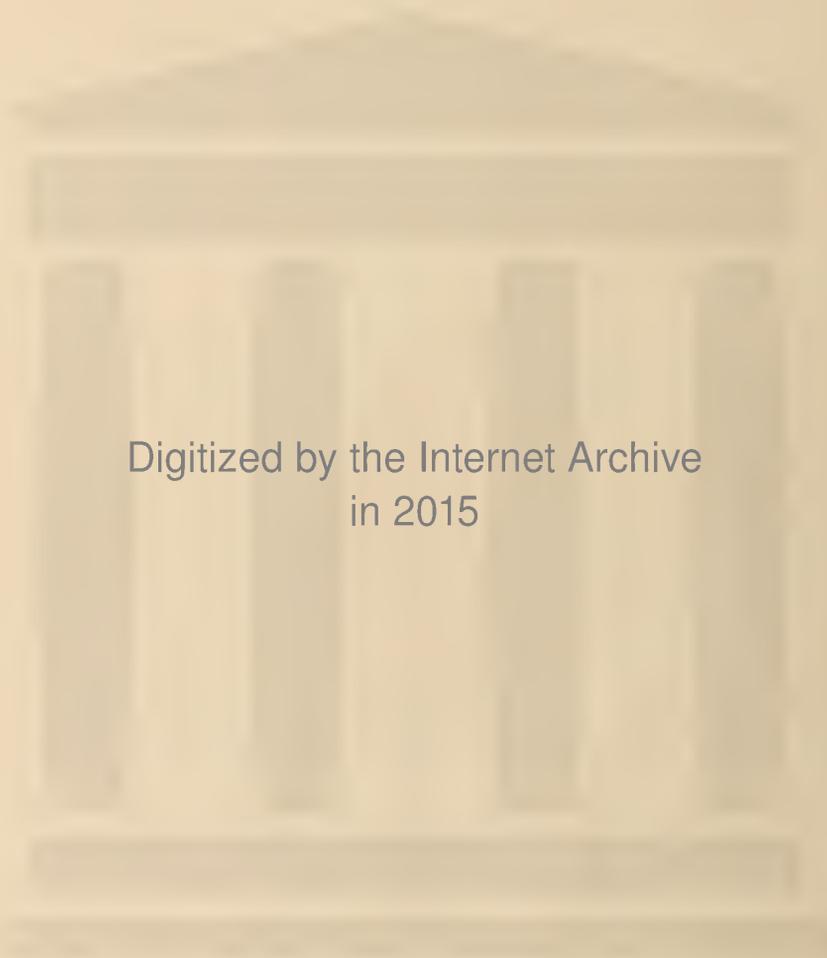




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The **OUTLOOK** *of* **MISSIONS**



INTERNATIONAL MISSIONS NUMBER



THE THREE FAMOUS SOONG SISTERS VISIT ONE OF THE ORPHANAGES DIRECTED BY MADAME CHIANG KAI-SHEK. MORE THAN THIRTY THOUSAND HOMELESS CHILDREN HAVE FOUND REFUGE IN THESE ORPHANAGES.

The Outlook of Missions

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The Outlook of Missions

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DECEMBER, 1942

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Our Motto: *The Church a Missionary Society—Every Christian a Life Member*

The New Outlook of Missions

A. V. CASSELMAN

THIS is to be, they tell us, the last issue of THE OUTLOOK OF MISSIONS. If it were the last outlook, it would be a thing to be regretted; but THE OUTLOOK OF MISSIONS was not named for such a purpose. There should be a new outlook of Missions.

Almost fourteen years ago, the writer of this article proposed a monthly issue of the Messenger, to be entitled "The Outlook of Missions" issue of the Messenger. He had thought that by combining THE OUTLOOK OF MISSIONS with the Messenger once a month there might be a bigger and better outlook for the world-wide Kingdom. It had been his thought that this new "Outlook" issue of the Messenger might take the place of THE OUTLOOK OF MISSIONS, carrying with it all of its missionary message, reaching a larger number of readers, and yet still available to the specially interested missionary-minded folk of the Church, in a special subscription list.

At the preliminary meetings of the two Boards of Foreign Missions of the merged Church, the matter of missionary periodicals was given very serious consideration. A special committee was appointed by the new Board of International Missions to consider the matter of missionary publications. After careful consideration of this subject from every angle, this committee made a report which began as follows: "It is the consensus of opinion of the committee on missionary periodicals that, if the proper arrangements could be made, it is probable that the best solution of the problem would be the publication of a monthly missionary issue of the Messenger". With the New Messenger this plan is practically

preserved and put into operation. It remains to be seen whether the missionary message desired and demanded by the missionary-minded constituency of the Church will be best served by this new venture. All missionary folk should get behind this new venture and thus insure its real success as a channel of missionary information and means of missionary education.

Dr. C. E. Schaeffer, in his article on "The Passing of 'THE OUTLOOK'," in this issue, has this significant statement: "While during this period all the publications started as missionary periodicals, they in due time lost their distinctive missionary character and became the general organs of the Church. The missionary emphasis gradually became secondary, so that, from time to time, the Boards felt impelled to bring the cause they represented before the Church in some other special manner. Each Board began to issue tracts or pamphlets, which were widely distributed." If this history of missionary publications in the Church is not to repeat itself, there will need to be some very definite and skillful missionary planning.

That peer of missionary administrators, Dr. Robert E. Speer, in a little booklet issued a few years ago presents the problem with consummate skill and force, backed by years of experience. "Many of these churches are suffering from a regimentation of benevolences which substitutes mathematical ratios for vital education and living motives, which subordinates causes in common treasury pools, which increases overhead charges, which removes the donor to a fatal distance from the cause which

he is asked to support, and which weakens and threatens to destroy the power and persuasion of the appeal of the living work. In many denominations there are conflicting parties which sacrifice the missionary work of the church on the battlefield of their doctrinal contentions. In all the churches foreign missions are, as they have always been, the burden of the minority and are too often sacrificed by the power of the majority to the interest of causes near at hand—the very right of the minority to direct their gifts to foreign mis-

sions being sometimes frustrated or abridged.”

These are international days. There is no more important phase of the work of the Kingdom of God on earth today than that which has to do with the world-wide spread of the International Gospel of Jesus Christ. Every outlook today must be a world outlook. If the new *Messenger*, with which THE OUTLOOK OF MISSIONS casts in its life today, provides for its readers a wider world outlook, then indeed there will be a “New Outlook of Missions.”

The Significance of Christian Education in China

STANTON LAUTENSCHLAGER

THE significance of Christian education includes the significance of both education and Christianity. President Wilson once said, “Our failures are due to the fact that the progress of science has far outstripped the progress of religion and of morals”. Education without morals is not only inadequate but positively dangerous. What the world needs most today is a *re-birth of conscience*. Remaking the conscience of men, and of society is the task of “Christian” education.

Much of China's present leadership is the result of Christian education. Only one or two in a thousand are Christians in China but one in every ten students is in a Christian school. Many graduates of Christian schools and colleges are now in the air force or in the army or in other war and social service work, although students are exempt from conscription lest China find herself without educated leaderships for the years of reconstruction.

The great social services of the Red Cross, Industrial Cooperatives, New Life Movement, Child Welfare, Friends of the Wounded, factory reform, rural betterment, Y.M.C.A., Y.W.C.A., were all mostly begun, and are now largely led, by graduates from our thirteen Christian universities and colleges. Our graduates are all over free China—at work in the service of Christ and the nation.

Christian schools have also been a great field for evangelism. This is again espe-

cially true in the vast areas of free China. Over 6,000 students made decisions to become Christians or to study Christianity in my meetings in the great student centers of free China.

Christian education is doing much to build a new nation in China's vast hinterland. In occupied China Christian schools have been closed. Scores of them have fled to free China. In free China, schools are in desperate need. Rice which was three dollars a bushel in 1939 was thirty-two dollars in 1941 and is now even higher. Near Chungking, I visited a school where the men's dormitory was just a bamboo-mat shed. Doors and windows were just openings and the floor was the ground. And it was winter. Over two hundred students made decisions to study Christianity in this school.

Christian education has produced a great new leadership in China for the war years. The leadership it is now producing for the reconstruction years will have even greater responsibility, not only for the rebuilding of China, but of all Asia with its thousand million people. It is this leadership that will have to build Christ's new order in China and in Asia if it is ever to be built.

The colleges creating this leadership are now in desperate need of help—help in both men and money. This is the significance and the challenge of Christian education in China to us in America and Great Britain today.—*The China Colleges*.

National Missions

CHARLES E. SCHAEFFER

Editor

The Passing of "The Outlook"

WITH this issue THE OUTLOOK OF MISSIONS comes to its end. The General Synod at its late meeting in Cincinnati took definite action that *The Messenger*, under its new editor, Dr. David D. Baker, shall absorb existing publications hitherto issued in the interest of specific phases of work in the Church. Provision has been made whereby these interests can be presented to the Church through the pages of *The Messenger*. It is believed that this arrangement will prove more economical and more effective. This means that henceforth THE OUTLOOK will no longer be published as a separate periodical and thus will pass over into the historical archives of the Church. With its passing a distinct era in the history of our missionary publications will have come to a close. It may, therefore, be of interest to give a brief history of these publications as they appeared through the years.

For a period of 115 years the missionary interests of the Reformed Church, with but brief intervals, were never without a definite organ through which the cause committed to them, could be laid upon the conscience of the Church at large. The first publication in the Reformed Church was issued November, 1827. It was known as the *Missionary Magazine of the German Reformed Church*. It was published under the auspices of the American Missionary Society of the Church, which had been established at Frederick, Md., in September, 1826. Its first editor was Dr. Lewis Mayer, who was the professor in the Theological Seminary at Carlisle. The paper was published there. It was issued monthly and was devoted largely to missionary news and

the claims of the Theological Seminary. Being edited by a theological professor, a man of great scholarship, the magazine was rather heavy in its contents. In 1831 its name was changed to *The Messenger of the Reformed Church*. It continued to be issued monthly until 1834 when it was published semi-monthly. The following year, 1835, it became a weekly periodical and was issued from Chambersburg, Pa. Two German papers had likewise been started. The one, *Der Christliche Herold*, by Dr. B. S. Schneck, in 1836, and the other, *Die Evangelische Zeitung*, by Rev. J. C. Guldin, in 1837. These two papers were transferred to the Board of Missions and, in the latter part of 1837, were united into *Die Christliche Zeitschrift* with Rev. Samuel Gutelius as editor. In later years the name of this publication was changed to *Reformirte Kirchenzeitung*, which is still being published in Cleveland, Oh., with Dr. Carl F. Heyl as editor, and which continues to serve a large portion of our German constituency. It will be observed that these early publications were issued under the auspices of the Board of Missions. In fact, this Board founded the printing establishment at Chambersburg in 1840 and had under its supervision all the publication interests of the Church until 1844.

When in 1841, the Reformed Church celebrated its Centennial, in the circular sent out to ministers, consistories and members, it was stated that one object of the celebration "is the wider circulation of our papers", so that each may have at least 10,000 subscribers.

The Board of Foreign Missions was organized in 1838. In one of its earliest re-

ports to the Synod it raised the question of the feasibility of publishing a new German missionary periodical. The American Board of Commissioners of Foreign Missions largely under Congregational control, had been publishing the *Missionary Herald* which temporarily served as a medium through which our Board of Foreign Missions disseminated information to the Church. This German paper was never published.

In 1847 the Synod of Ohio and Adjacent States began the publication of a paper. It was known as *The Western Missionary*. Its first editor was Professor J. H. Good, and was largely devoted to the missionary interests of that Synod. In 1868 the name was changed to *The Christian World*, which continued to be published until the merger of our church papers in 1937.

While during this period all the publications had started as missionary periodicals, they in due time lost their distinctive missionary character and became the general organs of the Church. The missionary emphasis gradually became secondary, so that, from time to time, the Boards felt impelled to bring the cause they represented, before the Church in some other special manner. Each Board began to issue Tracts, or pamphlets, which were widely distributed.

During the latter part of the 60s, and through all of the 70s the interest of the Church centered so largely in the liturgical and theological controversy, that the missionary work was somewhat kept in the background, but with the creation of the Peace Commission in 1873, and the challenge which that commission issued to the Church, for it to engage in greater missionary activity, resulting in the opening of our mission in Japan, the need for a missionary periodical reasserted itself. Again the initiative was taken by the Board of Home Missions. In 1880 the Tri-Synodic Board, that is the Board of the three Synods in the East, began the publication of *The Reformed Missionary Herald*, which was a monthly periodical. It was edited by Dr. Theodore Appel, the Superintendent of the Tri-Synodic Board. While its interests lay chiefly in the field of Home Missions, it carried a definite section in the interests of Foreign Missions. In the same year another

missionary paper was started by Rev. S. P. Myers, of Tiffin, O., who was superintendent of the Board of Home Missions of the Ohio Synod. It was called *The Missionary Sentinel*.

Upon the retirement of Superintendent Myers from his office in 1882 *The Missionary Sentinel* was merged with the Reformed Missionary Herald and was now issued under the name of *The Missionary Herald*.

In 1850 Dr. Henry Harbaugh started the publication of a paper for young people, known as the *Guardian*. It was a high class literary periodical. In 1890 the *Missionary Herald* and the *Guardian* were consolidated and the new paper was called "*The Missionary Guardian*". This was published in the interest of both the Home and the Foreign Boards, and continued as such until 1896.

Now, in 1835, the German portion of the Church began to publish a missionary paper. It was called *Der Missions Bote*.

The Women's Missionary Society published *The Woman's Journal* and also the *Mission Helper* for its Mission Bands.

In the meantime also the Interior Synod, which was largely a missionary synod, published *The Reformed Church Herald*, which carried chiefly missionary news.

In 1896 three Boards, the Board of Home Missions, the Board of Foreign Missions and the Sunday School Board, started a joint publication known as *The Reformed Church Tidings*. Its first editor was Dr. Rufus W. Miller. He was followed by Rev. Charles E. Schaeffer, who in turn was succeeded by Rev. G. A. Schwedes. The paper was published in Reading, Pa., and had a circulation of over 15,000 subscribers. It, however, had a very brief life, for in 1900 it suspended publication. The Board of Home Missions now issued a series of Tracts called the *Twentieth Century Tracts*—it also published numerous pamphlets on Church Building Funds, and since its General Superintendent at the time, Dr. D. S. Fouse, resided in the bounds of the Interior Synod, the organ of that Synod served as a missionary medium.

