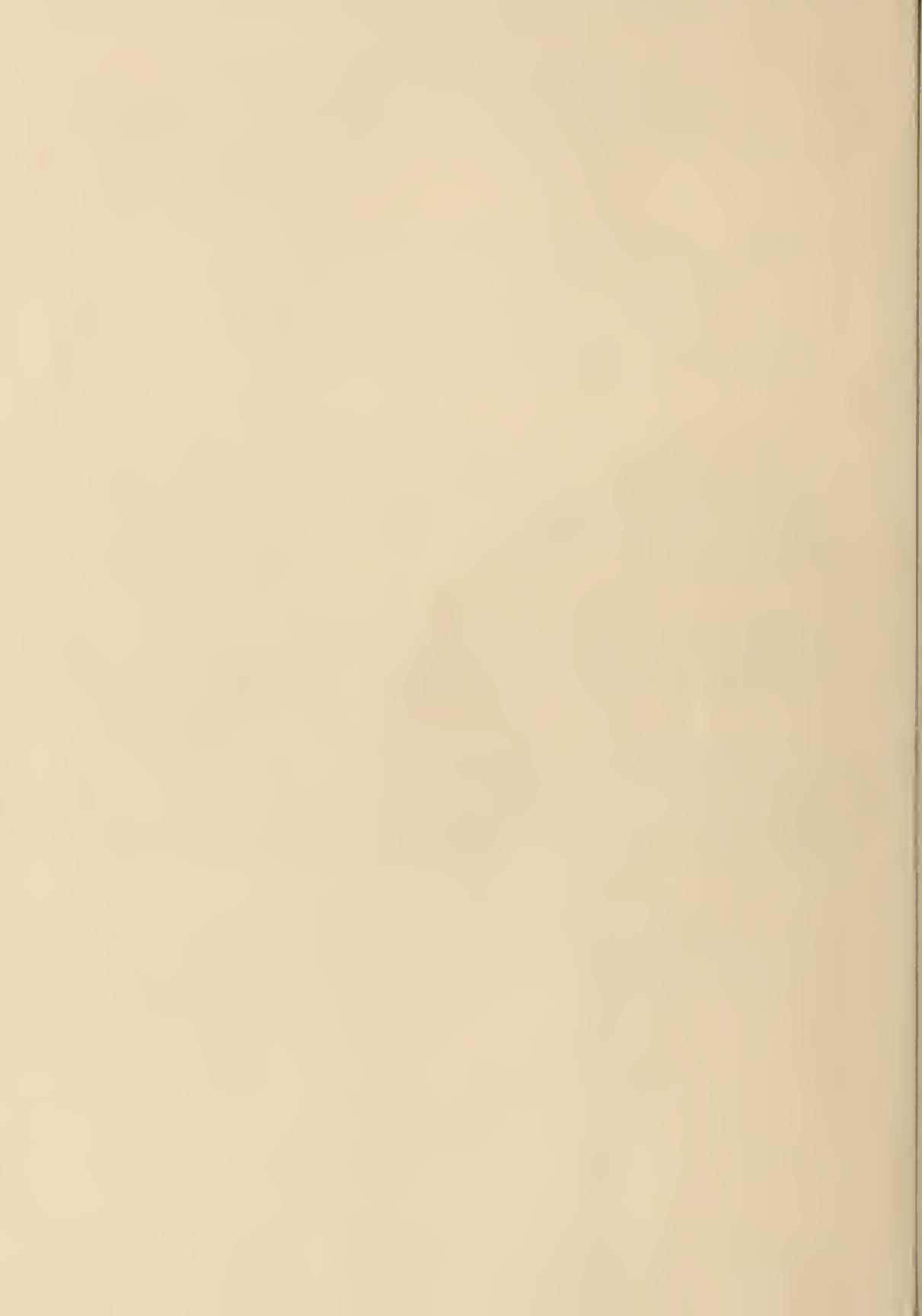


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The Outlook of Missions

VOLUME XXXI

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MARCH, 1939

In Memoriam



CHARLES ERVINE MILLER

President of the Board of Home Missions, 1908-1939

Born February 24, 1867

Died January 10, 1939

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Editorial of the Month

An Ecumenical Movement

WITHIN the life and work of the Church there is no agency that is more universal than the Sunday School. Its outreach is to the very ends of the earth. The cause of Christian education is not limited by denomination, or nation, or race. This is illustrated in the World's Sunday School Association, whose fellowship includes a constituency on every continent enrolling nearly forty million people of all religious bodies in all nations and among all races. The World's Sunday School Association has for half a century provided a most far reaching agency for cooperation in a vital cause within the entire brotherhood of Christians.

Even in these days of strife and bitter conflict the fellowship afforded by the World's

Sunday School Association is unbroken. The financial support of the work of the Sunday School movement in both China and Japan, as well as in Spain and Italy, is going month by month from the treasury of the World's Sunday School Association. It has ever been so—not even war can stop the continued processes of Christian education. It is this unbroken fellowship with such vital significance that calls forth a multitude of sacrificial gifts from many loyal hearts who rejoice in the opportunities afforded through the World's Sunday School Association to promote Christian education, to encourage the study of the Bible, to assist in the spread of the Christian religion, and to develop Christian character throughout the world.

A Meditation on the Cross

DO I think of bearing the cross merely in terms of patient endurance of the inevitable suffering and sorrows which come to me in the course of my life? Does not this fall short of understanding one of the deepest meanings of the cross? Was not the cross of Christ a voluntary assumption of the sufferings of others; an identification of His very life with the interests and well-being of those less privileged than Himself? Though existing on an equality with God, He counted not privilege and power things to be grasped, but took upon Himself the form of man, suffering with humanity even unto death, yea, the death of the cross.

Do I measure my personal religion by this test?

Am I content with the condition of the world in proportion to my own good fortune, the happiness of my family, and the welfare of the economic class to which I happen to belong?

Or have I voluntarily identified my interests with those of folks less privileged than I am—with the poor; with the unemployed;

with those who live in slums; with child laborers; with workers in the factory and on the farm; with women who toil; with Negroes; with oppressed peoples throughout the world?

Let me pause and think of the lot of each of these. As I meditate now before the cross of Christ, I do resolve to learn, by personal contact and study, more than I now know about what life is like for the least of these His brethren.

In humility, I ask myself, am I as truly distressed over their situation as though it were my own?

Am I prepared to say "So long as there is a lower class I am in it; so long as there is a soul in prison I am not free"?

Am I personally happy only as my life contributes something to increasing the measure of justice, and the possibilities of the good life for those who are now less privileged than myself? Am I bearing the cross?

Do I have in me that mind which was in Christ Jesus?

JAMES MYERS.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.—ROMANS 14: 19.

The Christian life is more than just giving your heart to Christ. That is only the beginning. The rest of it is continually going forward. The Christian life means growth. It is impossible to stand still. Either you are stronger or you are weaker today than you were yesterday.

—HAROLD GARFIELD GAUNT.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

—H. W. LONGFELLOW.

A philosophy of defeat makes failure inevitable even with the most richly endowed person; a philosophy of success, a determination to make the most of oneself, can do miracles even with one poorly endowed.

—HENRY C. LINK.

You'll have to believe the buds will blow,
Believe in the grass in days of snow.
Ah, that's the reason a bird can sing,
On his darkest day he believes in Spring.

—DOUGLAS MALLOCK.

In the greatness of Thy love, O God, Thou hast planned for us large and serene lives. Daily deliver us, we pray, from the power of petty vexations.

—WILLIAM T. ELLIS.

The good spirit of our life has no heaven which is the price of rashness. Love, which is the essence of God, is not for levity, but for the total worth of man.

—R. W. EMERSON.

By himself, man cannot make a beautiful picture, but, having studied his subject until he is steeped in it, the art thus sown will germinate and bear fruit, and all the secret treasure of the heart will manifest itself in a work that is a new creation.

—ALBRECHT DÜRER.

She was surrounded by a perpetual symphony, she so loved the sound of things. She liked the music of rain on trees and roof; the glad-to-be-alive notes of birds; the noises of the fire on the hearth.

—BERTHA DAMON.

The world, tricked and duped, has struck bottom, but now we are in a world of resurging faith and God is reappearing.

—JOSEPH R. SIZOO.

The world, after all, is not so unendurable, when a man gets a chance to look at it and smell it and feel its texture and be alone with it.

—ALAN DEVOE.

Genuine sympathy enables us clearly to perceive the condition of another, but with a self-control that prevents discordant thought or feeling.

—ALICE HEGAN RICE.

He will provide along with trial our escape to make it possible for us to endure.

—THOMAS A KEMPIS.

The Christ way is the only way
That leads to heights that are secure
On which a nation will endure.

—JOHN H. APEL.

"If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs—is more elastic, starry, and immortal—that is your success."

The Gospel in every age is a radical and revolutionary force, turning things as they are upside down until they stand love-side up.

—HENRY SLOANE COFFIN.

God ruleth on high, almighty to save;
And still He is nigh—His presence we have;
The great congregation His triumph shall sing,
Ascribing salvation to Jesus our King.

—CHARLES WESLEY.

The Prayer

WE pray Thee, O God, that whenever we are tempted to be narrow and selfish we may yield ourselves to the leadership of Christ who would not have us forget even the last and the least of His children. *Amen.*

The Outlook of Missions

VOLUME XXXI

MARCH, 1939

NUMBER 3

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

The Evangelical Synod Answers the Call of the West

REV. E. HORSTMAN

Bethany Reformed Church, Salem, Ore.

(The writer of this second article of the series on the work of the Evangelical and Reformed Church in the Pacific Northwest has given more than twenty-two years of continuous service to home missions in the States of Washington and Oregon, and was the first pastor of the former Evangelical Synod to serve a Reformed congregation in that section of our country, thus giving him a background for the interpretation of the early work of the Evangelical Synod as well as an understanding of present developments taking place in that section of our country.)

The Virgin West Becomes the Golden West

NOT so many years ago the Golden West—California, Oregon and Washington—was but a sparsely settled wilderness. A few prospectors and traders worked up and down the land and the Indian roamed in undisturbed peace. In the southern portion of this vast area the desert sands were shifting aimlessly before the hot blasts of varying winds sweeping down from the barren mountain slopes; over the sage-covered hills the coyote sent his piercing cry through the midnight stillness. In the north the towering monarchs of endless virgin forests swayed in the gentle summer breezes, and moaned and creaked and cracked under the terrific pressure of winter's storms. Under the sheltering panoplies of these monarchs, birds and beasts and man found homes of calm and peace. The copious fall and winter rains drenched the parched valleys, washed the hills and mountain slopes, replenished the fountains of a thousand brooks and streams, rivers and lakes. There the Indian found his happy hunting ground; there he fished the streams and lakes; there he spent the days in blissful ease, disturbed only by the traders and prospectors. Amidst the rich profusion of nature's paradise, in the shadows of majestic snow-capped peaks, man and beast lived in peaceful seclusion from the rest of the world until suddenly through the night shadows and calm reverberated the thrilling cry, "Gold! Gold!" Across the mountains and the western plains floated the magic word into every American home.

Hearts were thrilled and brains reeled. In feverish haste rich and poor, cultured and ignorant, brave and timid, saints and denizens of the underworld, left sheltered homes and bosom friends with greedy hands in quest for the glittering dust, which has soiled many a hand and darkened many a heart. Together they faced the terror of the desert sands and braved the fiery blasts of the desert winds, the chilling northern storms, swollen streams, and deep mountain snows, ravaging Indian bands, hunger and thirst. Starvation and death stalked in their wake. Many brave and true together with the timid and ignoble fell by the way-side, but the strong had set their faces westward and there was no turning back. On they went conquering and to conquer the Golden West.

Blending of the Best and the Worst in the West

Fortunes were made and lost. Men gained wealth and forfeited their souls. Under the inevitable disappointing and despairing burden, lives were bent and broken. Others lived on courageously and helped make the West. Thousands of home-seekers and adventurers followed. The conquest went on. Gradually the West evolved and took its rightful place in the sisterhood of the United States. The story of the West is fascinating. From its earliest beginnings to the present, the story is replete with heroic and tragic, inspiring and despairing, beautiful and hideous, captivating and repulsive, simple and complex characters

and episodes. All the imaginable qualities of manhood and womanhood—the sacred and the sordid, the self-sacrificing and the selfish, the generous and the avaricious, the strong and the weak, have been woven into the fabric of the West. No one could, or can, expect a saint's or a sinner's paradise. It is a blending of the two. Men and women go on sinning and praying and by faith live in hope.

The New Wealth of the West

Thus men and women came to the Pacific Northwest and went to work. The early feverish search for wealth gave way to saner pursuits and systematic efforts. Gradually the bowels of the earth yielded riches to the daring and enterprising. Gold and silver, iron and copper, zinc and lead, coal and many other products flowed in ever richer measure to fill the pocketbooks of men. The mountain slopes, hills and valleys yielded a rich timber harvest in the selfish slaughter of trees. Rich agricultural regions were generous under the magic touch of the human hand. Mighty streams thundering from mountain heights were harnessed to turn the wheels of industry. Men flocked to this new paradise. Towns and cities sprang up in rapid succession. Materially the West is producing as it always has—bountifully. Yet there are vast areas of barren, fruitless land because of the lack of moisture, but much of which is being reclaimed. The waters of great rivers are being dammed and stored to bring life to the parched soil. Eventually several millions of acres will be so reclaimed which is suggestive of the Church's task.

The Reclamation of Souls—The Church's Task

Now reclamation is the business of the Church. Into the seething and fighting and snarling Pacific Northwest came the Church. The Church followed the crowds and was a great deal like the crowds, fighting and snarling. In feverish haste the Church plunged into the Pacific Northwest. Every shade of religion found its way out here. Daring, enterprising, selfish members of the clergy as well as those with the true missionary spirit, flocked to the West. In divers places there was no room for the various communions. The weak fell by the wayside, the strong endured. Saner days and saner methods followed. Heroic, self-sacrificing, courageous figures appeared on the horizon. Antagonisms gradually ceased and great churches evolved.



