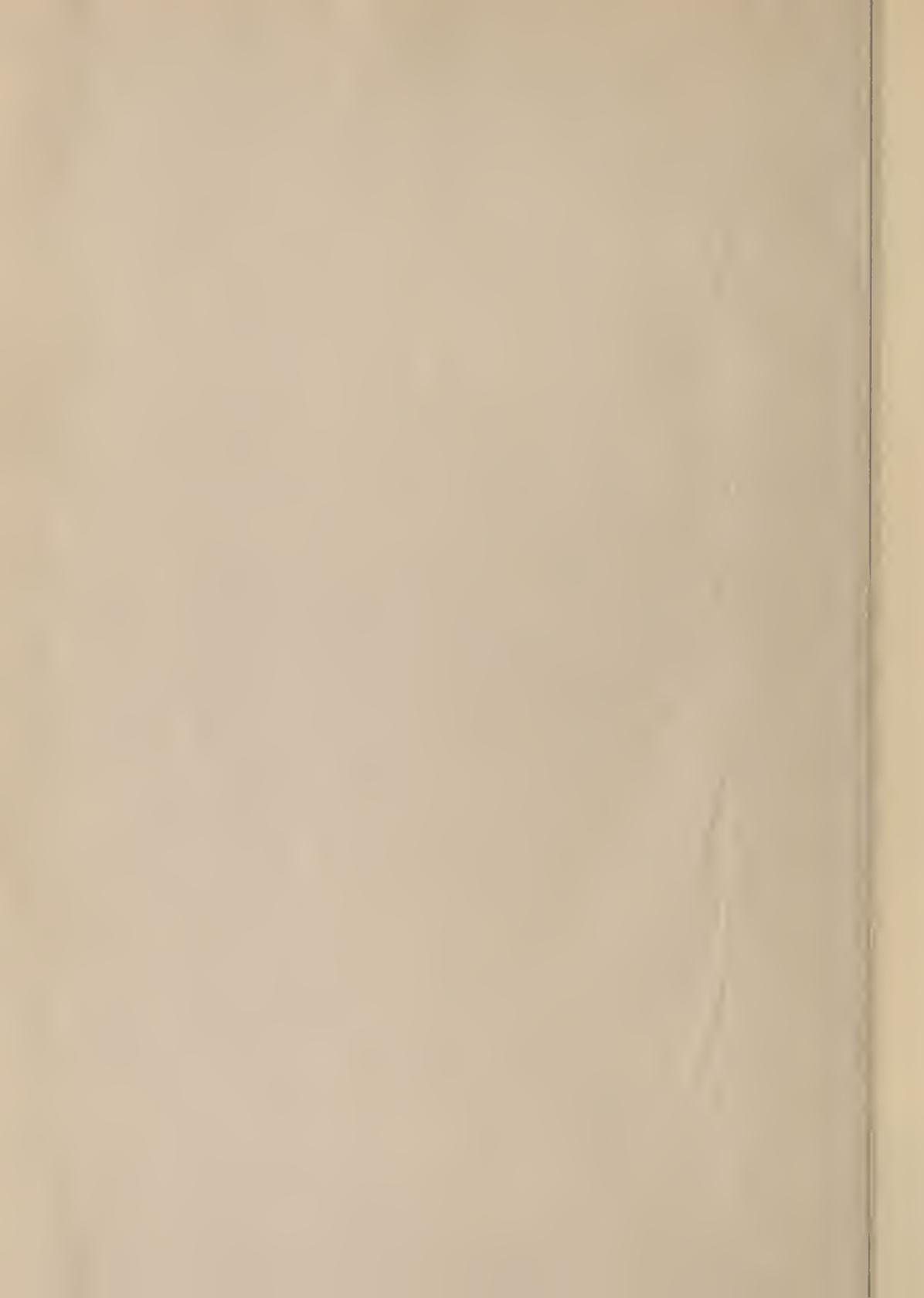