The interval until a new paper was felt to be essential was not of long duration, for in September, 1903, the Board of Home Missions began the publication of *The*

Home Missionary Bulletin, a monthly periodical, which was sent in bulk quantity to congregations for distribution at a nominal price. It had a circulation of over 30,000 copies each month which went into the homes of our people. It was devoted exclusively to Home Missions.

In 1909 the Board of Foreign Missions, under its Secretary, Dr. A. R. Bartholomew, began the publication of a paper in the interest of Foreign Missions. It was called *The Outlook of Missions*. In December of that year *The Outlook of Missions*, the *Home Missionary Bulletin* and the *Woman's Journal* were merged and the name given the publication was *The Outlook of Missions*.

During the active service of Dr. Bartholomew he had charge principally of the edi-

torial work. Upon his death Rev. John H. Poorman was appointed editor with the secretaries of the Boards and the Woman's Missionary Society as Department Editors. *The Outlook*, therefore, has had an honorable existence for a period of thirty-three years. It has been the bearer of missionary information and inspiration to many homes. The Woman's Missionary Society largely promoted its circulation, and it served the interests of that organization with marked effect. Now, it has come to its close. The cause which it championed during an entire generation will now be promoted through other channels—the pages of *The Messenger*. We say "Adieu" to an old-time friend, as we say "Ave" to *The Messenger* and its new editor.

Not Farewell, But Bon Voyage on the Larger Stream

J. J. BRAUN

FOR six years I have read THE OUTLOOK OF MISSIONS. It was one of those rich and rare gifts that came to our "E" side of the merged Church from the "R" group.

I found it especially valuable to get both National and International Missions together, for from my childhood I have been taught that the mission of the Church is one mission and that it is world-wide.

There soon came to me from the "OUTLOOK" a sense of fellowship. I found this missionary journal on the tables of those homes in the Church that seemed at every point to care most for the way the great campaign was going. Pretty soon I seemed to sense the attitude with which the writers put their message on paper: they were speaking to people that care.

I can truthfully say that I will miss THE OUTLOOK OF MISSIONS. Our Editor, Rev. J. H. Poorman, has been rendering us a very valuable service, and we will deeply miss his guiding hand.

On the other hand, I remember that the proposition of attempting through the pages of *The Messenger* to reach a much larger number of homes has been very thoroughly discussed and I believe the conclusion reached is a wise one and merits our wholehearted cooperation. Those who wrote for the "OUTLOOK" wrote because they themselves had a sense of mission. A change of medium will not destroy that sense. They will continue to write and the accustomed readers will continue to read for the same purpose as heretofore. If in the change, writers and readers have a good chance of awakening new missionary interest that could not have been kindled without a new missionary emphasis in *The Messenger*, both will be happily reconciled to the changeful progress and be glad that the mission of the Church is served by a very much wider stream of publicity.

I trust we may all feel that THE OUTLOOK OF MISSIONS lives on in the missionary pages of *The Messenger*.

"Send Thou, O Lord, to every place
Swift messengers before Thy face,
The heralds of Thy wondrous grace,
Where Thou Thyself wilt come.

"To bring good news to souls in sin;
The bruised and broken hearts to win;
In every place to bring them in,
Where Thou Thyself wilt come."

The Hymnal.

Optimism in a Dark World

(A Thanksgiving Sermon)

CHARLES E. SCHAEFFER

Acts 28: 15 *He thanked God and took courage*

OUR annual national Thanksgiving Day finds us this year in the midst of a maelstrom of contending and conflicting elements in our social, industrial, national and international life. The whole world seems to be dreadfully out of joint. The conventional reasons for thanksgiving plainly are not at hand. For vast multitudes of people in this and other lands this has been a dark year. In many parts of the world there have been *blackouts*. Our lights have gone out. The flickering lamps in which we once trusted to guide us have not had sufficient oil to burn brightly. In the midst of this darkness and gloom we have lost our way. At best we see only through a glass darkly. A deep, drab, disturbing nightmare has fallen upon humanity. Chaos, confusion and consternation reign. Things just do not seem to make sense. In the midst of this bewilderment, this mess in which we find ourselves, men are at their wits' ends, and are on the verge of despair.

This, above all times, is a time for calm and sober judgment, for clear and convincing thinking. If all others lose their heads, if statesmen and political leaders, if capitalists and laborers, if editors and educators are confused and confounded, and are panicky, declaring that the ship with all its cargo, is lost, it is needful that some one like Paul in the midst of the storm, arise and in stout and courageous tones speak forth and say, "Be of good cheer!" The greatest need of the world today is a sense of sublime optimism, "a faith that will not shrink, though pressed by every foe, that will not tremble on the brink of any earthly woe!" In the midst of the storm, when the heavens were black and the sea was wild, when the waves dashed mountain high and the ship rocked and reeled like a drunken man, when the stars of hope had died down, Paul "thanked God and took courage!" There he stands on the brow of that storm-tossed and shattered boat, an example of profound faith and

sublime optimism, and an inspiration to all who believe in his God and trust Him.

Dark as the present is, this is not a time for the chronic croaker, the wailing pessimist, or the doleful prophet. It is indeed a time that tries men's souls, but it must not crush their spirits, nor stifle their hopes. It is a time that calls for an unusual amount of faith, for an unbounded and unbroken confidence in those things which cannot be shaken, believing that "Somehow good will be the final goal of ill,

To pangs of nature—sins of will,
Defects of doubt and taints of blood.
Behold, we know not anything;
We can but trust that good shall fall
At last—far off—at last to all
And every winter change to spring."

A real and abiding optimism, however, is not blind to existing conditions. Optimism is not ostrichism. It does not hide its head in the sand and blindly call out—"All is well". It does not call evil good, and is not insensible to the dangers that lurk in our modern movements and expressions of life. The optimist must be sternly realistic, even while he is stubbornly idealistic. But he looks beneath the surface; he sees the "far off divine event towards which the whole creation moves". He judges the relative value of things. There are some things that can be shaken. They are the outward trappings and trimmings of life. They belong to the time process and they pass with the hour. If need be, let them go. If they endanger our voyage let them be thrown overboard. They are shaken so that the things which cannot be shaken may appear. Perhaps in this dark hour of the world's history it may be to our advantage to get rid of some of our excessive baggage. We are weighted down by a lot of useless luggage. Our lives are littered by a mass of irrelevant material. Goods have become our chief good. Gold is our God, and the rule of gold has become our golden rule. False philosophies, pseudo Messiahs crowd our pantheons. We despair because we

perchance see some of these idols lying broken at our feet. What, if these things are slipping away from us? Let them go. The pessimist is always concerned about the temporal, the material. He looks down at his feet, as the original of the word suggests. The pessimist is essentially an egoist, a self-centered individualist. Life with him is largely a matter of personal taste. Now, it is precisely because life is so centered in self, so narrow, so contracted, that there is so much pessimism and despair in the world. On the other hand, optimism looks up and out. It takes the long view. Its favorite instrument is the telescope. It sees things in their proper perspective, in their right proportion. It has, moreover, the gift, the grace of imagination. It hears the song of the bird in the egg of the lark. It discerns the dawn in the dark, it sees the bow in the cloud, and knows that behind the cloud the sun still shines. But optimism is not mere wishful thinking. It is rather a philosophy of life, an attitude of mind and heart. The Germans call philosophy *Welt Anschauung*. A viewpoint of the universe. It makes all the difference in the world as to where a man stands when he makes his observations.

Optimism is a happy blending of faith and hope. Faith implies confidence, assurance, trust. Christ always honored faith. "Only believe," were His words. Hope is the anchor of the soul. It is that which you both desire and expect. When these two heavenly graces are joined together in holy wedlock, their offspring is optimism. Now Paul was the child of faith and of hope. He was a profound optimist. When he was beset before and behind, when he was buffeted and beleaguered as a city under siege, he exclaimed, "None of those things move me". When the boat was battered by the waves of the swelling sea, he cast four anchors out of the stern and waited for the day. When the blackness of a deep dark night of Paganism confronted him, he, like a watchman on a tower, proclaimed: "The night is far spent, the day is at hand". He resolutely determined that he would not despair nor would he be defeated.

The ultimate ground of optimism is found not in the outward circumstances of

life, but in God. When Paul exhorted the panic-stricken sailors on that ill-fated boat to "be of good cheer" he gave the reason in these memorable words: "For there stood by me this night the angel of God, whose I am and whom I serve, saying: 'Fear not, Paul.'" "Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me." There reposes our confidence. God is not dead. God still reigns. Whatever else happens in the world, when empires are overthrown, when thrones tumble and crowns crumble, when civilizations totter and systems go to smash, when the old order ceases, when the heathen rage and the people imagine a vain thing, when wars and rumors of wars work havoc and desolation, when men's hearts are failing them for fear, we must never lose our hold on God. He abides. He walks in the shadow keeping watch over His own. It is only when He fails that we are undone.

The philosophy of the little girl who said her prayers one night has a lot of common sense behind it. She was asking that God should take care of father and mother, sister and brother, and also of herself. And after a pause she prayed thus: "And God take very good care of yourself, for if anything happens to you we are sunk!" Yes, without God we are sunk! Twenty and more years ago H. G. Wells wrote the book "Mr. Britling Sees It Through". It was a summons to a new departure. At the end of the first World War the world lay a mass of wreck and ruin. The work of reconstruction, of rebuilding a new world confronted humanity. Then Mr. Wells wrote these words, "Let us make ourselves watchers and guardians of the order of the world. Let us pledge ourselves to service. Let us set up the peace of the world republic amidst these ruins. Let this be our religion, our calling. Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor, but all these things fall into place, and life falls into place, only with God—only with God." These are words of wisdom, of prophetic insight, and are as applicable today as they were a generation ago. A genuine optim-

ism is not a supine apathy, a smug self-complacency that says: "God is in the heavens, it's all right with the earth". But believing in God, and that His purposes will ripen fast, we His followers, must gird ourselves for a holy conquest to bring the world to a fresh realization of the plan and purpose in the mind of God. This confusion, this Babel of tongues, this turmoil and tumult among the nations will not go on forever. There will be an end. "When these things begin to come to pass, then look up, and lift your heads, for your redemption draweth nigh."

This new civilization that is now in the crucible, this new world order that is struggling to be born, must be captured for Christ. This is an hour pregnant with possibilities. The world is plastic, pliable, fluid, flexible. It can now be fashioned into a new form, cast into a new mold. Is not this the supreme moment for the Church of Jesus Christ? Of all the agencies and institutions in the world none has a greater responsibility and a larger opportunity than the Church. She has all the moral, intellectual and spiritual resources at her command. Does she now have the vision, the faith, the courage, to venture forth on this daring crusade for her Lord?

Our Thanksgiving table today, therefore, becomes an altar of consecration. A torn, rent, bleeding, devastated world cannot be reconstructed except through consecrated lives, who become the channels of God's grace to a sinful world. Our broken faith must be rebuilt, our shattered hopes restored, our vanishing ideals revived. We dare not lose our grip on God, nor our grasp on the eternal verities of our religion. The dialectic of today is not religion or democracy. We boldly proclaim that these two rise or fall together. The searching question that confronts the world is: Religion or Revolution—"Revolution," cry the radicals. Let blood run through our streets, let anarchy, riot, rebellion run rampant through the earth! "Religion," shout the followers of Christ. Bring to the world the spirit of the Nazarene, put into the workman the mind of the Carpenter, apply the Rule of God to all the relationships of life. Christianize the motives, the methods of men and nations, and then the Kingdom

of righteousness, of peace and joy will come, for God wills it.

Now, against this background, with its lights and shadows, we are summoned to thanksgiving. In the thanksgiving proclamation of our Chief Executive we are exhorted to give thanks for blessings which we have received; these blessings are national and personal in character. But there is a very subtle danger in superficial gratitude. There is a phase of thanksgiving which obtains on the lower, selfish level of life. One man says, I received much, hence my thanks are many; or I received little or nothing, why should I be thankful? There is such a thing as a refined, sublimated, selfish gratitude. It is man-centered, materially conditioned. But there is another form which moves out on a much higher Christian level. It takes on a new direction as well as a new dimension. It centers in God, not in man. The highest form of thanksgiving is not determined by outward circumstances or conditions. It is a much deeper quality of the soul. It is more abiding, more permanent. Christian gratitude centers in God. We rejoice in what He is, what He does, we are thankful for Christ, for the Holy Spirit, for the Church, for the Word—for truth, for love, faith and hope and for all those eternal, abiding realities which time cannot change and circumstances cannot shake. Thus Jesus gave thanks; thus Paul thanked God and took courage. Thus the early Christians sang hymns of praise in night prisons. They rejoiced amid persecutions and death. One of the first books of devotion in the early Church describes the worship of that first generation of Christians. This is the record: "Then all of us give thanks, but first of all we give thanks that God is and is mighty". Now the world is governed too largely by gratitude rendered on the lower level. Christians must rise to the higher level. This is the ultimate ground of Christian optimism. This is the Christian's hope, the anchor of his soul. Our gratitude arises not out of the temporal uncertainties of life, but because of the permanent, eternal factors of our redemption.

Thus with the upward look of our faith, with a high degree of optimism, we go on our way, while "we thank God and take courage".

A Sharp Park Internee

PEARL NUGENT

ABOUT six weeks ago most of the Japanese were cleared out of Sharp Park either being sent to internment camps inland for the duration or released or paroled to their families in the big centers. Almost all the Christians were in the latter category, which speaks well. The few who were left expected to be sent out within a week or two so Christian worship services were discontinued. We decided to keep going out just to visit as long as any were left, and strange to say, they are still there, not knowing when their orders will come.

In the meantime, our weekly visits have given us opportunity to become really well acquainted with them. We're the only visitors they ever have, in contrast to the crowds of relatives and friends who come regularly to visit the Germans and Italians in the camp, so I guess it helps a little.