REV. E. LEUTWEIN

First Evangelical Home Missionary in the State of Washington

The Spirit of the Early Missionaries

Out to the Pacific Northwest went the missionaries of the two churches now merged into our Evangelical and Reformed Church. As early as 1876 missionaries of the Reformed Church ministered to the spiritual needs of people in the Willamette valley and Portland. In 1903 the Evangelical Synod began work in the land of promise. In this seething mass of people some German Evangelical Christians had established homes in widely separated communities. The pioneer missionaries came to minister to their spiritual needs and to organize them into congregations. It was a great task for heroic souls. The results were not always encouraging. Were the results commensurate to the spirit, devotion and self-sacrifice of our pioneer missionaries in the Pacific Northwest, a different story might now be told. Suffice it to say that the congregations established were limited in membership and financial resources, with equipment in nearly every instance poor and inadequate. Ministers came and went in rapid succession. Some few worked hard and long and gave the best years of their lives, but under the crushing handicap of time and conditions and inadequate support, were unable to make the progress their bleeding hearts and tired bodies deserved. All honor to the men who gave

their best and who sacrificed means and health in loyalty to the home missions' cause!

The First Evangelical Church is Established

In 1903, a few Evangelical Christians in the little saw-mill town of Ballard, a suburb of Seattle, sought the ministry of the church. Upon the suggestion of a Bible colporteur to Mr. V. Schuessler that he write his brother-in-law, Rev. E. Leutwein of Franklin, Iowa, to come to Seattle, this was done. Rev. Mr. Leutwein relayed the suggestion to the Home Mission Board which gave it a hearty welcome. He arrived in Ballard, six miles from Seattle by rail, still further by boat, but now one of the important sections of this great metropolis, in October, 1903. Immediately he began to gather the German-speaking people into a congregation. Eventually, a "match box affair" of a church building was purchased which has accumulated a Reformed — Congregational — Lutheran — Evangelical tradition, due to the hands through which it has passed and which comprised its early complexion. The purchase price was \$500, less \$100 which the defunct German Congregational group, the former owner of the build-

ing, had on hand and agreed to turn over to the newly organized congregation. This building went through various stages of reconstruction and additions and was eventually sold as a step in a well-conceived relocation project.

The Coming of Rev. F. H. Freund

Early in 1904, Rev. F. H. Freund, the general secretary of the Central Board for Home Missions, was appointed as the first missionary superintendent of the Pacific Northwest area. His was to be the task of ranging far and wide, gathering groups of Evangelical people, organizing them into congregations and supervising the work. It was a vast territory he was to cover, as large in extent as Ohio, Indiana, Illinois, Iowa and Missouri. He found plenty to do. When he got the lay of the land, things began to hum. Congregations sprang up everywhere. A second congregation was organized in south Seattle, with Rev. E. Seeger as pastor. St. Paul's Church, Portland, soon followed of which the late Jacob Hergert was pastor for many years. In 1905, Rev. E. J. Fleer organized the First (now Trinity) Evangelical Church at Spo-



FIRST DISTRICT CONFERENCE OF THE WASHINGTON MISSION DISTRICT OF THE EVANGELICAL SYNOD. ORGANIZED AT ST. PAUL'S EVANGELICAL CHURCH, SEATTLE, WASH., JUNE 26, 1909

kane, Wash., the capital of the great Inland Empire. Almost like magic congregations came into being in the Spokane area; such places as Coeur d'Alene, Idaho; Deer Park, Otis Orchards and Ritzville, Wash., were all promising groups. The mines in the Coeur d'Alene Mountains, the great wheat fields in the Ritzville region, the apple orchards at Otis were the lodestars that drew our people on. A dozen years later Volga Germans at Farmer, Wash., in the "Big Bend Country" were gathered into a congregation. Eventually all of these congregations, excepting the one at Spokane, had to be abandoned for reasons we cannot mention in this article. In 1907, congregations were organized at Everett, Wash., and Gresham, Ore. Everett, thirty miles north of Seattle, carved out of the virgin forests, was a thriving saw-mill town. It took nearly half a day to reach it by boat from Seattle. In the winter time roads and trails were impassable. Mud was more than a foot deep in the streets. Soon the main streets were planked to make them passable the year round. People kept on coming in increasing numbers. German Evangelical people from Wisconsin founded new homes there and requested the services of the Church. Rev. E. Bratzel experienced the joy of a thriving congregation with a bright future. Gresham was a village twelve miles east of Portland where Rev. Mr. Freund found a fine group of German and Swiss people seeking the services of our Church.

The Work Continues to Spread

At about the same time, or soon thereafter, there were groups in Boise and Payette, Idaho, clamoring for religious services in the mother tongue. Soon congregations were organized. The congregations at Rupert, Paul and Sugar City, Idaho, are later additions. So is Friedens congregation of Volga Germans at Walla Walla, Wash., in the land of Marcus Whitman and the great golden wheat fields.

In Portland, the headquarters of the missionary superintendent Freund, and the city of roses, another congregational bud burst into bloom in 1911, when the present St. John's Church (Sellwood) was organized. This congregation had the pleasure of wor-

shipping in a church building that was delightfully ugly, so ugly that the Superintendent of Missions in reference to the same, said to the writer, "Church buildings can be so ugly that they are irreligious." Relocation and construction of a new church and parsonage some sixteen years later under the leadership of Rev. C. Hoffman remedied the situation. Another group was organized at Lentz, a suburb of Portland. The same community and constituency are now served by the Third Reformed Church.

The ministers and laymen of these widely scattered groups felt the need of fellowship and organization to strengthen each other's hands and to encourage each other's hearts. So in 1909, the Washington Mission District was organized. This took place in the St. Paul's Church, Seattle. In 1929, the name was changed to the Pacific Northwest District, and in February, 1939, is to be merged with the Portland-Oregon Classis to become the Pacific Northwest Synod, the first of the newly organized Synods of the Evangelical and Reformed Church.

The pioneer missionaries in the Pacific Northwest had great problems and tasks, great ambitions and justified hopes. Distances, language, scattered groups, indifference, lack of funds, inadequate support, sectarianism and many other factors were terrific handicaps. For twenty years, Rev. F. H. Freund carried the burdens of the superintendency. Loyal we stood by his side. The glamour and romance of the early years faded. It settled down to a hard fight for existence. Sometimes it was hard and pitiless work. New hopes were born only to die again. But the pioneer spirit did not die. The spirit of sacrifice, consecration and devotion still lives. They brought us through the hard years into a new era, an era of accelerated development. New throngs are hastening to the Pacific Northwest which challenge the Church and which the Church must challenge. What will be the reply of the Evangelical and Reformed Church to the new era of home missions that our Church must face? Will it be with that spirit of devotion and sacrifice and determination that has always marked the true Church of Jesus Christ fighting valiantly out on the front ranks of the Kingdom of God?

"I enjoy every month's issue of the OUTLOOK OF MISSIONS—it is so very interesting as well as informative."

MRS. O. L. HART, Greenville, Ohio.

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Tribute and Appreciation

WE ARE met here this afternoon to pay our tribute of respect to an honored servant in the household of our faith. This venerable man of God after his long and useful pilgrimage has laid down his staff and has departed to be with the spirits of just men made perfect, with the General Assembly of the first born on high. I assure you that to make articulate the esteem in which we held him, the affection which we cherished in our hearts for him, and the sense of loss which all of us so deeply feel is no easy task for me. In thinking of Dr. Miller today we think of him as a rare and radiant personality so wonderfully expressed in the words of Isaiah—"A man shall be as rivers of water in a dry place, as the shadow of a great rock in a weary land."

In some respects it is difficult to make a full appraisal of the life and service of Dr. Miller. His life was so manysided, so rich and full in the diversity of his gifts, so varied in his attainments and activities, and so far-reaching in his influence that it is quite impossible to fathom the depths of his being or know the height of his spirit or measure the breadth of his soul. In another respect, however, it is comparatively easy to trace the lineaments of his character. For while he had deep spiritual reserves in his nature and a secret place with the Most High, he was an open book that could be known and read by all men.

By native and acquired qualities he was admirably equipped for the high calling and mission which he fulfilled during his life. He was born February 24, 1867. He had the advantage of having been well born. He sprang from a sturdy stock that was deeply rooted and grounded in the soil of our Christian faith. His parents were plain, pious people who sought to bring up their children in the nurture and admonition of the Lord. For his life's calling he chose the high and holy office of the Christian ministry. He prepared himself in the schools of the Church, graduating from Heidelberg College in 1886,

when he was less than 20 years of age and from the Theological Seminary at Tiffin in 1888. After studying another year in Union Theological Seminary he was ordained to the Christian ministry in 1890 and became pastor of Trinity Reformed Church, Dayton. Here he labored with eminent success for nine years when he was elected as the Editor of the *Christian World* with headquarters in Dayton. For almost three years he served the Church with his pen, when in 1900 his Synod called him to the Chair of Practical Theology in Heidelberg Theological Seminary. This professorial chair he occupied for two years, when upon the death of Dr. John A. Peters he was elected as the President of Heidelberg University, which high and responsible position he filled with singular ability and success for a period of 35 years. In 1937 he retired from his official duties and his Board of Regents rightly elected him as President Emeritus.

It was as a College President that he displayed his extraordinary powers of leadership, his indefatigable labors, his wise administrative abilities, and he will be best remembered by what he did as President of the institution which he largely made what it is today. He had a genius for work. He never seemed to grow tired. He never loafed on his job. He had a genius for friendship. He easily won friends for his College, and enlisted their interest and benefactions. All the buildings on the campus save four were built during his administration, for which he gathered practically all of the funds. He greatly increased the endowment until it exceeded a million dollars. He steadily increased the number of students—gathered about himself a high-grade and efficient faculty, and inspired ideals of culture and moral and spiritual character in the students who came and went through these years. He stood for the highest principles in education and always insisted that sound learning and strong character must go hand in hand.

He sought to arrest the drift towards secularism in the field of Christian Education. He never failed to emphasize the fact that his College was a Christian College, a Church College, supported by the Church and therefore amenable to the Church.

While his primary interests naturally centered in the institution which he so dearly loved and to which he gave the full measure of devotion, his sympathies and activities embraced the whole program of the Church. In his outlook and outreach he was by no means narrow, provincial or parochial. He always stood in the front rank of those who labored for the general welfare of the Church. He was honored with the Presidency of the old Ohio Synod and was one of the first Presidents of the new Ohio Synod as it was formed out of the merger of the Ohio and Central Synods. He was elected to the highest office in the Church when at Dayton in 1917 he was chosen as President of the General Synod. His term of service in this office coincided with the period when the World War was in progress and when America entered the same, a period during which stirring events shook the foundations of Church and State alike. During his presidency of the General Synod the Forward Movement in the Reformed Church was launched in 1919 and he became the chairman of the Forward Movement Commission and its guiding genius and constant inspiration. He brought vision, vigor and valor into the movement and gave freely of his time and thought in the formulation and completion of its plans and purposes. He was deeply interested in Church union. He had a truly ecumenical insight and interest. He served his Church as a representative to the Federal Council and to the Alliance of Reformed Churches Holding the Presbyterian System. He served as a member of the Commission on Closer Union and his influence was vitally felt in bringing about the present merger of the Evangelical Synod of North America and the Reformed Church in the United States. His counsel and advice were eagerly sought and highly regarded in every movement that concerned the welfare and progress of his Church.

From his Alma Mater, Heidelberg University, he received his master's degree in 1890; the degree of Doctor of Divinity in 1900, and from Franklin and Marshall College in 1911 the honorary degree of Doctor of Laws.

If, however, there was one other interest in the Church besides those already named, to which he devoted himself with unabated fidelity and consecrated leadership it was that of Home Missions.

He was elected as a member of the Board by the General Synod at Baltimore in 1902. As he had succeeded Dr. John A. Peters in the Presidency of Heidelberg University, so now he also succeeded Dr. Peters as a member of the Board of Home Missions. He immediately became a member of the Executive Committee which brought him into the inner circle of the Board's activities. In 1905 he was chosen as the Vice-President of the Board, and in 1908, upon the withdrawal of Dr. Eschbach from the Board, he was elected as its President. Thus for almost 37 years he was identified with this Board as a member and for almost 31 years he served it as its President. During this long period of service, without any remuneration whatsoever, he missed only four meetings, either of the full Board or its Executive Committee. Twice when he was out of the country when the Board met and twice when illness prevented his attendance. There was no phase of the Home Mission enterprise with which he was not thoroughly acquainted. He helped to formulate its principles and policies, and his broad sympathy, and clear understanding of every interest and problem that presented itself were recognized and appreciated by his fellow members of the Board. They had full confidence in his judgment and were therefore willing to follow his leadership. His ideals were so high and his passion for truth and right was so strong, that his convictions were generally accepted and followed.

Withal he had a rich sense of humor and a friendliness that beamed in his face and expressed itself in the tones of his voice. His was indeed a rich and harmonious personality, combining extraordinary gifts of mind and heart, vibrant with learning, wit and a broad humanity.

He leaves his impress on his Church, on the youth of our land who sat at his feet for more than a generation, upon the work of Home Missions, as well as upon a wide circle of friends, as few leaders in our Church have done in the generation in which he was privileged to live and labor.

In his home he was the beloved husband and father and he bore upon his heart the interests and welfare of his wife and daughter

in a most kind and affectionate manner. In their bereavement and sorrow we commend them to the love and comfort of a gracious Heavenly Father, who will be to them the shadow of a rock in a weary land.

In our Board he was the last of a goodly company of men who carried the burden of responsibility a generation ago. Those with whom he so early associated in these counsels have all preceded him. They rest from their labors but their works follow them. The workman dies, but the work goes on.

On Tuesday morning, January 10, at 6:45 o'clock, just as the day began to break, his spirit took its flight, and he passed on to be with the spirits of just men made perfect and to be with Jesus whom he loved and served so faithfully, to be at home

"Where the saints of all ages in harmony meet
Their Saviour and brethren transported to greet.

