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# ZUNI AND NAVAHO

Mission Work of the Christian Reformed Church

1918

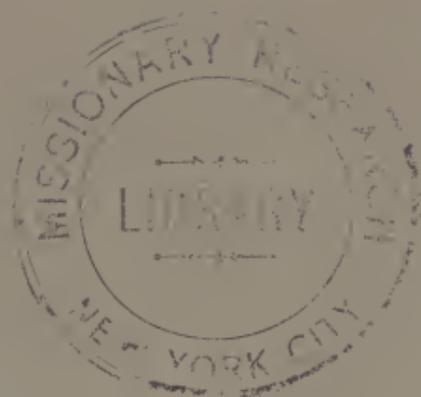


**The Call of the American Desert: "Come Over and Help Us!"**

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ZUNI *and* NAVAHO  
MISSION WORK *of the*  
Christian Reformed Church

NINETEEN HUNDRED AND EIGHTEEN

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## The Zuni Mission Work.

**O**UR Mission Station at Zuni, on the northern bank of the Zuni river, is about forty miles south of Gallup, N. M. The village with its three farming villages, which are from fourteen to twenty-five miles distant from Zuni, has a population of a little over eighteen hundred. The people live mostly from farming and stock raising. They farm by irrigation at the three farming places and in the Zuni valley, and are as a rule quite well able to take care of themselves materially.



Zuni Village, N. M., looking from the Mission Property

Among these Indians our mission was opened in the fall of 1897, by Mr. A. VanderWagen and wife, who moved there from Fort Defiance, Ariz. Their first living quarters were a few rooms in the old Ethnological Survey building and in the spring of 1898 the missionary family moved into a little house bought from a Zuni on a place which is the present mission site. On this plat is now found a school building originally intended for a chapel, another building formerly used as a parsonage but now as living quarters for the missionary helpers, Y. M. C. A. reading rooms and living quarters of the Government Physician, and the new parsonage of the missionary. The accompanying cut shows these various buildings.

In the fall of 1906, Rev. H. Frijling took charge of our Zuni Mission and Mr. VanderWagen resigned his position as missionary helper. In the fall of 1908 Miss



Zuni Mission Property. The Little Building with the Steeple Serves as Church and School



Zuni Mission Day School, 1918

Nellie De Jong opened our Zuni Mission Day School. Our present mission force consists of the missionary and his family, a teacher, a matron and an assistant missionary to work among the Zuni young men. The teacher is Miss Sophia Fryling; the matron, Miss Hattie Beekman, and the assistant of the writer of these lines is Mr. M. VanderBeek.

Our work in Zuni consists mainly in catechizing the young Zunis at three schools. The Government Boarding School at Black Rock, four miles east of the village, has 125 pupils whom we instruct in four classes every week. Before this school and its force of Government employees the missionary preaches every Sunday evening. Every other Saturday evening the pupils read from the gospel of St. Luke. In the village religious instruction is given to 150 Zuni children in the Government Day School and 30 in our Mission Day School. In all there are over



Missionary Fryling Among the Zuni Villagers

300 young Zunis that receive religious instruction at least once a week. On Sunday afternoon we have a preaching service for the mission force and whosoever desires to attend. On Sunday evening Mr. VanderBeek talks to the Zuni young men in our mission school while the missionary conducts the service in Black Rock. Besides this work among the young Zunis, the old people are visited in their homes and received and talked to when they call at the parsonage. When the new parsonage was completed a reading room was opened for the Zuni young men in the old parsonage.

In this reading room the Zuni young men come together to read the Bible, sing, play and spend some time together in playing games. Every member of the mission force has his or her own part of the work and each one has plenty to do and all work in good harmony.

With our eyes fixed upon the Lord, we consider the prospects for our mission in Zuni very encouraging because that continuous instruction of the young will gradually bend the public opinion of the Zuni people in favor of the Christian religion. May the Lord in His providence continue to guide the work, for the best of our mission is our earnest prayer. The people are all very friendly towards us and quite a number of them consult with the missionary about their civil affairs.



M. Vander Beek and a Zuni Convert

Last fall the Lord gave us as an encouragement two converts. Two bright Zuni young men, who were home on their vacation from school, were accepted as church members and baptized. We can safely consider them the first fruits of the great harvest that will follow in our Zuni field. Let us rejoice, thank God and take courage.

H. FRYLING.

## Rehoboth, N. M.

**R**EHOBOTH ("The Lord hath made room," Genesis 26:22) is located six miles east of Gallup, New Mexico, on the Atchison, Topeka and Santa Fe Railroad. It consists of three parcels of ground. One was originally a squatter's claim. Our church bought this claim through Revs. J. Groen and E. Breen.

All of the Mission buildings but one are on an eighty kindly granted by the "Santa Fe" for mission purposes. Lately a goodly piece of land was purchased from this corporation and fenced in. School section number 16 is rented, since our only well is located on it. Here too is the site of our laundry, boiler and engine room and shop. Some of this section is farm land and grazing ground.

The soil of these lands is either a red adobe, very affectionate in wet weather, with here and there a little sand covering or mixed with it, or just sand, which has a disagreeable and aggravating way of flying around and penetrating into everything on windy days, of which we have a goodly number. On all sides one sees a "luxurious" growth of sage brush and in season, a green carpet of Russian thistle, which turns to a sort of yellow tumble weed later on. Trees of all kinds are conspicuous by their absence. Ditto flowers, shrubs and vines.

Rehoboth, this name denotes first a Mission Station and then a congregation of our church, belonging to Classis Pella. Every worker is a missionary in purpose. Every building serves a missionary aim. All business is mission business. On the signboard alongside of the railroad you read in large black letters: "REHOBOTH MISSION SCHOOL AND HOSPITAL, CHR. REF. CHURCH." Our stationery carries a device with the words "Chr. Ref. Indian Missions" printed circlewise; "Go Ye" inscribed on an open Bible, while "And Teach, Preach, Heal" are found in the inner circle. Characteristic of what Rehoboth is here for.

This Mission Post now has THREE DISTINCT DEPARTMENTS: EDUCATIONAL, MEDICAL, RELIGIOUS. Not ever was it thus. And it will be well, in order to appreciate how matters developed to what they are, that we retrace our steps a bit.

Rehoboth came very near being located about two miles north of here, at the foot of the red rocks, above which the Pyramid and Navaho Church tower. But water could not be obtained, at least not with the means then at the disposal of the prospectors, Revs. J. Groen, E. Breen, L. P. Brink and H. Frijling. This was in 1902. In 1903 the first mission worker for the new station was appointed. It was Miss Nellie Noordhof, trained as nurse at the U. B. A. Hospital at Grand Rapids, Mich. She was, in a sense, medical missionary and, after the first six Navaho children were brought to school by Mr. Andrew Vanderwagen, she also was the matron. She remained till October, 1905, and then left as Mrs. D. Vanderwagen, having been married to this brother during the earlier part of 1905. Their departure deprived the Mission of two workers, but it was imperative by reason of our sister's health. It was at this time that Mr. and Mrs. Nelson Gorman, Chris-



Missionary's Home

Mission Home,  
Dining Room etc

Hospital

Doctor's H



Laundry

Boys' Dormitory School + Chapel

Mansions  
Home

Girls' Dormitory

tian Navaho, and Claude Haven, as then an ex-pupil of the Fort Defiance School and member of Rev. Frijling's Bible classes labored for our Church here.

Mr. and Mrs. John Schreur came to fill the vacant place, but had soon to return to Fremont, since the climate so little agreed with our brother that he had hardly a well day the few months they were here. Miss Fanny Leys came to assist in the work, but made only a brief stay. In the meantime men wrote 1905. The Mission was two years old and had met some troubles. But this year things became a bit more settled. Miss Mattie Van Dijken (now Mrs. Dr. L. S. Huizenga) took up general housework. But the positive need of a teacher for the sixteen pupils led to her becoming an instructor for a time till somebody could be appointed to fill the position.

This same year (1905) Miss Anna Derks (Fremont) came from Tohatchi where she had been staying with Rev. and Mrs. L. P. Brink, and became the Mission cook. For awhile she was seamstress, but in 1910 she became girls' matron. This position our sister held with honor and as a blessing to many a Navaho girl, till 1916, when Mr. Henry Teusink married her.

Nineteen-hundred-and-five was also the year of Miss C. Rosbach's introduction to mission work among the Navaho. She was what we might style, matron-in-charge for a short time and then became matron under Superintendent Bouma till 1908. From then on she officiated as laundress till 1912, when she was obliged to tarry in the east a while for reasons of health. Soon she was back here, but not in service till 1914, when she assisted as all around help and as such, she was of much use to workers and work. Her special task was bread baking. At present she has two functions, for she is assistant to the boys' matron and our postmistress. I assure you that there is not a person on the place who must answer so many questions, for she knows the history of this station as none other at present here, and she has an amazing memory for persons and dates. Moreover, who can tell us when the mail will be in, why it is late, whether there are any letters for us and a few more such "vital" things, but "Miss Rosbach," as we call her to distinguish her from her sister, "Miss Bertha"? Most gladly does she advance the information sought, if at all possible.

For a short time Lee S. Huizenga, then student of our Seminary, relieved Miss Van Dijken at school. This was in 1906. But the general work of the place, which was also under his care, became so manifold that he had to give his whole time to it and Miss Van Dijken taught again for a while. During this same year the Board called Miss Cacia Hartog (now Mrs. Dr. Paul Wezeman), just graduated from the Chicago High School, to come to the Sunshine State and preside in the schoolroom of the Rehoboth Mission School. She gladly accepted and at once took hold with energy of hearty consecration and faith. Miss Hartog not only taught the usual branches, but also the Navaho language, as fast as she became conversant with it, being instructed by Rev. L. P. Brink and using the translation of Genesis and Mark as her textbook. Oft did she visit Indians in camp accompanied by some of her pupils, who sometimes acted as interpreters and sometimes disappointed her in not doing so. In 1911 she resigned. She left, but her work remains to bear fruit for this life and for eternity.

Mr. H. Schram and wife came just before Brother Huizenga left, but after about four months they resigned and were superseded by Mr. and Mrs. Mark Bouma. This brother had quite a trial at the beginning of his labors, for the cot-

tage he was building burned down when nearly completed. Another was built and it stands today. This Superintendent did much personal work with the boys. He labored from March, 1906, to December, 1909.

