of Mrs. Talmage, who for nearly fifty years moved in and out among the Missionaries and the Christian community, always a gracious influence. During the year, Miss Shepard became Mrs. Voskuil, while Mr. and Mrs. Day returned unexpectedly to America owing to the serious illness of the former.

INDIA, ARCOT.

The report of the Arcot Mission for 1912 presents many interesting and impressive facts, interesting because of their number and variety and impressive because of their bearing upon the educational and moral progress which have marked the inner life of the people of India. Colleges are being strengthened and new Universities upon a distinctly religious basis are being definitely planned. A bill introduced by an Indian member into the Imperial Council advocated general compulsory Primary education. Although not passed into law its introduction had a salutary effect. Other measures advanced by native legislators, intended to overcome evil social conditions, give proof of the moral progress of the country. Never before have the educated classes, especially the students, been so receptive of Christian truth. The meetings conducted by Messrs. Mott and Eddy in various student centres gave evidence of an unprecedented desire on the part of these young men to hear more of Christ. Over two thousand students sat for five successive evenings, though each lecture lasted one full hour, and listened to a presentation of Jesus Christ as the Savior of mankind.
sideration. In the year reported upon six men and women went out for the first time, one returned after an absence of many years and one other resumed her work, somewhat unexpectedly, having previously returned to America on account of illness. So welcome have these recruits been made that one of them was entrusted with the preparation of the report for the year, though only a full year upon the field. In the midst of their joy the Missionaries are very conscious of the loss sustained by Miss Winn’s withdrawal it is earnestly hoped, only for a season. She has for twenty years labored with great faithfulness in lonely and isolated stations, thus endearing herself greatly to the Missionaries and the Japanese alike. The report also notes with much regret Miss Thompson’s departure, though only to another field in Japan. She had completed twenty-five years of valuable service in connection with Ferris Seminary.

During the year Rev. E. R. Miller completed his fortieth year of service as a Missionary in Japan, which event was duly commemorated by the Mission and by the Church of Christ in Japan by the adoption of resolutions expressive of the high regard in which he is held and the deep appreciation of his valuable missionary service.

The report also notes with satisfaction the presence in the field during the year of a number of visitors, representatives of the Woman’s Board and of the membership of the Reformed Church.

The work of the Missions in Japan falls into two general departments, the Evangelistic and the Educational, since the responsibility for congregational work is assumed by the Church of Christ in Japan.

The Evangelistic work seems to have been fairly sustained and, it is anticipated, will soon profit by much increased activity in view of the participation in it, as soon as the language is measurably acquired, of the new members of the Mission. There are certainly many opportunities for this participation in the stations abandoned through the weakness of the Mission and in the innumerable villages which have not been reached in the past.

The Izu field to the South West of Tokyo rejoices in the dedication of a new church at Mishima and of the resultant in-
A HINDU FAMILY
THE JUGGERNAUT CAR
UNDER WHOSE WHEELS DEVOTEES THREW THEMSELVES
creased strength and activity, while attention is called to the need of sympathy and sustaining prayers in behalf of evangelists stationed in isolated places in this field, where Christians are few and where the sentiment of the community is still so largely out of sympathy with their purpose. Their position is necessarily a very difficult one.

In the Shinshiu field there is occasion for special encouragement in the residence at Matsumoto of Mrs. M. N. Wyckoff, whose presence and activity have evidently meant much in the revival of Christian work among the women and children of that place. In this and in other stations of this field successful work is also being carried on among factory employees and among the blind.

The Morioka-Aomori field to the far north commemorated in the year the twenty-fifth anniversary of the beginning of missionary work in that region. Grateful recognition is further given of the fact that in this anniversary year the work in Morioka is more flourishing than it has been for some time. This station has had the great advantage of the devoted and earnest work of Miss Winn and the Rev. Mr. Ito, and the valuable assistance of the latter's daughter. Promising work is also being sustained in two important out-stations of this field, Ichinoseki and Miyako, while Aomori, which has been quite rebuilt since the disastrous fire of 1911, has the advantage of the service of a recent graduate of the Theological Department of Meiji Gakuin, and now awaits the residence of one of the missionaries who have recently joined the Mission.

The Educational work of the Mission gathers about the two institutions, Ferris Seminary at Yokohama and Meiji Gakuin at Tokyo. Ferris Seminary sustains well its high ideal of training Christian women for service and for life in Japan. It has a unique place as a pioneer in the educational work of Japanese women, having completed thirty-seven years of regular work. The total enrollment of this year is 206. Of these 85 are Christians, 23 having been baptized in the year. Twenty-one pupils graduated, all of them being Christians. At the Commencement exercises the Governor of the Province and the Commissioner of Education were present. The former spoke with appreciation
of the work being done and urged the graduates to strive to live up to the privileges they had enjoyed, which had been so eminently adapted to fit them for the responsibilities of their future career in life. The Teachers and students of the Seminary maintain an active evangelistic agency through eight Sunday Schools which aggregate an average attendance of about 300 pupils.

The Meiji Gakuin at Tokyo, in the maintenance of which our missionaries co-operate with those of the Presbyterian Mission, contributes to the general Christian education of the young manhood of Japan through its Academic Department and to the training of leaders for the Japanese Church through its Theological Department. The enrollment in the former is 300 and in the latter 21. With a view to accomplishing its object of creating a positive Christian impression upon the minds of the students, there have been changes in the staff of the Academic Department so that almost the entire staff is now Christian. It has been difficult to accomplish this in view of the limited supply of such teachers. A new missionary residence on the campus has brought the missionaries themselves into more direct touch with the students. The students themselves have formed an organization with a view to improving the spirit of the school. Moreover efforts are being made to bring the Theological Department into closer relations with the Academic students so that they may exercise a strong Christian influence. As a result, in part, possibly, of these efforts, 18 of the students made public profession of the Christian faith and united with the Church in the year.

The Christian Education Association of Japan, with the earnest and active co-operation of the missionaries, is making a vigorous appeal for the establishment of a Christian University in Japan. Similarly the necessity for at least one institution of higher grade and superior equipment than any of the existing Mission Girls' Schools has been felt by many of those engaged in women's education. This has led to a concerted plan looking to the establishment of a Union Christian College for the women of Japan.

The report closes with a statement on behalf of the members of the Mission of the increasing realization as the years go by of the exalted privilege of being permitted to have some part in
the work of the evangelization of Japan and of encouragement in the growing interest which the Japanese co-workers are taking in the Christian redemption of their own land.

The statistics for the year show slow and steady progress in almost all the items that go to make up the report. There has been an addition of one each to the number of stations occupied by resident missionaries and of out-stations where regular work is maintained. The missionary force has been considerably strengthened as has already been seen, while twelve have been added to the native agency. There are 127 more communicants, 14 more boarding pupils and an addition of 350 to the Sunday School scholars. The native contributions seem to have diminished slightly.

SOUTH JAPAN.