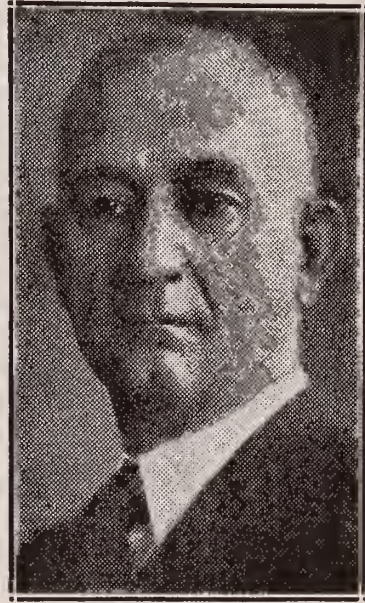
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

CHARLES E. SCHAEFFER.

"They Rest from Their Labors"

DURING the last three months the Board of Home Missions suffered the loss of two of its members. On October 25th, Elder Tillman K. Saylor of Johnstown departed this life. Mr. Saylor was elected a member of the Board by the General Synod at Akron, in 1932, and served faithfully and efficiently during these intervening years. He was a prominent citizen of Johnstown, City Solicitor for 25 years and a man widely known in legal and financial circles. He was the leading elder in St. John's Church and frequently represented his congregation before Classis, Synod and the General Synod. His wide experience in the Church as well as in secular affairs gave him a deep insight into the problems of the Board. He was buried at Johnstown on October 28th.

The members of the Board were just assembling for the annual meeting when the sad news reached the office of the passing of the President of the Board, Dr. Charles E. Miller—on Tuesday morning, January 10th. Dr. Miller for some time had been in failing health but he steadily cherished the hope that he might be restored to health and strength and thus enjoy the season of retirement upon which he had so recently entered. The announcement of his departure was received



ELDER TILLMAN K. SAYLOR

with mingled feelings of sorrow and rejoicing—sorrow because of the great loss we have sustained and joy because of the triumph upon which he has entered.

Last Letter from Dr. Charles E. Miller

(Written a few hours before his death)

My dear Dr. Schaeffer:

I am sorry I cannot be with you Wednesday and Thursday. My struggle against disease does not seem very successful. Gretchen or Mrs. Miller will keep you informed.

Trusting the Lord will give direction to your discussions and your decisions in this important meeting, I beg to remain

Yours very sincerely,
CHARLES E. MILLER.

The Boards and other Agencies in the Schaff Building joined with the members of the Board of Home Missions in a beautiful Memorial Service on January 12, at the hour when services were conducted at the house of Dr. Miller near Cleveland.

A Service of Remembrance

CHARLES ERVINE MILLER

1867—1939

THE SENTENCES OF PRAISE

The Minister: Lord, Thou hast been our refuge from one generation to another.

The People: Even from everlasting to everlasting Thou art God.

The Minister: Let the beauty of the Lord our God be upon us.

The People: Establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it. Amen.

THE INVOCATION: (*The Minister*)

Eternal God, our dwelling place in all generations; may we renew in this hour all high and noble memories. We bless Thee for all the souls of the righteous who have disclosed to us something of Thy reality and love. We thank Thee for all those who in their generation witnessed a good confession for the redemption of the world, whose memorial Thou hast set on high, and whose names Thou hast made to shine as the stars forever. We bless Thee for those ministers of Thy grace whom Thou hast ordained with the "mighty ordination of the pierced hand," who have gone forth to preach the Gospel of Christ and to lead men from darkness to light. Merciful God, Father of our spirits, join us in one communion with all Thy saints on earth and in heaven, so shall we have joy in the memory of our beloved ones whose truth and beauty abide in our hearts; through Jesus Christ our Lord. Amen.

THE COLLECT: (*The people uniting with the Minister*)

O God of Love, we lift our hearts to the home prepared for Thy children; to the city that hath foundations, whose builder and maker is God; we lift our hearts in praise for friends and kindred who now minister before Thee in the spiritual world, whose faces we see not now, but whose love is watching over us from the places of immortal light. O God of Hope, who hast taught us that in returning and rest we shall be saved, that in quietness and confidence shall be our strength; by the might of Thy Spirit lift us, we pray Thee, to Thy Presence, where we may be still and know that Thou art God; through Jesus Christ our Lord. Amen.

THE RESPONSIVE SCRIPTURE

The Minister: And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.

The People: And I, John, saw the holy city, new Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, "Behold, the Tabernacle of God is with men, and He will dwell with them."

The Minister: And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

The People: And He that sat upon the throne said, "Behold I make all things new."

The Minister: And He said unto me, "Write: for these words are true and faithful. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely."

The People: And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river was the tree of Life.

The Minister: There shall be no more curse: but the throne of God and of the Lamb shall be in it: and His servants shall serve Him.

The People: And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light; and they shall reign forever and ever.

THE PRAYER—Dr. Paul S. Leinbach.

A MESSAGE OF TRIBUTE AND APPRECIATION: By Dr. Charles E. Schaeffer.

THE LITANY OF COMMEMORATION

The Minister: Almighty and everlasting God, before whom are the spirits of the living and the dead, Light of lights, Fountain of wisdom and goodness, who livest in all pure and humble and gracious souls; for all who are with Thee in the communion of Christ's spirit and in the strength of His love:

The People: Thanks be to Thee, O God.

The Minister: For all who have sought to bless men by their service and life, and who have endeavored to exalt Thy name in reverence and devotion:

The People: Thanks be to Thee, O God.

The Minister: For all the faithful ministers of Thy church who have proclaimed the Christian gospel in all its fullness and who have brought men and women to an acceptance of Jesus Christ as Saviour and Lord:

The People: Thanks be to Thee, O God.

The Minister: For all the dear friends and brethren of the faith ministering in the spiritual world; whose faces we see no more, but whose love is with us forever:

The People: Thanks be to Thee, O God.

The Minister: O God, our Father, establish us in full assurance of faith, that we may know and feel within our hearts that all Thy children are precious in Thy sight, and that they live evermore unto Thee:

The People: We beseech Thee to hear us, O God.

The Minister: Sanctify the ties that bind us to the Unseen, that we may hold our dear dead in continual remembrance, that the blessing of their wisdom and goodness may rest upon us, that we may walk with humble steps the way that leadeth unto life:

The People: We beseech Thee to hear us, O God.

The Minister: In the communion of the Holy Spirit; with the redeemed in all ages; with our beloved who dwell in Thy presence and peace; in the fellowship of Thy whole family in earth and heaven, we render thanksgiving and glory unto the Lord, our God, through Jesus Christ our Saviour.

The People: Thanksgiving, glory, honor and power be unto Thee, O God. Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be, world without end. Amen.

THE BENEDICTION

A Significant Meeting

THE Board of Home Missions of the Reformed Church held its annual meeting at headquarters on January 11-12. Just as the members were assembling, the sad news reached the office that the President of the Board, Dr. Charles E. Miller, had passed away. This had a very sobering effect on all the members. Dr. Miller had been a member of the Board since 1902, and served on its Executive Committee ever since that time. In 1905 he was elected Vice-President for three years and in 1908 he became the President, which office he filled for almost 31 years with singular ability and devotion. During the 37 years of his membership on the Board, he missed only four meetings, twice when he was out of the country and twice when he was ill. Since last October the Board had suffered the loss of another member in the death of Elder Tillman K. Saylor of Johnstown. These two deaths made it necessary to appoint two new members to fill the unexpired terms and also to effect a slight reorganization of the Board. In the place of Elder Saylor, Mr. Clarence E. Zimmerman of Mount Pleasant, Pa., was appointed and in place of Dr. Miller, the Rev. Dr. Melvin E. Beck of North Canton, Ohio, was appointed. In the reorganization, Dr. F. C. Seitz, the former Vice-President, was elected as President and Dr. H. N. Kerst as Vice-President, which fact also makes him a member of the Executive Committee.

On the second day of the meeting the Board held a brief but impressive service in memory of its departed members, which was attended by the representatives of other Boards and agencies whose offices are in the Schaff Building.

At this annual meeting the Board was honored by the presence of Revs. J. J. Braun

and Charles Enders representing the Board for Home Missions of the Evangelical Synod and by Mrs. F. W. Leich representing the W.M.S. G.S.

The annual meeting is always regarded as a most important one because at this time the appropriations to the missionaries are fixed for the year, and the annual budget is determined, and plans and policies are formulated for the current and future years.

The annual report of the Treasurer is also presented and the whole financial situation is duly considered. The report showed that \$158,719 was received on the apportionment for 1938, which is \$2,800 less than the year before. The net receipts in the General Fund were \$223,595 which is \$8,145 less than during the preceding year. The report, however, indicated the fact that in both the General and in the Church Building Departments, the obligations of the Board were reduced by \$47,032. This was regarded as indicating progress, and showed that the Board's liabilities are gradually being reduced. It was also gratifying to know that \$26,484 had been paid back to the Board by those missions and now self-supporting churches that owe the Board money on property investments. The liabilities in the General Fund still amount to \$104,000. Plans were definitely formulated whereby this obligation can be fully met during this current year. Of this amount one-half is owing the missionaries for back salary. It is proposed that through the 20,000 Club Plan this part of the obligation is to be raised during this year and the other part by larger payments on the apportionment.

The resignation of one missionary was accepted, viz: Rev. Arpad Bernath of Akron, O. The following were ordered to be commissioned:—Rev. Victor E. Walenta for

Kohler, Wis., Rev. George E. Gaiser for Williard Church, Akron, O., Rev. Dr. Joseph S. Peters for Calvary Church, Bethlehem, Pa., Rev. A. Bernath for Conneaut-Ashtabula, O.

There were many matters of a financial character pertaining to the Missions which were duly considered, and such help was extended as dire needs seemed to demand and as far as the Board deemed it possible to render.

The Board agreed to join with the Board of the Evangelical Synod in making a joint survey of Chicago, with a view of opening up a community or settlement mission in that city. It also agreed to make a survey of Alhambra, Calif., in order to start a joint mission there.

The Board gave considerable time in formulating an arrangement whereby the work of Home Missions can be adequately cared for in the new Synods about to be established. This plan was worked out jointly by the two

Boards and was presented to the General Council and received its approval.

When one thinks of the great variety of problems and situations that the Board is obliged to face at such a meeting, one is impressed by the remarkable grasp the members of the Board have on all these matters, and by the unflinching devotion they show in the discharge of their duties.

The next meeting, which will be the semi-annual meeting, will be held on July 17-18, and that of the Executive Committee will be on April 17. In the meantime, sub-committees, such as the Finance Committee and others, will be meeting and the members of the staff will be attending to detailed duties that have been assigned to them.

The work is so vast and so varied, so fundamental and so far-reaching that it must enlist the prayer, the cooperation, the support of every member of our united Church.

C. E. S.

Can It Be Done?

SOME years ago there came to the desk of a pastor in our Church an appeal for money for a Church cause. The pastor read and reread it. He did not know whether his people were able to answer the appeal. He took it to the leading elder in his congregation. The pastor asked the elder: "Can it be done?" The elder's reply was: "We must try, we cannot say no to the question until we give it our best effort." That elder had good sense. The cause was worthy. There was a need to be met. The congregation tackled the job and did it. It could be done.

Soon the Classes will go out of existence. For at least two years we will have what we called in the former Reformed Church an apportionment. In 1938 we raised only between 45 and 46 per cent of the total apportionment. Can we raise the full apportionment this last biennium? I know some will answer immediately:—"Impossible." "Can it be done?" Yes, it can be done, at least we have no moral right to say no until we have given it our best effort. It cannot be done by trying to pay our Church benevolence out of the so-called vest pocket. A certain elder, some years ago, realized that he was not supporting the Church properly. He said to his pastor: "I am afraid I supported the Church out of my vest pocket while others gave that which

they at times might have used for themselves." Yes, it requires more of a sacrificial spirit on the part of many of us.

Do we take the Church seriously? This is a question that might well be asked by many a Church member. Is the Church only a side issue to many people? The least we can give is all we care to do. Recently the writer's attention was called to a member of a certain congregation whose example almost makes one feel ashamed. Physically in very bad health, financially dependent on others very largely, in fact is dependent upon a little relief money from the State. Each week she sends a certain amount to her Church. This is the widow's mite. She impresses upon others not to neglect the Church. The amount is small but the spirit is wonderful and inspiring.

Yes, it can be done, provided the spirit is all right. Are we concerned about it? Are we anxious to close the last pages of the apportionment account in such a way that future generations may speak well of us? To accomplish all this some must do more than what they oftentimes call their share. "What do ye more than others" will be asked of many of us. The answer to the title of this article rests with you.

WM. F. DELONG, *Treasurer.*

Foreign Missions

JOHN H. POORMAN, EDITOR

The Dangerous Opportunity in China

The Church Committee for China Relief is the one agency, in addition to their own missionaries, through which the churches of America should channel their gifts for China relief. It is sponsored by the Foreign Missions Conference of North America and the Federal Council of Churches and represents the Protestant Church of America. Dr. Wynn C. Fairfield, a secretary of the American Board of Foreign Missions, Congregational, and formerly missionary to China, has been loaned by his Board to administer this work for the churches. The following statement by Dr. Fairfield is taken from the "Missionary Herald" of the American Board.

A. V. C.

THE most dangerous opportunity in the history of missions in China confronts the Christian church of the world today. For the last year and a half, almost numberless Chinese communities have seen love in action. Christianity has been interpreted, not in words, but in deeds. There has been little or no time for "preaching." But every Chinese pastor who has stayed by his post in order to make his church-yard a haven of refuge while shells burst overhead and machine guns chattered has preached a sermon more eloquent than words on the text, "The good shepherd layeth down his life for the sheep." The missionary who has turned her own house into a dormitory for refugees until from cellar to garret there is hardly room to move has taught more effectively than through many a class-room hour the meaning of that second great commandment: "Thou shalt love thy neighbor as thyself."