During the years 1907 to 1912 the Misses M. Das, J. Bartels, Tsa Tso, Mr. and Mrs. H. Bainbridge and Mr. J. C. Morgan were for a shorter or longer time connected with the Mission. In 1910 Miss J. Dieleman assumed the oversight of the boys' dormitory. Her work was not in vain, and she has done something towards the advancement of the Kingdom. From time to time ex-pupils of our school have assisted in the labors. As for instance Miss Clarissa Pierson, one of the original six pupils. Our sister labored in one capacity or another from 1914 till today, barring one year, serving our church at this post acceptably.

Mr. J. H. Bosscher occupied the Superintendent's position from some time during December, 1909, till April, 1912. These were years of growing into the work, years of happiness too, for the Lord added unto him a wife and to them both a daughter. He it was who installed Rehoboth's water system. June was drawing to an end. On one of its closing days Mr. and Mrs. J. Spijker took up their abode among us, for our brother had been appointed Superintendent. Not long after our Board offered Brother Bosscher the opportunity to return to this post to be his assistant, as Mr. Spijker desired. He came at once. As there was much building our Board also sent Mr. G. M. Van Pernis to lighten the burden for the Superintendent. Barring a short absence, Brother Spijker was either Superintendent or General Manager till 1916 when his assistant received the appointment to this latter position, which he still fills. During Mr. Spijker's incumbency building operations were going on just about all of the time. So that the tokens of his activity stand on many sides.

After Miss Johanna Dieleman came Miss M. Van Deursen, followed up after a short interim, filled by Miss B. Rosbach, by Mrs. Dr. E. C. Sipe, then at Two Grey Hills (1912). This matron had the advantage over all of her predecessors that she could understand and use the Navaho language, so that she entered into the life of the boys more than others could. When she left to become Mrs. H. A. Clark, a missionary's wife, the "motherless" boys and their care so appealed to Miss B. Rosbach that she solicited for the matron's position and obtained it. Since the fall of 1913 she has without interruption "mothered" our boy pupils. Two of these years were trying, for the hospital basement was the dormitory. But the Lord gave special grace. And now she has moved across "the square" and is happily domiciled with her boys and sister in the new dormitory.

In the year 1911 the Mission acquired a steam laundry. Miss C. Rosbach had charge of it some months, succeeded by Miss M. De Ruyter, who labored faithfully till 1915. The call for another laundress was answered by Miss C. Van Zanten, who came that same year (1915). Upon Miss Derks' leaving, this sister, having applied for the position, assumed charge of the girls' dormitory. And she still is girls' matron. For two years she and her larger girls were domiciled in the basement of the manse. But as you read this they too have transferred themselves and their "goods" to the fine new dormitory just "across the way." Miss Van Zanten has all of "her girls" with her now.

One year before the steam laundry was acquired a mission hospital for Navaho was built and dedicated to the Lord. Its first doctor was Dr. W. P. Sipe, who died a few months after his appointment, but not till he gave full proof of

devotion to the Lord and this work. His books and instruments today form a valuable part of the equipment of the hospital.

The first registered nurse who took charge of the nursing at the hospital was Miss J. Vanderveen, graduate of the U. B. A. Hospital at Grand Rapids. Soon after her arrival she began training one of the pupils of our Mission School as nurse to serve her own people. This was Miss Christine B. Hood. During the early months of 1912 Miss Fanny Becenti became the second nurse in training. Miss Hood graduated in 1915 and served the Church as Field Matron and assistant in the hospital for some time. Miss Becenti graduated later in the same year. She too served in the hospital. Our sister was also assistant to the girls' matron a twelvemonth. Miss Vanderveen became Mrs. G. Heusinkveld in 1912 and in 1914 they both left, that he might take a medical course to qualify for physician.

It may be well to here briefly relate Mr. Heusinkveld's relation to this Mission. Our brother came hither during 1911 to instruct the pupils of our school. He found



A Few Rehoboth Girls, 1918

the task difficult, not having had any practice, but he kept at it right manfully and profited by his experience. So did the school. When he and his wife left in 1914 he had been teaching for some time in our new school building, erected by Mr. J. Spijker. He was the Principal and Miss C. Ten Houten was primary teacher. Miss Ten Houten had been, before coming hither, instructor and matron of the Training School for Native Workers at Tohatchi. Since that year (1912) she has been primary teacher here, gaining in experience every year.

Now that I am telling about the school I might as well finish the story of its teaching force. Mr. Heusinkveld's successor was Miss Kathryn Venema, who had been teacher for some time in Christian schools "back east." This energetic and capable young sister was with us till the spring of 1916, when she left to

become queen of a home "up north" in Michigan. It was due to her encouragement that the first class submitted to the eighth grade county examination. All passed but one and received a certificate to this effect.

"Teacher wanted for the Rehoboth Mission Boarding School." Miss N. De Jong, then school teacher in South Dakota, graduate of the Northern Arizona Normal School, one time teacher at Zuni Mission Day School, heard this call. Her heart still loved mission work and in the fall of 1916 she became Principal and Disciplinarian of our school. And she is with us still. Last year two of her pupils submitted to the county examination for an eighth grade certificate and obtained it.

Miss Mary Stijf became housekeeper at the old mission home in January, 1912. She found hands full of work. Her difficulties were materially increased when on October 29, 1915, the mission home burned completely down. Mr. Spijker built a lean-to onto the back of the school. There she did her work, while chapel and schoolroom served as dining rooms. Miss Stijf enjoyed the facilities of the new mission home and then left in the early fall of 1915.

Miss C. Rosbach proved a standby when Miss Stijf left, for she quietly took hold of the work and persevered in it till Mrs. A. Van Bree answered the Board's advertisement and became housekeeper at the mission home. Since the fall of 1916 Mrs. Van Bree has given the Church and this Mission the benefit of her large experience and varied ability in her department. She is ably assisted by Miss G. Zandstra, who left family and friends at Lansing, Ill., to help prepare food for workers and school children. Coming from a large family she is used to work of this kind. The first difficulties have disappeared and she is thoroughly acclimated. For a time the bakery was the workshop of Anna Johnston, one of our ex-pupils and fellow Christians. She was the bread baker. And right well did she bake. But she too is no more with us.

One day in May of the year 1915 three Grand Rapids young men landed in Rehoboth on their Oakland runabout. Soon two left for home. But one, Mr. P. Hoogezand, remained. After the lapse of some time he was appointed and acted as assistant to Mr. Bosscher. His particular duty lay in the line of machinery, plumbing, tinning and the like. An efficient workman mechanic he was.

The hospital was for some time without a resident physician after Dr. Sipe's decease. But in 1912, Dr. J. C. K. Moore accepted an appointment by the Board and began his work July 25. He was our medical missionary till November 2, 1914. Many a time did we two missionaries go out, with our interpreter or one of the nurses in training, and bring medical aid and the Gospel to Navaho in camps. Dr. Moore is not forgotten yet by our Indians.

Our next Medical Missionary was Dr. J. D. Mulder, son of our Church, ex-student of Calvin, graduate of the Chicago University and Rush Medical College. He came in August, 1916, and settled in the new cottage "on the hill" with his bride. In the interim between Drs. Moore and Mulder, Rev. Lee S. Huizenga, M. D., Holland's missionary at Tohatchi, gave much time to the care of patients at our hospital, thus helping in the hour of need. That he was busy, while so doing, goes without saying.

Before Dr. Mulder assumed charge of the hospital a change had been put into operation which made us lose the services of a faithful mission worker. We refer to Miss J. Nyenhuis, who was housekeeper at the hospital since 1911. Miss Nyenhuis was also an older sister to the Navaho nurses in training. In this and other

ways she filled a large place. And she was a frugal housekeeper, handling matters as if they were her own. The ruling that all of the cooking should henceforth be done in the mission home kitchen made it impossible for her to be longer with us, since she was not fit physically to assume the responsibility of mission home housekeeper, which position was offered her. She was automatically relieved of her work and departed in 1916 for Zuni, N. M.



Rev. L. S. Huizenga, M. D.



Dr. J. D. Mulder, of Rehoboth  
Our Two Medical Missionaries Among the Navahos

Miss S. Voss, R. G., graduate of the Hackley Hospital, took charge of this work December, 1914. She had the superintending of the nursing, with Dr. Mulder giving instructions to young Navaho women, who would know something about nursing or be trained to care for the sick among their people. Naturally she is an enthusiastic Red Cross worker. June, 1918, she resigned to become Mrs. P. R. Hoogezand.

During its first years this post was under the jurisdiction of Revs. H. Frijling and L. P. Brink, as Principals. Their duty was to visit the place at least once a month and direct matters, give advice, solve problems which came up abundantly at times, and the like. Once every three months a general conference of all workers on the field was held at Rehoboth. At the same time Holy Communion was celebrated. Soon the workers were joined by native converts to Christ. On the Sabbath day there was oft a sermon read by one of the workers at the post and all attended Sunday school. Later on the Superintendent would prepare a talk on some portion of Holy Writ and lead the meeting. And the Lord blessed this read or spoken word. Some of the pupils accepted Christ, were baptized and admitted to membership of the Church of Christ. Some of these early converts are still,

in the land of the living, while a number of them sleep in the burial ground of the Mission, awaiting the blessed resurrection.

This state of things continued, Rev. L. P. Brink at length having sole charge of the school as Principal, till January 21, 1912, when the writer of this sketch became Missionary-Pastor of this mission and congregation. Elsewhere an account will be given of the religious activities connected with this post.

As has been said, Rehoboth has THREE DISTINCT DEPARTMENTS at the present time: EDUCATIONAL, MEDICAL, RELIGIOUS.

It is under supervision of a General Manager, Religious work excepted. The EDUCATIONAL DEPARTMENT centers in the Mission Boarding School, which is located in two comfortable rooms of one-half of a cement block school building, erected in 1912 by Mr. John Spijker. A Primary Teacher, Miss C. Ten Houten, and a Principal, Miss N. De Jong, have this work in charge. The former has the beginners and grades one to four. The latter teaches grades five to eight. The school enrolls seventy-one pupils, all but three Navaho boys and girls. Nearly all of the usual branches are taught with additions according to the purpose in view.