A pathetic note characterizes the report of the South Japan Mission for the year. The same conditions of poverty in the matter of re-enforcements noted in the Mission in the North have prevailed in the South with the important exception that the end is not yet in the latter field. Since 1907 the only additions sent from America to this Mission have been two ladies and one of these has already returned to America invalided, while one of the other lady missionaries has been separated from the Mission for a time by illness and still another is not returning after her furlough. The courage of the Missionaries, so few in number, in the face of large opportunities, and their careful and resourceful planning in the effort to cover their large field with a force so inadequate call forth admiration and sympathy. The Board rejoices in the fact that two Missionaries are now under appointment to join this Mission this fall.

The report drawn up by the senior member evidences a grasp of things Japanese that is convincing. Attention is called to the events of the year of national importance, the Three Religions Conference, the death of the Emperor and the consequent suicide of General Nogi, the overthrow of militarism, with the resignation of the Saionji Cabinet, and the Korean Conspiracy Trial. The significance of each in its relation to Japan at large and to Christianity in particular is impressively pointed out.
The Evangelistic work of the Mission is faithfully nourished from the centers of Kagoshima, Saga and Oita. In the first, Kagoshima, "Sunday Schools" are vigorously maintained on the several days of the week as well as on Sunday. A new Sunday School building was completed which has greatly facilitated the work. A Bible class was also maintained here for normal students during the early part of the year but was discontinued later. The Christmas season was the occasion for an unusual expression of Christian life and of appreciation of the faithful work of the lonely missionary, Miss Lansing, at this station.

In the Saga field, Mr. Peeke keeps up his vigorous leadership in evangelistic work. Sasebo, a large and populous naval port, is a most promising out-station. Twelve adults and eleven infants have been added to the church by baptism. The congregation has given clear evidence of its earnestness and the appeal is a strong one that the Board make a grant toward the erection of a church, a building lot and parsonage having already been secured. But the Board has felt unable thus far to render this assistance. Karatsu, a famous coal port, is another out-station having large and promising possibilities, as is also Kunome, a prosperous manufacturing city where a church organization of twenty-seven members was recently effected. Saga is the capital of the Ken and the residence of the missionary, who, in his work here, is greatly assisted by his wife. An interesting experiment is about to be carried out in this field by a Japanese Pastor who has long desired to work out a plan for itinerant country evangelism.

The Oita field lies along the Southern coast of the beautiful Inland Sea of Japan. It is in the care of Mr. Pieters. Beppu, the youngest of all the important towns in this field and the most recent to be opened as an active center of Christian work, seems also in many ways to be the most interesting out-station. The town has a Christian Mayor, who does not seem to be so active in his religious life as the other resident believers, who have engaged in united and earnest effort. A prosperous Sunday School has been started. The work of this field naturally centers in the capital city of Oita where the missionary family resides, Mrs. Pieters sharing in the work among the young especially.
There is great need for the possession of suitable property in this important town, the Mission at present owning neither land nor buildings. There has been some response to Christian effort in the fact that ten persons have been led to a public confession of faith in Christ.

The work in Oita has been marked this year by the establishment of an entirely new missionary agency, directed specifically and exclusively to the simple proclamation of the Gospel. This is the work of evangelization by newspaper advertising as carried on by Mr. Pieters. A sum having been contributed for the purpose by friends in America, an office was secured on a business street, and arrangements were made with local newspapers for space which was paid for at advertising rates. In this space were published brief articles on fundamental religious questions, the object being to excite the interest of the reader and lead to further inquiry. In the same way an offer was constantly kept before the public to send Christian literature free by mail to any one asking for it. The results of this striking experiment, in the number of inquiries received and the amount of literature distributed and in a wider attention drawn to Christian teaching are carefully set forth in the report and will well repay further reading. It may also be added here that the attention of those in other mission fields has been drawn to this plan of newspaper evangelization and that it is being carefully watched by many missionary leaders.

As with the Mission in the North the educational work of this Southern Mission also gathers about two institutions, both at Nagasaki, Steele Academy for boys and Sturges Seminary for girls. These institutions have completed twenty-five years since their formal opening. Steele Academy has had an unusual year under the Acting Principalship of Mr. Hoekje, unusual in the large improvement to its property, in the changes in the teaching staff and in the unprecedented number of students, the maximum of 258 being reached, the limit of the school's present capacity. The religious life and work have not been all that could be desired. Although ten boys were baptized, this is a decline from the number of the preceding year. Of the 24 graduates of the year 9 were Christians.
Sturges Seminary under the faithful and loving care of Miss Couch has enjoyed a normal year in the number of pupils in attendance and in the work done. During the year three pupils and one graduate united with the church but the greatest joy of the year was the baptism of a teacher who had been with the Seminary for ten years. During the year a plan of momentous importance to this institution has been decided upon, the sale of the property at Nagasaki to the Methodist Mission and the removal of the school to Shimonoseki, with a view to uniting with the Presbyterian Mission which removes its girls' school from Yamaguchi for the purpose. The question has been carefully discussed in all its bearings by the Mission on the field and the Boards at home, and the strong recommendation of the Mission has been approved by the Boards. The Mission realizes that transplanting is an operation attended with many risks. But it is their hope that they may be able to gather up everything that is precious in the history and in the spirit of Sturges Seminary, which has taken so large and useful a part in the life of the Mission, and incorporate it in the life of the new Union School, making the change a step in the growth of a more extended service. They expect that by the joining together of what is characteristic and most excellent in themselves with the best that their Presbyterian friends can offer, new power and new efficiency will result. It is hoped that all will be ready for the opening by April 1, 1914.

In the detailed report of the work of the year there is evidence of distinct progress on the whole. The Mission has assumed responsibility for an additional station. It is aided in its work by a slightly increased native agency. The companies of organized believers have increased by two and the number of communicants by 100. The contributions have also grown somewhat.

No one can read the report without seeing the word opportunity written large on every page. It is clear that our representatives in this part of Japan have begun the evangelization of something over a million souls that in the Island of Kyushiu look to this Mission to make plain to them the things of God.
YOUNG INDIAN PRINCES ON DURBAR DAY
The work of the Arabian Mission goes steadily on although the workers are not cheered by the outward growth of the Kingdom which they so desire to advance. There is, however, no thought of discouragement or suggestion of weariness. The gloom has not settled on their souls. They understand the nature of work amongst Moslems and are content to abide God's time. The field is the same, but occupied more completely and more securely. An important out-station—Zobier—has been added.

The force at work has undergone some changes. Dr. and Mrs. Zwemer, who have been so closely identified with the Mission from the beginning and who have done so much to keep its interests before the Church, have left the bounds of the Mission to reside and labor for Muhammadans in Cairo. They will retain their relations with the Board at home and the Mission on the field, but their work will be carried on in connection with the American Mission of the United Presbyterian Church in Egypt and the Nile Mission Press. In their transfer to this important Moslem center the benefit of Dr. Zwemer's many activities will not be lost entirely to the Arabian Mission and it is hoped that he may be able to occasionally visit the field. In the course of the year Dr. and Mrs. Van Vlack and Mr. Haynes arrived on the field, augmenting the University of Michigan representatives and the Mission Force. Messrs. Shaw and Haynes are carrying forward their plans for the establishment of a business on definite Christian principles and one that shall create an atmosphere and influence helpful to the Mission. Miss Schafheitlin has also arrived on the field after a year of special preparation in the Hartford School of Missions.