Thousands of Christian individuals such as these have borne witness to the reality of convictions stronger than fear and the natural desire to save one's own life. A recent letter received from a missionary on her way back to her station says: "Foochow is yet spared the worst features of invasion, but it is the opinion of most friends here in Hongkong that our time is coming very soon—hence our haste in getting started to our own mission where we can be of some help to the people if such a crisis really comes". This is characteristic of the spirit which has taken so many missionaries back to China to the amazement of their friends who have thought them almost crazy.

One of the most potent factors in this new appreciation of Christianity is that in so many places the missionaries, Protestant and Catholic alike, have been able to say: "This food which we are giving you is made possible by people in faraway America and Europe who are moved by Christ's love to give in order that you may live. It represents not only our goodwill, but also the characteristic attitude of Christians everywhere who try to follow their Lord's order to do unto others as they would that they should do unto themselves." Christianity is personified, not only by ministering individuals in the situation of need and danger, but by those behind them in the churches who make their ministry possible.

This is where the opportunity and the danger come together. IF the people of the Christian churches in America make possible in even greater measure the continuation of this ministry of goodwill, that ministry will be greatly strengthened. IF we fail to provide the means by which the missionaries can meet at least the most urgent needs of those around them, the reality of our Christian living will rightly be questioned and with it the power of Christ to make men and women over into His own image of sacrificial love. The missionaries will appear to be not representatives of a host of Christians like themselves, but simply noble individuals who themselves do their best to exemplify Christ's teachings, but who are utterly unrepresentative of the people who send them out to China. Dare we admit by our indifference here that such a conclusion is true?

We Christians here in America are faced with a situation of need in China today which has no precedent for centuries at least. War in its most awful form has changed the lives of tens of millions and left millions of them helpless victims of circumstances over which they had no more control than the people of New England had over last September's hurricane. Now winter is fully upon the great majority of the sufferers, adding the need for shelter and clothing to the need for food. The area of suffering is steadily widening with the spread of the occupation.

More than any other people on earth, *we have the means* to save a large part of the lives that will otherwise end by starvation and exposure. Only \$12 will save one life for a year and there are very few Christian homes in America that cannot find a way to save and contribute that amount or much more, IF WE WILL.

At its heart, this is a spiritual issue. Faced

with a situation of this sort, can we pass by on the other side? The *Church Committee for China Relief* was formed because the Foreign Missions Conference of North America and the Federal Council of Churches believe that we cannot pass by and still remain Christians. A steadily growing number of states and communities have given the same answer and formed committees, from Boston to Los Angeles. More and more individuals have responded with gifts sent directly to the Church Committee at its headquarters at 105 East 22nd Street, New York, N. Y. What is now needed is that *in every church*, a group of people make this their major responsibility for the coming months and use every means possible to keep this dangerous opportunity before their fellow-members. This ought we to do and not to leave our other duties undone.

Leaflets, collection envelopes and other materials can be obtained directly from the New York office.

Centennial Messages

AT THE annual meeting of the Japan Mission, September 25th to 29th, it was voted to ask Dr. Schneder to prepare a congratulatory cablegram and letter to the Board of Foreign Missions in honor of the one hundredth anniversary of the Board. At 9.00 o'clock on September 29th, 1938, the Mission celebrated the one hundredth anniversary of the Board, at which time Dr. Schneder reported that he had sent the following cablegram and letter to the Board of Foreign Missions which is now in the hands of the Board in Dr. Schneder's own handwriting.

The cable message is as follows: "The first century, a good beginning. Congratulations. The second century, advance. And the blessing of God. Japan Mission."

The congratulatory letter is as follows:
To the Board of Foreign Missions
of the Evangelical and Reformed Church.
Dear Brethren:

The Japan Mission of the Evangelical and Reformed Church hereby offers its sincerest congratulations on the occasion of the celebration of the One Hundredth Anniversary of the beginning of her Foreign Missionary work. We feel that our Church, under the blessing of God, through her work in Syria, Japan, China and Mesopotamia, has made a real and significant contribution to the onward

movement of God's Kingdom upon earth. Indeed, in proportion to the size of our denomination (R Group) and her strength in resources, we venture to believe that perhaps there are few other denominations that have accomplished so much. Therefore, with you we look back upon the past century of our missionary endeavor with unbounded gratitude to God. We praise Him for those who have been throughout the years the sacrificial leaders of the work in the Home Church as well as the great host of the people of the Church who have sustained the work with their offerings and their prayers; and we praise Him also for the faithful workers on the fields that have gone before us, both the missionaries and the revered leaders from among the peoples to whom we all have been sent, who look down upon us as "a cloud of witnesses" from the heavenly world; and we praise Him for the great hosts of those, both young and old, in all our mission lands, who have been brought to Him in the blessedness of a redeemed life; also for the founding in all the lands, and the onward movement, of His Church.

However, also at the same time we are confronted by the solemn truth that the task is not yet completed. The sad reality is that its completion is farther off than for some

years we believed. The task looks vaster and harder. Yet God forbid that we weaken or despair. The way of salvation through Jesus Christ is still open, and it is the only way. And we are responsible. We are His witnesses. "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"—these were the parting words of the world's Saviour as He ascended—first to the eleven remaining disciples; also to us of

today. The world's salvation depends absolutely on this witnessing. And this witnessing will succeed—if we endure—endure "as seeing Him who is invisible."

Let then the watchword for us all for the new century now before us be *Advance*—with a new and still deeper consecration and a still higher hope. It is the will of the God of infinite love.

Yours in His service,

THE JAPAN MISSION.

A Letter from Dr. Zaugg

69 Katahira-cho,
Sendai, Japan,
Jan. 6th, 1939.

Dear Folks in the Homeland:

The Christmas and New Year's holiday is over and tomorrow school begins again. Before I get too busy, I must acknowledge the many Christmas cards and remembrances which we have received from you in America. It was good to hear from you and to know that you have not forgotten us. These Christmas messages that come every year from the homeland always make us feel that we have friends at home who are interested in us and in our work, and we feel greatly encouraged to go on. So we want to thank you for remembering us in this way.

Christmas was celebrated very much as usual here in Japan. There were perhaps not quite so many Santa Clauses and Christmas decorations in the stores as other years, but our schools and churches each had its Christmas program, and the people here as you know, especially the children and young people, do delight themselves in the celebration. In North Japan College we had our service on December 17th, just before vacation started for our Middle School boys. There were about 900 students present and a goodly number of teachers. I was asked to give the Christmas talk. I first told a Christmas story and then explained why God sent His Son into the world, which was, namely, to establish a kingdom of love and justice in the hearts of men and in society. It was not an easy task to speak to such a large crowd of wiggly boys in Japanese, but I suppose I got along all right, for one of the teachers afterwards said that the boys listened more attentively than other years. However, I do not remember how they behaved other years

nor do I know whether they listened to me merely out of courtesy, or because they were actually interested in what I was saying; so I have no reason to feel puffed up about my speech. I might say that I did not feel any restraint in giving a straight Christian message, for the government does not censor our utterances in Christian services at all. It is a mistake to think of Japan as a fascist or totalitarian state, though the government does exercise more control along certain lines than it did before the present incident in China started. Our mail thus far has not been opened, so far as we can tell.

On Christmas day we had a sunrise service in our school church, and then at 10.30 the Christmas worship service. This was a special occasion because 40 new members were added to the church. They were mostly girls from our Miyagi College. Later on we will have a group of North Japan College students baptized. Last November one of our Tokyo pastors came and preached to our students. 75 of the boys expressed a desire to be baptized, and about 160 others said that they wanted special instruction in Christianity. These groups of students are now being taught the fundamental teachings of Christ in special classes, and many of them will soon be ready to receive baptism. This large number of young people turning to Christ and the Church made this Christmas an especially happy one for us.

The New Year's celebrations were much quieter than other years. The people here are economizing in various ways, and there was very much less drinking. Also they gave only a few gifts this year and sent very few cards to each other. In previous years we received as many as 75 to 100 on New Year's day, but this year only about a dozen came

to our house. We had the usual New Year's service in our school chapel. This is one of the occasions on which the portraits of the Emperor and Empress are set up before the teachers and students, and the president of the school offers congratulations to their Majesties. It happened this year that Dr. Demura, the president of our school, was sick. So I had to read the congratulatory address in his place. It seemed a little strange for me, an American, to take such a part in the service, but the Japanese teachers and students were greatly pleased that I did it. And to tell you the truth, I was just a little proud of the fact that they thought enough of me to ask me to take this part of the program.

This meeting was in the morning before church service. In the afternoon I made a few New Year's calls on the neighbors. We have a university professor living next door to us and there are four Japanese families living in houses across the street from us. Also to the rear of us is the home of one of the principal businessmen of Sendai, Mr. Sato of the Fujisaki Department Store, whose wife is a graduate of Miyagi College and whose son is now a student in our college. We had just moved into this neighborhood last October and we had not had time to make contacts with these neighbors since that time. So I took advantage of the universal custom in Japan of calling on one's friends at New Year's time and visited all these families. I was surprised but greatly pleased at the cordiality with which I was received in every house. Although I went only to the front door, I stayed long enough for a few minutes of friendly chat. They all seemed so grateful for my call that we are hoping to be able to make some real friends among them in the days to come. Oh, how I wish you could meet some of these people. I am sure that you would lose some of that anti-Japanese feeling which seems to be so strong in some people's hearts in America just now, that is, if you have any at all.

But to change the subject, let me tell you something about the earthquakes which we have been having since the first part of November. On November 5th we had quite a strong earthquake here in this part of Japan. Our house got to shaking so hard that we ran outside. We could hardly walk straight, the ground was moving so. It gave us such a queer feeling, like being drunk I suppose, though I never had such an experience myself.

But no great damage was done. Oh, a few things fell off our mantels and tables, and our chimneys and plaster were cracked a little in several places. But that was about all. However, the quakes continued at intervals for quite some time. The first few nights we could hardly sleep, for we had an earthquake about once every hour. None of them was destructive, but they were strong enough to waken us. And you never know when an earthquake comes whether it is going to shake the roof down on you or not. So you are just kept in suspense. Well, during November we had 300 quakes and at least as many since then. Many of these, of course, were so small that only the seismographs recorded them, but at least 50 of them were felt by us. Someone has jokingly said that it is easy to see why the Japanese who live in such an earthquakey country should have difficulty in keeping the status quo.

But I want to tell you one more thing about the first quake which we had on November 5th. Our youngest son, Harold, is a student at the University of Minnesota, and in the Minneapolis papers for November 6th he read a sensational account of this earthquake of ours. It said that great property damage was sustained, many lives were thought to be lost, Sendai was in total darkness because of the destruction of the power plants and was cut off from communication with the outside world, the shock was so great that seismographs as far away as Italy were broken. Well, when Harold read this account, you can easily imagine how anxious he was about our safety, and he wrote to us at once. But the truth of the matter is that Sendai had very little property loss, no one lost his life, the electric lights never went out, and communications were not disrupted. As for seismographs being broken in Italy, that may have been due to a Mussolini effusion. But anyway, isn't this a sad commentary on the way news is reported in our American press? And if this is the way the American papers garble the facts, what can we believe in the statements which they make about Japan and China these days? And what needless suffering and anxiety they cause people by their sensation-mongering!

Just a little item of family news. On November 4th, the day before the earthquake, a grandson was born in Honolulu in the home of our eldest son. Maybe this was the cause of the earthquake, for they said that the center

of the quake was somewhere off the east coast of Japan. This is our second grandson and they are both named David.

P.S. I am enclosing a copy of a hymn

which I composed last year in celebration of the hundredth anniversary of our Foreign Mission Board. You surely have a wastepaper basket in case you do not like it. E. H. Z.

Thy Kingdom Come

E. H. ZAUGG, 1938

God of A - ges, God of Mer - cy, Lord of Love and King of Might,
We, thy peo - ple, raise our voi - ces Up to thy great throne of Light.
Thou in days of yore hast led us, Sent thy ser - vants here and yon
To pro - claim the bless - ed mes - sage Of the King - dom of thy Son.

2. Age on age our fathers served Thee,
Followed e'er the ancient gleam,
With a faith unswerving loyal
Strove to make thy name supreme.
We, their grateful sons and daughters,
Would pursue the trail they trod.
Lead us on till all the nations
Shall become thine own, O God.
3. Bless thy Church, O gracious Saviour;
May thy Kingdom come with power.
May we stand in faith united,
Midst the storm a rock-bound tower.

- On and ever onward lead us
Till thy will on earth is done
As in heaven thine angels serve thee,
Till the whole wide world is won.
4. Men of all the nations call us;
There is work for us to do.
Hungry for thy love they clamor
For a Kingdom just and true.
Can we spurn this daring challenge,
Can we stand with flag still furled?
We are thine, O Lord, just use us
For the saving of this world.

Items of Interest from Chandrapur, India

REV. M. P. ALBRECHT

SUGRI is one of seven brothers. They are well-to-do farmers but Sugri is a weaver of no mean ability as well. Being fairly well-to-do Sugri bought about \$20.00 worth of cloth and started out on a trip to various bazaars and villages to dispose of his merchandise. In his wanderings he arrived at the village of his sister where he found all the people of his caste had become Christian. When evening came he was taken along to the little courtyard where the villagers were in the habit of assembling for evening worship. He liked it and stayed on a few days until Sunday when they had their Sunday services. He liked that too. While offering his cloth for sale in villages near the home of his sister he tried to get back for the evening worship services as often as possible. After his cloth was sold he returned to his own village, all the while reading the books that he had bought and thinking about the worship services which he had attended. When the missionary came on tour Sugri came to his tent and told him that he wanted to be baptized. That was no surprise because others had already done the same, but it was surprising that he had such an extensive knowledge of the Christian religion. Sugri was baptized and has continued to live in his village with his six non-Christian brothers but preaches the Gospel wherever he goes while selling his cloth; in fact, he is one of the most traveled missionaries we have at the present time.