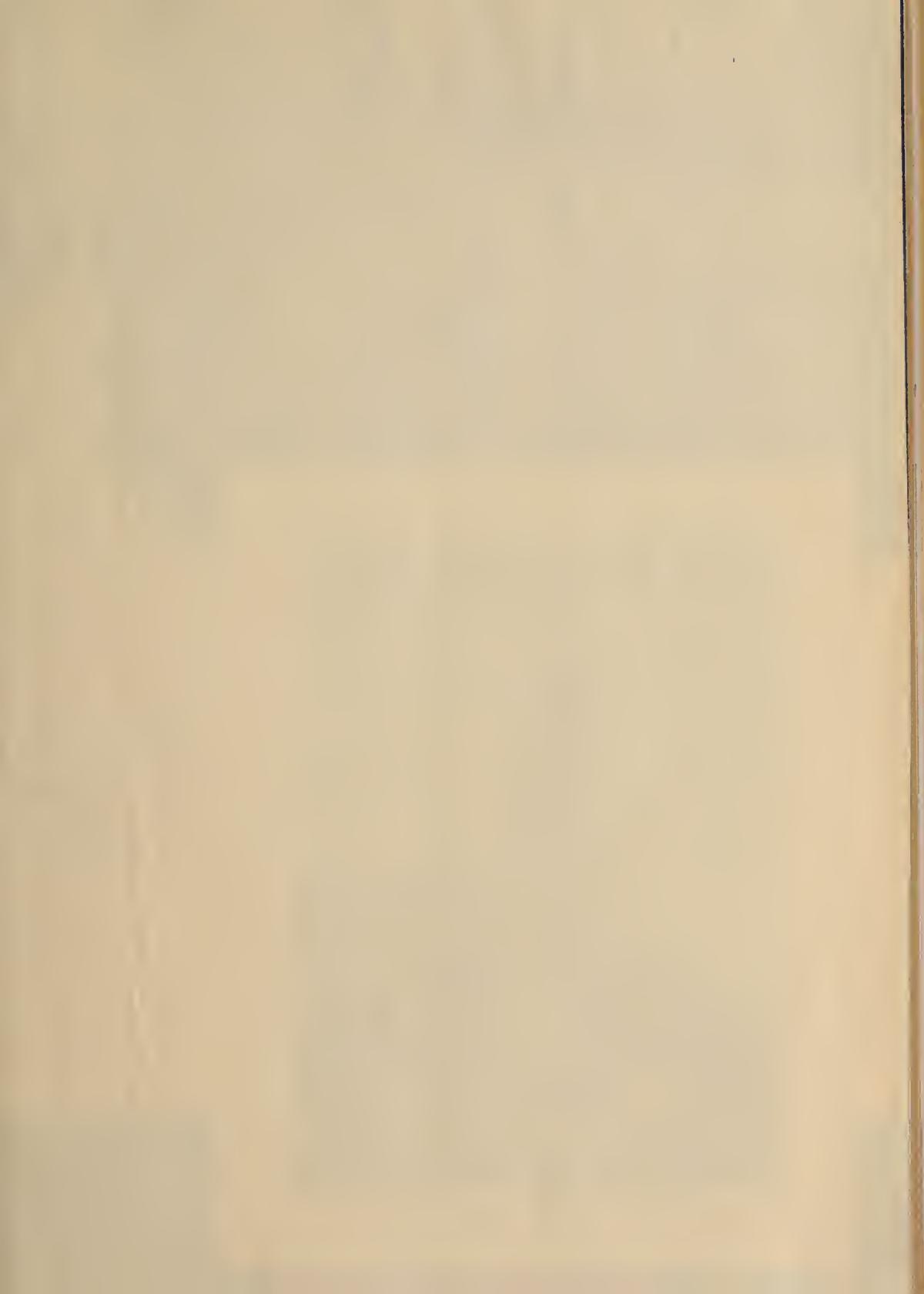