Just as the year closed the Mission was called upon once more to mourn the loss of one of its number in the midst of his days and of large usefulness. Dr. Sharon J. Thoms died suddenly at Matrah on January 15, 1913, through an accident brought about by his effort to hasten the completion of plans for the more effective continuance of his medical work. Thus is the Arabian Mission called upon to mourn the loss of the sixth of its members, who, in the short period of less than a
quarter of a century, have died in active service. Dr. Thoms had given about fifteen years to Arabia, entering upon work in that country in 1898. He had rendered important service by commencing and establishing medical work in both Bahrein and Maskat. There was an additional pathos in the fact that he was planning to erect a hospital, the funds for which had been supplied, and thus to put the Matrah Medical work upon a solid basis just as he had done in Bahrein. He was greatly beloved by all his associates and his loss will be sorely felt in the circle of the Mission as in its large medical work.

The Medical Work carried on by the Mission is constantly assuming increasing proportions as was to be expected in a Moslem and pioneer field. Its place of importance among the agencies of the Mission, its equipment and its influence all show signs of marked progress during this year. The Hospitals at Bahrein and Busrah maintain a very busy and useful life, each sustaining a strong women's department. They are attracting to themselves patients of influence and are receiving payments in return for such service that very much enhance the resources for larger service among the destitute and needy.

The other principal stations of Maskat—Matrah and Kuweit—have also carried on important medical work, though in temporary accommodations thus far. Both have the promise of well equipped hospitals, the funds of generous gifts of individuals being in hand. The hospital at Kuweit is now under construction, while the plans for the erection of one in Matrah have been long delayed by the inability of the Missionaries to acquire a suitable site.

The strongly evangelistic cast of all this medical work is very evident in the separate reports. This is in very truth a powerful Christian agency in this distant Moslem field. So much is its influence felt among the Moslems themselves that it is attracting definite opposition from them in the importation from India of Moslem doctors and the commencement of medical work under Muhammadan auspices in Bahrein and Kuweit, “Our enemies themselves being judges.”

In regard to its Educational work the report reminds us that school work in Arabia still has to face the fundamental problem
of getting children for the schools, a problem resting upon re-
ligious and economic grounds. There is no demand for educated
men. The few wealthier families find their way to India, attract-
ed by the larger and better equipped advanced Muhammadan
schools already established there, while the many poorer classes
care little for education. The schools opened at Bahrein, Maskat
and Kuweit have led an uncertain existence. The plans at Busrah
are more elaborately laid, because of special opportunities in this
large station and of special funds contributed by friends spe-
cifically for the establishment and maintenance of a Boys’ and a
Girls’ School at Busrah. The first has been opened with an
attendance of 50 boys. A curriculum has been adopted which
includes primary and secondary work and contemplates indus-
trial and commercial departments. Everything is now in readi-
ness for the opening of a Girls’ School also, which will include
a kindergarten department.

The Ladies of the Mission sustain a vigorous work for women
and children in all the principal stations and in the two out-
stations of Zobier and Amara, in addition to their medical work
in the Hospitals. They visit the women in their homes and
gather the children together for instruction. Naturally the out-
ward results are as yet not conspicuous, and indeed heavy dis-
appointments are sometimes felt, as in the present year. Many
indirect results, however, are seen and of its value there can be
no question.

The Bible work carried on by the Mission is that about which
the greater part of the evangelistic activities center. It is in itself
the means of much direct appeal. It is thus at once cause and
effect in the general progress of the work. Thus the 20% ad-

cance in Scripture sales means more than simply that much more
business. Better and wider tilling makes wider sowing profit-
able. It is significant that this advance in Scripture distribution
was largely accomplished “on the road” rather than “in the shops”
and that the purchasers are increasingly Moslems.

The Apostolic “Church in the Home” is still an actuality in
the Arabian Mission. Few can realize what these services in
the privacy of the homes mean to those who live constantly in
the depressing atmosphere of an overwhelmingly proud Islam.
During the year the first celebration of the Lord's Supper in Kuweit was observed. With the exception of a chapel at Bahrein and one under construction at Busrah there is no church building or organization in Arabia. The report closes with a triumphant note: "Let us see where we stand. We have a larger number than ever before of fully trained missionaries. Our band of helpers is larger, of a higher standard with better qualifications, because of long training. Our agencies are better equipped and we reach more people and with a more constant influence. And best of all we have faith in a Triune God."

MISSIONARIES AND THEIR MOVEMENTS.

The number of missionaries in the service of the Board at the end of 1912 was 140, including the representatives of the University of Michigan. Of these, thirty-eight are ordained and seventeen unordained men; forty-one married and forty-four unmarried women.

The following missionaries returned to their fields of labor after furloughs in this country: To China, Rev. and Mrs. H. J. Voskuil; to India, Rev. L. B. Chamberlain and Miss A. B. Van Doren; to Japan, Miss Jennie M. Kuyper; to Cairo, Rev. and Mrs. S. M. Zwemer.

These new missionaries entered upon their missionary service in the course of the year: Miss Maude Norling, in China; Rev. N. H. Demarest, Miss May B. Demarest, Miss F. E. Dick, Rev. and Mrs. David Van Strien and Rev. and Mrs. L. J. Shafer, in Japan; Miss Gertrud Schafheitlin, in Arabia.

The Board has continued its effort this year to strengthen the Missions in Japan. The Mission in the North having received considerable re-enforcement last year, the appointments this year have been designated to the Mission in the South. They are the Rev. Stephen W. Ryder and Miss Hendrine E. Hospers. In addition to these, two missionaries have been appointed to take the place of retirements from the Arcot Mission, namely the Rev. John H. Warnshuis and Mr. F. Marma-duke Potter. The Woman's Board has also undertaken the
support of Dr. Hilda M. Pollard in connection with the Mary Taber Schell Hospital in the Arcot Mission. Two trained nurses are also under appointment to the Missions under independent support. Miss Willemina Murman, who joins the staff of the Wilhelmina Hospital, Amoy, under the support of the Netherlands Committee, and Miss Minnie C. Holzhauser, who goes to the Lansing Memorial Hospital at Busrah, Arabia, being supported for the present from funds raised on the field in connection with the medical work of that station.

**ACTING HOME SECRETARY.**

The Rev. Frank Eckerson has continued his invaluable service to the Board as Acting Home Secretary, which service, by his own earnest wish, terminates with this fiscal year, in order to his return to the field. His willingness to respond to the urgent request of the Board that he take up for a time the work of this office, his quickness of apprehension of its duties and its opportunities, his readiness of resource, his ceaseless visits among the churches and his effective presentation of the foreign missionary enterprise of the Church will leave an indelible memory of encouragement and of inspiration.

**DISTRICT COMMITTEE.**

The District Committee, composed of the members of the Board who reside in the Synod of Chicago, has continued to render valuable service in matters of counsel pertaining to the interests of the Board in the bounds of their Synod. The Western District Secretary has had the advantage of conference with this Committee at its monthly meetings as also has the Board. The visits of the Secretaries into the territory of the West have also been much promoted by the co-operation of the District Secretary and Committee when advantage has been taken for conference with these leaders in the work of the church while in the neighborhood of their residences.