Among the newer Churches the people of Chicholi have made a name for themselves. In this village there have for many years been two parties that have been at enmity with each other. Two years ago, one party consisting of about 50 people became Christian. By profession these people were musicians and dancers, that is, men who go about to different villages where they play for weddings and other festivals, thus earning some hundreds of rupees during the course of the year. When they became Christian one of the requirements made was that they cease doing this kind of work because of the evil customs connected therewith. To continue to beat large drums all night long for several successive nights is almost impossible without freely partaking of drugs and liquor.

When the time came to choose the new elders for the present year Durjan, the leader of this group, was suggested as one of the elders. The mere mention of his name produced an ominous noise. When the ensuing heated debate was at its height, tall lean villager Durjan arose, marched up to the front of the assembly and gave the best speech of the meeting. Said he, "I myself do not go out and perform for weddings any longer. I do not say that I do not drink for I do, but I am fighting it with all my might. As far as the young men of the village are concerned you must not forget that it is no small thing for them to give up this work which they have been doing for so many years, and by means of which they have been earning considerable money. As leader of the group I have been doing my best to restrain them and get them to take up some other occupation. To this all of you who know me can testify." Villager Durjan was unanimously elected elder amid the deafening applause of the whole assembly. This little church has contributed \$4.00 during the past year—And now the other party of the village is also talking about becoming Christian.

The Churches

At Saraipali, one of the villages where all the people belonging to the Gara Caste have become Christian, there has been considerable trouble because of crowded quarters. For the past few years repeated requests have been made to the village owner for more building space and to these he has at last acceded. During the course of the year building operations have begun. This is one of the churches it has always been a genuine pleasure to visit because the people here are so clean and industrious.

During the course of the year a member of the Children's Mission, accompanied by his wife, visited the main churches of our area. This is the first time that our Indian village women of this area have been visited by an educated Indian Christian sister from the outside. The sympathetic help she was able to give was greatly appreciated.

Levi, a small boy about 15, returned to his village after having passed the weaving school examination at Charpali. While in

school he already excelled and since his return to his village he has been a great help to the church. Unfortunately his father is a drunkard.

The management of the churches by the elders during the past year was satisfactory. For some years the number of those who needed to be disciplined has been decreasing.

It is encouraging to see that the elders are taking an interest in their respective groups and that a certain healthy rivalry is noticeable. Wife-desertion, which was formerly very frequent has now almost ceased and many Christian standards which were formerly considered onerous are now taken for granted.

Missionary Chat

Extract of letter from Miss Mary E. Gerhard, Sendai, Japan, January 3, 1939

We had a happy Christmas Sunday morning service, when 40 were received into the college church, of whom 32 were Miyagi College or high school girls, besides two received by letter, 4 boys baptized and one little child, and two were confirmed. Of the latter, one was a graduate of our academy of some years ago, who did not enter the church while in school, but later when he became ill and was in the hospital for a long time, became an inquirer. I visited him, and gave him books and magazines, and of his own accord, he asked for baptism and received it there in the

hospital. That was several years ago, and now quite strong and well, he came to be formally received into the Church. He also called on the pastor and on me to express his thanks. Some Miyagi girls were baptized in other churches on Christmas morning, but probably the Krietes or Miss Hansen will have given you the figures. We hope to have more baptisms of North Japan College boys before the school year is ended. I have several in the Friday night class who are thinking about it.

Extract of letter from Miss B. Catherine Pifer to Miss Mary E. Gerhard

My helper, the dear good girl from Yamagata, has left me to be married. She was baptized last Easter. We all loved her. She had come to me just when I was ill and had to undergo an operation, and I am grateful that I could have her loving help this long. She was just wonderful. I never once saw her ruffled, and she never answered back, but was always kind. I have much to be grateful for in that I now have good health. In my girl's leaving me, my only joy is that she is

marrying a fine Christian man, and will live near the church where they can shine as lights.

Losing my helper is nothing new for me, for whenever I have a good co-worker who is a Christian, some good Christian man will take her from me; but that does not always prove a loss, as it may mean one more added to the community to help me in the work. We need Christian homes to make the nation Christian.

Extract of letter from Dr. C. D. Kriete, Sendai, Japan, January 15, 1939

An "Economy" display prepared by the Woman's College of Tokyo, leading school for the development among other important departments, of Home Economics Teachers for High Schools and Colleges was put in here at the Mitsukoshi Department Store. It was very interesting to see what efforts are being made by housewives to save. There is a real effort to be economical not only of money but of materials in order to help the nation win the war. This is especially true in outlying country places like this and the more interior places. Along with it one sees an orgy of

spending among war profiteers on smaller and larger scales. Traveling to Hot Springs and on the railroads was unprecedented during the New Year holidays, as I had reason to find out when a swaying crowd trying to get onto a too small train swept me off my feet on the station platform when I was pushed against a pile of suitcases left standing there. Fortunately I was not hurt. In this display they were selling cook books with recipes for cheaper cuts of meat, and especially for rabbit and whale meat.

Bean Milk

BEAN milk! I often wondered just what that might be. Certainly something unappetizing. It was, I knew one of the many products made from soy beans, along with bean sprouts, curd, oil, fertilizer, some western breakfast foods pretending another origin, paints, varnishes, and a hundred other things. Whenever one read about the activities of China Missions, bean milk for undernourished children was certain to turn up, and among suggested small projects there was always ten dollars a year for bean milk.

Now at last I have seen bean milk and tasted it. Moreover, I have seen it made and distributed, and I have seen scores of children who are thriving on it. It is a rich cream in color and it does not taste at all bad. I feel quite certain that if someone would set before you a glass of pale, creamless cow's milk such as you get in China (that is, in those rare places where it is available) and a glass of bean milk, you would take the latter.

My first sight of bean milk was at a Methodist bean milk station and social service center at the edge of a terrible slum district in the south city. Here in a typical Peking dwelling, a courtyard with four little two-room houses, is carried on a most amazing amount of activity: bean milk making and dispensing, the only bath for women and children in the south city, a baby clinic, prenatal and obstetrical service (there is no longer public health service in this district such as formerly pro-

vided by the city), a model two-room house, a mothers' club, homemaking classes, a primary school, and last of all—and that towards which the others lead—a Sunday School.

This is the way bean milk was being made there: Yellow soy beans, which can be bought for a few coppers a *chin* ($1\frac{1}{2}$ lb.), are soaked in water for eight hours until the husks loosen and rise to the top. These are skimmed off and the water drained. Fresh water is added, eight pounds to one pound of beans. This mixture is ground in a Chinese stone mill slowly and evenly, the liquid running into a large jar or pail. Now it is strained through a clean cloth, and, when it no longer runs but drips, the cloth is tied up like a bag and allowed to hang until it drips no more. Nothing is allowed to go to waste, and, therefore, the solid substance remaining in the bag is made into little cakes, fried in deep oil, and given to adults to eat. The liquid is then boiled for half an hour, being constantly stirred and skimmed from time to time, and is then ready for use. If a mother has no milk at all for her child several essential chemicals are added, for bean milk is not quite the equivalent. It is—in the most literal sense—often a “life saver” to the children who receive it, and it is excellent insurance against so many of the diseases of children which are due entirely or primarily to malnutrition.

R. PIERCE BEAVER,
Peking, China.

Copy of Letter Received from Rev. Charles D. Rockel

January 10, 1939.

My dear Dr. Casselman:

Kindly send me 175 copies of “Prayers for the Far East”. I have been using these prayers in my own devotional period each day since you sent them out and they have been such a help to me that I want my people to use them on a large scale. I will press their use on the day that they will be distributed and ask they be used all during Lent especially. But I want them started in the season set aside for foreign missions. I have not seen a selection of prayers anywhere that are as suitable and so moving. A wide use of them should mean a startling moving of the Holy Spirit in our church. I wish that at least five thousand of our members could be

led to use these prayers each day for three months. It would mean a rebirth of spiritual power throughout the world.

I do not know who to thank for their preparation but whoever it was I owe him a debt of gratitude for these prayers have moved me strangely. I want them used sparingly but devotedly among my people; for that reason I am asking for only 175.

Thanking you for calling my attention to these prayers, I remain,

Most cordially yours,

CHARLES D. ROCKEL,
Pastor of Christ Evangelical
and Reformed Church,
Altoona, Pa.

Men and Missions

JOHN M. G. DARMS, EDITOR

Don't Let Them Down

Everyone will remember the thrill that came to him as he read this striking sentence of President Roosevelt in his message to Congress on the state of the Union. Speaking of the people in need he said:

"We Will Not Let Them Down".

Personally, we believe that President Roosevelt was absolutely sincere in that statement, for like Lincoln, who reached to the agonies of the people, he too, moved with a passion of social concern, was gripped with the sad spectacle of people, who looked to the government for a moment for bread and help.

There is another scene surpassing this one in intensity, when Jesus from His throbbing heart, looking out upon the world of need, commanded His disciples "Give ye them to eat—they look to me not only for bread but for spiritual food."

In those countries, where our Church has its missionary stations and activities, there are groups of men from all classes of society, but most largely from the poorer class, who have a heart-hunger for God, and find that Jesus meets their needs and satisfies them. Is there anywhere a Christian man living who remains unmoved concerning the multitudes, the millions of men in the world who have as yet not learned to know, to love and to obey Christ? Is there anywhere a Christian man in our Church who will not share the gospel of God and the love of Christ which have given him a new life, with these men? Certainly Jesus meant the Christian men of our day and He means each one of us in particular, when He charges us to bring the Gospel to the whole world.

Can we let these men cry in the wilderness of their doubts, their superstitions, their spiritual agonies and not respond? Can we see their hunger and not satisfy it? Can we keep for ourselves all of these convictions, experiences and blessings and not share them with men of the black, the brown, the yellow, the white race? Men of Christ, we appeal to you to get behind the Missionary enterprises of our Church, both national and international, and make larger investments in

forms of prayer and money in them. The Christ, who lifted us up to such high mental, moral, social and spiritual heights, would want each one of us to say with throbbing heart:

No, I Cannot Let Them Down!

Easter Triumphs

We are looking forward hopefully to spending another Easter Day in the holy sanctuary and in fellowship with the risen Christ and the millions of Christians who have a triumphant faith. But is there not something even greater than that, a joy even deeper? If, through our witness and work, we can win one man to Christ, bring him into the church, into the Bible Class, into the Churchmen's Brotherhood on Easter Sunday, we will strike a note of triumph in our own life.

Will you, my brother, not prayerfully seek to locate that man now among your churchless friends and some of them, Christless, and seek to bring him into that fellowship, that will recreate and vitalize his life? Do that and you shall live your life in Christ victoriously.

Boxes

This Lenten season there are all kinds of receptacles and boxes offered to people in which to put their missionary offering for Easter and prepare for their Easter blessing, in sharing with the Church our own possessions. A *box*, or an *envelope* however, is a *limitation*.

The philosophy of using boxes for Christians is the philosophy of limited stewardship. "Fill this up and you have done your duty" is what we tell them. Who of us can make a standard of giving for another brother? What right have we to make limitations? *Let us break down the walls* that circumscribe our giving. Almost every one has a bank account, small or large. Why not try it this Easter, to mount above all limitations and

Write a Check as Liberal as Possible for the Church and the Cause of Christ?

Commission on Merger of the Women's Organizations of the Evangelical and Reformed Church

February 15, 1939.

To the Women's Organizations
of the Evangelical and Reformed Church

CALL TO CONVENTION

Dear Co-workers:

The Commission on Merger of the Women's Organizations of the Evangelical and Reformed Church is calling the Merger Convention for November 1, 2, 3, 1939, at Cleveland, Ohio.

The Merger Ceremony will take place in Zion Evangelical and Reformed Church, West Fourteenth and Branch Avenue, Rev. Oscar E. Wittlinger, pastor, on the evening of November 1. By coincidence this is where the merger of the Evangelical and Reformed Church took place.

The headquarters of the Convention will be in the Cleveland Hotel, on Public Square, where the business sessions will also be held. Delegates should register at the Hotel on the morning of November 1. The Convention will open in the early afternoon in Hotel Cleveland with separate sessions of "E" and "R" women.

The evening session on November 1 will be held in Zion's Church where the formal Merger will take place. November 2 and the morning of November 3 will be given over to business sessions of the Women's Guild, closing at noon on November 3. A Fellowship Dinner is planned for the evening of November 2.

This will be a memorable, historic convention. Future policies of the Women's Guild will be planned, therefore, it is earnestly hoped that the full quota of delegates will be in attendance. According to the Plan of Union—"The representation at this first meeting of the Women's Guild shall consist of the members of the Cabinet of the 'R' Group, the Board of Directors of the 'E' Group, the presidents of the District Unions and the presidents or vice-presidents of the Classical Societies and Federations. The basis for additional representation shall be one delegate for every ten organizations or major fraction thereof, as constituted by women,

girls, and children, registered on the roll of Classical Woman's Missionary Societies or local federations, one delegate for every five societies at large as well as the Life Members of both national groups."

In view of the fact that the tabulation of possible representation shows an unbalanced number of delegates, the Commission on Merger voted, "That one additional representative be allowed to each Federation and District Union." Please elect the number of delegates according to the information in the accompanying letter. The representation as tabulated was from number of societies enrolled on April 1, 1938. All Life Members enrolled up to and including March 31, 1939, will have voting privileges. Life Members bear their own expenses to the Convention and must register in the same manner as other delegates, including payment of registration fee. In the "R" Group their credentials are signed by classical officers. In the "E" Group they are signed by the national officers.

To cover the expenses of the convention a registration fee of \$4.00 is asked of each delegate. Kindly remit this amount with each Registration and Credential Card to Mrs. Elsa Reichenbach, Treasurer of the Commission on Merger, 1720 Chouteau Avenue, St. Louis, Mo., as early as possible.

Accommodations and rates at the hotel are listed on the enclosure. Delegates must make their own reservations for room directly with the hotel.