One of the women became ill and was sent to the Marine Hospital here in San Francisco where she underwent a major operation. We've been going to see her there; she's glad to see us because she speaks no English and a little Japanese conversation once in a while comes as a relief. So gradually we've learned quite a bit about her. She's a Christian woman, a little past middle age, was living with her husband, who is older and not strong, in Seattle when the war broke out. She tells us quite calmly and with no bitterness at all about those weeks in Seattle, when her husband and forty-nine other men were crowded in a room at the immigration station, just about large enough to contain the twenty-five double-decker cots. In speaking of her husband's failure in health while there she casually mentioned the fact that the flat wire springs of the cots were hard to sleep on, since they had no pads or mattresses but only a thin blanket spread over the wire. Also there was not much

fresh air. For a long time she said she could see her husband only for ten minutes a day, and they were not permitted to talk to each other. Later the rules were changed to permit conversation in English but that didn't help much since they spoke only Japanese.

She didn't say how she was living at that time; we didn't question her, just let her tell what she wanted to. She was concerned though, about a ten-year-old child, who was left with no one to care for her, since her father was taken up by the F.B.I. and her mother died shortly after. The child sort of wandered around among acquaintances. Her husband became quite weak, so that she was greatly worried when he was sent to New Mexico for internment. Not long after she was sent to Sharp Park, and shortly after came to the Marine Hospital for her operation. Now the operation has taken care of a bad condition of long standing, she is now finishing her tenth week in the hospital and in a few days will be returned to Sharp Park, with a better outlook for good health than she has had for a long, long time. But during those ten weeks her husband could write to her only by way of English letters dictated to a friend, which she in turn could not read for herself. It took a little while for us to learn she was there and some time to gain her confidence, so there was quite a while when the husband knew only that she had been sent to the hospital for a serious operation. Lately we've been writing to him and his anxiety is relieved, and also the New Mexico climate is helping him and he is much stronger. "Truly, we have been greatly blessed by God," she says, over and over. She tells us that there is a rumor that eventually husbands and wives can be together again and wonders if it will really be so. We hope so.
San Francisco, California.

"Come, all ye shepherds, ye children of earth,
Come ye, bring greetings to yon heavenly birth.
For Christ the Lord to all men is given,
To be our Saviour sent down from heaven:
Come, welcome Him!

"Angels and shepherds together we go
Seeking this Saviour from all earthly woe;
While angels, winging, His praise are singing,
Heaven's echoes ringing, peace on earth bringing,
Good will to men."

Bohemian Folk Song.

International Missions

A. V. CASSELMAN
F. A. GOETSCH
Editors

The Annual Meeting of the Board of International Missions

THE annual meeting of the Board of International Missions was convened in Philadelphia on November 10th and occupied the attention of members, missionaries and visitors for the greater portion of three days.

It is to be doubted whether in the whole history of either of the former Evangelical or Reformed Boards of Foreign Missions there had ever been a meeting at which more serious and baffling problems presented themselves for solution. The world is in the midst of a really global war and if there is any activity of the Church which is affected by this world crisis, it is International Missions. Not one of the mission fields in which the Board of International Missions is interested is unaffected by war. The field in Honduras is the least affected. India is becoming more and more seriously affected. The mission fields of Japan, China, Iraq, and the new, prospective field in Africa are right in the midst of war. This situation throws upon the missionaries, the national churches, and the Board of International Missions responsibilities and duties the like of which have never before been experienced. If ever the Board needed the cooperation and support of the Church in its difficult task, it is now. The Board reorganized for the coming biennium by the election of the following officers: President, Dr. T. R. Schmale; First Vice-President, Mrs. Ida Pauley; Second Vice-President, Dr. T. W. Hoernemann; Secretary, Rev. G. H. Gebhardt; Treasurer, Paul H. Schulz, Esq.

One of the most serious problems confronting the Board was the care, assignment, and permanent and temporary allocation of missionaries on enforced emergency

furloughs. A number of the missionaries have found temporary employment either in church positions or with the government; others, for the most part, on account of their age and years of service, have not been so fortunate. All of the missionaries have been of splendid service in the presentation of the present missionary situation in the congregations of the Church. There are two aspects of this situation. Many of these missionaries have families and have been forced to come home, leaving behind them in their missionary residences their libraries, furniture and much of their personal possessions. Starting new here in America presents most difficult and embarrassing problems. The Board is endeavoring to assist the missionaries in meeting these difficulties and is certain that the Church will stand staunchly behind it in the effort to care for these missionaries who have given so much of their lives to service in various mission fields and have been so quickly and cruelly uprooted from their homes and fields of service. Rehabilitation funds must be provided for these people who have lost so much. One of the actions of the Board in this respect reads as follows: "That the matter of rehabilitation adjustment for the missionaries who have lost their household possessions in the present emergency be left to the judgment of the Executive Secretaries."

The Executive Secretaries also reported that a new edition of 10,000 copies of the illustrated report, "Into All the World", was ready for distribution in the churches. The Field Secretary reported a very successful series of Forum meetings held in the four Ohio Synods. This method of presentation will be continued in other

Synods during the season of missionary emphasis, January 6 to February 14, 1943.

The Medical Missions Auxiliary reported that they were reorganized and preparing for some special, definite presentation of the medical activities of the various Missions. A representative of the Women's Guild reported that there are 1,900 Guilds on the mailing list at present and that the prospect of meeting the financial challenge for the coming year was most encouraging.

The Treasurer reported a balance on hand on February 1, 1942, of \$13,708.25; receipts to September 30, 1942, \$283,760.82; total receipts to September 30, \$297,469.07. The following budget for 1943 was adopted:

Home Base Budget	\$66,851.52
India Mission Budget	123,960.75
Japan Mission Budget	57,175.00
China Mission Budget	112,794.50
Honduras Mission Budget	36,799.25
Iraq Mission Budget	4,600.00

Total Budget \$402,181.02

Perhaps the high point of the Board meeting was the Wednesday evening session, at which time the Board was addressed by the following missionaries: Dr. H. G. Freund, of India; Dr. G. W. Schroer and Rev. Alfred Ankeney, of Japan; Dr. R. Pierce Beaver, Rev. T. F. Hilgeman and Rev. E. T. Plitt, of China. Three of these missionaries had been imprisoned and later repatriated on the MS "Gripsholm"—Dr. Schroer at Morioka, Japan; Mr. Ankeney at Sendai, Japan; and Dr. Beaver in Hongkong, China. Their experiences were listened to with rapt attention by the members of the Board and visitors present. Dr. Freund presented the political situation in India as it affects the work of the India Mission. Rev. Mr. Hilgeman emphasized especially the emergency economic problems which the war has brought to China and the China Mission. Rev. Mr. Plitt spoke especially about the administrative readjustments of the China Mission in meeting the present crisis.

The reports from the fields were all dominated by certain definite characteristics: War, crisis, difficulties, responsibilities and opportunities.

The situation in *Japan* was the most serious of all the mission fields. All of our missionaries except one have been repatriated and are now in this country. Miss Eleanor Porter, the youngest member of the Mission is still interned in Sendai, but is due for repatriation on the next ship. The future of the missionary enterprise in Japan is unknown, but the missionaries are unanimous in the opinion that the Church of Christ in Japan is well founded and will weather this crisis. The Board authorized the publication of a booklet entitled "Unto the Progress of the Gospel," a narrative of the Japan Mission, compiled by Secretary Casselman for distribution in the Church. This booklet is on the press now and will be ready for distribution soon.

The *China* Mission is right in the midst of war. Our Yochow field and its surrounding out-stations are in occupied China; but our Yuanling station, with its schools, churches, and hospitals, is in free China. Opportunities there are unprecedented.

The *India* field is not as seriously affected by the war and our missionaries there are carrying on with the usual commendable results. However, the India Mission has made arrangements for meeting the eventuality of war.

The field in *Honduras* is less affected by war than any other fields, for which the Church should be especially thankful. Latin America is the theme for interdenominational study this year and our congregations are enjoined to make the best possible use of the splendid Mission study material on the Latin American field provided this year.

Missionary activity in *Iraq* was almost obliterated last year by war, but two of the missionaries of the United Mission in Mesopotamia have been permitted to return and resume their work. The prospects are brighter for Iraq than they have been for two years.

One of the inspiring experiences of the Board meeting was to receive an appropriation of \$3,500.00 from the War Emergency Relief Commission for the purpose of purchasing hymn books and New Testaments for the Ewe Field in West Africa.

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Christmas at Miyagi College

Friday Night School

ELLA N. NICODEMUS

THE students of the Friday Night School of Miyagi College in Sendai, Japan, and their young instructors met for a most reverent as well as joyful observance of Christmas on the evening of December 5, 1941. Just a year ago, an American missionary teacher who for two years had enjoyed attending the weekly sessions of the night school for interested young Japanese working girls, in the capacity of an invited adviser, still felt very close to this group at its Christmas gathering.

Why were they observing Christmas so early? There were no premonitions of near at hand cataclysmic events plunging America into war with Japan. It was merely desirable to have this Christmas program before the young instructors, who were themselves daytime college students, needed all their time for term review work in preparation for regular term examinations soon due.

After entering the front door of the college building each one recorded her name and dropped a small interesting looking parcel, contents having a maximum value of ten cents, upon a table. Upon proceeding to the second floor corridor place was found in a line forming a lovely candle procession and soon this took up the beloved "Oh Come All Ye Faithful," and carried it along, in all its lovely harmony, into the small college chapel.

The traditional attractively decorated and illuminated Christmas tree adorned the platform where the leader of the worship service took her place. The entering singers remained standing in front of the long benches and with candles still lit sang another familiar Christmas hymn with its Japanese words and then from opened

(Continued from Page 331)

One of the disheartening experiences of this Board meeting was the fact that it was impossible to elect some very much needed reinforcements for the India and China fields or to make arrangements for the re-

Bibles read responsively the story of the greatest of birthdays from the Gospel of St. Luke. These Bibles like the hymnals were, of course, of the Japanese version.

After the prayer which followed, the special speaker was introduced. This consecrated Christian teacher who had had part of her years of study in America gave to the interested group a vital message concerning the significance of God's great gift to the world in the form of His Son, our Saviour, Jesus Christ.

A short intermission after the worship service led the way to a surprise program given entirely by the student group of the night school. Their piano and voice numbers, their attempts at readings in English and reports of achievements in Home Economics paid high tribute to the efforts of their earnest young instructors.

Just before the group dispersed to return home, a clever Santa Claus appeared. With cheery and sometimes witty remarks, the simple gifts were distributed.

Finally only the speaker of the evening, the American missionary teacher and the small group of night school teachers remained to talk things over around the wood stove in one corner of the room. The intimate chat with fellow Christians and friends that evening was recalled when only four days later the American teacher became an enemy alien and was among those then taken to an internment camp.

That evening of December 5th, still remains, after repatriation, a cherished memory and a symbol of the restored fellowship that must some day again prove possible between American and Japanese Christian workers.

Highland. Ill.

turn of many missionaries to these fields on account of the war emergency.

All in all, the Board of International Missions has endeavored faithfully to execute its trust for the Church and to meet with confidence and courage and faith the unprecedented difficulties of the present day.

An Adventure in Fellowship

R. PIERCE BEAVER

NOTE: *Dr. Beaver is a member of the Faculty of Central China Union Theological Seminary, Lingling, Hunan. He was imprisoned at Hong Kong for five months and returned to the United States on the repatriation ship, M. S. Gripsholm.* EDITOR.

A CHINESE proverb says, "I ko jen shih ssu-ti, liang ko jen shih huo-ti", that is. "One person alone is dead, but two are living". This is a recognition of the truth that a man cannot live unto himself alone. One person alone is not very much of a person, for personality develops in and through the experiences of our social relationships, and human good comes to its highest expression in love and fellowship. Man craves fellowship, and he seeks it in many groups. Moreover, it is the fellowship group in which he chiefly participates that largely determines his character and behavior.

The greatest, richest, most inclusive and universal fellowship ever known, that which offers the most joyous comradeship and produces the highest character and personality, even sonship to God, is the Christian Church. It is the only fellowship that knows neither barriers of space nor of time. Today it is the Christian Church alone that still unites, and still holds unbroken hands of fellowship the world round, while war, hatred, suspicions and oppression are breaking all other ties.

It is utterly impossible for any man to be a Christian by himself. He can be a Christian only in fellowship with his Lord on the one hand, and in fellowship with his Christian brethren on the other hand, as they together build the Kingdom and minister to their neighbors for Christ's sake. No man can be a genuine Christian, a complete Christian, outside of the Church, which our Lord has established to be the continuation of the Incarnation upon earth. His very Mystical Body, the fellowship of living souls in communion with their Lord as very members of Himself spiritually and of one another in Him, and the Divine Agent for the building of the Kingdom. All who are baptized in Christ's name into that Church are meant to be one body in Christ, part of a fellowship and union so organic

as to be indivisible and integrated as the common life of the parts of the human body. St. Paul knew this truth well and preached it convincingly. This is a fellowship of all Christians now living anywhere in the world, and all who have ever walked and worked with our Lord in any age and now dwell and work with Him in the heavenly realm; it embraces all Christians on earth and in heaven. This fellowship makes for the richest possible human life, and alone insures the cooperation of common effort required for the execution of Christ's ministry.

I went to China a firm believer in the Mystical Body of Christ, and knowing something of that ecumenical fellowship which is unbroken by national boundaries nor even by death and time; and of all my experiences and adventures that have brought me new knowledge, I prize most highly those which have given me a more profound understanding of, and sharing in, the fellowship of the Mystical Body. I have come to see that Missions are essentially the extension of this fellowship into all the world, and the building up of it in the homelands and distant countries, to the end that in that fellowship all men may not only personally acclaim Christ as Lord and Saviour, but also build His Kingdom, proclaim His message, and execute His ministry in a common effort, while in a common life of organic union with their Lord and each other that life is enriched and ennobled by the contribution of each member and branch, and while at the same time it is being transformed and elevated to the spiritual stature of Christ. Even in the terrible battle of Hongkong and in imprisonment in Stanley Internment Camp this fellowship gave strength for living, and made life not only endurable, but even rich and expanding. It is a memory of Christian fellowship which is for me the bright and happy recollection amid all the memories of the terrible battle of Hongkong.