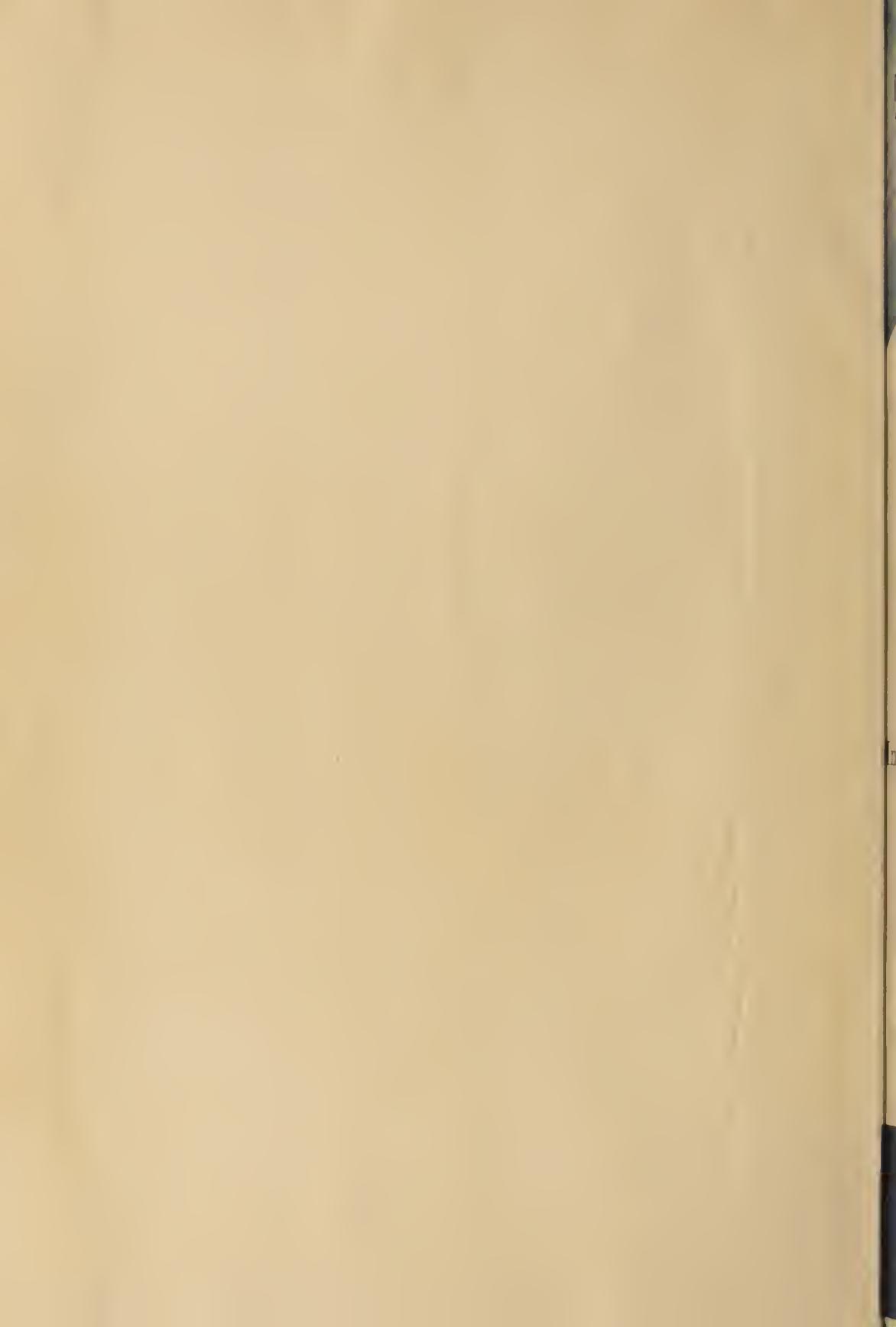


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The **OUTLOOK**

of **MISSIONS**



International
Missions
Number



THE JADE AND MARBLE PAGODAS IN THE FOOTHILLS
OF THE MOUNTAINS WEST OF PEKING

The Outlook of Missions

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The Outlook of Missions

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JANUARY, 1942

NUMBER 1

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

The Missionary Factor in the Chinese Situation

CHARLES H. CORBETT

CHRISTIAN missions are an important factor which must be taken into account in any serious appraisal of the situation in China. Some people react violently against missions and treat them as an unmitigated pest. Many others speak of them with the greatest enthusiasm. But whether missions are praised or blamed they keep right on. Dynasties may come and go, revolutions and counter-revolutions may rock the country to its foundations, but missionary work moves steadily along, because it springs from deep conviction and is carried on by people prepared to make great sacrifices for their ideals.