With vision of greater opportunities for service through united effort we look forward with great anticipation to this Merger Convention of the Women's Organizations of the Evangelical and Reformed Church.

Sincerely yours,

THE COMMISSION ON MERGER,

Women's Organizations of the
Evangelical and Reformed Church
MAGDALENE MERNITZ, *Chairman*,
CARRIE M. KERSCHNER, *Secretary*.

The Woman's Missionary Society

MRS. EDWIN W. LENTZ, EDITOR



SYMBOL OF UPWARD AND OUTWARD REACH

"The Year 'Round at Shannondale"

PART I—WINTER, SPRING, SUMMER

VINCENT W. BUCHER

THE invitation comes to tell the readers of the OUTLOOK something of the religious and social work carried on in this hill area of Missouri. Perhaps a way to become acquainted is to sketch something of year 'round work such as is done in the Shannondale neighborhood.

Our work is conditioned by the seasons much more so than in urban areas. We have learned there is no use trying to force through a set program against the natural trends of season and the modes and habits of our people. The expedient, in fact the only way of accomplishing anything is to align ourselves with these natural trends and increase the content of such experience if possible.

Winter

For instance, we always welcome the coming of winter. Even though road conditions are worse we can generally find the folks at

home. And too, we feel that less time can be spent at the Community center because of fewer tourist visitors. So through the winter months many hours are spent by firesides, out in the fields or wood-lots talking to hill farmers; schools are visited and we have the feeling that the winter is ours with the people.

After our Christmas season there is the usual flurry of correspondence with the hundreds who have helped bring some Christmas joy to our people. A number of days are spent with our efficient and helpful Mrs. Olga Luck who assists in this secretarial work for the love of it alone. Her good husband, as handy as a pocket in a shirt, is busy too with dozens of needed improvements about the Community House.

The winter season of last year found us carrying on a number of planning meetings in our neighboring homes and school-houses.

We think of the evenings spent in a little home in Parker Hollow, our circle stimulated by Dawber's "Rebuilding Rural America." Out of it grew our plans for the summer's work.

The winter months also offer the chance to work on the material farming needs of the area. For instance, our country has such a slim margin of soil fertility that we are doing less than we should if we do not align ourselves with the efforts to check disastrous soil loss from erosion and thoughtless farming methods. For instance in 1916 our region averaged thirty-six bushels of corn to an acre. In 1936 it had fallen to twenty-two bushels. And the decrease was steady during these years indicating a loss of capacity to produce. This trend can and must be checked or two-thirds of our people can have no hope of making a living. If they must be maintained by outside subsidy they cannot have either a bodily or mental state of health necessary to reasonable living.

Hence an interest in the farming needs of our area is as fundamental as any other phase of our work. In fact it is a definite mission which we cannot neglect. Of course it cannot be done all at once. This last year considerable time was spent to secure a lime-crusher for our region. It was done after a month's hard work in the hope that we might supply to the soil one of its greatest deficiencies. This work is just begun, for we must get it into effective operation and this can probably be accomplished if additional finance can be secured and a means is discovered whereby the land owner can purchase the lime and those who are tenants can arrive at some agreement with their landlords.

Spring

With spring the parsonage was completed and in late April we left the three rooms at the Community House and moved into the lovely new place about two hundred yards away. It was built entirely with local labor and with funds supplied by the women of the united church. In exterior appearance it is a rich brown trimmed with white and is built in the same general style of our local homes. The boards are vertical and are battened with strips of wood. The interior is spacious and inviting. The knotty pine walls make one feel that the new home just grew out of the surrounding forest of oak and pine. The room arrangement is suited both for neighborly hospitality and family living.

The remainder of spring finds us busy with outside work getting the grounds and environs in shape for the summer season. We are but a few years away from the forest *primaeval* and the rough, wooded land about the Community House yet needs much work and effort so that it will be suited for the semi-farm type of living characteristic of our small settlement. Each season we accomplish a little on the farm end of the work as the personal investments of the caretaker and ourselves have been the only available funds for such development. About the Community House we make some headway too, though this work is slowed by reason of having to first remove rock and sterile clay, then filling with suitable soil before planting shrubbery or flowers. Even so about half of our work is lost because of an insufficient supply of water to carry through the plant life.



THERE IS MUCH HARD WORK YET TO BE DONE

Summer

The early summer found us beginning the Lord's Acre program. This is a plan whereby farm people raise produce and turn it in to the church as their share towards its support. This method has been used with marked success in the southern mountain areas whose situation is so similar to the Ozarks. As a starter about a dozen families put out a gallon of onion sets. In the middle of summer they were harvested, dried, brought to the Community House and kept until October when they were taken to St. Louis and marketed at a meeting of the Men's Brotherhood Federation. We think there is considerable promise in this method of winning local support for our work. And the method of marketing through interested church organizations has a tendency to establish a healthy relationship between the mission project and the supporting church. We would rather exist on our own—and certainly church groups would want to encourage this desire. For 1939 we plan to have our people plant broomcorn which will be made up into house-brooms and hearth brushes. We will also have pop-corn raised by our folks which can be packaged and marketed. We are wondering if WMS groups and Guilds as well as organizations of the Women's Unions would be available as outlets for such produce.

To go on with the year as it comes we are always busy in the summer with the Vacation Church Schools. These are patterned somewhat along the accustomed type though there are a great many adaptations for our own localities. We are fortunate in getting good leadership. This summer Miss Grace May, of Nashville, Ill., and Robert Fauth, of Eden Seminary, worked in the Shannondale area. The Stone-Hill and Bixby region was again served by Miss Louise Huelsman and Mr. Kniker, an Eden student. These little schools in Christian living are a significant part of the experience of our children. Into the sessions is packed instruction in the Christian scriptures and manner of life, handwork, games and the fun of a common community venture. Our local people are assisting more each year and this is a healthy tendency. These schools are over by the middle of August since the public schools start at that early date. We are always sorry to have the teachers leave since we find considerable fellowship in their assistance.

Summer, too, brings an increase in tourists and we are glad many people from the Evangelical and Reformed Church take occasion to visit the points of our Ozark work. We want to stay rather close to Shannondale that

we may personally meet many such fine people. They are shown about the place by myself, Benton Prugh or his wife, Gladys. He is the very genial caretaker of the House and grounds. In the three years they have been with our project they have given unstintingly of themselves and their enthusiasm in behalf of the work. Coming from this neighborhood they represent the fine type of people who can be counted on to take upon themselves a full share of responsibility towards establishing the work as an integral part of local life.

As a visitor you would see the sturdy cobblestone building and admire the variety of rock used in its construction. You would go through the back pasture lot and see two fine sows and a friendly, ambling Poland China boar. The offspring are used in starting pure-bred pig clubs and thus improving the quality of hogs in this region. You would also see a fine Jersey male and a couple of frisky calves that will soon find places on local hill farms. Then you would visit the Beam cabin, occupied during the summer months by Dr. and Mrs. J. Albert Beam, of Tiffin, Ohio. They have spent years of service in behalf of the church in interior China and in educational work at Heidelberg College. Then, following a winding path you would come to the new parsonage and meet Mrs. Bucher and the two boys, Norman and Bruce. Back at the Community House you inquire about the building across the road and are told it is the co-operative store. You learn that it is a venture undertaken by local people who feel that in buying, and marketing their produce together they are not only helping themselves but are also practicing a form of economic brotherhood.

You may notice some folks at work about the premises of the rural center, evidently not local people. You will be told they are some who have come for the Volunteer Work Camp and are assisting by their own sweat and thought to both establish the work and express through such method some latent working power to be found in many church folks. You may recall that the Friends' Service Group (of Quaker origin) have been doing this sort of thing with telling effectiveness by sending college youth into areas of social distress or tension with few other instructions than to do what is most needed. It may occur to you, as it has to us, that the work camp approach may be the means whereby our church youth can identify themselves with the actual work of the church at large.

(To Be Continued)

When Home Mission Leaders Get Together

What Do They Discuss?

GRETA P. HINKLE

Trends, tendencies—as related to women and children, their meaning for government, for the greatly underprivileged—discussions pro and con on all phases of present day Christian service, then finally a challenging address on “Whither Bound in Home Missions”. . . Anyone who dropped into the recent sessions of the Councils for Home Missions (both the Council of Women for Home Missions and the Home Missions Council) in Baltimore and stayed for only a session or two might have wondered whether he had come into the wrong meeting—that is if he wasn’t familiar with present day procedures of alert church leaders.

In order to understand how best to fill the physical and spiritual needs of men and women, the church realizes it must know what is going on within them and without. “Religion must be concerned about the environment in which it is to grow.” Therefore, Home Mission leaders, in addition to reporting and rechecking the procedures of various committees and traditional channels of Christian service, spent two days listening to and participating in such discussions as “Home Missions and Social Trends”, “Social Trends in America”, “Trends Toward Peasantry”, “Home Missions and Cooperatives”, “Social Trends as Related to Women and Children”, “Social Trends and Their Meaning for Government”, “Religious Trends Among the Underprivileged People”, “Trends Among Language Groups”, and “Trends in Church Building and Equipment”.

Guest speakers included Will W. Alexander, D.D., LL.D., Administrator of Farm Security Resettlement Administration, U. S. Dept. of Agriculture; Arthur E. Holt, Ph.D., D.D., LL.D., Professor of Social Ethics, Chicago Theological Seminary, University of Chicago, leader in the Congregational-Christian Church; Edwin Holt Hughes, LL.D., S.T.D., Senior Bishop of the Methodist Episcopal Church, Washington Area; Miss Katharine F. Lenroot, Chief of the Children’s Bureau, U. S. Dept. of Labor; Abraham J. Muste, D.D., Director of Labor Temple, Presbyterian, New York City; Arthur H. Raper, Ph.D., Research and Field Secretary, Commission on Interracial Cooperation.

A few of the thought-provoking statements from a representative’s notebook:

Dr. Holt warned that there are some tendencies which we must recognize—1, the tendency of democracy to hang on to God and neglect the common welfare (150 years ago we had a *responsible* democracy. Democracy worked so long as it was a matter of the village and the primary relations of life) 2, the tendency of the totalitarian state to hang on to the common welfare and social responsibility and throw off God. The state is the new agent which the masses have discovered can procure for them what they never had. The time has come when training for citizenship is, next to the training of the church, the most important task of the church.

The hotter the issues, the more state education stays away from them.

Theocracy and Democracy must get out of the villages and get into the great world order.

“Peasantry and poor land go together in America, as do poor land and hand processes. The trend toward peasantry in America is a trend downward. What is it that determines peasantry? Is it an attitude of mind, a philosophy of life or an economic status?”

“Increasing the sensitiveness of people to the needs of children is especially the task of the church”.

“The country is moved politically by pressure and pressure groups, but the neediest people in the country are those groups who have no one to plead for them. There are problems before the country today as important as the question of slavery—but they are not as easy to dramatize. Totalitarian states all involve commitment and sacrifice through force. Our motivating influence is love, but it must also result in commitment and sacrifice. The disintegration of character of those on relief is not due to the relief, it is largely due to that which made them need relief.”

One Migrant mother in Oklahoma was heard to say, “You know we all need more

(Continued on Page 96)

Promotional Visit to the Western Districts

ELSA REICHENBACH

(Continued from February)

Leadership Training School, Boring, Ore.

My assignment was for two periods, one to lecture on Women's Work in the Church and the other on Missionary Education. In the former I had an average of 25 women every day, many of them driving in just for that session. The Set-up of the Women's Guild was studied. Questions on local problems were so plentiful that this class wished that it might have an extension course. The high point of the Missionary Education class came in an India dinner, one evening. For days the girls of the class made tie and dye kerchiefs for the campers. The women prepared a delicious rice, curry and chutney dinner, and the campers enjoyed it. It was a great pleasure to address the Portland Classis which met on the Camp Grounds on Sunday afternoon. The Federation of Evangelical and Reformed Women of Portland had charge of this service. Speaking of this group brings to mind the fine co-operation there is between the women's societies of our two groups. The boundaries of "E" and "R" are almost wholly wiped away. Indeed, if the Church and the women's societies had kept pace with them, there would be a completely merged Church today. As it is they are chafing while "marking time." The question of "What can we do next" is ever foremost. They held a lovely reception on one afternoon in my honor at the home of Mrs. A. Wyss. That the president, Mrs. Ray Juergens, is a valuable leader in this area is evident in the great confidence these women place in her. There were extra invitations from Gresham, Sellwood, Wilsonville, Hillsdale, Rev. Zinn's church, Salem and Tillamook. All with a cordial response and filled with happy relationships. Apart from these contacts the days were filled to the brim with a bit of sight-seeing, no one can go to Portland without taking a trip "around the loop," which includes Mt. Hood and the famous Columbia River Highway, its five lovely waterfalls fall from 200 to 700 feet, and two days at the beach searching for agates. But it is as one woman put it, in a train letter she wrote, "You said your agates needed polish—there were plenty in

our federation you had to polish." Only too true, one was challenged to give much, but there was need for much. But the spirit with which all suggestions were received hearten one, and you didn't mind aching brains and twitching nerves.

In the California District—One day's journey through the mountainous region near Mt. Shasta and Mt. Lassen brought me into the sunny valley of the Sacramento River. The only days of my summer that were actually warm. At Woodland the two societies held a joint session at a luncheon. The Saenger's are in this congregation. Some very nice work has been done here. A day or two on a ranch gave one an opportunity to catch up on office work and recuperate a bit. The work in the San Francisco area began with the Federation meeting at Petaluma, where Rev. E. H. Stommel is pastor. It was a good meeting, filled with all that makes a meeting successful—discussion, explanation, an address, sociability and good food. The society at San Rafael had a meeting on the following day. Here I spent a night at the Sloss Memorial Old Folks Home, a lovely place under the competent management of Mr. A. Leonhardt and his good wife. The home is a beautiful mansion of many drawing and with-drawing rooms, beautifully furnished. Shrubbery, from the Orient and homeland adorns the grounds, but greatest of all are the two lovely redwoods in the grove to the rear, where the parent and its numerous second growth trees lift you higher and higher, because you are with *tall* trees. One must stand alone in a redwood grove to experience that.