The Rev. W. J. Van Kersen, the District Secretary, has been abundant in his labors and most watchful of the interests of the Board among the churches which are increasingly responding
to the opportunities for expressing their interest in the foreign missionary enterprise of the Church. To Mr. Van Kersen have been entrusted the itineraries of Secretaries and Missionaries when in the territory covered by his office, the translation and publication of literature both in the English and Holland languages, the presentation of the work of the Board through the newspapers of the Church and through his many addresses to churches.

The Board desires once again to express its appreciation of the co-operation and service of its colleagues in the Western field and of the District Secretary.

THE HOME DEPARTMENT.

CLASSICAL MISSIONARY AGENTS.

These faithful representatives of the Board in the various Classes have continued their unremitting labors throughout the year. The usual fall Conferences were held in the West and in the East. Each year these become more practical in their nature and consequently more informing and helpful to these representatives of the Board in the Classes. The Board desires to record its appreciation of this voluntary and fruitful co-operation on the part of the Classical Missionary Agents. Their names and addresses can be found upon the inside of the back cover.

INDIVIDUAL CHURCH RESPONSIBILITY.

It is very gratifying to recognize the increasing signs of individual church responsibility as shown by the readiness with which single churches are undertaking the support of missionaries upon the field. The Board not infrequently finds itself embarrassed with more requests for assignments than it has missionaries available for such separate support. For several years all the new missionaries have had not only their support on the field, but increasingly the expenses of their travel and their work, assumed by single churches.
LITERATURE.

The usual literature has been prepared by the Board, but this has been again distributed to an unusual extent among Churches and Sunday Schools under the well directed efforts of the Home Secretary. The Report of the Board was made unusually attractive and available for use in the churches by the introduction of a large number of illustrations and the addition of an admirable index. This made it both attractive and easily drawn upon for material for addresses by ministers and leaders of missionary meetings.

OUR MISSIONARY PERIODICALS.

"THE MISSION FIELD."

There is general recognition of the fact that The Mission Field increasingly aids the missionary work of the Church by its presentation of its progress. It has been much improved in matter and in setting again this year, the increased circulation having risen to more than 7,500, giving ample testimony to a general appreciation of its value. This magazine must necessarily be a charge upon Mission funds, as is the case with all similar periodicals, for the reason that the subscription rate is made low in order that it may be brought within the reach of all church members. The Board is grateful to Mr. W. T. Demo-arest, the Managing Editor, who carries with so much success the burden of this periodical.

"NEGLECTED ARABIA."

This quarterly periodical, representing the work of the Arabian Mission, has also undergone some change in the past year, appearing with a new cover and with many valuable articles prepared by the missionaries on the field, illustrating the progress and the difficulties of the work in Arabia. The quarterly issue has recently been increased from 4,000 to 5,000 in order to be distributed through a still wider constituency.

"The Mission Gleaner" is an attractive monthly published by the Woman's Foreign Board, and "The Day Star" is a bright,
campaign is already well organized with a Central Committee to which it is proposed Denominational Committees shall become affiliated.

1. The Board earnestly commends to the attention of the Church the methods that have proven effective among other churches and recommends that it be authorized to co-operate with The United Missionary Campaign by the organization of a joint Committee, representing this and the Domestic Board of the Church. It is pleasant to know that the one primarily responsible for the suggestion which has led to the organization of this United Missionary Campaign now holds his membership in our Reformed Church, the founder and inspirer of the Laymen's Missionary Movement.

2. It is also recommended that, in view of the failure of the Church by a very considerable amount to reach the total of $300,000 as the goal of our giving for the foreign missionary work of our Church for the year, the same amount be fixed as the goal for the next year, and that all the churches be affectionately urged to do their part in attaining this object.

Among the recommendations of the General Synod at Asbury Park, N. J., June 9, 1913, were the following:

That the Board of Foreign Missions be authorized to co-operate in the United Missionary Campaign in such manner and to such an extent as it may appeal to the wisdom of the Board.
That, in view of the fact that we came so far short of the $300,000 fixed as the goal by the Synod of 1912, we again recommend that $300,000 be set as the goal of our striving as the sum that the Board feels and the Church ought to feel is needed for the work given us of the Lord to do.
That the Mission Publications, The Mission Field, The Mission Gleaner, and Neglected Arabia, be recommended to all the members of our Churches and that they be urged to read them.
That the first Sunday in November be set aside for the consideration and presentation of Foreign Missions in all of our Churches.
AN ARABIAN BOAT ON THE BUSRAH RIVER
Miss Annie E. Hancock, Vellore.........................1899
Miss Alice B. Van Doren, Ranipettai....................1903
Mr. Arthur C. Cole, M.A., Vellore......................1905
Mrs. Anna M. Cole, Vellore........................1905
Miss Henrietta Wynkoop Drury, New Brunswick, N. J...1906
Rev. Henry Honegger, Arni............................1907
Mrs. Lavinia M. Honegger, Arni.........................1910
Miss Delia M. Houghton, Vellore......................1908
Rev. Bearnard Rottschafer, Madanapalle.................1909
Mrs. Bernice M. Rottschafer, Madanapalle................1910
Miss Margaret Rottschafer, Arni......................1909
Miss Sarella Te Winkel, Chittoor....................1909
Miss Josephine V. Te Winkel, Madanapalle..............1909
Bert W. Roy, M.D., Ranipettai.........................1909
Mrs. Nellie M. Roy, Ranipettai.........................1909
Rev. John H. Warnshuis, under appointment.............1913
F. Marmaduke Potter, M.A., under appointment...............1913
Miss Hilda M. Pollard, M.D., under appointment...........1913

NORTH JAPAN MISSION.

General Address—Japan.
Rev. James H. Ballagh, D.D., Yokohama ..................1861
Rev. E. Rothesay Miller, Kojimachi, Tokyo..............1875
Rev. Eugene S. Booth, 178 Bluff, Yokohama...............1879
Mrs. Emily S. Booth, 178 Bluff, Yokohama................1879
Mrs. Anna C. Wyckoff, Matsumoto......................1881
Miss M. Leila Winn, Morioka...........................1882
Rev. Albert Oltmans, D.D., Meiji Gakuin, Tokyo............1886
Mrs. Alice V. Oltmans, Holland, Mich...................1888
Miss Julia Moulton, 178 Bluff, Yokohama...............1889
Rev. D. C. Ruigh, Tokyo.................................1901
Mrs. Christine C. Ruigh, Tokyo.........................1904
Miss Jennie M. Kuyper, 178 Bluff, Yokohama.............1905
Mr. Walter E. Hoffsommer, Meiji Gakuin, Tokyo...........1907
Mrs. Grace P. Hoffsommer, Meiji Gakuin, Tokyo...........1907
Rev. Hubert Kuyper, Tokyo................................1911
Rev. Nathan H. Demarest, Shirokane Shiba, Tokyo........1912
Miss May B. Demarest, Shirokane Shiba, Tokyo........1912
Rev. David Van Strien, Akasaka Ku, Tokyo...............1912
*Mrs. Eleanor E. Van Strien, Akasaka Ku, Tokyo.........1912
Rev. Luman J. Shafer, Akasaka Ku, Tokyo................1912
Mrs. Amy K. Shafer, Akasaka Ku, Tokyo................1912
Miss Florence E. Dick, Tokyo...........................1912
*Died October 9th, 1913.