When Dr. Raymond T. Moyer (head of the Oberlin Agricultural Experiment Station at Taiku, Shansi, and a member of St. John's Evangelical and Reformed Church, Lansdale, Pa., and who proved to be a most patient and forebearing companion) and I fled from Kowloon, and found a refuge at Garden Terrace on the mountain side above the city of Victoria, we were in a place of vantage from which we could see much of the progress of the battle, but there we were also in the midst of a constant rain of bombs and shells. In an apartment nearby there was a group of very frightened and nervous women, and in a little apartment next door to them the billeting service had crowded in forty-seven Portuguese women and children. We sought to help these persons, one of us sleeping there each night, and in the days of uncertainty following the surrender we took up our residence there. I became a pastor to these people, and through that ministry God helped them, and even more, in that ministry He helped me, giving me strength and peace. During the previous months in Hunan I had learned something of the inner-stability and realistic acceptance of a bad situation that the average Chinese possesses. On the wall of the temple high on the cliff above the great and fearful rapids of Ch'ing Lan T'an on the Yuan River there is this inscription: "Hsin p'ing, lan p'ing", that is, "If the heart is at peace, the waves will be level". The Chinese apply this philosophy of life in the midst of the turbulent waves of war as well as in the waves and whirlpools of a river; and I had begun to acquire a little of this outlook. Now, however, in this ministry in the midst of battle, I learned to know and experience a more profound inner peace. that peace of God which passeth all understanding, that comes not from the realistic acceptance of conditions, but from reliance upon the power of God, fellowship with His Spirit, and the doing of His will in service.

In this little group we had a visible expression of that Great Truth in which all Christians say that they believe, and which they confess when they recite the Creed, but which really means so little to the average American Christian—I mean the unity and fellowship of the Holy Catholic Church,

the Mystical Body of Christ. In that little flock there were two Russian women, members of the Orthodox Church, a member of the Church of England, and later her husband, a Polish Roman Catholic lady, a member of the Church of Scotland, some of these Portuguese Roman Catholics, and occasionally others. I was truly their pastor and their priest; and as they knelt about me for morning and evening services, we were not conscious of all the varying doctrines about the nature of the Church. Holy Orders, the Sacraments, and other things which divide Christendom, but we knew only the reality of our union and friendship in Christ our Lord.

When we went away to be interned the Portuguese women returned to their homes, the Russian and Polish women remained behind because they were third nationals, and the British and Americans were obeying the order to appear on the parade ground that morning; we knelt in prayer for the last time as I committed us to God's care and keeping. Then as we rose from our knees, Madam Halfter, who had been through seven wars and eight sieges, became the minister. She took her ikon, the most prized heirloom of her family for many generations, and crossed me with it: then prayed over me ancient prayers of the Eastern Church, especially one which had been used as a talisman in her family and which she believed had saved the lives of many of her relatives in perils on land and sea during the previous four hundred years. A new instance of this had just occurred. Her daughter was engaged to a British naval officer, a fine man, but who had had very little interest in religion up to this time. When the Japanese attack was launched. Madam Halfter wrote out this prayer and requested him to keep it in his pocket at all times, to believe in its efficacy, and to pray to the God who could preserve him. After his ship had been ordered sunk, he was in command of an advanced observation post. His position became more and more deadly, and his command was rapidly reduced in numbers as the snipers located their position. When it was necessary to send for provisions, five men were required to do the work of two, because three would be killed in bringing them back. The enemy

at length brought up a howitzer and on the day before Christmas a shell completely wiped out this observation post. This officer was thrown a considerable distance into a ravine where he lay half submerged in the stream, and every thread of clothing had been blown from his body. Several days after Christmas a searching party passed by and saw him, but believed him dead. Fortunately one of the party returned to examine him and found him still alive. He had not one thread of clothing on his body, but clutched tightly in his hand was this prayer. It is not to be wondered then that they were more than ever convinced of the efficacy of this prayer. Then having thus prayed, Madam Halfter

had me kiss the ikon, and she kissed me on both cheeks and sent me off to imprisonment with her blessing and the Father's. Thus out of these days of battle and uncertainty, I carried away with me the happy memory of a profound experience in Christian fellowship, and I felt that some of those things which are sacred and holy to the sons and daughters of the Eastern Church now belonged to me, too, in some small degree.

The Mystical Body of Christ is one indivisible body, with one Lord, one Faith, one Baptism, one Message, one Ministry and one Fellowship throughout the whole, wide world.

Work Among the Lepers

JOHN H. SCHULTZ

NOVEMBER is rice-harvesting month. Last year's harvest, however, was a very meagre one. Many fields had long before been left to the cattle to graze—as the rice plants had dried up. A few fields alongside ditches got all the available water of the few showers we did have. So we had, locally, about a 12 per cent crop. In all there were only five good showers, three of them "downpours". Many of our Christians who sowed ten bushels of rice didn't even get straw.

But as hunger began to make itself felt—and this did not take long, as the vast majority of our people live from hand to mouth even in "good times", a noble spirit of those with salaries also began to show itself. One of our women workers who gets \$3.00 a month gave her whole month's salary to start a kitchen for hungry children. To give a salary of \$3.00 per month may seem easy to those who get ten times and more this amount per month. But the smaller the resources to fall back on the greater the sacrifice. "This woman gave all she had."

Splendid was the response on the part of other workers of the district. For one and one-half months they fed over 130 children daily and helped many parents who were hungry.

For three months all our workers here contributed at least a day's wages and this besides their usual Church contributions. Likewise, did the majority of our workers give their Christmas Day salary for the feeding of the children.

As the rains stopped so early this year, touring work could be started in the beginning of October. At Chirounti two more families were baptized and a number of others asked for baptism but we felt that these needed further instructions before we should baptize them. Last Easter a former Satnami guru was baptized at Kirna and now a Brahmin guru has asked for baptism in a village near our outstation at Sambal-puri. At Kirna a number of families would like to be baptized but have held back for the present on account of unusually bitter persecution suffered by the former Satnami guru at the hands of the land-lord of the village. But the heaven is working!

Again during the last three months there was not a day in the Leper Home and Hospital when patients who had come for admission did not have to be refused. At times there were as many as fifteen in a day. The patients *in* the colony refer to the institution as "A garden of God"; not because of beautiful buildings, for such we have none, but because of the love and the

care they find at the hands of doctors, nurses and assistants who serve them and walk among them. But what a cruel place to many the very entrance to the institution must seem! "There's"—as one patient described it—"where hearts are broken and Jesus stands and weeps as the least of His brethren are condemned to death." The fenced-in plot before the office is "a courtyard of tears". Fortunately, in most cases, we were able to make arrangements for the children who came to us. One leper mother who had been on the road for months, brought her seven-day-old baby—fully matured but weighing only three pounds.

Christmas was celebrated as always—except for the usual "Christmas meal". All the toys for the children were made by the patients. Among these were twelve wooden trains with trucks which could be loaded(!); tiny wagons drawn by "horses", and over 250 wooden animals. What a time I had getting old "store-boxes" for the "toy factory"!

Our most recent "addition", however, is our tailoring department. For some years our patients have sewn all shirts, jackets, bedsheets, etc., for the institution. When some months ago a trained tailor-master was admitted as a patient we started a regular tailoring class. But only today was it possible to supply the tailor-master a sec-

ond pair of scissors for his class of twenty boys and young men!

Preparing our boys and girls for life is a real job. They need the best preparation possible—for the very fact that they have been "lepers" will make it doubly difficult to find work when they leave the hospital as healed. So, apart from the regular school classes, we have as much industrial training as we can find it possible to give them.

The end of the year we closed in deepest gratitude to God. There had been those during the year who had been able to return to their homes as healthy—and, God had graciously provided our most necessary needs. Often there was no money at the beginning of the week to pay for the week's bills, but when Saturday came, what we needed, was there—except once, when we had to borrow. Often we were reminded of the words: "Your Father knoweth what things you have need of, before you ask Him" for again and again when we approached our Lord in times of need, we found that the answer which came so promptly had been sent weeks before.

The spiritual life of the patients has also shown growth and for this and God's many other blessings, guidance and protection, we are truly grateful.
Baitalpur, C.P., India.

Seedtime and Harvest in India

WILLIAM T. BAUR

RECENTLY the home of a Christian living in the district was destroyed by fire. The Indian pastor went to express his sympathy and also intimated that the local congregation would be willing to help in the rebuilding of the house. Then something unusual took place. The man said he did not care to have any help. He felt that were he to start taking help it might cause him to expect other help in the future and he did not wish to fall into that temptation! After a few days the pastor nevertheless sent rafters and timbers for a new roof which were accepted in the spirit in which they were sent.

* * *

In another village a man was bitten by a snake while loading hay. For two days he was in a precarious condition and several times became unconscious. The pastor happened to be on tour in the village at the time of the accident. He made a cross cut over the snake bite and filled the incision with permanganate of potash.

On the sixth day I also came on tour and found the man on the way to recovery. The leg and foot were still somewhat swollen and the wound on the large toe was still open. They claimed the snake had been a "rakht piti". "Rakht" is the word for blood. The effect of the snake bite was to cause blood to flow from the nose, mouth



American Relief has already succeeded in saving and rehabilitating hundreds of thousands of families like these, seen in front of a refugee shelter in an interior city of China.



Miss Esther Catingam, student from South India, preparing herself in the United States for Christian service to the depressed villagers of her beloved India. Taken at Camp Mensch Mill in August, 1942. Page 350.



The
Field
is
The
World

Lepers begging for admission to the Chandkuri Home and Leper Hospital, Chandkuri, India. Page 335.



Parkway Evangelical and Reformed Church, Long Beach, California, Rev. Louis Landgrebe, pastor. Zion Church, Indianapolis, has given this church a total of \$25,000.00. What a splendid example!



"God spared our Church."—this exulting message from Rev. O. Geisler, pastor, after a hurricane, Pasadena, Calif.



War does not keep young China from attending universities in exile conducting laboratory work.



Students hurrying to lunch after an assembly in the Phelps Stokes Chapel, Berea College. Page 345.

Right — Preaching by teaching in India. A Seminary boy at work in a village while on tour.



San Bruno, California, Church Choir



udies. Young Chinese chemistry students in one of China's experiments when the Japanese planes do not appear. Page 322.



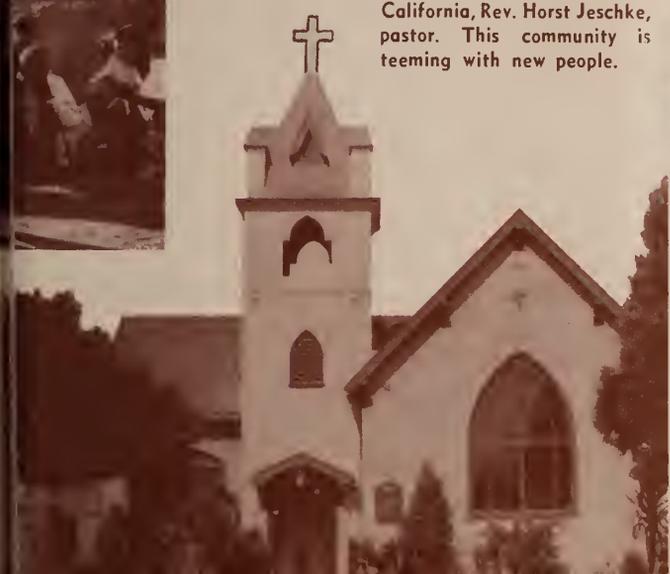
Presser Hall, the music building at Berea College, Kentucky. Page 345.



Rev. O. Geisler, of Pasadena, teaching a Mission study class.



St. John's Church, San Bruno, California, Rev. Horst Jeschke, pastor. This community is teeming with new people.



Piney Grove Chapel, temporarily serving the needs of Dr. Francis R. Casselman's trailer camp at Glenn Martin Bomber Plant, Baltimore.



A singing class in an orphan's home in Free China. The backdrop is composed of Chinese banners and a picture of Sun Yat Sen, founder of the Chinese republic.

The inside of a Baltimore trailer. The girls' class finds it a good place to meet.



and some was also to be observed in the urine and stool. The man was recovering rapidly and the whole family gathered about his bed while we had a short devotion thanking God for his recovery. They were very grateful to the pastor for the two days and nights of help he had given when it looked as though the man would not survive.

* * *

In a recent camp much interest was shown by the people. There are only two Christian families in this out-of-the-way place. A non-Christian who had last year received us very cordially and is not far from the Kingdom, put his large room at our disposal for a Sunday service.

The floor was made of smooth clay. Part of the room was covered with a heavy cotton cloth on which we were to sit in real Indian fashion with our legs crossed under us. A special red cloth had been placed out for the speaker to sit on. Against the wall was a large pillow to be used to lean against.

At least thirty villagers, their wives and children were present. A year ago many of them had learned some Christian songs and Bible verses. They still remembered and joined actively in the singing. A young group of children did especially well and when asked how they had remembered these songs they said that they had been singing them all year while doing their chores. It seems clear that God is preparing this group for the final step when they will take baptism.

In the evening an Indian Government official who had been collecting subscriptions to the war loan came to visit at my

tent. It is always a pleasure to have a visitor when one is in some out-of-the-way place. He was kind enough to place his two carts at my disposal for moving to the next camp since I was having difficulty in making local arrangements.

After he had left I went to the tent where the four fellow-workers were staying and discovered a delegation of fifteen men from another village about one-half a mile away. We had given a magic-lantern lecture on the Life of Christ at their village a few nights previously. Now they had come and wanted to know more about this way of salvation. Several wanted baptism but since they admitted that their women were not willing to come with them it was decided to wait and have them come together if possible. Besides the men likewise still needed instruction before they could intelligently receive baptism. At half-past eleven at night this group left the tent to go home. Their faces showed that they were in deep thought and well aware of the decisions they wanted to take. Here, too, is a group which is seeking for a fuller life.

Another village about four miles from camp also gives cause for hope. There some of the leading men of the Ballai caste wish to be baptized and said they would bring in the whole group amounting to about sixty families. This group will have to be further investigated and it is not well to become overly optimistic. However, this particular camp has been one of the most encouraging of the whole year so far and it seems that the wind is indeed blowing where it listeth.

Baitalpur, India.