At the present moment missions are enjoying great prestige among the Chinese people, partly because Christians are filling so many of the highest positions of leadership in government and community life; partly because mission stations have proved to be havens of refuge for panic-stricken people in the war-torn areas, as well as centers of relief operations.

The question is often asked how it happens that the Christian community in China can exercise such great influence when numerically it is so very small. For when the three million Chinese Catholics have been added to the one million of the Protestant community, the total is less than one per cent of China's teeming population. How can such a small group furnish so many cabinet members, provincial governors, legislators, college presidents, ambassadors and similar leaders?

The answer to this question is two-fold. The first and most obvious part of the

answer is that Christian missions took the lead in introducing modern education into China, and have not only built and maintained high-class colleges and universities but they have helped hundreds of their graduates to go abroad for further study. It is natural that in time of crisis when China needs the best services of all its citizens that Christians should fill a prominent role, because of their education and training.

The second half of the answer is less obvious but even more important. There is a hardiness of fibre in the Christian community in China because recurrent periods of persecution have deterred all but the most valiant from espousing a cause so unpopular and dangerous. It requires a great deal of courage and conviction to break away from old habits and customs, and to face the ridicule and abuse which come from those who feel that any change is a reflection on the ancient ways. It takes even more courage to stand firm when Christians are being massacred by the thousands as they were by the Boxers forty years ago, or being harried and reviled as they were by the Communists fourteen years ago. But those who remained faithful in spite of these trials, developed a quality of character which is just what China needs in her day of testing.

Take for example the case of H. H. Kung, who is Minister of Finance in the Chungking Government as well as Vice-President of the Executive Council. Though he is a lineal descendant of Confucius he

became a Christian while he was in school, just a short time before the Boxers started in to kill all missionaries and their converts, because they thought that they were all indissolubly linked with such acts of aggression as Germany had just shown in her occupation of the port of Tsingtau. It took a lot of courage for young Kung to break the news to his parents that he had forsaken the ancestral path to become a Christian. It took even more courage to stand firm when his life was in danger and Christians were being massacred all about him. But his courage was equal to the demands of this critical situation, and now in his ripe manhood it is not strange that he should be a tower of strength to his nation.

Christian schools and colleges in China are today taxed to their utmost capacity, but it was not so in the early days. For example, one school, now very popular, began seventy-five years ago with one teacher and two pupils. But presently half the student body—namely one boy—left, because of the gibes and threats of the neighbors. It took a good deal of grit on the part of the missionary to keep the school going. But in course of time the attitude of the public changed because of the quality of the graduates of this and similar mission schools.

* * *

A good deal of the energy of missionaries in China today is given to relief operations. The emergency is so great that it taxes all resources, both governmental and private, just to meet the elementary needs for food and clothing. Catholic missionaries reported in 1940 that they had cared for 463,770 refugees. Protestant missionaries have been equally active, and their hospitals have been extremely useful not only in caring for civilians wounded in air raids but also in combating epidemics of cholera and malignant malaria which are especially prevalent with millions of refugees roaming about the country. In addition, the "Christian Federation of Service to Wounded Soldiers in Transit" has administered first aid and given comforts, food and shelter to 675,070 wounded soldiers. Besides, the Y. M. C. A.'s Emergency Service to Soldiers has benefited as many as a million soldiers a month.

This is all in line with the unstinted service which missionaries have rendered to China in previous emergencies, especially when droughts or floods have brought starvation to millions of China's hard-working peasants. But it should be clearly recognized that missionaries are not satisfied with dealing with such emergencies in a merely palliative way. There has been a determined search for permanent solutions and definite progress had been made in the years immediately preceding the Japanese invasion. Much of the good work has been undone by the war, and terrible floods have occurred because dikes have been broken deliberately in the course of military operations.