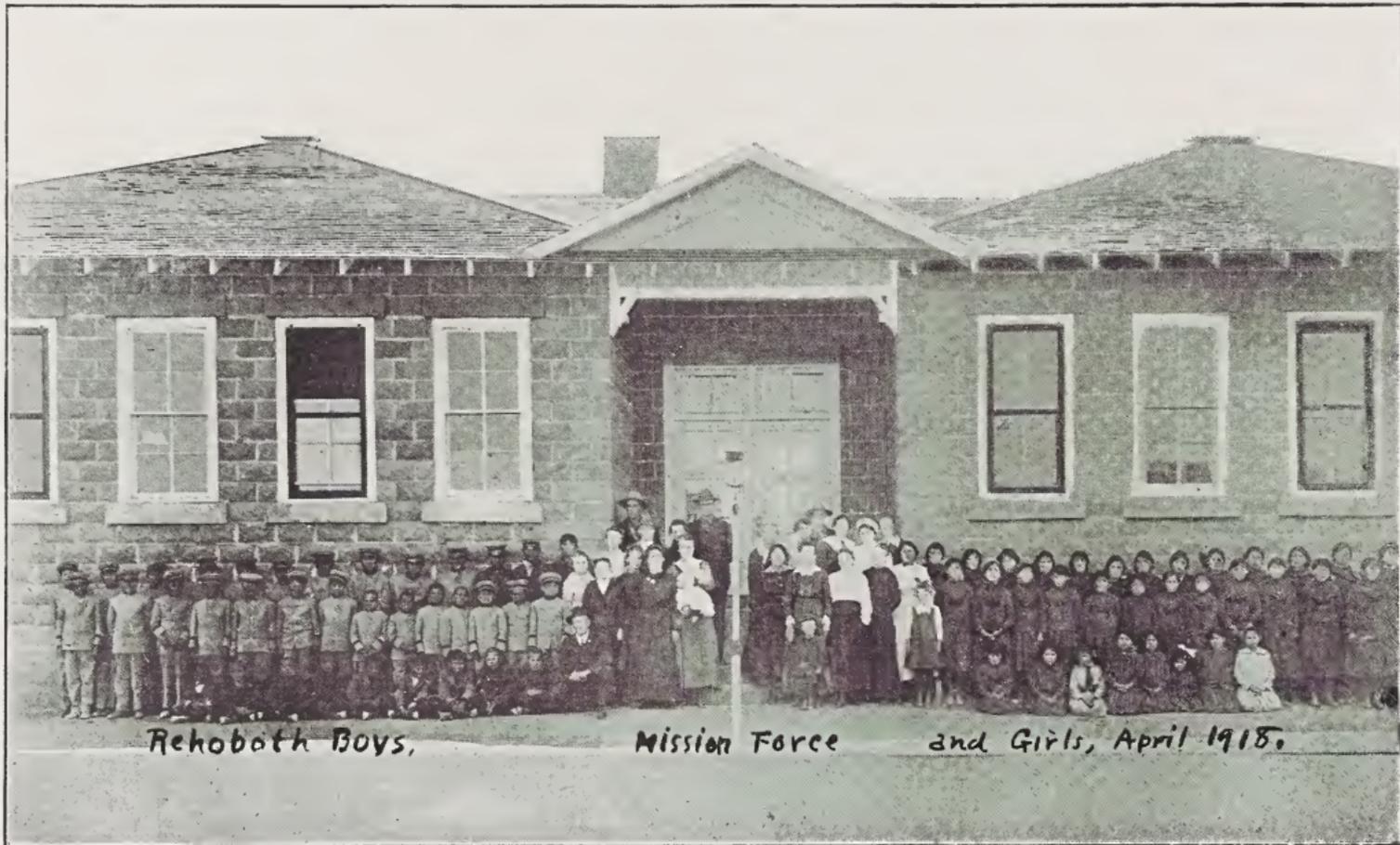
Prayer, Bible reading and study and Christian songs are part of the daily routine. The Principal is also Disciplinary. She strives to administer discipline in the spirit of Christian love and forbearance. Results are, on the whole, gratifying.

With this school are connected: two dormitories, mission home, laundry and various industrial activities. The dormitories are cement block buildings, constructed under the direction of Mr. John Spijker and the supervision of Rev. H. Frijling, during 1917-18. They provide all of the conveniences thought to be required. Are steam heated and acetylene gas lighted. Fifty pupils and two matrons can be housed in each. A matron, the Misses Bertha Rosbach and Cora Van Zanten, presides over each. They are assisted by Miss C. Rosbach and Miss C. Pierson. Miss A. Bouwma is soon to take their place as seamstress.

The mission home, built during the winter of 1914-15 by Mr. John Spijker and presided over by Mrs. A. Van Bree, is the place where the kitchen, with its equipment, bakery and meat room, the dining rooms for workers and children, one each; living rooms, and so forth, are found. This is also a cement block building with a commissary in the basement, built during 1914-15 by Mr. J. Spijker. Here all the cooking and baking is done for the children, workers, hospital patients, white and brown guests. Daily something like eighty-five persons are fed three meals. This requires a high order of management on the part of the housekeeper and assistant cook. To supply this host with suitable food requires 245 pounds of potatoes, 500 loaves of Victory bread, 315 pounds of meat, mutton or beef, besides so many food items as go with these staple eatables. Resourcefulness, patience and physical strength, with a goodly measure of consecration, are prime requirements here.

The laundry is under the supervision of Miss Nellie Baker. It is a necessary auxiliary to the work. What should we do without it? Here all that needs washing and ironing is brought from dormitories, mission home and hospital and, in due time, returned clean as can be. It is quite a sight to see our girls with huge sacks or pillows filled with the washing, going back and forth. These girls have their troubles too when the wind and sand rush at, and threaten to upset them and scatter their precious load.

The second department is the MEDICAL. Gradually the command, "Heal



the sick" came into the minds of our leaders. And in 1910 a substantial hospital was built and dedicated to the work of the Lord. It was first in charge of Dr. W. P. Sipe, then of Dr. C. J. K. Moore, and at present of Dr. J. D. Mulder, graduate of the Rush Medical College, whither our brother went after some years of study at Calvin College. When he came in August, 1916, he found Miss S. Voss, R. N., graduate of the Hackley Hospital, Muskegon, already busy as nurse, succeeding Mrs. Van Heusinkveld, nee Vander Veen. Miss Voss came during December, 1914. Both she and her predecessor were actuated by mission zeal in taking up this work. That hospital has rendered blessed service to a goodly number of Navaho, afflicted with all manner of disease and diverse hurts. To many it brought healing and to all the Gospel. What we would have done without that institution, with so many of our pupils troubled with tubercular tendencies and affections, trachoma and an assortment of ailments children are heir to, is beyond us. Then not a small number of Navaho are ministered to by Dr. Mulder in camps. During the time of his labors here our brother has treated 178 patients in hospital, performed 14 major and numerous minor operations, assisted at the birth of 20 chil-



Dr. Mulder Among His Navaho Patients

dren brown and white, and traveled 3,173 miles, afoot, on horseback, per buggy or auto. Superstition and medicine men keep many a patient out of the hospital and away from our medical missionary. But this will not always be thus. And apart from this, that hospital is indispensable for our school children and workers here and elsewhere on the field. And it will be instrumental of much good for the people, if given yet a bit of time.

For a time Miss Christie B. Hood, well known to our church people, was connected with the department of healing, as Field Matron and assistant at the hospital, till her resignation, March, 1918. She is now serving as assistant to Dr. Huizenga.

The RELIGIOUS work of this Post is, since January, 1912, in charge of Rev. J. W. Brink, Missionary Pastor. We have two regular services every Sunday and Sunday School. The latter Mr. J. H. Bosscher is Superintendent of. It is divided into classes, which are taught by white and brown teachers, in Navaho and English. Teachers' meeting convenes every Friday evening. Wednesday evening a number meet for special Bible study. Every morning Dr. Mulder, or the missionary, conduct religious meetings at the hospital. The Sacraments are administered; Baptism as occasion requires; Communion every third month, at which time one of the missionaries on the field has charge.

Every Wednesday the missionary, accompanied by an interpreter, instructs the children at the government day school for Navaho at Pinedale. Oft an opportunity is granted to bring the Message to adults at the school. Camp work is done, but, owing to various reasons, not systematically. This is unsatisfactory, but cannot be helped under existing conditions. Navaho, visiting Rehoboth for any length of time, oft hear the Message from the missionary. But we have few visitors, as a rule.

The missionary's first interpreter was Charles Livingston, ex-pupil of our school. The next was Hugh Dinetele, ex-student of our Training School for Native Workers. When he left for Crownpoint to assist Rev. J. Bolt, Marinus



Henry Whipple



Marinus Williams

Two Navaho Converts

Williams, another ex-pupil of our school, served for some time. These last months Henry Whipple, one of the first six pupils at Rehoboth, put in half of the time at this work and the other half assisting Mr. Bosscher.

Among the facilities our Mission enjoys is the United States Post Office. It was established in 1910.

Rehoboth shows quite a bit of INDUSTRIAL activity. There is the laundry,

boiler and engine room, shop, barn, lighting plant, farm and so forth, to be taken care of. Much freighting of supplies and coal must be done. Grading requires some attention. So do wagon, auto, water and heating systems, cows, horses, pigs, chickens. Mr. J. H. Bosscher, General Manager since 1916, has charge of it all. Our pupils are divided into groups for detail work. Each detail has its set duties and every so often the detail is changed, so that all may have an opportunity to learn something of everything for future use. This detail arrangement calls for a great deal of planning and after that, steady attention.

Rehoboth's PROSPECTS ARE, subject to Divine blessing, VERY GOOD. He who blessed in the past, in more ways than one, will do so in the future. Psalm 115:21. Since 1903 several of our pupils have confessed Christ and received Baptism. We have reasons to believe that, as time goes on, the Gospel will show itself to be the power of God unto salvation for more of them as well as for adults in camps.

This we write conditionally. We can expect these blessings while Rehoboth's mission force is consecrated to the Lord and His work, and in the spirit of co-operation. This is our daily prayer. It is also a condition that this Mission live in the heart and prayers of all the churches and be adequately supported. And then too, it must have the prayers, confidence and co-operation of every missionary and worker on the field.