SOUTH JAPAN MISSION.

General Address—Japan.
Rev. Albertus Pieters, Oita................................1891
Mrs. Emma T. Pieters, Oita................................1891
Miss Sara M. Couch, Nagasaki............................1892
Rev. Harman V. S. Peeke, Saga (1889-1892)...............1893
Mrs. Vesta O. Peeke, Saga................................1893
Miss Harriet M. Lansing, Kagoshima.....................1893
Miss Jennie A. Pieters, Nagasaki........................1904
Mr. Anthony Walvoord, 25 E. 22d St., New York..........1905
Mrs. Edith Walvoord, 25 E. 22d St., New York........1905
Rev. Willis G. Hoekje, Nagasaki........................1907
Mrs. Annie N. Hoekje, Nagasaki.........................1912
Miss Jennie Buys, 53 Packard St., Grand Rapids, Mich...1909
Miss Jeane Noordhoff, Kagoshima.........................1911
Rev. Stephen W. Ryder, under appointment...............1913
Miss Hendrine E. Hospers, under appointment............1913

ARABIAN MISSION.

General Address—Via Bombay.
Rev. James Cantine, D.D., Busrah, Persian Gulf.........1889
Mrs. Elizabeth G. Cantine, Busrah, Persian Gulf.........1902
Rev. Samuel M. Zwemer, D.D., Cairo, Egypt...............1890
Mrs. Amy W. Zwemer, Cairo, Egypt.........................1896
Rev. H. R. L. Worrall, M.D., Bahrein, Persian Gulf......1894
Mrs. Emma H. Worrall, M.D., Bahrein, Persian Gulf......1901
Rev. Fred. J. Barny, Maskat, Arabia..........................1897
Mrs. Margaret R. Barney, Maskat, Arabia....................1898
*Sharon J. Thom, M.D........................................1898
Mrs. May De Flee Thoms, Indianapolis, Indiana............1906
Rev. James E. Moerdyk, Bahrein, Persian Gulf.............1900
Rev. John Van Ess, Busrah, Persian Gulf....................1902
Mrs. Dorothy F. Van Ess, Busrah, Persian Gulf............1909
Miss Jennie A. Scardefield, Bahrein, Persian Gulf.......1903
Miss Fanny Lutton, Maskat, Arabia..........................1904
Arthur K. Bennett, M.D., Busrah, Persian Gulf............1904
Mrs. A. Christine Bennett, M.D., Busrah, Persian Gulf...1909
Mrs. Martha C. Vogel, 25 E. 22d St., New York.............1905
Mr. Dirk Ddkstra, Holland, Mich............................1906
Mrs. Minnie W. Dykstra, Holland, Mich......................1907
C. Stanley G. Mylrea, M.D., Kuweit, Persian Gulf.......1906
Mrs. Bessie London Mylrea, Kuweit, Persian Gulf..........1906
Rev. Gerrit J. Pennings, Busrah, Persian Gulf.............1908
Rev. Edwin E. Calverley, Kuweit, Persian Gulf.............1909
Mrs. Eleanor J. Calverley, M.D., Kuweit, Persian Gulf....1909
Paul W. Harrison, M.D., Kuweit, Persian Gulf.............1909
Rev. Gerrit D. Van Peursem, Bahrein, Persian Gulf........1910
Mrs. Josephine E. Van Peursem, Bahrein, Persian Gulf.....1910
Miss Sarah L. Hosmon, M.D., Bahrein, Persian Gulf.......1911
Mr. Chas. F. Shaw, Busrah, Persian Gulf....................1911
Mrs. Adele B. Shaw, Busrah, Persian Gulf...................1911
Hall G. Van Vlack, M.D., Busrah, Persian Gulf.............1911
Mrs. Mercy Van Vlack, Busrah, Persian Gulf...............1911
Mr. Philip C. Haynes, Busrah, Persian Gulf...............1911
Miss Gertrud Schafheitlin, Bahrein, Persian Gulf.........1912
* Died Jan. 15, 1913.
"A multitude of prison-born
Grope in a night that knows no morn.
'For many,' Lord, Thy blood was shed,
And shall these die unfortified?
Master, Thy servant here prepare
Naught to withhold, no labor spare,
Till fetters fall, doors open free,
And these, too, walk at liberty."

E. P. C.

Out of the Prison-House.

An Easter Meditation.
OUT OF THE PRISON-HOUSE.

THE Jewish Passover was done.
A little band of Jesus own,
With broken bread and wine outpoured,
Yet tarried still at close of day.

"Father, we have no help but Thee.
Send now and set our brother free.

The dungeon shadows closed around
The helpless prisoner, chained and bound.
Strong guards were set, stern watch to keep,
Weary, the captive fell asleep.

"Bid him 'Arise, for God's angel there,
Drearned, he, or right prepare.'"

"Our brother, Lord, whom sins enchain,
Our sister, bound with grief and pain.
The sick, the weak, the sad, the poor,
Faint-hearted fallen, false, bereaved.
Thy servant, whom doubts and fears enchain.
Father, they have no help but Thee.

Send now and set the captive free.

HERE at Thy table, Lord, do we gather in memory of Thee.
"What wilt Thou have of me?"
Our lives reconsecrate to Thee.
Are they not captives bound today?
Then let us linger here and pray.

"We taste and see Thy love divine.
Our hearts we consecrate to Thee.
"Thy will be done on earth as in heaven."
Thy love divine, our hearts we consecrate.
Then let us linger here and pray.
"Send now and set the captive free."
Dit sluit in een Zendings Te Huis op de 123ste straat en Lenox Avenue, arbeid onder de Japanneesche vrouwen en gemeentelijke werkzaamheden.

Voorziet in “Scholarships” van een honderd dollars voor meisjes studenten in het Westen.

Giften moeten betaalbaar gemaakt worden aan de Women’s Board of Domestic Missions en geadresseerd worden te 25 East 22nd Street, New York, N. Y.

Legaten vermaak men aan de “Women’s Board of Domestic Missions of the Reformed Church in America.”
De stad New York.

Ontdekt oudere Zendingsorder de Indiener, zegge-

Is geheel verenigwoordigd voor het werk dat de Ge-

terechte Zendingsorder. Zendingen onder

near een Zendingsorder teruggebracht door de hand der Indiener.