My hearty thanks must ever go to the family of the Rev. Alfred Schroeder, of Oakland, who provided a room for me in their already overcrowded parsonage. It was comforting to be able to leave baggage at one place and make your appointments comfortably. On Sunday I served the congregation with an address, and on Tuesday spoke informally to the women at a reception. Sunday afternoon brought a luncheon with the officers of Bethel Societies at San Fran-

cisco, Rev. F. Schmuck, pastor. Helpful and enjoyable are two adjectives that can be added into every one of these meetings. That evening the women of Bethel and St. John Church held a union service at which time again the merger was presented. A lovely reception followed. The Young People also had a share in this, they served beautifully. We all have opportunities for sight-seeing, but to see the San Francisco Bay at midnight cleared of the fog, revealing the shimmering golden and white lights of the two great engineering feats of the world, the Golden Gate Bridge and the Bay Bridge, intermingled with the myriad reflections in the waters, to follow the lights of steamers, ferryboats and other sea-going crafts, renders one speechless. Only Alcatraz, the federal isolation penitentiary, lay there still, dead, dark and cold. It was quite symbolic of the sin it enfolded. It was a tranquil scene with but "one dark blot" that lay before us. That blot was sin. How one's heart aches for those who have sinned so as to warrant this isolation.

Monday gave me an opportunity to learn to know the president of the District and his good wife, the Rev. and Mrs. B. E. Schalow. After a morning of sight-seeing they brought me to the San Bruno church. The honeymooners, the Rev. and Mrs. Horst Jeschke, had just returned. It was an honor to be the first guest in the home. This little church has taken new life after several years of discouragements. Even in the face of difficulties the fifteen members left on the roll of the church had contributed \$1,500.00 in the previous year. The society has some loyal members. Under the present leadership it should advance rapidly.

On Wednesday evening I was entertained at a sukiyaki dinner by the consistory of the Japanese Church. Rev. and Mrs. F. Schmuck, Rev. T. Kaneko, Rev. and Mrs. S. Sano, Rev. and Mrs. A. W. Felkley, Mr. Kitano, Mr. Nakajima, Mr. Matsumoto, Mr. Okabayashi, Mr. Sowa, Mrs. Baba, Mrs. Tamaki, Mrs. Takenchi and Miss Abe and I were in the party that feasted together at "Cherryland." Later in the evening a service in English and Japanese was held, at which time hymns were sung in both languages. Rev. Kaneko conducted the meeting and read an English Scripture. Mrs. Baba gave the prayer in Japanese. Mrs. Felkley introduced the speaker. After the address, Mrs. Baba presented a lovely ivory and silk embroidered fan to me, and also other fans to the visiting

ministers' wives. The young girls in lovely kimonos served tea and cookies at a reception which followed. In true Japanese tradition, I was royally entertained. These memories will linger with one for many years to come.

On to Los Angeles—The Federation of Southern California held a special meeting at St. John Church to study the Set-up of the Women's Guild and to be helped in other matters of organization and administration. It was a day full of enthusiasm. One found many members from "back East" now in these Churches. The Reformed constituency of this area was also well represented. These people are waiting for "next steps" in merger proceedings. Opportunities to meet members of individual societies came in invitations to an afternoon meeting and luncheon at Immanuel Church, Rev. Wm. Thiel, pastor, a Church service at Long Beach Church, Rev. Theo. Schulz, pastor, a dinner at Pasadena Church, where Rev. and Mrs. O. Geisler are serving. Mrs. Geisler is the president of the federation. A luncheon and meeting at St. Paul Church, Rev. O. Nussmann, pastor, and a luncheon followed by the regular meeting at St. John Church, Rev. Clyde McNelly, pastor, came in the last of the two weeks in Los Angeles. In every instance the meetings were extremely interesting and helpful to both the local group and the national office. There was a bit of sight-seeing between meetings, together with nursing several tonsillitis patients and taking care of an infant in the home where I was the guest. It does one good to don an apron and learn your babyology all over again. It is a real tonic in a strenuous itinerary.

Into Colorado District via Salt Lake City—So much had been said of Salt Lake City that I left the Bryce Canyon and Colorado Canyon lie to the right and to the left to spend a day at Salt Lake City. It was nice to see the Capitol, the exterior of the Mormon Temple, the tabernacle and to hear the organ, but when one loves scenery, it was a bit disappointing. I discovered that when one follows the trek to conferences, it becomes habitual. Or is there magic in a conference which draws a secretary! At any rate the Mormons had a semi-annual conference and I attended for a while. One marvels at the 8 to 10,000 people that gather at the temple grounds semi-annually for this meeting. It's really a great concourse of people. Strange, too, isn't it, that all conferences have the same

lingo. There were discussions of negligence, of possibilities, of opportunities missed, and opportunities gained, much as we hear at a General Synod meeting.

It was unfortunate that the sugar beet season and my itinerary came in the same week in October. But that is an important season in our Russian-German churches, consequently no meetings could be held among them. Therefore, I made only three contacts in Colorado. At Grand Junction, the Fourth Vice-President of the Board of Directors, Mrs. T. Wobus and her good husband have the charge. With a bit of encouragement, a dash of advice here, two drops of consolation where needed, a portion of the Women's Union objectives, flavored with suggestions for activities gave these women food for thought for the coming year. (Now am I trying to bake a cake?) At Denver three societies were contacted for the first time in years. Preliminary ground work for future seed sowing was all one could do at this time. On the plains of Wyoming, at

Laramie to be exact, we had the final round-up. This is another small society and Church is served by Rev. Robert Young. It had never been visited before. Much good work was accomplished through this contact. After that I sped speedily toward Chicago en route home.

One could summarize the whole trip briefly in:

Total length of trip in days—81.

Approximate number of miles covered—8,000.

Number of addresses, greetings, etc.—71. (In the first 60 days I spoke 61 times and traveled 4,000 miles.)

Number of people reached (approximately)—2,130.

Served eight "R" Groups and one Presbyterian.

Of the 81 days, 16 were spent in travel, 12 in office work, 44 in meetings and 9 were free. (According to that Sunday came every ninth day.)

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Philadelphia Classis—S. Edith Hoover, 4819 N. 13th Street, Philadelphia, Pa.

OHIO SYNOD

Northeast Ohio Classis—Mrs. Emma Wolfe, 2288 9th Street, Akron, Ohio.

Northwest Ohio Classis—Mrs. Jesse G. Miller, 7 Main Street, Tiffin, Ohio. Mrs. E. R. Slate, 262 N. Washington Street, Tiffin, Ohio.

POTOMAC SYNOD

Virginia Classis—Mrs. C. Lee Hanimersla, 114 N. Maple Ave., Martinsburg, W. Va. Mrs. John L. Wever, 211½ W. Burke

Street, Martinsburg, W. Va. Mrs. Ada S. Lambert, Woodstock, Va.

Zion's Classis—Mrs. Franklin N. Bostdorf, R. D. No. 1, York, Pa.

MEMBERS IN MEMORIAM

EASTERN SYNOD

East Pennsylvania Classis—Mrs. Clara L. Andrews, Belvedere Street, Nazareth, Pa.

Lancaster Classis—Mrs. R. B. Doner, Lancaster, Pa. Mrs. Harry S. Fisher, 1334 N. 2nd Street, Harrisburg, Pa.

POTOMAC SYNOD

Virginia Classis—Mr. John L. Wever, 211½ W. Burke Street, Martinsburg, W. Va.

Faithful Service

After many years of faithful service as Secretary of Organization and Membership and more recently as President of Northeast Ohio Classical Society, Mrs. R. G. Brubaker has tendered her resignation. The First Vice-President, Mrs. C. P. Holtom, 1586 Hillcrest Street, Akron, Ohio, succeeds Mrs. Brubaker.

We wish Mrs. Holtom Godspeed as she assumes her new office.

Important !

Until further notice address communications, OTHER THAN ORDERS, Miss Greta P. Hinkle, 305 South 4th Street, Reading, Pa.

Momentum of the Meeting Materials and Methods

CARRIE M. KERSCHNER

WHEN these words are read we will be observing the most solemn season of the church year—Lent! Classes will be in progress for the study of the India books. Perhaps many of you will be enrolled in Schools of Missions. For years we have asked questions on Report Blanks about the use of the mission study books and the holding of Schools of Missions. Each year the number of books used and the number of Schools held is on the increase. Plan of work letters have emphasized these two important methods of education for world friendliness. Consult previous issues of the *OUTLOOK OF MISSIONS* for prices of all materials on India. Order them from the addresses given at the end of this column.

May! What a challenge lies in that name. The month when the Girls' Missionary Guild will celebrate its twenty-fifth birthday anniversary; when our girls (some Boys' and some Youth Guilds) will experience the thrill of sharing the blessings of youth with others. Miss Heinmiller has sent a packet of most interesting suggestions. As this is being written (early February) we know of some Guilds that are being given a birthday party by the Woman's Missionary Society, and other groups are planning for the church service prepared for the occasion.

Then May brings with it the program "Christian Attitudes Within the Home". The suggestion has been made that the Intermediate boys and girls of the church might be invited to attend. "An Exercise" (in Program Packet) calls for two boys and two girls as participants. Additional copies are 2c. "Its the Homing Instinct" has dramatization possibilities. Introduction, read II, a group of children playing; III, a young girl seated in her room at college; IV, a family on trek; V, the banker and newsboys; VI, recited; VII, the prodigal son; VIII, the voice of the minister reading. "It is the homing instinct" always given by an unseen person. "When Mothers Meet" should be given by two women dressed in Biblical costume. The Thank Offering Secretary might be asked to read the prologue which should be rendered with as much expression as possible. "When Mothers Meet" sells for 5c. If you desire suggestions

for a Mother and Daughter banquet the leaflet in the presidents folder will be helpful. The Litany—For a Christian Home—should be ordered in time—2c each, 15c per dozen. "For Mothers Only" may be ordered in quantity to give each mother one. Mothers present might pray the "Prayer for the Mothers of Humanity."

A new book for Juniors is entitled "A Garden of Prayers for Juniors" by Eveleen Harrison. The book is illustrated. On the inside cover page—"God's Gift to us—'Prayer' inspires this gift to you. To . . . From . . ." Miss Harrison is the author of "Little Known Young People of the Bible" (\$1.25) and has in this Prayer book assembled many helpful prayers and suggestions for boys and girls of junior age. Bound in green and gold, 40c postpaid, seems a trifle to pay for the book.

There is still time to earn enough units to acquire that silver card—50 units necessary. Share your books with all the members of the family. Remember that many men are readers and may also be reported for credit, if they desire.

Have you provided reading books for the boys and girls in your church as suggested in the Plan of Work letter? We know of many societies who have provided books for a browsing table in Sunday School. The List of selected books is fascinating. If you do not have one, a 1½c stamp with the request will bring it to you by return mail.

The World Day of Prayer for Missions should have stimulated interest in the Migrant worker. Consequently the news that the book "They Starve That We May Eat" will be included on the 1939-1940 List will increase its sale. It is very interesting, 35c. For in between season reading, "Women and the Way", now available in paper, 50c, should be widely used.

The Hood College Conference will be held July 15 to 21 while the Ursinus College Conference dates are July 22 to 28. Send your women, your young people and your leaders of boys and girls to either of these Conferences. Methods of work, courses in missions and other timely topics will be offered.

Societies residing in the area of the Eastern Depository, order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

News Flashes

THE Girls' Missionary Guild, First Church, Alliance, Ohio, entertained the Woman's Missionary Society at a dinner followed by a Christmas program. Attractive decorations were in keeping with the season. In addition to other features, the program included an interesting book review. . . . "This was one of the most inspiring meetings we have had and I am writing this to let you know how much we appreciate our Guild girls and their counselor, so writes the President of the W.M.S.

* * *

The women and girls of West New York Classis were invited to the public Initiation and Installation service held for the new Guild at Zion's Church, Buffalo, N. Y. Greetings were brought by Classical officers and by Pittsburgh Synodical President, Mrs. John Bosch. Mrs. H. Iggulden, Classical Guild Secretary, had helped in organizing this guild.

* * *

From the far west comes happy news—a new Guild has been organized at the Japanese Church, San Francisco, California. Mrs. Arthur Felkley, one of the new missionaries, writes: "The girls met during November and held two meetings in December. From the beginning they had planned to become a Guild but their interest in Christmas projects, and their desire to become acquainted in group life, led them to postpone the organization. I feel their time has been well spent. (The Guild was organized in January.) The girls are interested in sewing. They made dresses, coats and other garments for children in the Japanese Salvation Army orphanage located near our Church. Although all the articles were made from used or left-over material the finished products were neat, clever and original. . . . Also, the girls have cleaned and organized closets and now are laundering, mending and recovering toys for the Beginners Department. The girls' ages are approximately 13 to 18. The membership is 12. Although we have a large Youth Division there probably will not be much expansion at present. The Y.W.C.A. has an unusually strong hold in the community and demands loyalty, so that some girls of that age are not 'free' in time or energy. However we will grow larger than we are at

present. The girls want to meet every week. They plan to follow the Guild program the first Saturday of the month: on other Saturdays their meetings will include a devotional service, business, sewing, fellowship, recreation, and other services to the Church."

* * *

Mrs. Frank Lynch, Secretary of Girls' Missionary Guild, Virginia Classis, has visited every guild in the classis once and some of them twice. She writes: "I am happy that my own family has been very cooperative, as have many friends, in making it possible for me to give much of my time to Guild visitation." . . . To a large degree, the success of our work depends on the cooperation our families and friends give us. Our thanks to them!

* * *

The Month of May—the 25th Anniversary of the Girls' Missionary Guild! Every Guild will invite all the girls and women of their church to join them in the observance. The April OUTLOOK OF MISSIONS will feature this department. Watch for the issue.