Another urgent need, if Rehoboth is to bear fruit abundantly according to its expense, looking at it only from this point of view, is a layworker (or two even) with an efficient interpreter whose work will largely consist in systematic visiting of our people in camps. This would gradually create better conditions at the camps, lessen temptations for our youthful brethren and sisters to face when at home. Such a layworker has been asked for.

A Training School for Native Workers would increase the efficiency of our work in behalf of this people. As time goes on there may be some among our pupils who would be fit and willing to continue at school, with a view to obtaining broader and deeper Bible knowledge. More than one might, perhaps, be made fit for mission work at a post or outstation. While well-equipped interpreters could be made available wherever needed. Why may we not hope that the Lord will call some young man to the ministry among His people? We expect that the Lord will establish a congregation (perhaps more than one even), consisting wholly of native Christians. Such a church will need members fit for self-government, native Elders and Deacons and Pastor. A Training School would be of great service here. Without such an institution our endeavor as Church is ever going to be somewhat of an uncertain, inferior quality. Disappointing. If the opportunity is realized and believingly, energetically made use of, mission history will repeat itself, God will convert this people through the example and labors of its first converts, its sons and daughters. We continually pray that the agitation for such a school, kept alive by our Presbyterian brethren and missionaries, may be effective before long in a well-equipped institution which can be called A TRAINING SCHOOL FOR NATIVE WORKERS.

J. W. BRINK.

## Names of Rehoboth Children and their Supporters.

- Averiso, Grace—Mrs. Ver Bree, Miss Ter Molen, Miss Neyenhuis.  
Bainbridge, Herman—Rev. N. Burgraaf, 1335 5th St., Muskegon Heights.  
Bainbridge, Julius—M. S. First Church, Kalamazoo, Mr. T. Afman, 1209 N. W. St.  
Becenti, Grace—Mr. and Mrs. Bert Goudzwaard, Leland, Idaho.  
Becenta, Paul—L. A. Lagrave Ave., Miss Delia Zoerman, 569 Cass Ave.  
Bergen, Donald—Cor. of Bates and Henry St. Church, Rev. P. Ekster, 656 Bates St.  
Bergen, Joseph—S. S. Englewood, N. J., Mr. P. M. Christie, 80 John St.  
Beets, Wilhelmina—Church of Lucas, Mich., Rev. P. D. Van Vliet, Lucas.  
Beets, Clara—S. S. Passaic, N. J., Rev. D. De Beer, 148 Prospect St.  
Bode, Anthony—L. A. Broadway, Rev. E. J. Tanis, 1137 Turner Ave.  
Bode, Emma—M. S. Franklin St. Church, Mr. H. Postema, 725 Lily St., Grand Rapids.  
Bode, Harriet—L. A. Peoria, Iowa, Mrs. Chas. Vos, R. R. 5, Pella.  
Brink, Leonora—L. A. Englewood, Chicago, Mrs. J. Rietdyke, 7226 Morgan St.  
Cadman, Ethel—S. S. First Church, Chicago, Rev. S. S. Vander Heide, 1324 W. 14th St.  
Cadman, Paul—Y. P. S. Grandville Ave.  
Cook, John—Overisel Church, Mr. J. Vos, Hamilton, Mich.  
Cook, Mark—S. S. First Church, Roseland, Mr. J. Vander Woude, 11009 Wentworth Ave., Chicago.  
Curly, Jacob—S. S. Drenthe, Mr. N. T. Beyer, R. R. 3, Zeeland, Mich.  
Curly, Wilbur—S. S. Allen St., Muskegon, Mr. P. Walhout, 134 Myrtle St.  
Curlysmith, Jessie—Rev. G. L. Hoefker, Wellsburg, Iowa.  
Curlysmith, Johanna—Mr. Henry Holkeboer, Holland, Mich.  
De Groot, Charles—S. S. Lafayette, Ind., Mr. J. C. Gorris, under Fowler Bank.  
De Groot, Etta—Y. P. S. Grandville Ave., Grand Rapids.  
De Groot, Robert—Church of Luctor, Kansas, Mr. G. Pakkebier, R. R. 1, Prairie View.  
Dolfin, Anna S.—Third Church, Zeeland, Mich.  
Duncan, Richard (hospital patient, no longer enrolled as pupil)—Y. P. S. Midland Park Church, N. J., Mr. R. Osenga, Box 23.  
Gorman, Carl—S. S. Central Ave., Holland, Mich., Mr. H. R. Brink, 482 8th St.  
Gorman, Mary—S. S. Central Ave., Holland, Mr. H. R. Brink, 482 8th St.  
Gorman, Wallace—S. S. Lagrave Ave., Mr. John King, 627 Oakland Ave., S. W.  
Green, Mattie—S. S. East Saugatuck Church, Rev. L. Lamberts, Holland.  
Hale, Samuel—M. S. First Church, Kalamazoo, Mr. T. Afman, 1209 N. W. St.  
Heshi, Tuff—Ora et Labora S., Second Church, Roseland, Miss Grace Fylstra, 508 W. 103rd Pl., Chicago.  
Hillman, Roger—Coldbrook, S. R.  
Hillman, Willis—L. A. Oakdale Park, Rev. W. P. Van Wyk, 1000 Milliard Ave.

- Holland, Brainard D.—S. S. 14th St., Mr. E. S. Holkeboer, 35 East 24th St., Holland, Mich.
- Holland, Martha—S. S. Douglas Park, Chicago, Mr. H. Bulthuis, 3225 So. 60th Ave., Cicero, Clyde, Chicago.
- Hood, Alice—Bible Class, Grand Haven, Mr. D. Kieft, 712 Washington St.
- Hood, George—S. S. Grandville Ave., Mr. A. P. Lamers, 253 White St., Shopdale, Grand Rapids.
- Howard, Edith—M. S. West Leonard St., Grand Rapids, Miss Cena Garnaat, 1212 Courtney St.
- Johnson, Mary—S. S. South Holland, Ill., Miss Mary Vander Ra, South Holland.
- Johnston, Susie—S. S. Broadway Ave., Mr. A. Zylstra, 65 Leonard St., N. W.
- Lambert, Franklin—M. S. Franklin St. Church, Rev. L. Veltkamp, 805 Grandville Ave.
- Livingston, David—S. S. Paterson, N. J.
- Livingston, Dorothy—S. S. Third Church, Paterson, Mr. Chas. Bewkes, 98 Haledon Ave.
- Moore, Franklin—Rev. J. W. Brink, Rehoboth, N. M.
- Murphy, Catherine—Church of Reeman, Mich., Rev. J. L. Heeres, R. R. 8, Fremont.
- Murphy, Helen—Mr. D. W. Jellema, 544 Central Ave., Holland, Mich.
- Murphy, Nonabahia—S. S. Broadway Ave., Mr. A. Zylstra, 65 Leonard St., N. W.
- Paton, Jeannette—Church of Lynden, Wash., Rev. E. Breen, Lynden.
- Peshlaki, Chee—Hope Ave. Church, Passaic, N. J., Mr. A. Tanis, 63 Van Buren St.
- Peshlaki, Francis—S. S. Graafschap, Mich., Rev. R. Bolt, R. R. 1, Holland.
- Peshlaki, Ida—Mr. J. Brouwer, Holland, Mich.
- Peshlaki, Luke M.—S. S. Madison Ave., Paterson, N. J., Mr. C. Struck, 331 9th St.
- Peshlaki, Martha—L. A. Manhattan, Montana, Miss Sadie Kuiper, Manhattan.
- Peshlaki, Robert—L. A. and Y. P. S., Pella, Rev. C. De Leeuw, Pella, Iowa.
- Sherman, Albert—L. A. First Church, Zeeland, Mich., Rev. M. Van Vessum.
- Sherman, Cora—M. S. First Church, Muskegon, Mr. A. K. Scholten, 206 Terrace St.
- Sherman, James—S. S. Sherman St., Mr. Henry Top, 905 Dunham St., Grand Rapids.
- Sherman, Minnie—Y. P. S. Cleveland, Ohio, Mr. W. T. Hyfkema, 3775 Bursnell Ave., Cleveland.
- Smith, Elizabeth—S. S. Prospect Park, Paterson, Mr. Peter Huizer, 24 Struyk Ave., Paterson.
- Smith, Ellen—Third Church, Chicago, Rev. H. J. Mokma, 4140 Greenshaw Ave.
- Smith, Louise—First Church, Chicago, Rev. S. S. Vander Heide, 1324 W. 14th St., Chicago.
- Vander Vere, John—L. and H. Kos, Grand Rapids, Mich.
- Vander Vere, Margaret—Y. L. A. Hull, Iowa, Miss Hattie Scholten, Hull.
- Whitman, Herbert—Y. P. S. Second Church, Muskegon, Mich.
- Whitman, Leonard—L. A. and Y. P. S., Pella, Rev. C. De Leeuw, Pella, Iowa.
- Willeto, Clarence—Albert Gardener S., Alpine Ave., Jennie Baker, 832 Crosby St., Grand Rapids.
- Williams, Thomas—(1/2)—Williams St. Chr. School, Kalamazoo, Mr. Guy De Boer, 716 Elizabeth St., Kalamazoo.
- Young, Egerton—S. S. 9th St. Church, Miss Frances Tripp, Voorhees Hall, Holland, Mich.

## The Tohatchi Mission Work.



UST as the sun was gliding away in its rocky bed in the west the Tohatchi Mission auto with three visitors from Holland, Mich., was spinning over the desert flats bound for the Tohatchi mission post.

"I heard your territory was the densest settled with Navahoes of all the posts," remarked one of the visitors, "and I see no life whatsoever here. Where are the Indians?"

"Yes," remarked the missionary, "we consider our Tohatchi field rather thickly populated."

For a moment there was silence. Evidently the visitor who had spoken was vexed because he did not get the information he sought. The missionary-physician held his hands to the wheel and sped along at his usual pace, as though he was on a hurry-up call to some sick-bed.

"Pardon me," said the visitor again, breaking the silence, "do the Indians live along this road? We have gone 20 miles now from Gallup according to your speedometer and I only saw one lone Indian on a horse, but saw no house or tent on the way."

"Yes," remarked the missionary, "there are several Indian homes along the way. I thought possibly you might want to go with me tomorrow as I make calls on my patients, hence I pointed out no Indians to you this evening."