Ontdekt oudere порядок order de Indiener, zegge-

Is geheel verenigwoordigd voor het werk dat de Ge-

terechte Zendingsorder. Zendingen onder

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Is geheel verenigwoordigd voor het werk dat de Ge-

terechte Zendingsorder. Zendingen onder

near een Zendingsorder teruggebracht door de hand der Indiener.
overcome obstacles by relying on Jesus Christ for strength and courage.

by Miss Win tells how two Japanese boys learned in Sunday School to

cross a river by the ake. One day the boys were swimming in the river. The

stream was strong, but they were determined to make it to the other side. They

swam as hard as they could, but the current was too strong. Then one of the

boys thought of an idea. He suggested they use a log as a raft. They

brought the log and started swimming towards it. As they got closer, the

current became weaker and they were able to make it to the other side.

The boys were proud of themselves for their perseverance and bravery.

If you were to be in Japan on the day of the "Boys' Festival," you

Dear Boys and Girls:
The True Story of Ozeki San and His Friend

By LEILA M. WINN

HIS story concerns Morioka, a city away up in the Tohoku, or North East, where the Reformed Church has been working for over twenty years. When the Dai Kan comes to Morioka, which you would call Jack Frost, but which here means Great Cold, everything is frozen. The rice-ponds which once waved with green and then with golden stalks of rice, are all frozen over; the snow squeaks and crunches under your feet as you walk the streets; and the jinrikisha men take off the wheels from their little “man-power vehicles,” and put on runners instead. Oh, it is cold up here during the Dai Kan, as many a boy with frozen ears can testify! It was a missionary, Rev. Mr. Miller, who introduced skates in Morioka. He used to skate over the frozen rice-ponds and had for his spectators hundreds of boys and girls. The Japanese are wonderful imitators, and it was not long before the blacksmiths had evolved a rude kind of skate. Of course it was not so nice as Mr. Miller’s American skates, but it was a piece of iron which could be securely fastened to their clogs. Now during the Dai Kan the boys and girls skate to school and to Sunday-school over the hard crust of snow which forms on the streets, as they do in Holland. This will show you how
cold it sometimes is in the North East. Our Church at Morioka is called "The Lower Bridge Church" because it stands near the Lower Bridge. For its background it has the ruins of the old castle at Morioka, now given to the city for a beautiful park. As you look at the great stone foundations, you think of feudal days. The old people in the city will tell you of Lord Nambu and how when he passed through the city with a long retinue of two-sworded Samurai (knights), they used to fall flat on their faces to do his lordship obeisance. Those must have been great times, but when you question them: "Would you like to have the feudal days back?" "Oh, no!" they will reply. "We like the Age Meiji (meaning Enlightenment), far better."

The feudal days are over, the two-sworded Samurai is no more! But "blood is thicker than water," and the Samurai spirit, with his pride and contempt for things low and mean, lives and throbs in the heart of many a boy in Japan. Could the stones in this old castle speak, what tales of revenge and petty jealousies between lords and clans they might tell! I trust the day of revenge is over, for the Red Cross Society and the Christian Religion have come to Japan, and the teaching of Jesus Christ who prayed for his enemies on the cross is surely permeating the minds of these people.

One cold, cold Sunday morning Ozeki San and Koizumi San stood on the Lower Bridge. What they did that Sunday morning was the turning point in their lives. They both came
in the vestibule. Then they opened a cracker in the door and peeped in.

They climbed the steps, took off their wooden clogs and placed them on the schol

Then all at home: "Yes, let's go in just once," repeated Kotzmann San. "We needn't tell
and get warmed."

They are a lot of fools singing about Jesus, said Oekel San. "But let's go in

They say the smoke coming from the church chimney and it looked cozy and comforting inside.

They paused on the bridge to watch the children filing into Sunday-school. They

When they came to visit the living.

and helped Kindle the bonfires in front of their houses to light the way for departed spirits

and taking sticks of incense; and each year when the Feast of Lanterns came round, they

split the great rock? Often had they gone with their parents to the temples to worship,

cheery-tree growing out of it. They wondered, as so many have done, how this tree split

at Atohbara, the rock which all consider stop at Irohoka to see, a great rock with a

Cherry-tree split rock."

and been witness. Often had they played around the famous. "Son of Heaven! Up to this time their lives

God sometimes fitter than the Emperor, the "Son of Heaven." It taught that a man must obey God rather than his parents, that he must even obey

from heathen homes and had been taught that the Jesus Christ teaching was all bad, for
The usher stepped out. “Boys, are you coming in? If so, come and welcome—but don’t stand there with the door half open. Don’t you see the snow driving in?”

“We have only come to see,” they said.

But he took them by the sleeves and led them into Room Number 3, where Mr. Kudo was teaching a class of boys, all seated, Japanese fashion, on the floor. The teacher took out his record book and inquired their names.

“Oh, we have only come just for to-day,” they said.

“Boys,” he said, “I have registered your names. Now you belong to us. I shall expect you next Sunday. See, here are two pretty cards for each of you.”

So they came the next Sunday and the next, and so on until to-day! But, oh, what a hard time they had at their homes! They were scolded and even threatened with punishment. Still they continued to come. It was the singing which most attracted them. Soon they were humming the Sunday-school songs. Step by step the Holy Spirit led them and taught them about Jesus and His salvation.

Three years passed, and at one of our communion seasons, these dear lads asked for baptism. I feel sure that the angels up in Heaven rejoiced that day, for do we not read: “There is joy in the presence of the angels of God over one sinner that repents?”

Ozeki San and Koizumi San are no longer pupils, but have been promoted to teachers
Cold Sunday of the Day could Sunday of the Day end
them, for surely it was not chance but the Spirit who led them to Sunday-school that
Ozaki San and Koyama San still have many problems to solve and many hard battles
in Japan as well as America. It is more what we do than what we say that counts.
the boys have shown by their conduct that they are better for having become Christians,
for Christ. They both have that quality called leadership and have learned the art of
in our Sunday-school. They often lead the Wednesday evening prayer meeting and testify
CHUN
De Blinde Vrouw
Eene Ziel Verlicht

Miss K. M. Talmage

Woman's Board of Foreign Missions, R. C. A.,
25 East 22d Street, New York
Chun, de Blinde Vrouw

Eene Ziel Verlicht

MISS K. W. TALMAGE

MRS. TAM was ongeveer twee weken in de Vrouwen-school, en, hoewel blind, was zij een van de aandachtigste leerlingen. Haar naam is Chun, hetwelk voorjaar beteekent. Zeventien jaren geleden, toen zij slechts zeventien jaren oud was, huwde zij met eenen weduwnaar die goede zaken deed, en die in staat was $500 te betalen voor de twee vrouwen waarmede hij huwde. Ongelukkiglijk werden hij en zijne vrouw verslaafd aan het gebruik van opium en daardoor werd zijn handel langzamerhand gereduceerd. Toen hij den rijsthandel opgaf, hield hij een opium-hol, maar toen eenige jaren geleden men de opium hollen begon tegen te werken, werd hij genoodzaakt die zaak op te geven. Gedurende deze jaren kochten zij twee kinderen doch de eene stierf op drie-jarigen en de andere op zeven-jarigen leeftijd.