A Labor of Love

THE OUTLOOK OF MISSIONS from its very beginning has been a labor of love. Our missionaries, both home and foreign, have freely contributed to its columns during the years. Board secretaries and others deeply interested in the work of Missions have given generously of their time and talent. Hundreds of Literature Secretaries of the Woman's Missionary Society served

as subscription agents without any recompense. We also wish to express our gratitude in this final issue to the Julian B. Slevin Company of Philadelphia, who printed the magazine for more than twenty years, for their unfailing courtesy and sympathetic cooperation.

EDITOR.

Internment Conditions at Sendai, Japan

ROBERT H. GERHARD

AT the outbreak of the war the British and American population of Sendai and vicinity consisted of fifty-four persons, of whom all but one were interned together on the Catholic compound at Mototerakoji. The exception, the Rev. Alfred Ankeney, Secretary-Treasurer of the Evangelical and Reformed Mission, was arrested at the Mission Office on the morning of December 8th and held incommunicado (at Police Headquarters for two weeks and thereafter at the city jail) until released on a suspended sentence on June 3rd for evacuation. Though questioned extensively and prevented from having any reading material in English, he was made "reasonably comfortable" and was allowed to have all his meals brought from home. He reports that he underwent no intimidation or threats, and that his association with his jailers was in general quite pleasant.

During the morning and afternoon of December 8th, representatives of the Justice Ministry visited the various foreign residences and removed all private papers, correspondence and manuscripts for investigation. They were reportedly returned about the beginning of June, but were in considerable disorder, and no opportunity was given for a careful check by the owners. (One house—that of Dr. Elmer H. Zaugg—was apparently not searched at any time, and no papers were taken from it.)

On December 9th, fifty-one persons were assembled and interned in two adjoining buildings belonging to the Catholic Church. Dr. Zaugg was not disturbed until the evening of the 11th, when he was brought in with the rest. On the morning of the 8th Dr. Sheehy was in Fukushima, where he taught several days each week in the government college. He was taken into custody there that day, returned to Sendai on the 11th, and brought directly to the internment camp that evening. On December 24th, three adults and two children who had left Sendai to board the "Tatuta Maru"

were returned and also brought directly to the camp. There was then no further change until the end of March, when it was decided to concentrate all internees in the Tohoku in Sendai.* For this purpose, a second camp was opened in a missionary residence several blocks from the first and the total number of internees was raised to seventy-four. A few weeks later Father Laporte, a Dominican priest who had been in jail in the Hokkaido since the outbreak of war, arrived to make the last addition before the exodus for evacuation. Late in May, the twenty-seven Catholic Sisters were allowed to return to their respective convents.

The first day in camp was cold and hectic. The Sisters were crowded into the smaller of the two buildings while, in the larger, one room was occupied by the police, one by the other six women, and the rest by the men. The rooms were bare until about 8 o'clock in the evening when mattresses and some chairs arrived by truck. The next day, however, stoves and wood were brought from the various foreign houses and organization got under way. Cooking utensils and table-ware were brought from the Dominican Monastery. The women took charge of the kitchen, while the men undertook the cleaning and, later, the making of the bath. Fruit boxes were nailed to the walls to serve as shelves and cupboards. We were permitted to retain our servants at home and to have them do our laundry there. Gradually more chairs and some tables were secured and, subject to police approval, our servants were allowed to bring us various articles from our homes, while the skill and ingenuity of amateur furniture makers steadily progressed.

A representative was promptly appointed for each room, from among whom were elected one to be in charge of supplies and one to act as treasurer. For nearly two months the food situation was almost entirely in the hands of the internees. At the

*Except, however, for the Catholic Sisters (in Aomori, Fukushima, Koriyama and Wakamatsu) who were interned in their own convents.

end of January, however, the police asked for complete and detailed financial reports, and then announced that our living expenses would thereafter be borne by the government and that, upon investigation, we would be reimbursed for all approved expenses up to that time. This word was received with relief but also with some misgiving. Cash was nearly exhausted, but it was feared that the quality if not even the quantity of our provisioning might fall far below the standards we had been able to maintain. But such was not the case. Every sen expended up to the end of January was refunded, including some for items not strictly classifiable as living expenses. The ordering of supplies was left in the hands of the elected representative, and the police did what they could to secure whatever was wanted. Vegetables were inevitably scarce during the winter, and meat became more and more difficult to secure, but these were matters beyond the control of the police and we frequently obtained more than the regular ration. Bread and butter were plentifully provided at all times, and cheese very often.

Permission was secured after a short time for regular religious services, and group entertainments were sanctioned about every ten days. The Catholics were given the use of the adjacent church building for daily morning mass as well as for special services once or twice a week, and the use of the kindergarten hall was obtained for a special entertainment on New Year's Day. After about a week, outdoor exercise within the grounds was permitted between the hours of 10 and 11 o'clock in the morning, and 1 and 3 o'clock in the afternoon and, from sometime in April on, we were allowed to go out in the grounds at any time during the day. From even earlier there had been promises that we would be given the use of the athletic ground of a government girls' school immediately behind the Catholic compound for exercise on Sundays, but these had still failed to materialize when we left.

From the outbreak of war until just after the fall of Singapore no papers were allowed, and our only source of news was the grapevine telegraph and occasional statements by the special police. After the 20th

of February, however, we were allowed to receive newspapers with fair regularity, and were supplied with two radios which were cut off only for about thirty-six hours following the morning of April 18th. In most cases, internees were not permitted to bring any reading matter with them, but some books were soon obtained and a fairly adequate supply of reading material was maintained by periodic replacements. Accumulated mail was passed out twice—once in February and again in March—but, except for the weekly visits of servants, restrictions on all other contacts were extremely severe, and there was considerable dissatisfaction with the refusal of the authorities to permit getting in touch with, or word (e.g. the printed instructions to evacuees) from the Swiss Legation or the Red Cross, and going out for needed visits to the dentist.

There were, of course, inconveniences and many minor complaints. Restrictions in regard to receiving money were, we found later, much more severe than in some other places. Two of the uniformed regular police who were in daily attendance at the camp were inclined to "throw their weight around" on slight pretext, but the others were extremely kind and relations with our guards were, on the whole, very friendly. The special police, particularly, seemed to be sincerely eager to do everything possible for our comfort. The morale of the camp, too, was very high. There was a fine spirit of cooperation and cheerfulness among the internees which undoubtedly contributed to the health and happiness of all concerned.

Mr. Ankeney was brought to the camp on the third of June. On the sixth, Dr. Gilbert W. Schroer, who had been in jail in Morioka since a few days after the outbreak of war but was released without sentence, was brought to Sendai, and, that evening, joined the twenty-one others from our camps who were evacuated at that time. That morning, a group of us who were associated with mission schools in Sendai were escorted to the various institutions to say good-bye, and all appreciated the fact that the police allowed a large group of friends to come to the station when we left to see us off.

"A Prisoner of Christ in Bonds"

Extracts from article published in the Evening Leader of St. Marys, Ohio, September 2, 1942

DESPITE months of internment, dating back to the day after the bombing of Pearl Harbor, and of close surveillance by Japanese police for a year before the attack on the United States, the former New Knoxville missionaries to Japan, Dr. and Mrs. Gilbert W. Schroer and their two daughters, Evelyn, 15, and Nancy, 10, have no regrets that they remained in Japan until the government ordered their repatriation on June 3rd.

"We feel that we have done our best work during the last year and a half," Dr. Schroer firmly declared after telling of the months of hardship and uncertainty as to the safety of each other; the question as to whether they would ever again see the United States and the loved relatives and friends in this country; the despair over the fate of the Morioka Christian Center in which they have labored for a period covering twenty years. "We do not feel that it would have been wise to have left the Center earlier. Our work was there. We are glad we stayed, glad that we did the work, and are glad now to be back in the United States and very grateful to the United States Government for making it possible for us to return to this country at this time. We believe that through our behavior in court and to the Japanese police we have lived the life of Christian service which we have preached ever since going into Japan for the first time in 1922."

* * *

On December 21st, 15-year-old Evelyn, suspicious of the behavior of the Japanese police asked her daddy, "Will they take you away?" Within a short while her question was answered. The police came and he was taken to the Central Police Station, then at 5.30 before the court and procurator for his first examination.

At the conclusion of the examination he was taken to prison to begin more than five months of solitary confinement—a future of which he knew nothing. He was placed in a small cell, 6 x 9 feet. Its sole furnish-

ings were three straw mats, not washed in months, and three Japanese "futons" or comforters, equally filthy. His tie and watch were taken from him, and the police considered for some time before they permitted him to keep his belt. They also took his wedding ring. From December 21st until February 3rd, a small Japanese dictionary was the only book he had to read. About a month later he had several books which he read and reread to occupy his time.

Christmas Day, with thoughts of other Christmases coming back to him, Dr. Schroer determined he would have his own Christmas tree. With his thumb nail he scratched a tree on the wall of his cell. Forbidden to whistle or to sing, he softly hummed "Silent Night" and the other Christmas carols so dear to Christians.

On December 27th he received bedding from his home. It was very welcome as it enabled him to send out at least two of the dirty "futons". One he retained as a sort of mattress on which he spread his bedding. Mrs. Schroer had sent the bedding to him through the police although she did not know where he was located and was not to know for nearly five long months.

The climate at Morioka is cold, often going to ten below zero. Without any stove in his cell, Dr. Schroer suffered from the cold. During the day he would sit huddled among his comforters to get what warmth he could from them. A small hot water foot warmer gave some comfort. His ears were frozen while he stayed in his cell.

It was on December 27th, the day he received the bedding from home, that he was again taken to the court for further questioning. This time he was handcuffed and a straw basket hat pulled down over his head to offer him protection from the public and probably to keep the public from identifying him.

"A prisoner of Christ in bonds," he termed the experience. The license number on the automobile that conveyed him

to court was No. 23, he remarked with a laugh.

At court he was questioned at length concerning his family history, his activities in Japan. Repeatedly he was asked for his diary, and repeatedly he said he had never kept one. Again and again they asked him especially about the thesis which he wrote for his doctorate degree received in 1938 from Hartford Seminary Foundation at Hartford, Conn. The thesis was titled, "A Religious Education Program for the Nihon Kirisuto Kyokwai for Iwate Prefecture", and the court took the thesis line by line to ask him why he had written thus and thus, seeking to establish whether there was anything in it which could be used against the Japanese National defense and whether he had written it with any ulterior motive. The paper had been written on facts gathered during his service in Japan and long before war was declared. Dr. Schroer remarked too that he was probably questioned extensively, since it was generally known in the community where he lived that he was a camera fan and had taken many pictures. He explained that he had

always been careful to have a native Japanese with him when he took any pictures and to ask consent before he took them, always guarding against likelihood of infringement on Japanese rights despite the fact that he had lived there for years. His pictures had been carefully filed, in chronological order he said, and these frequently had been checked by the police during the last year. The police for a year had been making periodic visits to the Schroer home and they knew they were under constant surveillance.

All in all during the 165 days Dr. Schroer was in prison, he was taken to court thirty-six times for examination during which he was asked again and again questions which might show him to have taken part in espionage activities against Japan.

During this time Mrs. Schroer and Evelyn and Nancy, not knowing what fate had befallen Dr. Schroer and not knowing what would happen to them from day to day, were living at the Christian Center until March 31st when they were removed to the

(Concluded on Page 352)

Try It

WHILE examining some old station records I found two very interesting registers of 1907 in which one of our veteran missionaries kept very accurate account of each member of the congregation. The names were entered according to families. Across the double page he kept detailed information not only regarding their age, marriage, and death, but much more. There are thirteen columns in which record was kept of their behavior and church-life. We younger missionaries are at times very free and quick in criticising the older generation for the manner in which they carried on their work. We express unkind remarks about the "poor material" they accepted into the Church. But let us give them credit for the tasks they did perform well and conscientiously, often better than we office-ridden clerks. In order to observe their behavior and also their spiritual growth this missionary kept the following information regarding the 575 persons in

his congregation over a period of years—and did it himself. Here are the items:

1. Church attendance,
2. Sunday School attendance,
3. School attendance,
4. Attendance at Holy Communion.
5. Attendance at Confirmation Class instruction,
6. Amount of weekly offering given,
7. General behavior:
 - a. Tree stealing,
 - b. Theft in general.
 - c. Drinking.
 - d. Slaughtering animals,
 - e. Quarreling.
 - f. Threats to beat others.
 - g. Immorality,
 - h. Other wrong acts.

That was what is called in German, real *Seelsorge*, real anxiety and care of souls—a great weakness in our church life today. Try it!

Men and Missions

CHARLES F. FREEMAN

Associate Executive Secretary, Churchmen's Brotherhood

The Fourth Man on a Raft

ALREADY, out of this war have come epic stories of successful adventures with death in which many of the participants were sustained by religion. No story is quite so gripping as that of "The Raft".

The story is intensely dramatic. Three men of our Flying Corps found themselves on the surface of the South Pacific Ocean on a rubber raft with hardly anything else to sustain life in their bodies. They had their clothing on their backs, a pocket knife, a revolver, a piece of string, a small bucket and very little beside. They had no food, no water, no oars, nothing with which to bail water out of the raft and no navigation instruments. Yet in spite of these handicaps, and many others that were to befall them such as losing their revolver, their knife and at last, every stitch of their clothing, they successfully maintained life in their bodies, sailed their raft in a given direction for a distance of 1000 miles over a period of thirty-five days.

When things became really desperate and the slender life cord seemed ready to snap and they had exhausted every resource at hand—they thought about God. Not one of the three had kept in close touch with God in recent years, yet all three of them had the benefit of an early training in religion. Now, in their extremity, they searched their hearts and minds for means of reaching out after God. They prayed, sang hymns, and told each other Bible stories of their youth.

Eventually, every evening, just as the sun was sinking and after the exhausting day had passed and they were settling themselves for the terrors of the coming night, they held a prayer meeting. From these spiritual experiences, they were conscious of a sustaining strength that came to them.

As time went on and their condition became more desperate, the sustaining power seemed to increase in reality until their leader testified in these significant words:

"I was conscious of the presence of a fourth person on our raft. It seemed to me as though God's presence had come down from Heaven and was with us in our extremity."