"I would be delighted to go," answered the former speaker, a man thin and with a critical look upon his face, "but I cannot understand why I should not see them now if there are Indians living along this road. I see prairie dogs skipping into their holes and surely an Indian ought to be seen if they were here."

The missionary stopped his car and said: "Indian hogans are covered with mud, are often in the foothills or against some sheltering mesa and it is rather hard to distinguish them from the surrounding country. Oftimes we pass by a hogan ourselves, two or three times before we see it. Very rarely the Navaho builds immediately on the road. Now look, do you see yon smoke curling up?"

"Yes," remarked the tall visitor who had spoken before, and by this time he was out of the car with his hand shading his eyes from the glare of the setting sun.

"Do you see that little mound about a mile to your right? That is a hogan. See the hole facing the east? It's the entrance. Indians always build their houses with the door towards the rising sun. There is another hogan. There is some more smoke rising, hence some family is camping there. But let's go on, tomorrow I will be glad to take you out, and Mr. Bouma and I will point out things of interest to you."

In a short time the well-fenced in, neat looking Tohatchi mission property was reached. In the dusk one could still see the dim outline of the high mountain at whose foot Tohatchi is nestled. The traders' store and various government school buildings were also faintly recognizable. Some campfires of Navaho homes appeared in the foothills.

While sitting in the mission house that evening, where Brother Bouma and family resides, the other friend, who with keen observing eyes glanced over the cozy adobe house, remarked that the house was very neat and that it was far better than he had expected. He had heard that the Tohatchi mission house was a mudhouse. "But," said he, "a mudhouse of this kind seems preferable to many a frame house. I notice," he continued, "that all the missionaries of our church here among Navaho and Zuni Indians have splendid homes with all modern conveniences. Was this house built under direction of the Board?"



The Missionary's Home, Tohatchi, N. M.

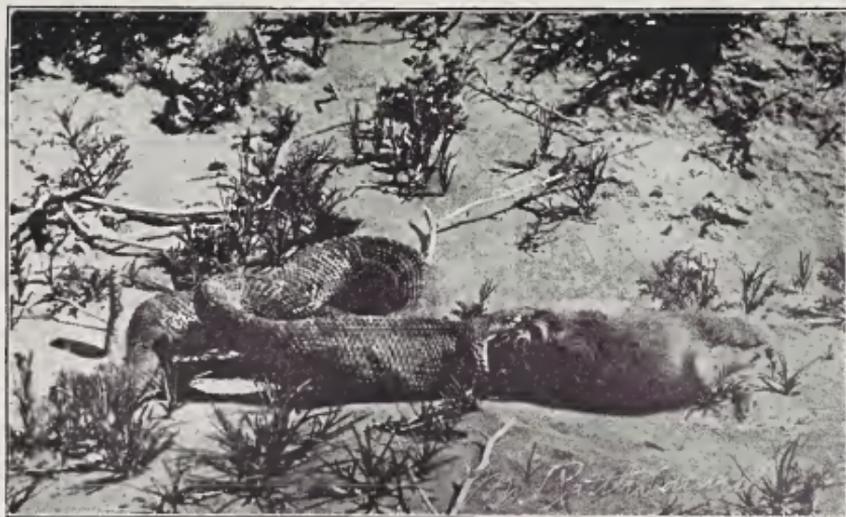
Our good brother Bouma went somewhat into detail about the history of Tohatchi, telling our visitors how Tohatchi was at present our oldest post, how under direction of Mr. De Groot the house was built and how shortly after that Rev. L. P. Brink and family spent their first years of mission service here.

He named 1897 as the date of Mr. De Groot's appointment and 1900 to 1913 as Rev. L. P. Brink's period of service at "Little Water," or Tohatchi.

"At present, however," added Mr. Bouma, "the churches of Holland, Mich., bear all the expense of this post. Dr. Huizenga and I are stationed here and can keep snugly busy with the medical and religious work. The doctor lives in Gallup part of the time. A greater part of the time, however, he lives on the way, in the auto, in the camps and at Tohatchi. Sundays he preaches wherever he can find an opening and during the week his medical work keeps him pretty well on the go all the time. I assist him in the religious work and his wife, his faithful companion on nearly all his trips, assists him in the medical work. My work is centered especially at the school, where I give catechetical and Biblical instruction to about 100 pupils. We also make a special effort to reach our backsliding converts."

By this time Brother Bouma got very enthusiastic about the work. He continued: "You cannot imagine to what duties we are called here. When a Navaho dies we are frequently called to bury the body. If their sewing machines are broken, to the mission they come and Doctor manages to put them in shape again. If the squaw wants a new skirt, Mrs. Bouma jumps in to her help. The other

evening as the doctor came home from an extensive trip, a Navaho had called and wanted him to come over as soon as possible. I got into the car with the doctor and in about an hour we reached the camp. While the doctor went in to examine the patient, two Navaho men went out to catch two sheep, killed them and prepared them for us to take home. Within a short time the hogan was filled with men, women and children. The doctor looked at his watch and found it was now about 10 o'clock in the evening, and asked the head of the Navaho family if he might go ahead to vaccinate the family. Smallpox is spreading among them and we seek to do what we can to check its spread. Soon the arms of men, women and children were exposed, scrubbed, scratched, and inoculated. Nine vaccinations were performed after 10 o'clock. After a little talk we left, pretty well near midnight, promising to return in two days to vaccinate some more. At such meetings, when all gather, either the doctor or I give short religious talks. I could keep on," continued our missionary, "telling you of our varied experiences with this interesting tribe."



Rattlesnake Devouring a Prairie Dog. Taken from *Life*, near Tohatchi, N. M.

"You have several converts here, I read," said the other visitor, who up to the present had been rather quiet. "Do they come to service Sundays?"

"No," replied Mr. Bouma, "we have service every Sunday. Two Sundays a month I conduct the meeting and treat the Sunday School lesson and the other two Sundays doctor preaches to us, but only the school children attend. In the neighborhood of Tohatchi are several converts who live less than eight miles from here, but who practically never attend church. We visit them and speak to them as they visit us, but in vain. Their nomadic life, their customs and probably most of all their indifference are accountable for their backsliding. Only once a year do we have some adult Indians in church. It is on Christmas day."

The conversation went on yet for some time when a distinct rapping was heard at the door. On opening the brown face of a Navaho with an anxious, frightened look, appeared. His hair was long and tied with string in a knot on the back of his head, a handkerchief was tied as a band about his head. He asked for the doctor as one of his children was bit by a rattlesnake while watching sheep. The Navahoes have large herds of sheep and during the heat of the day the poisonous rattler is apt to coil up in a bush practically hid from view. The little shepherds, oft barefooted, occasionally get too near this dangerous serpent and are bit.

On hearing the message Mr. Bouma hastened to the little three room house next to the mission house, where the missionary-physician makes his home while in Tohatchi. In a few moments the auto was heard and into the dark of night went the physician and his assistant, guided by the Navaho on horseback.

\* \* \*



Dr. Huizenga Ministering to a Navaho

As the sun rose the following morning our visitors prepared themselves to accompany our Tohatchi missionaries upon their tour of preaching and healing. All nature seemed at rest. The flats were barren and sandy. The whole appearance was that of a desert. For fifteen winters there had not been so little snow on the mountains as the past. The spring has brought no rain. Carcasses of horses, cattle and sheep were strewn along the way. This spring the Navaho did not put his plough in the ground to make one furrow. No corn or melons were planted in the Tohatchi section. Many Navahoes moved away with their sheep a hundred or more miles.

As the company was seated in the auto ready for hogan visits, Mr. Bouma asked:

"Doctor, have you a shovel with you? I expect a sand storm today. This morning silence is an ill omen."

"Yes," was the brief reply.

"A sand storm," said the lady visitor. "I would like to experience it. I heard much about it and can hardly realize what it means."

About fifteen miles from Tohatchi, in what Brother Bouma calls the "Sahara desert," the company went to visit a lady patient suffering from a malady in which superstition played an important role. The doctor went into the hogan first, examined the patient, and then called the rest of the company. The Indian hogan has but one room and during physical examination visitors either leave the hogan or a blanket is hung up in the hogan, behind which the physician can examine the patient. Ofttimes the doctor examines the patient outside of the hogan.

On entering the hut the head of the family, according to their custom, put a blanket on the ground and gave the nod that all may be seated. The doctor prepared some medicine and gave some hints as to treatment and thereupon Mr. Bouma and the doctor tried to bring some little Gospel message to them. If possible some interpreter is found to speak for them, but in this case the husband could talk English and what the missionaries wanted to say was said to him. They expected him to tell what he had heard to the rest of the members of the family some other time or at once if he likes. Frequently the missionary gets no opportunity to say anything really worth while, it would seem. Yet little by little they plant and water, trusting that the Lord shall give the increase.

By this time the sun had well nigh reached the zenith, the wind was blowing at a terrific gale and the sand was sweeping in clouds over the flats, entering into the hogans, filling up the passages through arroyos and throwing up sand banks here and there which had to be shoveled away before the auto could pass through. About thirty miles had to be made before the Tohatchi visitors could have their lunch at the mission house and be back in time for the evening train at Gallup, hence the company bade farewell to the hogan and away they sped, facing the wind and sand.

"Look at the poor sheep," said the lady visitor, as she alternately wiped her eyes to free them from the sand and took glances at the herd of sheep with the herder as they were making their way through the storm. The Navahoes have many sheep, in fact practically every family has some sheep. The herder ofttimes walks all day with the sheep or is seen riding a burro or a horse, accompanying the flock.

While passing along with the throttle wide open, the company encountered a sand bank of several yards long. There was only one thing to be done—all out and the men push. After pushing and shovelling sand, and shovelling sand and pushing the car, the company finally succeeded in getting to the mission property, but the return to Gallup for the train had to be postponed until the following day because of the storm.

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As the visitors to the Tohatchi post were back on the train, riding comfortably to their home in Holland, Mich., the conversation continued about the mission field.

"How discouraging the work must be," said the lady in the company. "They talk of converts and many of these converts seem to give them more anxiety than

the non-converts, owing to the responsibility that the baptism of these has thrown upon the missionaries."

"Yes," remarked her husband, "from previous reports in church papers we got the impression that there were sufficient members to organize a congregation; mention was even made of Navaho consistory members who had actually been chosen, but we failed to see them. Even the faithful few of the converts manifest a distinct loneliness among the white converts. They seem to feel that they are not heathen any more and at the same time they seem to feel they are not wholly acceptable to the white Christians. They stand aloof, apart, in silence. This struck me forcibly."