In hunne ellenden dachten zij dat hunne voorouders op hen veroordeelden omdat zij de aanbidding daaronder verzuimd hadden, en daarom besloten zij naar de geboorte-plaats des mans terug te keeren om te vernemen wat zij daar zouden kunnen verrichten. Doch verdriet volgde hen daarheen, en zij leden aan zware koortsen. Toen zeide de vrouw tot
haren man dat het beter zou zijn om haar-zelven van kant te maken, daar zij toch geen kinderen had. Zij ging uit om een plaats te zoeken waarin zij zich zou kunnen verdrinken. Eindelijk vond zij een diepe vijver, doch er scheen weinig water te zijn. Toen verzocht zij een kind om de drooge saizoens reeds begonnen te worden. Toen ging zij met een hammoer de diepe vijver met een boomstam boven aan.
keeren. Ontmoedigd door hare aanhoudende ongesteldheid, sprong zij bij het hooggetij van de werf. Zij werd door eenen schipper gered, die haar naar zijn huis bracht, waar zij verzorgd en naar hare man teruggezonden werd.

Niet lang na dezen werd zij zeer krank, en wegens gebrek aan versterkend voedsel en een dringend verlangen naar opium was zij zeer ellendig. Volgens hare eigene beschrijving “stierf zij verscheidene malen” en kwam tot leven terug in een zeer zwakken toestand.

Haar man bracht haar naar het Amoy Hospitaal, waar zij verzorgd werd, van de verslaafdheid aan opium genezen werd, en langzamerhand beterde. Doch zij was blind. Dat hospitaal werd gesloten, en in Augustus kwam zij naar het Wilhelmina Hospitaal waar ik haar voor de eerste maal ontkomte. Zij luisterde met begeerig verlangen naar het evangelië waarin zij van week tot week onderwezen werd. Haar sterk geheugen stelde haar in staat om eenige gescheidenis die zij hoorde weder te vertellen, of eenige tekst die zij geleerd had op te zeggen. Welke de les ook mocht zijn, ik vond haar altoos eene ijverige leerlinge.

Toch was zij nog zeer treurig, en men vertelde mij dat zij er weer aan dacht om zelfmoord te plegen: dat haar man niet voor haar voedsel wilde betalen en zeide dat het beste dat zij zou kunnen doen was om te sterven; dat, tenzij zij van hare blindheid genezen kon worden, zij van geen nut zou kunnen zijn. Chun was voor eenige maanden in het hospitaal en werd zoveel meer opgeruimd dat men hoopte dat de gedachte aan zelfmoord gewe-
Hope en Wilhelmia Hospitalen, Amoy, China
ken was, maar toen het hospitaal wegens een geval van zwarte pokken vroeg gesloten werd en al de patienten vertrokken waren, liet zij zich door een meisje naar de werf leiden, sprong in eene boot, en toen de boot in diep water gekomen was, sprong zij in de zee. Kort bij was eene andere boot, en andermaal werd zij van den dood gered. Zij werd weer naar het hospitaal teruggestuurd, te bed gelegd, verwarmd en gevoed. De volgende dag werd zij door een van de beambten van het hospitaal naar Amoy gebracht, in het huis van een harer vrienden gelaten, waar haar man kwam om te arbeiden. Haar man begeerde haar niet meer, en hare vrienden vreesden dat hij haar des nachts zou zoeken kwijt te raken, en lieten haar niet toe om dien nacht te vertrekken. De volgende dag was Zondag. Zij kwam naar de Kerk. Ik zag haar, en sprak met haar over haar verkeerd gedrag, en haar wantrouwen aan God. Na dezen zag ik haar niet meer voor drie maanden, trachtte haar te vinden, maar het gelukte mij niet. Nogtans gedacht men haar in het gebed, en ik gevoelde dat zij in de handen was van Hem die haar niet zou bezeven. Toch vreesde ik dat het zeer moeilijk voor haar zou zijn om een Christen leven te leiden te midden van hare heidensche famiele betrekkingen. Spoedig hoorde ik weer van Chun, en ging met de Bijbel-vrouw uit om haar te vinden. Wij zagen haar niet, doch leerden dat zij iedereen dag bad, gezangen opzeide, dat zij en haar man niet veraf woonden, en dat wanneer zij wat kleederen zou gemaakt hebben, zij naar het hospitaal zou terugkeeren. Het was aangenaam om goede tijding van haar te vernemen, en na eenige dagen verscheen zij in het hospitaal en zag er zoo gelukkig en in elk

Op zijn aangeboren om hen samen te zien, Chune man heet het Gebruik van zijn opgevoen en wonen nu en dan de Godsdienst-stellingen bij.

Leeringen der Vrouwen-School te Amoy. (Chun in de laagste rij, rechter zijde.)
ten ophout.

Ten echtgenoot.

Zij heelt honderden twee gezangen van buiten geleerd. Dacht voor Chun en de-

verandering in haar leven Gemakkelijk Chun zeelt dat haar man nu zeer goed voor haar is, en
dit zinde. Zij heelt een teurige geestelijke gehad en het evangelië heelt ene Groote
dit zinde. Zij heelt een teurige geestelijke gehad en het evangelië heelt een Groote
maar, daar ik slechts blind was, het z'n mii Kommen. Zij zeide er zoo geluikelke uit toen zij
Konden hebben. In indien ik verland ware Geweeest, zou ik niet hebben kunnen Kommen,
want ik hebben. In indien ik eene metallische Geweeest ware, dan zoude gij mij niet leen school toe.

w. z. metalastich, verland, blind. Zij zeide, "Ko-kun, ik ben zoo blind die dat ik scherst bind
w. z. metalastich, verland, blind. Zij zeide, "Ko-kun, ik ben zoo blind die dat ik scherst bind.
Het vers, "Just as I am, poor, wretch'd, blind," werd vertertalit, "Lemons, palised, blind." dl
Just as I am without one plea." Zij zeide dat zij zoo dakbaar was dat zij scherst bind was.

Deze woorden spreken van een der gezangen die voor haar blijden der verandering van
der vertertalir. Deze woorden spreken van een der gezangen die voor haar blijden der verandering van

Aan de scholen in juni Geslagen werd vertertalizdi wij des aanonds op een blijden. De-

verdering maakende dan sommigen de goed huneen zien.
A TALE of the TEPEES

At one place the bottom of the canyon was covered with young pines, bright in their greenness and vigorous in their growth, as though telling—not of the death which had cast its shadow, but—of the life of youth bursting forth into the heaven-life of the young soul whose house of clay was being carried by.

At last a beautiful spot, sloping to the sunrise, was reached. There, under the tall trees, stood a young pine, about two feet in height. After consultation, it was decided that here the grave should be with the little pine at its base. The three men took their turns with pick and shovel, until a bed had been prepared for the worn-out body, in this ground whose thick blanket was of fallen pine needles. The father, not a Christian, said: "Perhaps when I die I shall see him again," to which the minister replied, "Yes, if you walk in the Jesus Way." With exhortation to the father to live so that he will go to Clarence, we left the place now sacred to our hearts. But not until upon the grave had been placed two small branches of the evergreen pine, brightening the place of death, and speaking of the life which had passed on. And, as we turned away for the journey home—ward, the pines and balsams sang aloud (for the wind in the treetops had become stronger), a grand Te Deum, as though thinking of the battle won. And we, with them, united in acclamation: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

The WOMEN'S BOARD OF DOMESTIC MISSIONS
Reformed Church in America
28 East 22d Street New York City
When the family would go to the Savings.