So as of old, Christ was with them to the very end, sustaining the three helpless airmen until their perilous journey was over and the sea washed them and their raft upon the beach of a friendly South Sea island, more dead than alive, but with sufficient strength left in their bodies to entirely recover from their harrassing experiences.

At times, we men wonder if the time we give to teaching young boys to be Christian is not wasted. We meet with so many disappointments in our Christian work that we become most discouraged in our efforts. While we feel sorry for the experiences that almost drove these three boys insane, yet we are thankful for the testimony that they were conscious of the presence of the fourth person in the boat. It makes our efforts worth while. To know that God does come to His own in times of great stress and strain, is most reassuring in these times of spiritual decadence. Just to know that God is real, is enough to spur us on in our efforts to teach boys and girls about Him.

As one reads stories like "The Raft", one wonders how often this story can be and is duplicated in this war. Perhaps we will never know to what extent the spirit of God has brooded over the battlefields of Europe. Many of us know the healing power of the presence of God.

As these stories are read and reread many more people will take heart and with renewed energy prosecute their chosen paths in the Church—especially in the field of religious education.

Over the radio one heard these remarks by the lone survivor of another rubber raft's perilous journey: "It was said that there were no atheists in the foxholes at Bataan, and I say to you that *there are no unbelievers on the rafts in the Pacific*".

The Women's Guild

FLORA R. LENTZ

Editor

Christmas Bells in Major and Minor

Drink and Be Merry

THE word "Christmas" brings a myriad of memories. Of seasons filled, through the years, with varying celebrations, interests, joys, disappointments, fellowship or loneliness, depending on the individual's age and personal experiences and reactions.

One particular incident which happened during a Christmas service, when I was a child, stamped itself indelibly on my mind. It was a clear, starlit night. The snow crunched beneath the horses' hooves as they drew our bob-sled over the four-and-a-half miles from the farm home to the church in town which we attended. Everywhere there was a Christmasy atmosphere, snow-covered fields, glistening trees and buildings, and then, best of all, when we opened the church door, the warmth, and fragrance of spruce, and at the front of the church, a tree that nearly touched the high ceiling. Its branches were beautiful with lithographed angels, tinsel, garlands of home-strung popped corn, and apples and oranges hung from the branches. Beneath the tree were the gifts, and boxes and baskets containing the Sunday School "treat!"

The carefully planned and prepared program had begun and we children, eager, thrilled and expectant, were sitting out on the edges of the pews where we were arranged in proper order for the presentation of our part of the program. Suddenly, a strange hush fell over the audience. A man who had been celebrating Christmas Eve in his own way, came staggering down one of the aisles. With a befuddled, silly attempt at showing affection, he reeled into the front pew, crowding in between two of his three motherless children. The program proceeded, harried at frequent intervals by his talking aloud, applauding or

laughing rowdyishly. Finally he became drowsy and fell into a drunken stupor just before his children took their parts in the program. His labored breathing could be heard all over the church. The program was nearing conclusion when he became nauseated. Men tried to get him out of the church as quickly and quietly as possible, but he protested, saying that he had come to hear his children and no one was going to make him leave. By the time they got him to the door, the scent of pine and spruce were no longer distinguishable.

Someone had reported to the authorities. A horsedrawn patrol wagon was waiting outside, and an officer took him in charge. He became combative and there was a resounding whack of the officer's "billy". The father slumped and he was picked up and literally thrown into the patrol wagon. The noise of the departing conveyance with its clanging bell, and the sobbing of the three humiliated, frightened children who could not be comforted, was terrifying and brought my first sickening realization that there were ways of celebrating Christmas that had nothing to do with angels, stars, shepherds, wise men and a Babe in a manger.

The sleigh bells jingled so merrily on the way to service. They rang again on the way home, but somehow they seemed only to give forth a hollow, noisy sort of clatter. How could we be happy when those others were so miserable?

LILAH LENKER LAU

A Christmas Story to Remember

During the World War, when Japan was on the side of our Allies, there were a great many German officers and soldiers interned in Japan. There was also in Japan a Chris-

tian man who had been at school or in college in Germany. He remembered the kindness of the friends of those years and especially he remembered the Germans' love for little Christmas trees. As a result of all this remembering each interned German received on Christmas morning, in a non-Christian land, a tiny Christmas tree, decorated and hung with gifts of postage stamps, stationery and other needed and useful things. The trees and gifts were from Christians of Japan.

The Missionary Link,
December, 1941.

My Unforgettable Christmas

IT was in Vienna in the fateful year of 1938. Hitler had invaded Austria in the spring and, with the arrival of the Nazi Government the most cruel persecution of the Jews had started. It reached its climax on November 10th, when in Vienna alone about ten thousand men of Jewish blood were rounded up and sent to the concentration camps. My husband was among them. It took two weeks before I learned what had happened to him. Then came a short postal card from the concentration camp in Dachau. Happy to know that at least he was still alive, I shuddered at the thought of this camp of death. For I knew that hardly any one so far had ever returned from there.

But this time things were to take a different turn. The unprecedented ballyhoo with which the German press accompanied the crime, and the full publicity given to it by a sadistic German propaganda ministry aroused the public opinion in the non-German world in a dangerous way and Hitler, in the middle of his secret preparations for a world conquest, found it wiser not to have the interest of a horrified world centered on his government. So he made a conciliatory gesture and started to release those of the victims who could show a visa from a foreign country and could prove that they fought in the last war. This applied to my husband's case and, immediately, I sent in an application to the Gestapo. At the same time my mother-in-law wrote a similar letter on behalf of her other son, my

husband's elder brother. And now a time of terrible strain began. I knew I had to wait for the order to appear before the Gestapo—that nothing would be done without this hearing, and that there was no access without this order to the rooms where life and death of the prisoners was decided. My anxiety grew after I had seen the first home-comers, sick and starved. I got to know that every day, every hour in this terrible camp might bring my husband to that other world from which there is no return.

My mother-in-law was first to get the order to appear and, immediately, I decided to go with her. Under the pretext that she was too hard of hearing to follow the questions, and after some initial difficulties at the door of the Gestapo quarters, I was permitted to accompany her. In my handbag I carried with me, well prepared, my husband's papers. After the hearing was finished I told the official about my husband's case. I knew that I was likely to be turned out, but I also knew that I had to try. I was lucky. The man went with me to a giant file, looked the name up and then showed me to another man who was in charge of the case. And now the unexpected happened: I met a human being where I never would have looked for one. The man at the desk perused my papers, then he put a sheet of paper in his typewriter and, without looking up, in a voice hardly audible in the noise of the crowded room, he spoke to me: "You may stay where you are. Look out through the window. You can have a glance on what I am writing, but be careful that nobody watches you". And then he wrote the application for my husband's release. He signed, and again I heard his low voice: "Now don't tell anybody that you were treated all right here. That might spoil everything and bring us both into the concentration camp. Don't write any letters, don't undertake anything in the case—your husband will come back". My heart beat up to my temples. Looking in the direction of the window I ventured to ask: "And when, please, may I expect him back?" And in the same way I got the answer: "I cannot promise anything. But it will not

be before ten days". "Thank you." I left, bewildered, as in an unbelievable dream.

Out in the street I started to figure. It was December 14th. In ten days there will be the 24th, Christmas Eve, celebrated in Europe as the Holy Night. So he would be home for the holidays! But if he should not be released by that time, then there were two days when all Government and Party offices were closed. And then came the time between Christmas and New Year, when many officials took their vacations, and business was restricted to urgent cases only. Will the release of starving Jews be urgent enough for the Gestapo? I shrunk from the thought that another week might elapse, for I knew that the death toll in the camp was already horrifying. I did not dare to talk about my experience, not even to my mother. She had gone through enough excitement, and she could not stand it well. But my own unrest grew with every day that went by. The trains from Dachau reached Vienna early in the morning; I hardly slept the night before the 24th. I got up early, but I waited in vain. When the hour came I had to leave for my office, I found an excuse to put it off. But, eventually, I had to go—with a very, very heavy heart . . . My boss was in the office when I came. I hardly excused myself. I felt an urge to go straight to the telephone and to call my home. When mother answered, I heard from her voice that something had

happened. But, so strange it was after that terrible strain, I could not believe her words until I heard my husband's voice on the other end of the line. A few minutes later, I found myself in a taxi. I will never remember how I got into it. All the way home I tried to prepare and to strengthen myself for the reunion. I already knew how people looked when they came back from Dachau . . . and I did not want to lose my countenance and cry. When I entered the house I believed myself perfectly calm. But, a minute later, I found myself in my husband's arms, sobbing and crying as I had never cried before.

The city prepared for Christmas. It was a gloomy Christmas, in the midst of preparations for mass murder and world conquest. The coming catastrophe cast its shadow. The most sacred family ties began to slacken under the impact of the new Nazi order. Little children were used as spies in their own homes, and it was dangerous for the parents to speak too much about Christ on an occasion as this, and too little about Adolf Hitler.

In my memory this Christmas Eve will stay forever; with the memory is coupled my thankful thought of the man at the desk in the Gestapo office, who, in a low voice that nobody might hear him said: "He will come back!"

A GRATEFUL REFUGEE.

Berea, the Door of Opportunity

ADELAIDE GUNDLACH

FOR over eighty years the door of Berea has stood open to receive those seeking an education under Christian auspices, and today that opportunity is available to some 2000 young people on all grade levels from the A.B.C.'s to the B.A. degree. Berea is situated on the edge of the Southern Appalachian Mountain region, which is one of the beauty spots of America, but which is also a part of the area that was designated by President Roosevelt as the Nation's Number One Economic Problem.

In this mountain area which Berea College aims to serve are to be found more young people of school age, and less money

for education per pupil, than in any other area of the country. Through the years the college has endeavored to meet the needs of young people of character and promise, at least fifteen years of age, who were otherwise unable to get an education. Here is opportunity. One senior writes: "During the ten years I have been a student in Berea, I have managed to make my way up from the eighth grade without going in debt. I always wanted to finish school here without being in debt to the College, and that dream is about to be realized". Thus through their own courage, determination, and hard work these young peo-

ple open for themselves the door of opportunity.

The need of having a school program which combines study with labor is one of the new proposals of the American Youth Commission in reviewing much-needed changes in our American educational system. Here in Berea, the requirement that every student should work as well as study has long been an integral part of our educational set-up. Two class periods a day are normally devoted to labor, though some four to five hundred students work half-time and study half-time in order to earn the entire amount needed to pay their bills. Berea is in a sense a cooperative venture in that we depend upon students to do the routine work of the campus, as clerks in the offices, janitors in dormitories, waiters and helpers in dining rooms and kitchens, working on the campus grounds, on the college garden, poultry plant and farm, and in innumerable other ways, making possible the on-going work of the school. Their earnings help pay school fees, but in addition their sharing in the constructive management and administration of a complex organization gives them an added educational experience in some worth-while, practical job that gives meaning to their studies, and helps build self-respect and assurance, and provides in many cases experience which leads to permanent employment.

In many instances the curricular work of a student is supplemented by practical experience in his assigned labor. For example, a boy or girl may take a course in printing or linotyping on the high school level, and for his labor, work in the College Press which handles all of the printing for the institution as well as publishing a weekly newspaper and other periodicals. Thus his experience may in time fit him for permanent employment in a printing establishment. Or again, a boy may take a course in wood-working or cabinet-making and learn to become proficient enough to help turn out the hand-made copies of antique furniture to be found in the salesroom of the Student Industries.

Students admitted to Berea come largely from the mountains, but a small percentage have always come to us from outside this

region, and now that school enrollments are decreasing, Berea may be able to admit students with less regard to geographical areas. The purpose of maintaining a quota from outside our field has been to keep a cosmopolitan atmosphere and the fact that we have accomplished our purpose is shown by the number of foreign students or students with foreign experience enrolled here. Miss Margaret Noss, daughter of the Rev. George S. Noss, formerly of Aomori, Japan, is one of these, and is making a particularly fine contribution here on the campus through her work in the Y. W. C. A. and other student service activities. We also have given refuge here to some German and Austrian refugee students, both Jewish and non-Jewish, and have received two students of Japanese descent—American citizens—who are making their own special contribution in better understanding between the two races. The boy of Japanese ancestry came with his very good friend, a Chinese boy, both from Honolulu. There are also students from Latin American countries and Cuba, as well as missionaries' children from China, Iran, and South America. Thus, while opening this door of opportunity, the college helps to strengthen ties of friendship and understanding between peoples of differing background.

It is difficult, if not impossible, to convey the essence of Berea College in so many words. It is a spirit—a way of life—compounded of the eagerness and earnestness of students who know what it is to work hard, who are not afraid of difficulties, and who can look at the world and at life unafraid; and of faculty and workers who believe in Berea College as a cause—an institution that stands for simplicity and genuineness in its daily life, that recognizes the intrinsic worth of every individual regardless of his racial background, nationality or economic status. That our students have caught something of this spirit on the campus was brought home to me again this fall on reading a paragraph in the Wallpaper—a student publication. The paragraph was entitled "Berea and Democracy":

"Democracy being associated with anything but national affairs may seem odd,

yet democracy is the prevailing factor of the Berea College campus. Since the cornerstone of the first building was laid, social equality has dominated. The students are not divided into so-called classes according to money or prestige. Each is an individual of a large group striving toward a common goal, to make the best of the opportunities which are being provided through the clear foresight and skillful management of Berea's leaders. To attain this goal money is non-essential; only hard work, study and sharing of responsibilities are essential and this depends solely upon each student."

This particular student publication, by the way, is rather unique and in itself illustrates this same spirit, for it is made available to all students, by being made up in duplicate as a sheet that can be posted on the two main school bulletin boards for all to see. The publication of the Wall-

paper is under the sponsorship of the Twenty-Writers' Club, an organization in which students and faculty share in the experience of creative writing.

In many other ways the members of the staff have close, personal relations with the students: in work which either helps to run the institution or to support it through production of articles for sale; in the creative sharing of the teaching-learning process of the classroom; or in the many extra-curricular contacts through student organizations, hobby groups, recreation, musical or arts-and-crafts activities. All of this makes for a campus humming with activity, a student body purposeful in preparation for useful service, and a staff humble yet proud of the privilege of sharing in an enterprise of such potential worth in the realm of Christian education.