"Undoubtedly it is partly due to the fact that those converts we met were for the greater part children," said Mr. Fellow, who had accompanied our two Holland visitors.



Navahoes Among Their Sheep

"Another thing that struck me is the fact that the missionaries have so few people to their audience. The largest number we saw was a dozen in a hogan," remarked the lady. "We are told that oftentimes they meet but one or two in the hogan, to whom they preach."

"This is discouraging," remarked her husband, "but this is part of the Pauline method. Paul, accompanied by a fellow worker, spoke to Jew and Gentile in his territory, spoke to men and women, spoke to Greek and barbarian, to learned and unlearned. He spoke to Lydia and her little company as well as on Mars Hill. I hear him talk to the simple folk of the island in simple language and to the scholar and philosopher in learned language. And the two, Paul and Barnabas, or Paul and Silas, go wherever the Spirit gives them opening, without selecting a

group or a class of people. The Pauline method is a most comprehensive method, it is pioneering and leaving gained territory for others to enter upon."

"Well," remarked Mr. Fellows, "after seeing the field with my own eyes; after seeing our men work and hearing them talk, it appears to me as though a new field is advisable, and it seems to me as though the Lord of the harvest points our denomination strongly to the childraces of Africa, but we should pray for unity of purpose and field."

Just then the Pullman conductor passed through the train calling, "Twenty minutes stop for dinner at Trinidad."

L. S. HUIZENGA.

## Toadlena, N. M.

**L**IVING a history of missionary efforts in these parts is a task for which we have not sufficient data at hand. We can say that the first attempt at mission work in our part of the Navaho country was made by the National Christian Association. Its buildings were of the most primitive type, being put up when building material was extremely difficult to obtain. They were located where the Crozier P. O. and Trading Post are now, about five miles to the southeast of the present Mission.

The Association turned over its property and work to the Baptists, their first missionary being the Rev. R. B. Wright, who was in turn succeeded by the Rev. Lee I. Thayer. While Rev. Wright was here the Mission was moved to Two Grey Hills proper; the work of building the new Mission was begun by him and completed by Brother Thayer. A good story-and-a-half adobe house and some out-buildings were erected.

After Brother Thayer's departure this Mission passed into our hands. Part of the time it was occupied and part of the time it wasn't. Mrs. Ethel C. Sipe (now Mrs. Rev. Howard A. Clark of Fort Defiance, Arizona) was our first missionary here. She spent a whole year laboring among these Indians, visiting them from hogan to hogan. After she left to take up work elsewhere, she was succeeded by Brother William Mierop, sent out by the churches of Roseland. This good brother spent a year of strenuous labor here, felt the need of more thorough equipment for the Lord's work and resigned to take up studies in Chicago. Man proposes, God disposes. Brother Mierop is now Presbyterian missionary to the Navahoes at Kaibito, in the extreme northwestern part of the Navaho country.

When Brother Mierop had resigned the Roseland churches called the present writer to be their missionary. He accepted, leaving his pastorate in California to return to the Navahoes. They were no strangers to him, for he had already labored among them for twelve years and a half.

On the evening of January 1st, 1915, he and his family arrived at the Two Grey Hills Mission and since then has been in charge of its Mission work. The country about this mission post is more densely populated than at our other posts.

In January, 1916, our mission home was wrecked by a terrific windstorm. We repaired it as best we could, but in May of the same year it was completely wrecked beyond repair. Considering that the house would have to be rebuilt entirely and that Toadlena, two miles further west, would be a much better mission location, we decided to move the mission to Toadlena, where it now stands.

Our present site is a very beautiful location. We have a very comfortable mission home and a neat little mission chapel. The Trading Store is about a block from us, and the Government Indian Boarding School about half a mile. At this school 81 pupils are being given religious instruction by us.

There are three large white families here. During the past two years we have been having our own Christian school, with Miss Renzina Stob of Raymond, Min-

nesota, as teacher. Miss Stob also takes an active part in all the regular Indian services of the Mission. In the missionary's absence she has often catechized and



Missionary's Home, Toadlena, N. M.

given Gospel addresses to the Indian children, besides teaching a white Sunday School. We appreciate her labors very much, and so does our Board of Heathen Missions.



Mission Chapel at Toadlena, N. M.

A very efficient worker at this post is Brother Hudson Bainbridge, the missionary's native assistant. Under my direction he does the work of a Native Evangelist, doing Gospel work in the Indian camps on week days and preaching in the native tongue on Sundays.

I could tell you a great deal more about our work here, but I have already exceeded the limit of 500 words as requested by the Secretary of the Board of Heathen Missions.



Children of the Toadlena Government School

Toadlena is an Indian word meaning "Outflowing Water." Our aim and prayer is that the missionary and his helpers may be such as those of whom the Savior said, "From the midst of them shall flow rivers of living water." That we may be the channels through which the waters of salvation may flow to those who are dying for lack of it. And may the Lord speed the day when the Navahoës in turn may become the bearers of the Gospel Message to others.

Yours in the Lord,

L. P. BRINK.

## Crown Point, N. M.

**A**T Crown Point, about twenty-six miles from the railroad, our churches maintain a mission post. The missionary located here is supported by the four Holland Churches of Paterson, N. J. Here the Government has a boarding school for Navaho children. At present about two hundred children are here cared for and educated at a great expense to the Government. The first building was put up here about eight or nine years ago. Today the plant comprises twenty-one buildings—an office building; five cottages, occupied by the agent, physician and other employees; five dormitories; a school and chapel building; a hospital; an industrial building, and club rooms for employees; a carpenter shop and smithy, engine house, laundry and barn. An electric light plant was recently installed, which makes the plant look like a little city by night. About thirty persons are constantly employed here. Quite contrary to the idea of many people in the east, this is far from being a lonesome place to live.

The accompanying cut gives an idea of Crown Point, its buildings and inhabitants.

\* \* \*

The Government allows the Missionary to instruct the children in the Christian religion. Two evenings every week we meet the children in the chapel for this purpose. Besides these weekly meetings we have Sunday School every Sabbath morning; and on Sunday evening the Missionary preaches. At this meeting, besides the Indian children, all the employees are regular attendants, and also some other white people that live in the community.

The great amount of the Missionary's work at Crown Point is among the children. And of all the work this is perhaps the most promising. Brought to school at an early age, before the old Indian customs and rites have yet moulded their tender minds and hearts, they imbibe the truths of God's Word. Once the Truth having been learnt by them there is hope that they will remain immune against the superstitions and false religious conceptions of the Navaho. Of course mere intellectual knowledge of the Bible, though it may cause them lightly to pass by many superstitious ideas of their elders, can not and will not keep them from accepting the Navaho religion in many of its forms. There are too many sad instances of young men and women, who received instruction in the Christian religion and were even baptized, who today morally and religiously are not a whit above the old Indians, for us to rest content with mere intellectual knowledge of the Truth. Only the grace of God can change the heart and make them true Christians. Yet faith cometh by hearing, and hearing by the Word of God. And these youths are apt subjects to hear and understand.

\* \* \*

In our mission work among the Navaho Indians we are, as a Presbyterian missionary once expressed it, "up against a stone wall." There is practically no response to the Gospel from the older Indians. Instances could be related of



The Crown Point Government Agency, with Navaho Youth

Indians saying, that they had heard the Gospel story often enough, and did not care to hear it again. Generally, however, they listen quite patiently to what the missionary has to say, and then they ask the missionary to listen to the Indian story, and ending up with saying that they prefer the old Indian views. They do not care for education and civilization, much less for the Gospel. They pursue their own way in stolid indifference. It is difficult indeed to make any kind of impression upon their mind. Moral persuasion leaves them unaffected. The one thing that talks to them is money.

The Navahoes exhibit no interest whatever in the message of the missionaries. We have never yet heard of Indians expressing a desire that a missionary should come to live among them, or that a school for the education of their children should be opened in any particular place.

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Missionary's Home, Crown Point, N. M.

And it is not only toward the Christian religion that they exhibit such stolid indifference. Men in the employ of the Government who are trying to help and educate the Indians along the lines of agriculture and sheep and cattle raising, have told me that all their efforts seem wasted. They will allow a man to do something for them, but they will not look on interestedly and then do it themselves. Young men and women, after spending years at some Government or Mission school, drift right back to the care-free, easy-going, hand-to-mouth living of their forefathers. They make no use of their education for good, for the uplift and the enlightenment of their people. They show an utter lack of appreciation of everything that is done for them, and they feel no responsibility.

As a race the Indians are doomed to extinction, to be swallowed up by the

ever-encroaching race of white men. Theirs has been a sad lot, and their mournful eyes are gazing into a future quite hopeless.

“Into the shadows whose illumined crest  
Speaks of the world behind them, where the sun  
Still shines for us whose day is not yet done,  
These last dark ones go drifting. East or West  
Or North or South—it matters not; their quest  
Is towards the shadows where it was begun.  
Hope in it? Ah, my brother, there is none:  
And yet—they only seek a place to rest.

“So mutely, uncomplainingly they go.  
How shall it be with us when they are gone,  
When they are but a mem'ry and a name?  
May not those mournful eyes to phantoms grow,  
When, wronged, and lonely, they have drifted on,  
Into the voiceless shadow whence they came?”

Let us bring God's Word to them, a light indeed, and pray God to open their eyes to that light of life.

J. BOLT.

## The Work at Kinbeto, Blanco Canyon, N. M.

**B**LANCO CANYON" is het zendingsterrein van de gemeenten resorteerende onder classis Zeeland, die in 1915 ondergeteekende beriepen en als haar zending uitzonden. Kinbeto, alwaar de regering haar agent heeft gevestigd, werd als de standplaats van den zending aangewezen, en sinds Januari, 1918, wonen wij daar en bewerken van daar uit het veld.

Het Blanco Canyon terrein ligt in het verre noordoosten van ons zendingsveld. Het is niet bepaald en uitsluitend Navaho grondgebied. Het ligt geheel en al buiten de "reservation," het land kan en wordt zoowel door blanken als door Navahos opgenomen.