When the family would go to the Savings.

When the family would go to the Savings.

When the family would go to the Savings.
The Story of a Short Life

MISS JENNIE LEWIS

THE WOMEN'S BOARD OF DOMESTIC MISSIONS, REFORMED CHURCH IN AMERICA
72 East 79th Street • • New York
SUNDAY NIGHT was very hot and I had just succeeded in getting off into a little doze, when I was roused by our telephone call, so I slipped quietly to the 'phone without a light. I was called to go the next day to assist in a surgical case at a cottage two miles beyond McKee. I finally slept until the first dim light of dawn, when I rose and partly dressed and ran down and fed faithful old Bess, then back and finished dressing, packed my basket with my own white aprons, besides sheets, surgical supplies, etc. A hasty breakfast and I was off for a seven-mile ride.

When I got there I found them boiling water for the operation in a big black iron kettle, out of doors, and the hogs were rooting near and chickens running all about. Indoors a room had been cleared of all furniture but a dresser and a sewing machine. We had some water brought from the spring and scrubbed the floor (which was made of wide rough pine boards with generous cracks between). The walls were papered with newspapers. In the kitchen the women had cleared off the simple home-made pine table from which the family ate, and were scrubbing and scalding it for an operating table.

Dr. Cowley, of Berea, had been called the night before just about the same time I was. He prepared and started as soon as possible, driving over that terrible "Big Hill" in the dark. It was twenty-five miles for him to come, and the last half mile or so was only a bridle path. So just as we had finished our simple preparations and were speaking to the patient of the Great Physician, Dr. Cowley came. He soon made his diagnosis, decided to operate, boiled his instruments, and was ready for work.

The room was low and dark; there were two windows and one door. They were small and unscreened, and the flies were dreadful. The Doctor was worried and perplexed by the flies, but we were helpless.

The operation was difficult, but finally accomplished. After the operation the patient rallied, with no pain and no shock. For two days his condition was wonderfully fine, then a dreadful restlessness developed, and he grew gradually worse until on the fifth day he passed away. We were sad and distressed; but we had done what we could.
DEAR CO-WORKERS:

America for Christ,
So let the slogan ring,
From Sandy Hook to Golden Gate;
From ev'ry voice in ev'ry state,
Till with our lives we dedicate
America to Christ.

The time for planning Missionary activities for another season is at hand and the Women's Board of Domestic Missions takes this opportunity of calling the attention of your Society to some information and suggestions that may be helpful.

A short time before the opening of the Gray Hawk Hospital, Miss Moore wrote of some difficult cases to which she was summoned; the story of one is given on the back of this folder. Supplies of linen, etc., are needed; lists will be furnished upon application to 25 East 22nd Street, New York, N. Y. Do not overlook the constant need of money support.

If your church has a communion service which is not needed, a small organ or library books in good condition, notify the Chairman of the Special Gift Committee, Mrs. F. V. Green, Nyack, New York. Many new little churches are urgently in need of such help.

Plans are being pushed for the establishment of the urgently needed school at the Winnebago Indian Mission. A Catholic institution not far from our field is making an earnest effort to get hold of these Winnebago children. It is hard to give them Christian training and hold them with such influence at work among them. The school will be the memorial to our beloved Missionary, Rev. Walter C. Roe, D.D.

The new Home Mission Text Book for the year treats of the pressing problem of immigration and is called The New America (35 cts. post-paid), The Leader's Supplement is most helpful (5 cts. post-paid), 25 East 22nd Street.


We would call attention again to the set of six programs for Home Mission meetings, treating the various phases of our own work (5 cts.). One dollar a year leaflet subscription will give to your society copies of all the leaflets of the year as issued.

Some of you may recall the special effort that was made throughout all Protestant churches last year during Thanksgiving week to bring forcefully before the Christian churches, America's great needs. The urgency of such a movement can be realized when we consider that of the more than 93,000,000 people of the United States there are only 34,517,000 who are members of any religious bodies. These include Buddhists, Theosophists, Catholics, Jews, Mormons, etc., as well as Christians, a grand total of nearly 60,000,000 souls not in any religious organization.

Very careful plans have been made by the Home Mission Agencies representing all Protestant denominations for the participation in Home Mission Week by the Churches, Women, and Young People's Societies and Sunday-schools. A very delightful set of programs for the Women's and Young Women's inspirational and social meetings have been arranged. See page 10 of enclosed folder. These programs give all the material needed for the different meetings. Apply to 25 East 22nd Street for them.

On Tuesday, November 18th, in the Marble Collegiate Church, of New York City, the Thirty-first Anniversary of the Board will be held. The program will be of unusual interest.

Several missionaries, including Mrs. Roe, will speak. Plan to be present, and if your Society is distant from New York, send a delegate.

We cannot close without asking again for your earnest prayers for the devoted band of Home Missionaries who on the prairie and among the mountains, through the prostrating heat of summer and the cold of winter, "in labor and travel, in watching often in hunger and thirst, in fasting often," are carrying the message of Jesus.

Let us give as well as pray, dear women of the Auxiliaries, that our beloved land may indeed be Christian.

So shall you of the Societies and we of the Board, each faithfully doing our part, find when the procession of the months has passed, and the year is closed, that obligations have been fully met and that no paralyzing deficit waits to hinder the new year.

Faithfully yours,

EDITH H. ALLEN.
HELPS FOR WORKERS

Sketches of our Missions—China, South Japan and Arabia, 6c. each. India and North Japan, 12c. each, postpaid.

Annual Reports—of the Board, the Woman’s Board and the Arabian Mission, also separate reports of each of the four fields: free.

Map of our Fields—Printed on linen, 4½x8½ ft., $1.50.

Pictures of Mission Scenes—for mounting, or scrap books.

The Story of Our Medical Work—“The Healing Art in China,” 3c. each; “The Healing Art in India,” 5c. each; “The Healing Art in Arabia,” 3c. each. All well illustrated.

THE MISSION FIELD.—The official missionary magazine of our church, giving news and pictures from our Missions each month. Single copies 50 cents a year. Clubs of ten or more, 25 cents each. Address “THE MISSION FIELD,” 25 East 22d Street, New York.

THE MISSION GLEANER.—A monthly magazine of news and letters from our Women Missionaries. Published by the Woman’s Board. 25 Cents a Year. Address WOMAN’S BOARD OF FOREIGN MISSIONS, 25 East 22d Street, New York.

THE DAY STAR.—An eight-page illustrated monthly paper for Reformed Church Sunday-schools and Mission Bands. 12 cents each per year in orders of 10 copies or more to one address. Single copies, 25 cents per year. Address “THE DAY STAR,” 25 East 22d Street, New York.

NEGLECTED ARABIA.—An illustrated news quarterly, published by the Arabian Mission. Sent free of charge to contributors.

N. B.—Copies of this Handbook can be had in any number desired by application to the Board of Foreign Missions. Let the people have the facts.

12m., Nov., ’13.
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