Some Thoughts on "The World Mission of the Church That Must Be"

LAEL A. HENDERSON

THE World Missions Convocation planned for December 6-10, 1942, in Cleveland, Ohio, has had to be postponed mainly because of the difficulties of war-time travel and housing. Instead, a number of interdenominational organizations whose work is of interest to Women's Guild members will hold a joint conference around the theme, "American Cooperative Christianity in Conference". Among the organizations participating will be the Home Missions Council of North America, The Foreign Missions Conference, The United Council of Church Women, The Missionary Education Movement, The Federal Council of Churches of Christ in America, The International Council of Religious Education.

Much had been hoped for from the Convocation which was to have been planned around the theme, "Christ the Hope of a Broken World", fitting a theme for this month in which we celebrate our Saviour's birth. Mrs. Charles K. Roys, Secretary of the World Missions Convocation, has written:

"At the earliest possible date the Christian forces of North America should be called together with Christian friends from overseas, impelled by deep penitence for their share of guilt in the present world tragedy to face unitedly their responsibility for the world mission of the church that must be."

What is the world mission of "the Church that must be"? The coming meetings of "American Cooperative Christianity in Conference" will have for their discussion topics in their joint sessions on two days, the following: "The Spiritual Implications of Race and Culture", "Wartime Emergency Needs and Post-war Reconstruction and Rehabilitation", "Religion and Education for World Democracy"; "Comity and Cooperation", which indicate some of the lines along which we must plan for the world mission of the Church.

But a brief little article has found its way to the Women's Guild Office which is almost as good as a whole conference would be in helping to answer the question "What is the world mission of the Church that

must be?" It is called "A Thumb-Nail Theology for Christian Missions" and is written by Dr. Walter M. Horton. We summarize it here for thoughtful reading.

Speaking of the Church as the Continuing Community which is guided by the enduring purpose of the God who "built and made" her long ago and which has endured when other institutions have broken up, Dr. Horton asks the question, "What may we infer that God expects us as members of His Church to do to serve His purposes in the present age?" We can only make inferences as to our duty to God from what we know of the character of God as He has been revealed to us through His Son, Jesus Christ.

We know that God is a God of justice, which means for us that "whenever any of God's good gifts is inaccessible to any of His children—whether it be a high standard of living, or good medical facilities, or literacy, or access to great sources of moral and religious inspiration, divine justice requires that we go there and make good the lack".

We know that God is a God of forgiving love. "The message which Christian evangelism broadcasts to the ends of the earth is primarily a message of reconciliation between God and man, but it is also a message of reconciliation between man and man. Nothing does more to destroy the causes of war at their root, and prepare the way for a just and durable peace, than the World-wide spread of the Gospel of God's forgiving love. One missionary who

today preaches and lives this Gospel of reconciliation does more than a regiment of soldiers to pacify our disordered world."

We know that our God is a God of salvation through suffering. "It is because the foreign missionary at his best so genuinely 'takes up his cross', identifying himself with the needs and sufferings of a people who have no immediate claim upon him and for their sake sacrificing friends, comforts, possessions, and if need be life itself, that he has acquired such a powerful hold on the imagination of mankind. The figure of a true foreign missionary creates awe and faith whenever fairly presented. With all the courage of a soldier he performs a redemptive work that no soldier can imitate, because military force at best holds evil in check when it gets dangerously powerful, while devoted missionary service sometimes actually breaks the grip of evil upon men's souls, and extinguishes its power by bearing it sacrificially."

The world mission of the Church that must be, in Dr. Horton's words, is first, that what is really required of every Christian is that he "give himself to the redress of injustice, the reconciliation of the alienated, the comfort of the sin-sick and sorrowing wherever he may be", and, second, that what is required of the Church is that she "should so survey her task and distribute her energies so as to bring God's help to every accessible spot on earth, especially to all points of unusual tension and distress".

Thoughts During the Christmas Season

DOROTHY BRAUN
Secretary of Girls' Guilds

A Call to Christians at Christmas:

"Ho, every one that thirsteth, come ye to the waters;
Come ye, buy and drink, without money and without price.
Why spend ye money for that which is not bread?"

(Isaiah 55: 1 ff.)

A Meditation:

"Between Thanksgiving and Christmas!
Between one feast and another!

How ironical for Christians in the modern world!

They could, of course, depart the name of Christ.

And without pretense at love of God or fellowmen

Eat, and buy, and be merry.

They are surrounded, to be sure, by those without work, without food and a just share of the necessary goods of life.

But there are always crumbs that fall from the Master's table, after grace has been said,

And pagans, for the most part, do less—and when they do more, they do it without God.

Yet, it could be that for Christians, to live would be Christ;

To be crucified with Him, to know the fellowship of His sufferings, and the power of His resurrection;

For Christians, between Thanksgiving and Christmas,

Between one feast and another!"

(Used by permission.)

An Observation:

Formerly it was not difficult to cry, "Merry Christmas", nor was there much of a problem in keeping up the jolly pretense at Santa Claus. In those days we came to use "cheer" and "Christmas" as interchangeable words for the same meaning. Everyone, were he Jew or Buddhist or unbeliever, joined the gaiety and there was no particular difficulty, for the *Tree, Lights, Greens, Gifts and Music* were customs of people long before our Christ was born. It was made less strange for these others to celebrate our Lord's birth since Christians showed no fear of the pagan symbols and the merchants conspired with them to make neglect impossible.

But now we hear, "What place is there for Santa Claus in this kind of a world?" Such cynical or depressed queries trouble the Christmas shopper this year. She is finding Christmas a problem more perplexing than the old one of arriving at a satisfactory shopping list. Everywhere the war serves to reveal the contradictions which have always existed: production methods, Negro discrimination or the hates in each one's heart. It is depressing to read the newspaper between shopping expeditions.

To read the Bible between these excursions is equally fearsome. The government joins the other *authority* in opposing the usual festivities, saying, "Give all that thou hast . . ." The old idea of the way to celebrate our Lord's birth is being shown more and more inadequate when the world, the war, our neighbors in prison, shelled cities, bread lines and our own government conspire to make the merriment, festivities and gifts a weight rather than a blessing.

Somehow the day of our Lord's birth had become a feast of eating and buying and being merry. But it was the kind of eating that left us empty and the kind of merriment that scarcely hid our restless consciences. What could be a more fitting celebration of our Lord's birth than the admission that all of our eating and buying and merriment leave us hungry and still dissatisfied, that we search for the bread and the joy that is really filling? It is only to this sort of restlessness and puzzlement that the angel sings, "Be not afraid for I bring you good tidings of great joy which shall be to all the people, for there is born to you this day in the City of David a Saviour . . ." To no others is peace promised than to those in whom the Lord is well pleased.

When the joy at Christmastime comes from the relief in knowing that God still loves us and still gives His only Son to prove it, then, and only then, can we celebrate the day of our Lord's birth. This, with a broken and a contrite heart, a heart filled to the overflowing with praises to our God.

How then are we to give a sign of this our celebration? Do tinsel and scarlet ribbons speak what is in our hearts? How are Christians fittingly to celebrate the day of their Lord's birth and their soul's life?

A Career That Began at Ginling College

THE very helpful article "Berea, The Door of Opportunity", written at our request by the Registrar, Miss Adelaide Gundlach, stirs memories of the joy the Woman's Missionary Society had in making possible, largely through the interest and generosity of West New York Classical

Society, the entire salary for Miss Gundlach while she was a member of the staff of Ginling College, Nanking, China. After four years' experience as Secretary and Registrar at Ginling College, Miss Gundlach came to Berea College.

Our Friend from India

ESTHER COTELINGAM

NOTE: *Dr. Goetsch and others of our Church leaders rendered a generous service to the young people attending the Camps and Conferences of 1941 and 1942 when they arranged with Miss Esther Cotelingam, of India, who is studying in the United States, to spend her vacations with the various groups.*

India, as she struggles vicariously for independence, is so constantly in the news that, whenever possible, we should seek information from Nationals with sound education and Christian principles. This was the opportunity many young people had at our summer camps. To introduce Miss Cotelingam to readers who had no opportunity to meet her during the summer we have asked her to tell us about her life in India and the purpose of her study in the United States.—Ed.

* * *

I AM from Bellary, a city of 50,000 inhabitants, a small number compared to India's huge population of 400,000,000. Bellary is in the Madras Presidency section of southern India, a day and night journey by train from Madras, the well known city where the famous Missionary Conference was held in December, 1938. It is two nights and one day journey from the great industrial city of Bombay.

Education

India in education is neither free nor compulsory and, consequently, 90 per cent of our people are illiterate, in contrast to the Japanese who are 99 per cent literate because schools are free. Our school system is not suited to India's needs. Children are taught about England and Europe with very little opportunity to know our own background and culture. However, I believe when India gets her independence we will have schools patterned after the one founded by Sir Rabindranath Tagore—"the abode of peace", at Calcutta, instead of the predominantly foreign education.

I was graduated from a Roman Catholic convent school, the only high school in Bellary. English convent schools are good but the tuition is high. I did not attend religious instruction. I was excused because I was Protestant. I continued my education at Maharani's College for Women, a Hindu college in a Hindu native state, ruled by a Maharaja. At this college tuition is free and scholarships are given by the Hindu state to encourage girls to attend school.

To enable me to teach I took one year at the Training School of Madras University where there are a number of Christians among the students and on the teaching staff. While there I lived at a fine college hostel which overlooked the sea—the Bay of Bengal. From my windows I could see the beautiful beach stretch out toward the horizon. Day and night the eternal sounds of the ocean fell upon my ear. How well I remember the beautiful sight of moonlight on the ocean.

My Christian Inheritance

My grandparents were converts from Hinduism. I believe God searches the hearts of everyone, Christian and non-Christian, and when a person responds wholeheartedly the spirit of Christ gives the courage to acknowledge Him publicly as one's Saviour. So it was with my grandparents I am sure. My grandfather, the late Rev. Mr. Cotelingam, was baptized by missionaries of the London Mission and became a minister of their church at Madras. My grandfather, on my mother's side, was baptized by missionaries of The United Free Church of Scotland and became a minister of that Church in Bombay. This grandfather, the late Rev. Baba Padmanji will long be remembered throughout the Bombay Presidency for his translations of parts of the Bible into Mahrati, the chief language spoken in the Bombay Presidency, and for his Mahrati-English dictionary. My grandmother was the first Indian Christian woman to do Christian work among the despised dancing girls of Madras.

My father, as a young boy was filled with the grace of God, and God blessed all his endeavors. It is difficult to write briefly of his busy, useful life. He was the first one to receive his master's degree from Madras Christian College; he was the first Indian Christian in all India to be appointed principal of a Mission College. This was in 1891 when Indians were not thought of for such high positions. On many occasions he was honored by the Church and by the Government. He represented India at the World's Sunday School Congress in Rome in 1905. Without doubt his most important work was as principal of Wardlaw College. *The Educational Review*, Madras, December, 1935, at the time of his death, gave eloquent testimony to the high regard in which my father was held . . . "By his passing away Bellary has lost a great soul, the community, a selfless worker and the country a patriot". Both of my parents are dead. They loved and feared God.

In our family there were three boys and three girls. My eldest brother is a Methodist minister; my elder brother a doctor in a Methodist mission hospital, my youngest brother is engaged in war work. My eldest sister is on the staff of Maharanis College, and my youngest sister keeps house for her husband — and here I am in the United States, preparing myself for social service among the underprivileged — and India has so many. From childhood I shared the sorrows of those who came to our home for help, oftentimes the poor for a penny or something to eat, or even for a drink of water on a terribly hot summer day when the scorching heat of the sun had dried up the water in the shallow wells and rivers. It was not so much the gift as the spirit with which it was given that helped those who came to our home. I

have dedicated my life to making the world a better place in which to live.

Why I Chose the United States

We in India "think the world" of the United States—which is supposed to stand for freedom, liberty and democracy. Progressive education is had here as in no other country. Hence my choosing the United States as a place to study. In preparing for my work in India I have studied in the School for Social Work, Atlanta, Georgia, and at the Kennedy School of Missions, Hartford, Conn. I am now studying at the Biblical Seminary in New York City. It gladdens my heart to be in your Christian institutions. I hope to return to India as soon as the seas are more safe for travel. Immediately I will go to work in the villages.

When I do return I will carry memories of my summers in the Evangelical and Reformed Church camps; of people I met there; of invitations to their homes; of the visits with these friends. I will cherish the memory of my visit at the White House during the International Student Assembly at Washington in September. This was arranged through a personal friend who is the Chairman of the West Hartford League of Women Voters. In the delightful half hour, when Mrs. Roosevelt served tea, I found her to be truly good.

This is the beginning of my fifth year in the United States. Each year has passed profitably and happily. I cannot close this article without thanking all those men and women, who by their many tokens of love and interest have made my stay here one that I shall not forget. My experiences have been rich and varied . . . America and Americans shall live as long as memory lasts, to enrich and gladden the years to be lived for service in Him.

China Relief Pictures

We are indebted to United China Relief for the unusual picture on our cover page as well as the three or four photographs of Relief activities included in the Insert. The Soong Sisters as shown on the cover page are, left to right: Madame Sun Yat

Sen, Madame Chiang Kai-Shek and Madame H. H. Kung. Many more little waifs like those they are visiting will be given homes as a result of the campaign to raise \$5,000,000 for China.

Which Programs Should We Use?

LAEL A. HENDERSON

Secretary of Literature and Publications

OVER and over again in Regional meetings this fall the question has been asked, "What programs should our Guild use? Should we use the Missionary Programs or the Monthly Programs?"

If your Guild is organized on Plan A where there is one women's organization which meets monthly, you could use either the Monthly Programs or the Missionary Programs. Provision is made in each packet for twelve programs so that either set of programs would see you through a year.

If your Guild is organized on Plan B where each organization meets separately except for two meetings a year, you will probably have use for both the Monthly Programs and the Missionary Programs. The Missionary Society will want to use the Missionary Programs and other groups may want to use the Monthly Programs. It should be noted that the programs in the Missionary Program packet and in the Monthly Program packet for the months of March and October are identical. These are the months recommended for joint meetings of all women's organizations in the Women's Guild in those churches organized on Plan B; in March the topic is "Binding the World Together", and in October, "What Makes a Christian Home?"