Missionary Heyns of Kinbeto and His Interpreter

Grenzen voor dit veld heeft de kerk nooit aangewezen, doch er is hier een terrein dat zich 90 mijl ten oosten van de reservation line en 50 mijl ten noorden van de Chaco Canyon uitstrekt, een terrein in alle hoeken waarvan groepjes van Navahos te vinden zijn, een terrein binnen welks grenzen geen enkele zending te vinden is dan alleen de Chr. Ger. zending te Kinbeto.

Het getal Navahos dat zich in dit veld bevindt wordt door regeringsbeambten verschillend geschat van 800 tot 1300. Dus, breed genomen, hetzelfde getal als in onze andere velden doch verspreid over een oppervlakte dubbel zoo groot.

De geestelijke nood van de Navahos van deze streek is groot. Zij liggen

gekneeld in de banden van bijgeloof. Zij zitten in de duisternis van hun heidensche Navaho godsdienst. Men vindt in deze omgeving een der heilige bergen van de Navahos, El Huerfano, waar, volgens de Navaho legenden, het eerste menschenpaar ontstaan is.

Tot nog toe werd er onder hen nagenoeg geen zendingswerk verricht. De Methodisten hebben een tijdlang een zendingspost in het eigenlijke Blanco Canyon onderhouden, doch deze arbeid was blijkbaar van kleinen omvang. Als wij de Indianen in deze omgeving het Evangelie verkondigen, dan luidt het vaak als aanmerking daarop, "wij hebben dit nog nooit gehoord."

Wat onzen arbeid in dit veld betreft, die bestaat bijna uitsluitend in het opzoeken van de Navahos in hunne woningen om hen daar het Evangelie te verkondigen. Er is hier geen school, noch regeeringskostschool, noch eigen zendingskostschool, zooals dat op onze andere posten het geval is. Wij hebben niet de gelegenheid om schoolkinderen in kerkdienst, Zondagschool of catechesatie onderwijs in de leer der Schrift te geven. Blanco Canyon is in dit opzicht een eenig veld.



Proposed Site of Kinbeto Mission, N. M.

Ook kunnen wij geen geregelde godsdienstige vergaderingen met de oudere Indianen aan huis houden. Het gelukt ons wel zoo nu en dan twee à vier Navahos aan huis te krijgen met het bepaalde doel om het Evangelie te hooren. Doch op een geregelde opkomst kunnen wij niet rekenen.

Er zijn jongelieden in dit veld die elders eene opleiding hebben genoten en die dus in het Engelsch kunnen bearbeid worden. Hoe heerlijk indien wij althans een getal van zulke jongelieden geregeld naar een Zondagsdienst konden doen opkomen! Of hen tot een Bijbelklas konden organiseeren. Doch ook zij kunnen slechts zoo nu en dan overreed worden ons aan huis te bezoeken, en moeten eveneens in hunne woningen opgezocht worden.

Men denke zich dus den arbeid in het Blanco Canyon veld als bijna uitsluitend hogan bezoek. En dan nog wel evangelisatiewerk, bearbeiding van degenen die nog zonder God in de wereld leven. Voor zoover wij weten, is er buiten onzen tolk geen enkele bekeerling in dit veld.

Wij werden tot nog toe in dit nieuw veld welwillend ontvangen. En aandachtig aangehoord, zooals wij dat van den Navaho gewoon zijn. Wij kunnen bij velen belangstelling in onze prediking ontdekken. Ongetwijfeld omdat de boodschap des heils voor hen iets nieuws is. Zij hebben van zendingelingen vernomen, maar hun boodschap nimmer gehoord. Zij willen ook eens weten wat de zendingelingen te zeggen hebben. Later, als onze Navahos alhier wat beter met den inhoud van onze prediking op de hoogte zijn, en gewaar worden dat het een woord is dat hen als zondaars veroordeelt, dan zal zich wellicht ook hier meer van die onverschilligheid, zelfs weezin, openbaren die wij elders hebben aangetroffen. Geve de Heere echter dat velen door de prediking des Woords en de werkzaamheid Zijns Geestes gebracht worden tot verootmoediging en schuldbelijdenis en bewogen worden tot het geloof in den Heiland die hen voorgesteld wordt.

H. HEYNS.

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#### "BROEDERS, BIDT VOOR ONS!"

Dat apostolisch woord mag wel worden toegevoegd aan de interessante opstellen door onze zendingelingen geleverd in het voorgaande.

Het blijkt uit alles dat het arbeidsveld moeilijk is, de arbeid zwaar, en de zendingsoogst tot hertoe zeer schraal en teleurstellend.

Doch het werk onder de Navahoes en Zunies werd met biddend overleg begonnen en het WOORD dat gebracht werd zal niet ledig wederkeeren.

Op Godes tijd ZULLEN wij maaien zoo we niet verslappen.

Dat laatste houdt minstens twee dingen in.

Van de zijde der arbeiders en arbeidsters voortdurende getrouwe toewijding, om de eere Gods, en voor het heil der Heidenen.

En van de zijde der zendende kerken—aanhoudend en ernstig gebed:

"Och Heer, geef toch uw zegeningen,

Opdat men op deez' cerstelingen

Een rijken oogst van zielen zie!"

In de woorden van Eliot, den grooten zendingeling onder de Indianen onzes lands in lang vervlogen dagen: "Prayers and pains, through faith in Jesus Christ, can do anything."

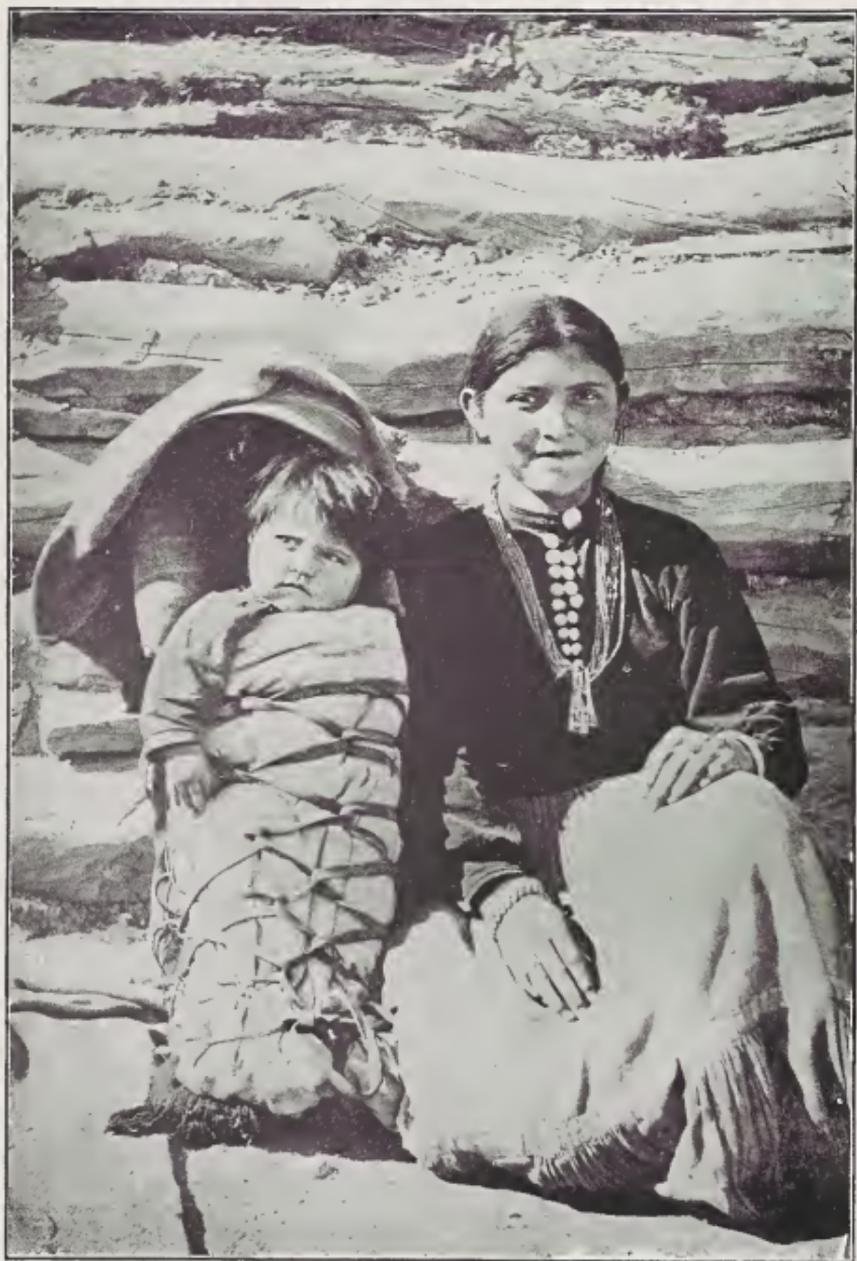
De Comm, voor het zendingsboek.

JOHN DOLFIN.

HENRY BEETS.

Grand Rapids, Juni, 1918.

Rapport van de Synodale Deputaten  
der Heiden Zending.



Navaho Woman and Her Baby

# Rapport van de Synodale Deputaten der Heiden Zending, aan de Synode van 1918.

## WAARDE VADERS EN BROEDERS:

Het rapport uwer deputaten kan ditmaal betrekkelijk kort zijn omdat de historie der verschillende posten, tot op heden, wordt gegeven in het zendingsboek waarvan dit rapport het slot vormt.

Sedert de vorige Synode vergaderde de Uitvoerende Comm. niet minder dan 12 malen, en de "Board" tweemalen, in jaarvergadering. Dr. Y. P. DeJong die sinds de Synode van 1914 het scribaat waarnam legde dit in Nov. 1917 neder wegens vertrek uit Classis Grand Rapids Oost, zoodat Ds. R. B. Kuiper hem als deputaat verving en schrijver dezes als secretaris.

Aan de Eerw. Synode wordt approbatie gevraagd van de volgende door hunne respectieve Classes aangewezen deputaten.

Classis Grand Rapids Oost, Ds. R. B. Kuiper.

Classis Grand Rapids West, Ds. H. Beets.

Classis Hackensack, Ds. K. Poppen.

Classis Holland, Ds. R. Bolt.

Classis Hudson, Ds. M. Botbijn.

Classis Illinois, Ds. D. Zwier.

Classis Muskegon, Ds. J. Dolfin.

Classis Orange City, Ds. L. Ypma.