Welcome to New Guilds!

Ohio Synod—Trinity Church, Wadsworth, Ohio. Organized by Mrs. Wayne Bowers, 7 Charter members. President, Miss Margaret Hackenberg, 220 High Street, Wadsworth, Ohio.

Pittsburgh Synod—Zion's Church, Buffalo, N. Y. Organized by Mrs. Rufus LeFevre, 8 charter members. President, Miss Ruth Lutz, 6 Orange Street, Buffalo, N. Y.

Northwest Synod—First Church, San Francisco, Calif. Organized by Mrs. Arthur Felkley, 12 charter members. President, Miss Jitsuko Nakaro, 1707 Geary Street, San Francisco, Cal.

Children's Leaders

The children's leaders in our Church Schools and Mission Bands will be glad to know that a new little book of prayers has been published recently. "The Garden of Prayers," by Eveleen Harrison, contains prayers for the children themselves as well as for others, with one section especially for missions. The book is written in the language of juniors. Price, single copy, 35c; post paid, 40c.

Welcome to Mission Bands

Eastern Synod—Emmanuel's Church, New Berlin, Pa. Organized by Mrs. Clarence Whetstone with 23 charter members.

Northwest Synod—Waukesha, Wisconsin. Organized by the Young Woman's Missionary Society with 86 charter members.

Missionary Conferences

Catawba—at Catawba College, Salisbury, N. C., July 9 to 14, 1939. For information write to Rev. Banks J. Peeler, 202 Tarpley St., Burlington, N. C.

* * *

Frederick—at Hood College, Frederick, Md., July 15 to 21, 1939. Note the change in date from former years. For information write Mrs. Edwin W. Lentz, Secretary, 904 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

* * *

Collegeville—at Ursinus College, Collegeville, Pa., July 22 to 28, 1939. For information write Mrs. Edwin W. Lentz, Secretary, 904 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

* * *

Mission House—at Mission House, Plymouth, Wisconsin, Aug. 7 to 13, 1939. For information write to the President or the

Secretary of the Conference, Rev. A. George Schmid, New Holstein, Wisconsin, or Rev. C. O. Schroer, 2116 Wedemeyer Ave., Sheboygan, Wis.

(Continued from Page 90)

religion, but we can't go git it in these clothes".

"The average Protestantism has been very expensive". . . "the income of people must be a matter of ecclesiastical concern."

In his closing challenge, Dr. Holt reminded those present that practically none of these matters which had been considered during the sessions were NEW. They were new only in terminology. The old time missionary always *did* these things, but he didn't stop to rationalize them. He saw the needs of the people among whom and with whom he worked and his whole life was spent in working toward the end that they might have the more abundant life.

Time and again throughout the sessions the spiritual implications of all subjects under discussion were brought to the fore. It is certainly true that our day presents an ever increasing challenge to the Christian Church and its mission boards.

Your "I-Q" This Month

- 1—What is "The Lord's Acre"?
- 2—Missionary Bucher makes his preaching bring results—How?
- 3—Where did Missionary R. Pierce Beaver first see bean milk?
- 4—What about Nanking Christian College in its present role?
- 5—In the Northwest, among what people did the Church start missions?
- 6—Only \$. . . . will save one life for a year

in China. How much?

- 7—How did the *American Press* give the account of the Sendai earthquake?
- 8—What was Sugri's surprise?
- 9—"Economy display"—who put it on and why?
- 10—Who sent the message "The first century, a good beginning. The second century, advance?"

At Last—Nanking

FLORENCE G. TYLER

Concluded

In the January issue we travel with Miss Tyler from Shanghai to Nanking. We arrive in the war-torn city and, taking one of the few available taxis, reach the campus of Ginling College with its beautiful buildings unharmed. At this point Miss Tyler takes up the narrative.

These buildings and covered walks housed more than 10,000 refugees, women and children, during the siege of Nanking and for months following, and now this institution

is among the first to help in the rehabilitation of the Chinese womanhood of that area. Its students are in faraway Chengtu, together with a great part of its faculty. But the build-

ings still echo with the voices of girls together with the laughter of little children for here are being tried out most interesting experiments in rehabilitation and home culture. The genius of this forward looking program is the former dean of the college who has been in residence through this tragic year, and as we walked together over the campus the children clung to her skirts and she was met with a smile from everyone. She stopped for a word of encouragement to the girl whose fire under the community rice kettle was slow to burn, she picked up the child who fell and bumped his head and rubbed it till the smile came, she patted the beautiful chrysanthemums and gave a word of sympathy to the ones that had not done so well. There was a word of friendly greeting for the cook and the gardener, a laugh and story for her fellow workers, and no little human touch which would weld together this heterogeneous group was omitted.

And what was it all about? What could be done on a beautiful college campus like this after most of its 10,000 refugees had been absorbed into a ruined area? The first move was to choose 100 completely destitute women and to see if they could be rehabilitated. An outside kitchen was erected with four huge rice kettles, the work was organized, bedding furnished for those who did not have it. Thirty children came with the women and were provided with a day nursery. The women were given courses in homemaking, hygiene, simple arithmetic, sewing, knitting, care and feeding of children; home industries, Bible and religion, cooking, poultry raising, and gardening. They are already growing their own *beh-tsai*, *piao-er-tsai*, and *chin-tsai*, making their clothing and bedding, and at the end of a year it is hoped they will be equipped to meet the kind of world in which they have to live.

This is the day when we "Look to the tasks the times reveal" and so the next project seemed to be, training for life. girls of secondary school age, and 145 girls were soon enrolled. Those who cannot pay at all help with the work. Again the aim is fullness of life in times like these. Secondary school subjects are taught with practical emphasis—biology through gardening and chicken raising, chemistry through soap making, dyeing, etc.

Living is on the very simplest basis, the housekeeping in both projects is immaculate and the girls have great pride in preserving the beauty and order of the buildings. Some of the most capable refugees have been kept

for teaching and other work, and life is once more opening out for people for whom otherwise there would be nothing but discouragement.

My days at Nanking were full to overflowing. A visit to Ming Deh School (Presbyterian), to the Union Theological Seminary, Nanking University, the Episcopal Church—only slightly damaged and now repaired, the Methodist Church—gutted by fire but covered with a tin roof and operating in many departments, the Presbyterian Church in process of building and filled with a large congregation, the University Hospital, a "station meeting" of the United Christian Mission, a Chinese luncheon at the college, a trip with a secretary of the American Embassy accompanied by a Japanese soldier and a friend from the college to the beautiful tomb of Sun Yat Sen now covered with bamboo mats but unharmed, the Ming Tombs where the old stone animals have been painted green and thus protected from air raids, the great stadium overgrown with grass and resembling the pictures of the old Roman Forum, the tomb of Tang Yen Kai and its beautiful memorial hall gradually being stripped of its grandeur. The exquisite pagoda in which fires have been built, tea at the Embassy, a visit to the athletic field where secretaries of the American and British Embassies vied with Baptist, Methodist, Christian, Presbyterian, and Episcopal missionaries, a Catholic priest, a Buddhist doctor, a Chinese professor and others, in the "great American game" and where when there was nothing else to see or do, there was bed, "The most delightful retreat known to man."

And then Monday morning, and the voice of the little alarm clock under my pillow at 5 A. M.—an early breakfast with all the family gathered around, the ticket line, the long lines of soldiers being loaded in our train followed by five hundred wounded in all stages—crutches, canes, plaster casts, and stretchers—one more sickening and disheartening sight, and I left Nanking and the brave friends on the platform who have been through so much and who will go back and cultivate and nurture that emergent life which is so evident to the visitor of Nanking.

And now once again the land has appeared and the farmer and the water buffalo, the women beating out the rice, the men cultivating the land. The rows are straight and beautiful and the "*beh-tsai*" is green and ready to cut, so—in the midst of a suffering land there is hope.

November 5-8, 1938.

MISSIONARY GIFTS THAT PAY

By an Annuity Agreement with the Board of Foreign Missions your missionary gift will provide you an income as long as you live. You will have the double joy of knowing that you have a sure income for life and that your money is permanently invested in the Kingdom of God.

Give While You Live

An Annuity Agreement is better than a will. In the settlement of estates there are frequent uncertainties, often litigation and always delay in payment. No matter how carefully provision is made by will for future gifts, the purpose of the testator is often defeated. One year the Board of Foreign Missions lost \$16,000.00 which consecrated members of the Reformed Church decided to give to the extension of their Master's Kingdom. It was used up and dissipated in delays, fees, taxes and selfish litigation. The Church got none of it. Be your own executor by making an annuity gift, and you will know that your money goes where you want it to go.

Annuity Advantages

You will have the satisfaction of knowing that your gift helps to extend the Kingdom of God in the world now. You will be assured of a dependable, regular, unchanging, promptly-paid income as long as you live. Annuities insure you against loss of principal, relieve you of uncertainties and worry caused by changing values of invested funds. You are freed from financial anxiety and worry in advancing years, and your old age may be spent in peace, comfort and the spiritual satisfaction of faithful stewardship.

It Is Safe and Sure

The Board of Foreign Missions was the first organization in the Reformed Church to issue Annuity Agreements thirty-seven years ago. In all this time the Board has neither delayed nor defaulted an annuity payment. Back of this guarantee of the Board of Foreign Missions is the sturdy loyalty of the entire Church.

The Annuity Income

Payment is made promptly to the annuitant every six months from the receipt of the gift. The rate of income is determined by the age of the annuitant. It is unchangeable and fixed for life. The rates are set by the General Synod of the Church. Annuity Agreements are issued to persons of any age for any sum of \$100.00 or more. Annuity Agreements are also issued for two persons and the annuity is payable as long as either person lives.

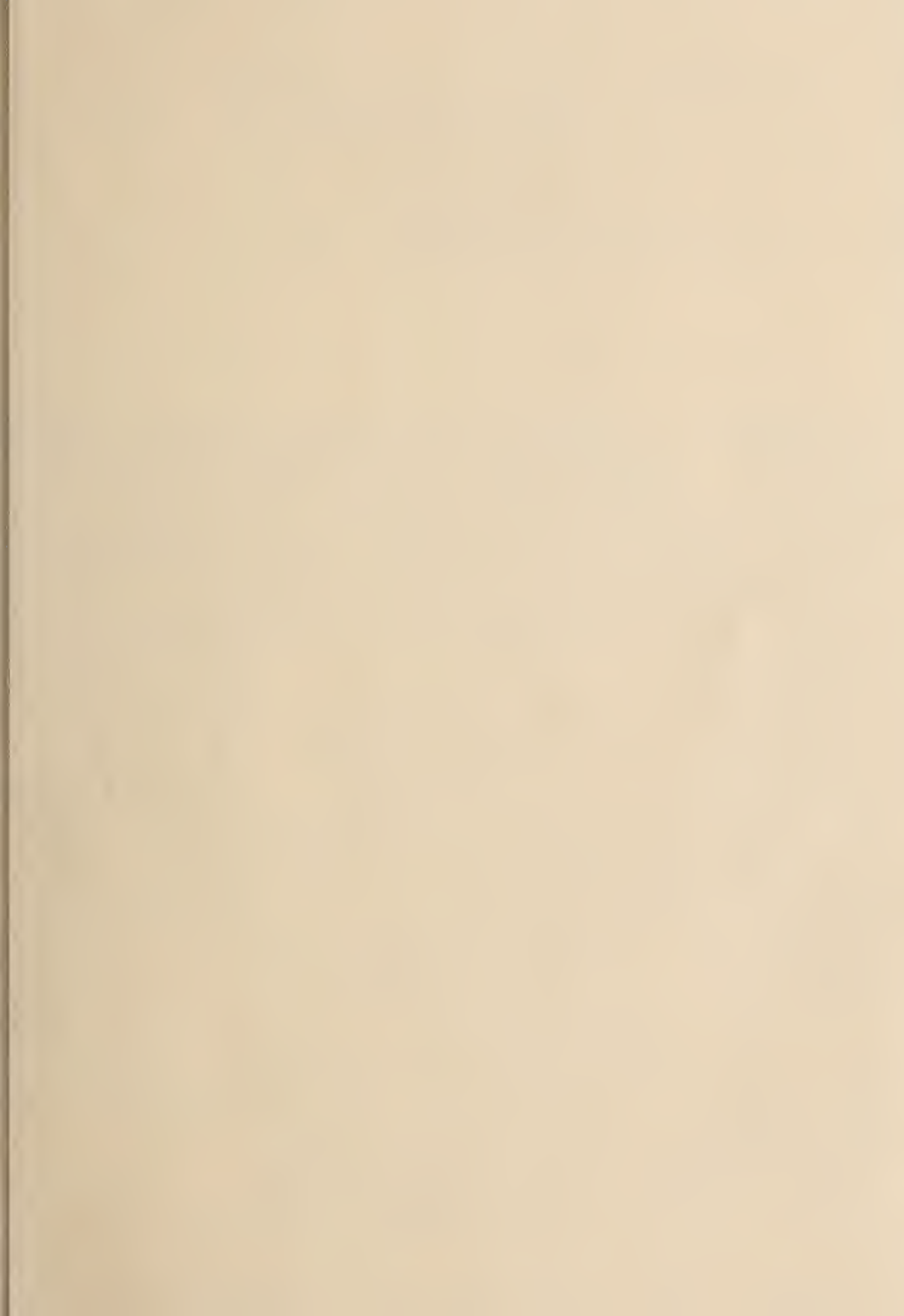
There are many faithful stewards in the Church who would like to set apart a portion of their money for the Lord's work, but who need the income. The Annuity Agreement plan of the Board of Foreign Missions enables these good people to make the desired gift and at the same time provides them the income they need from the money which they gave.

For application blanks, rates and information, apply to

REV. A. V. CASSELMAN, D.D., *Secretary*

BOARD OF FOREIGN MISSIONS
REFORMED CHURCH IN THE UNITED STATES

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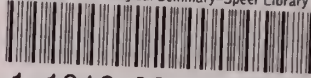


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