Another question asked is "How shall we use the Monthly Programs?"

The Monthly Programs for 1943 have been divided into four parts: (1) the worship service; (2), directions to the program committee; (3) study and discussion; (4), story material. The worship services have been printed in a little program booklet which each member, in Guilds where the Monthly Programs are being used, should own. Using these printed booklets saves the necessity of mimeographing wor-

ship services where litanies or poems or prayers are to be read in unison. The directions to the program committee are suggestions for varying the use of the material given under "study and discussion" or "story material". These directions are designed to help the committee get away from having long articles read or from having too many speeches unrelieved by participation of a number of the women in the membership. The Committee is urged to vary these suggestions wherever necessary and especially wherever it can suggest improvements. The material included under "study and discussion" is actual material to be used in planning panel discussions or talks; in two cases there are skits which may be performed as "walking rehearsals" or plays, whichever the group prefers. The story material is designed to be used alone by those groups which want a simpler program than is provided in the section on "study and discussion". The stories should preferably be told by someone who is good at story-telling and will put in time on the telling of them. This material is full of thoughts that could well be discussed for a short time after the story-teller has finished. The committee in charge of the meeting could well make out a list of a few pertinent questions based on the story material and distribute these several weeks before the meeting among the women who will be present asking them to comment briefly on their questions after the story-teller has finished her presentation.

Another question which has been asked is: "Will the program booklets be printed in a German edition again this year?" The answer is, yes. We have made arrangements to print these booklets again in German. They will be ready in January, 1943.

(Continued from Page 341)

home of the Rev. Frank L. Fesperman at Sendai. There with sixteen others they were kept in confinement.

Referring back to his solitary confinement, Dr. Schroer said, "It is a very unique

experience—all alone looking at a white wall with no one to talk to but God. God, myself and I—I kept telling myself the things I did not do that I should have done, the things I wished I had done; and then talking to God."

Our World-Wide Staff of Missionaries

“Brethren, pray for us, that the word of the Lord may have free course, and be glorified.”

INDIA

<i>Date of Arrival</i>	<i>Name</i>	<i>Residence</i>
1896	Mrs. J. Gass	Raipur
1907	Miss M. Adele Wobus	Parsabhader
1912	Rev. H. A. Feierabend	Chandrapur
1922	Mrs. H. A. Feierabend	Chandrapur
1912	Rev. J. C. Koenig	Bisrampur
1916	Mrs. J. C. Koenig	Bisrampur
1913	Rev. Theo. C. Seybold	Raipur
1918	Rev. M. P. Davis, D.D.	Raipur
1918	Mrs. M. P. Davis	Raipur
1921	Rev. Armin F. Meyer	Khariar
1921	Mrs. Armin F. Meyer	Khariar
1921	Rev. M. P. Albrecht	Parsabhader
1921	Mrs. M. P. Albrecht*	Parsabhader
1925	Miss Hedwig Schaeffer	Raipur
1925	Rev. Emil W. Menzel*	Bisrampur
1925	Mrs. Emil W. Menzel*	Bisrampur
1926	Sister Minnie L. Gadt, R.N.	Tilda
1926	Rev. Wm. T. Baur, Jr.	Baitalpur-Chandkuri
1926	Mrs. Wm. T. Baur, Jr.	Baitalpur-Chandkuri
1929	Dr. E. W. Whitcomb	Tilda
1929	Mrs. E. W. Whitcomb	Tilda
1930	Miss M. Magdalene Kroehler, R.N.,	Baitalpur-Chandkuri
1931	Dr. H. H. Gass	Baitalpur-Chandkuri
1931	Mrs. H. H. Gass	Baitalpur-Chandkuri
1934	Rev. Harold G. Freund, M.D.*	Khariar
1937	Mrs. Harold G. Freund*	Khariar
1935	Rev. Theo. Essebagggers*	Raipur
1935	Mrs. Theo. Essebagggers*	Raipur
1939	Miss Naomi Blalock	Raipur
1939	Miss Hazel Painter	Parsabhader

JAPAN

1896	Rev. Paul L. Gerhard, Pd.D.*	Sendai
1902	Mrs. Paul L. Gerhard*	Sendai
1901	Miss B. Catherine Pifer (Retired)	Tokyo
1905	Miss Mary E. Gerhard*	Sendai
1906	Rev. Elmer H. Zaugg, Ph.D., D.D.*	Sendai
1906	Mrs. Elmer H. Zaugg*	Sendai
1907	Miss Kate I. Hansen, Mus.D.*	Sendai
1907	Miss Lydia A. Lindsey, M.A.*	Sendai
1911	Rev. Carl D. Kriete, D.D.*	Sendai
1911	Mrs. Carl D. Kriete*	Sendai
1914	Rev. Alfred Ankeney*	Sendai
1923	Mrs. Alfred Ankeney*	Sendai
1916	Mrs. F. B. Nicodemus*	Sendai
1917	Mr. Oscar M. Stoudt*	Sendai
1917	Mrs. Oscar M. Stoudt*	Sendai
1919	Rev. Frank L. Fesperman, M.A.*	Sendai
1919	Mrs. Frank L. Fesperman*	Sendai
1920	Rev. W. Carl Nugent, S.T.M.*	Yamagata
1920	Mrs. W. Carl Nugent*	Yamagata
1921	Rev. George S. Noss, M.A., Th.M.*	Aomori
1921	Mrs. George S. Noss*	Aomori
1922	Rev. Gilbert W. Schroer, M.R.E., Ph.D.*	Morioka
1922	Mrs. Gilbert W. Schroer, M.A.*	Morioka
1928	Mr. Robert H. Gerhard, M.A.*	Sendai
1921	Mrs. Robert H. Gerhard*	Sendai
1929	Mr. Charles M. LeGalley, M.A.*	Sendai

JAPAN (Continued)

<i>Date of Arrival</i>	<i>Name</i>	<i>Residence</i>
1930	Mr. Carl S. Sipple, M.A.*	Sendai
1928	Mrs. Carl S. Sipple*	Sendai
1940	Miss Eleanor F. Porter	Sendai

CHINA

1905	Rev. Paul E. Keller, D.D.	Lingling
1905	Mrs. Paul E. Keller*	Lingling
1906	Rev. J. Frank Bucher, D.D.*	Yuanling
1906	Mrs. J. Frank Bucher*	Yuanling
1906	Rev. Edwin A. Beck, M.A.*	Yoyang
1906	Mrs. Edwin A. Beck*	Yoyang
1908	Miss Alice E. Traub, R.N. (Retired)	Yoyang
1911	Rev. Ward Hartman	Yungsui
1911	Mrs. Ward Hartman*	Yungsui
1913	Miss Gertrude B. Hoy, M.A.	Yungsui
1914	Rev. Karl H. Beck*	Yoyang
1911	Mrs. Karl H. Beck*	Yoyang
1914	Miss Mary E. Myers, R.N.*	Yoyang
1917	Miss Minerva S. Weil*	Yuanling
1919	Rev. George Randolph Snyder, M.A.,	Yuanling
1921	Mrs. George Randolph Snyder, M.A.,	Yuanling
1919	Rev. Sterling W. Whitener*	Yuanling
1919	Mrs. Sterling W. Whitener*	Yuanling
1920	Miss A. Katharine Zierdt, R.N.	Yuanling
1925	Rev. Theophilus F. Hilgeman*	Yuanling
1925	Mrs. Theophilus F. Hilgeman*	Yuanling
1933	Mr. John D. Beck, M.A.†	Yoyang
1936	Mrs. John D. Beck†	Yoyang
1936	Miss Lucile C. Hartman	Yungsui
1937	Miss Gertrude M. Zenk	Hsichow
1938	Rev. R. Pierce Beaver, Ph.D.*	Lingling
1938	Mrs. R. Pierce Beaver*	Lingling
1939	Rev. J. Kenneth Kohler*	Yuanling
1939	Mrs. J. Kenneth Kohler*	Yuanling
1940	Mr. Edouard H. Taylor	Yuanling
1933	Mrs. Edouard H. Taylor	Yuanling
1940	Rev. Edward T. Plitt*	Yuanling
1940	Mrs. Edward T. Plitt*	Yuanling
1940	Miss Catherine L. Funk, R.N.	Yuanling
1940	Miss Elizabeth J. Howell	Yungsui
1941	Rev. Rufus H. Le Fevre	Yuanling
1941	Mrs. Rufus H. Le Fevre*	Yuanling

IRAQ

1928	Rev. Jefferson C. Glessner*	Kirkuk
1928	Mrs. Jefferson C. Glessner*	Kirkuk

HONDURAS

1921	Rev. Harold N. Auler	San Pedro Sula
1921	Mrs. Harold N. Auler	San Pedro Sula
1921	Miss Anna D. Bechtold	San Pedro Sula
1924	Miss Louise Vordenberg	San Pedro Sula
1924	Miss Bertha M. Scheidt	San Pedro Sula
1927	Rev. Walter H. Herrscher	Pinalejo
1927	Mrs. Walter H. Herrscher	Pinalejo
1937	Rev. Elmer H. Gumper	Yoro
1937	Mrs. Elmer H. Gumper	Yoro
1938	Miss Louise Kurtze	San Pedro Sula
1941	Rev. Maurice Riedesel	San Pedro Sula
1941	Mrs. Maurice Riedesel	San Pedro Sula
1942	Rev. Laverne R. Dauderman	San Pedro Sula

*On Furlough or Leave.

†Temporarily located at Ewa, Oahu, T. H.

Now More Than Ever We Need to Remember

That . . .

The need of the world for Christ and His Gospel is desperate.

There is nothing in the present world crisis which invalidates one single claim of Jesus Christ.

There is only one world-wide agency functioning internationally and that is the missionary enterprise of the Christian Church.

There must be "no black-out of the cross" today.

Evangelical and Reformed missionaries have been giving heroic, sacrificial service during months and years of war strain. They need your prayerful, undergirding support.

The Board of International Missions needs many special and liberal gifts to meet the emergency needs of the world crisis.

Season of Emphasis

By action of the General Synod the period from January 6 to February 14 is set apart as a Season of Emphasis for International Missions when the whole Church should give major attention to the world-wide missionary enterprise. The Board of International Missions will furnish the congregations of the Church with interesting and adequate material for the observance of this season.

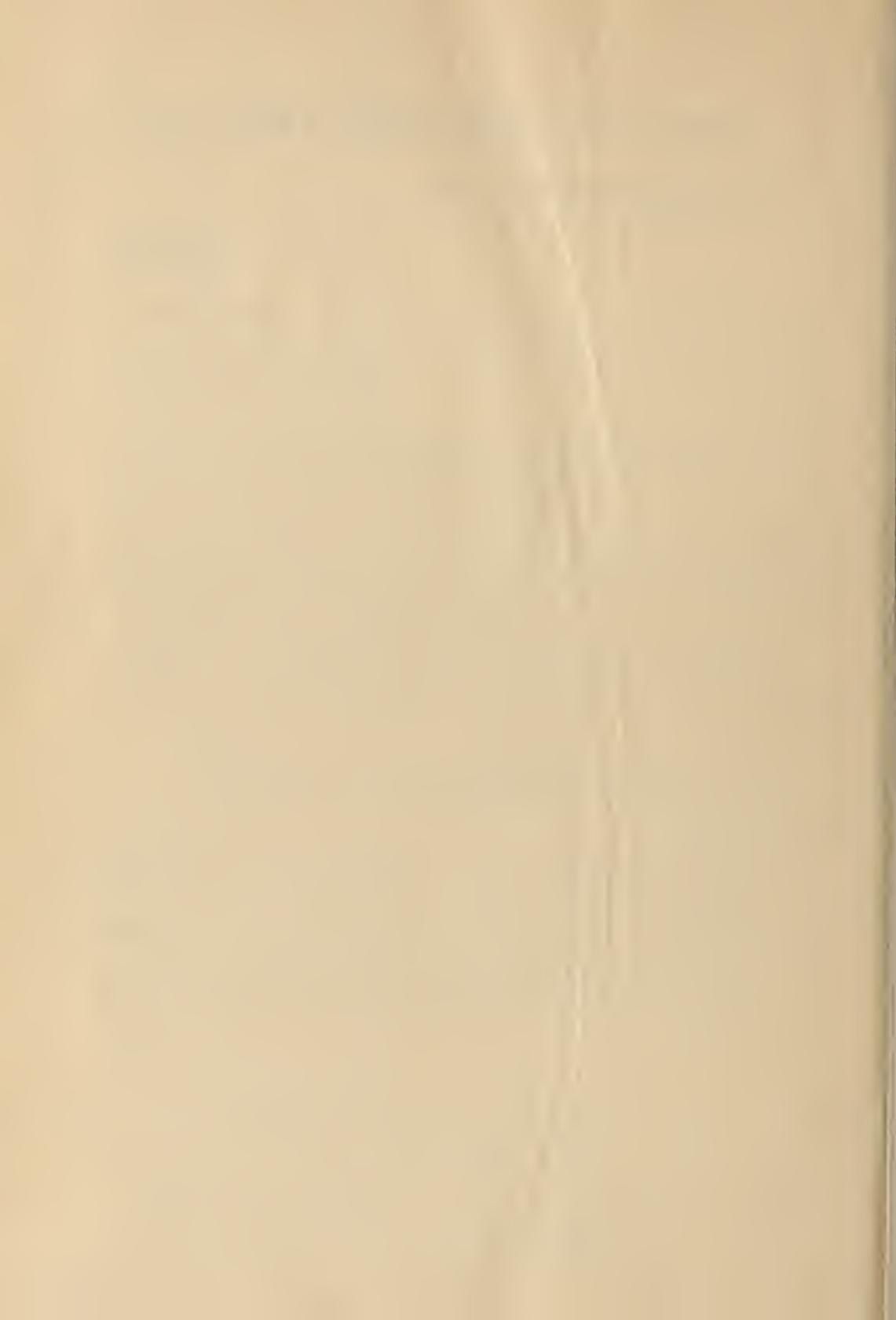
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BOARD OF INTERNATIONAL MISSIONS
EVANGELICAL AND REFORMED CHURCH

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