Classis Ostfriesland, Ds. H. C. Bode.

Classis Pacific, Ds. E. Breen.

Classis Pella, Ds. I. VanDellen.

Classis Sioux Center, Ds. H. M. VanderPloeg.

Classis Zeeland, Ds. H. Walkotten.

Het blijkt uit het bovenstaande dat Ds. Manni vervangen werd door een ander broeder, iets waarop wij de aandacht vestigen omdat ZEw. sedert 1914 het presidentschap op loffelijke en effectieve wijze waarnam, en omdat het ons spijt dat hij zich gedrongen gevoelde, wegens afstand van het centrum, om zich niet wederom beschikbaar te stellen voor deputaatschap.

Een woord van dank en waardeering hier is ruimschoots verdiend door hem zoowel als door Dr. De Jong.

Al de deputaten werden gedurende de laatste jaren op de hoogte gehouden van de transacties der Uitv. Comm. door middel van "typewritten copy" der Notulen, terwijl finantieel rapport telkens verzonden werd opdat de Classes contact mochten houden door middel van hare vertegenwoordigers.

De HOOFDZAKEN die voor vielen of besproken en uitgevoerd werden sedert de Synode van 1916 zijn de volgende:

Het bouwen van een zendelingswoning en chapel op Toadlena, noodig omdat de stormwinden het oude gebouw te Two Grey Hills verwoest hadden en omdat het wenschelijk was dat men dichter bij de regeringsschool aldaar woonde.

Het aanstellen van eene Commissie van Toezicht op de School te Rehoboth, met het oog op leerplan en onderwijs.

Inspectie van het zendingsveld, door Dss. H. C. Bode en J. Dolfin.

Het regelen van een fonds, onder supervisie van onze eigene mannen, dat dient als onderlinge brandwaarborg van de gebouwen der missie. In plaats van elk jaar zooveel of zooveel op te brengen aan andere maatschappijen wordt dit geld afgezonderd om in tijd van nood te dienen ter oprichting van wat het vuur mocht verwoesten.

Het aankopen van 480 akkers land nabij Rehoboth, tegen een dollar per akker, opdat onze zendingspost niet benauwd moge worden door ongewenschte bureu. Met het oog daarop werden later door bemiddeling van br. Spyker nog 80 akkers gekocht, tegen \$1 per akker.

Een verzoek aan de zendelingen wat meer te schrijven in de bladen onzer Kerk, iets waarin, wij erkennen het met waardeering, beduidende verbetering is ingetreden.

Aanstelling van br. J. H. Bosscher als general manager van Rehoboth, in 1917 voor een jaar, tegen \$1000 salaris en in 1918 voor twee jaren tegen \$1100 per jaar.

Het introduceeren van de 9th grade in de Rehoboth school.

De uitgave, ook door medewerking van onzen Ds. L. P. Brink, van "God bi Zad", verschillende deelen der H. Schrift in de Navaho taal bevattend, was een zeer verblijdend feit.

Evenzeer verschaftte het groote vreugde dat te Zuni een tweetal jongelingen door den H. Doop in de Gemeente des Heeren konden worden ingelijfd, de eerste mannelijke bekeerlingen die we daar mochten doopen terwijl in Rehoboth sinds de Synode van 1916 enkelen belijdenis des geloofs aflegden en evenzeer te Tohatchi.

Te Rehoboth werden twee dormitories opgericht, onder leiding van br. J. Spyker, elk met ruimte voor 50 kinderen, en tesamen met toebehooren en alles, ongeveer \$23,000 kostend. Een inspecteur zal worden gezonden a. s. najaar om na te gaan in hoever deze gebouwen in alles aan de voorgestelde plannen beantwoorden, zoowel als om voeling te houden met alle de broeders en zusters op het veld, ter uitoefening van Christelijke gemeenschap en opscherping in de liefde.

In Rehoboth zal een schuur worden gebouwd, eene zaak reeds jarenlang aanhangig.

Het hospitaal personeel aldaar zal worden uitgebreid tot betere kweeking dergenen die opleiding tot "nurse" zoeken. Door het vertrek van Miss Sena Voss is er thans eene vacature wat de positie van hoofdverpleegster aangaat.

Het besluit werd genomen om Gallup te beschouwen als behorende tot het zendingsterrein van Rehoboth, en om daar te bekwaamertijd een "layworker" te plaatsen, volgens aanbeveling van het veld.

Daar er ongewenschte ophooping van vacantie tijden plaats grepen werd de regel gemaakt dat vacanties genomen moeten worden wanneer de tijd er voor is aangebroken, en anders vervallen geacht.

Onze zendelingen zullen dit jaar op verschillende plaatsen der Navaho reservation "campmeetings" houden, ter bereiking, zoo mogelijk, van al de inboorlingen, wijd en zijd in het ons toevertrouwde district verspreid.

Ds. H. Heyns arriveerde op 16 Jan. 1918 op zijne nieuwe standplaats Kinbeto, het terrein der kerken van Cl. Zeeland.

In antwoord op eene vraag van deputaten van Classis Zeeland werd door de Jaarvergadering uitgesproken dat het Blanco Canyon veld misschien in de toekomst geen permanent veld zal zijn door de indringing van "cattlemen", doch dat het nog steeds een goed terrein is voor "hogan" bezoek, ofschoon het niet vergeten moet worden dat de tegenwoordige locatie daar tijdelijk is.

Aan Ds. J. W. Brink komt dank toe dat zijne zendingsreis door de kerken van het Westen, ruim 16000 mijlen dekkend, flinke baten afwierp ten bedrage van ongeveer \$12,000.

Evenzeer gevoelen wij ons verplicht aan br. J. Spyker die gewillig was den bouw der dormitories uit te voeren, en zulks deed terwijl hij onder de oorspronkelijke beraming bleef hoewel de prijzen der materialen gedurig stegen.

Voorgestelde arbeid te Albuquerque werd ter tafel gelegd omdat de noodige gegevens nog ten deele ontbraken.

Om wille van de enorme stijging der reiskosten meende de Jaarvergadering

het lidmaatschap in de Uitv. Comm. wederom als vroeger te beperken tot de deputaten der Michigan Classes.

De financieele verslagen van 1916-1918 luiden als volgt:

## TREASURER'S REPORT

June 1, 1916 to May 31, 1917

### RECEIPTS

General Fund—Balance per report May 31, 1916 .....	\$ 96.26
General Fund—Received during the year .....	17,994.10
General Fund—Borrowed during the year .....	4,000.00
Rehoboth—Received during the year .....	8,116.09
Tohatchi—Received during the year .....	25.00
Zuni—Received during the year .....	1,402.47
Blanco Canyon—Received during the year .....	170.00
Interpreters—Received during the year .....	573.76
China Inland Mission .....	100.00
Rehoboth New Dormitory—Balance per last annual report .....	408.75
Rehoboth New Dormitory—Received during the year .....	5,460.40
Rehoboth New Dormitory—Received from insurance .....	2,100.00
Two Grey Hills' New Parsonage—Received during the year .....	2,506.07
For liquidation of debt—Received during the year .....	2,039.93
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	\$44,992.83

## DISBURSEMENTS

Annual Board Meeting .....	\$ 230.01	
Executive Committee meetings .....	74.05	
China Inland Mission .....	100.00	
General expenses .....	86.08	
Salaries of employees (five quarters) .....	8,714.34	
Traveling expenses—vacations, etc. ....	896.70	
Rehoboth Budget .....	9,119.58	
Rehoboth Extras .....	1,660.45	
Two Grey Hills .....	1,016.04	
Two Grey Hills new parsonage .....	4,000.00	
Zuni .....	1,677.52	
Crown Point .....	385.37	
Tohatchi .....	28.91	
Notes and interest, including last year's \$4,000.00 debt .....	8,232.90	
Refund to Classical treasurer for correction .....	100.00	
Insurance on buildings .....	509.10	
	36,831.05	
Balance on hand May 31, 1917 .....		\$ 8,161.78

Of this balance \$7,616.25 is for New Dormitory, \$170.00 for Blanco Canyon buildings and \$375.53 for the General Fund.

June 1, 1917-May 31, 1918

RECEIPTS

General Fund—Balance per report at last annual meeting.....	\$ 375.53
General Fund—Received during the year.....	17,593.57
Rehoboth—Received during the year.....	7,602.90
Toadlena—Received during the year.....	51.72
Zuni—Received during the year.....	1,310.50
Crown Point—Received during the year.....	5.00
Interpreters—Received .....	388.50
China Inland Mission—Received.....	50.00
Special Building Fund—Balance of last year.....	7,786.25
Special Building Fund—Received during the year.....	13,366.25
Special Building Fund—Borrowed .....	2,000.00
	<hr/>
	\$50,530.22

DISBURSEMENTS

To Annual Board meeting.....	\$ 241.20
To Executive Committee meetings.....	112.45
To China Inland Mission .....	50.00
To General expenses .....	186.37
To Salaries of employes .....	3,074.77
To Traveling expenses, vacations, etc.....	717.03
To Rehoboth—Budget .....	10,080.00
To Rehoboth—Extras .....	385.47
To Rehoboth—Special Building Account.....	22,395.79
To Toadlena .....	1,315.27
To Zuni .....	1,776.05
To Crown Point.....	326.42
To Tohatchi .....	28.64
To Insurance premiums.....	976.23
To Blanco Canyon buildings.....	2,000.00
	<hr/>
	48,865.69
Balance on hand May 31, 1918.....	\$ 1,664.53

Indebtedness—One outstanding note, \$2,000.00.

BOARD OF HEATHEN MISSIONS,

John Dolfin, Treasurer.

Behalve de approbatie der boven genoemde deputaten wordt uwe vergadering verzocht om te approbeeren dat het BUDGET voor Rehoboth voor het volgend jaar, vast gesteld worde op \$37,000.

Voorts wordt uwe toestemming gevraagd tot het openen van een "Training School for Christian Workers", en wel in samenwerking met de Presbyterische Kerk, volgens bijgaand voorstel van het veld afkomstig.

Ten slotte zij nog medegedeeld dat de Jaarvergadering gaarne adhaesie verleende aan het voorstel der Classis Pella dat regeling gemaakt worde ter pensionering van "unordained workers" op ons zendingsveld.

Met eerbied onderworpen, namens  
de synodale deputaten,

HENRY BEETS, Sec.