* * *

It was a missionary, John L. Nevius, who long years ago introduced American apples, pears and other fruits into Shantung, where they have become an important source of income for the people. Today, even while the war is going on, missionary scientists on the staff of Nanking University are working on improvement of orange culture in West China where their institution has gone to escape the invaders. In the short time that has elapsed since they reached West China they have already solved many problems for the fruit growers such as combatting pests, picking and handling the oranges so as to avoid damaging them, washing them with borax solution so as to prevent decay and so forth.

* * *

On one memorable occasion a distinguished Chinese scholar, who was at that time chancellor of China's leading national university, and who was the patron of the young leaders of the Chinese Renaissance, asked a group of missionaries why they were not content to confine themselves to their educational, medical and social service work, leaving out their religious activities. He said that even if the supporters of missions in the homeland expected a certain amount of religious endeavor, he thought the missionaries should not let this bother their consciences. Why not give themselves to those things which everybody can appreciate, and avoid a controversial subject like religion?

In reply the missionaries said they did not regard it as a disagreeable duty, imposed on them by their supporters at home, to bear witness to their religious convictions. On the contrary, it was a *deep religious motive* which had impelled them to volunteer for the work, and it was that which sustained them in their tasks.

This is profoundly true. What other motive power will take ten thousand people from their homes in America and Eu-

rope and induce them for a mere pittance to settle down among an alien people, surrounded by squalor and disease, cut off from their own kind, and bringing up their children under conditions of great risk to life and health? Only people who deeply believe in the love of God could continue year after year to make such a demonstration of the highest type of human love and service. Their good works are inseparable from their religion.

Christian Internationalism in Hawaii

*An interesting account by
Missionary John D. Beck, Honolulu*

DURING the first few days of October I attended the annual meeting of the Hawaiian Evangelical Association for the island of Oahu. This meeting was held at Kokokahi. The last day of the meeting, we had a rally of the young people of the Congregational churches. Two delegates from each of the twenty-nine churches were invited to attend. Our attendance was about forty. Almost all of the churches were represented. We opened our session with a short song service (led by yours truly) and a brief devotional period led by Rev. Charles Kwock of one of the Chinese churches. After a roll-call of churches, we turned the meeting over to Rev. Mr. Weaver, of the Church of the Crossroads (the Young People's church located just off the campus of the University of Hawaii) for a discussion of a course of action for young people in Hawaii in the present period of war and unrest. Some of the highlights of the discussion were:

1. An expression of gratification and admiration for the people of China and the Church in China for the way in which they have avoided the development of a hatred of the people of Japan during these years of warfare in the Orient.

2. A resolution to resist being swayed by propaganda into a blind hatred of the people of any nation—even if that nation happens to be at war with the United States.

3. A conviction that our pastors should resolutely cling to the position that the Church of Christ is big enough and loving enough to keep in its fellowship those who hold to the pacifist position as well as those who are sincerely of the belief that it is their duty to back the all-out defense program and to use force to protect their country and what it stands for.

4. That the Church should be preparing to throw its full weight into the fight for the eradication of the causes of future wars, once this war is over.

5. That as far as the fellowship that we have as Christians in this territory is concerned, *come what may, we will keep this Christian Fellowship*. The full significance of this conclusion can be grasped only when you realize that this group was made up of young people of the following racial backgrounds: Chinese, Japanese, Filipino, Portuguese, Hawaiian and Caucasian.

Two days later, we had a meeting of delegates of these same churches with the Territorial as well as the Oahu officers and advisors of the Congregational Youth. This was a supper meeting at the Y. W. C. A. Beach Club out on Waikiki beach.

As the sun was sinking below the horizon—out beyond the bay—we gathered down on the beach for a vesper service led by Rev. Mr. Schenck, secretary of the Hawaiian Board of Missions. I don't believe I have ever had the privilege of tak-

ing part in a service which had a more beautiful setting. As we sat beneath tall palms gently rustling in the light sea breeze, we faced the most beautiful sunset sky that I have ever seen since I left Huping. Almost at our feet the surf was breaking on the sand. In this setting the voices of forty young people of all racial backgrounds blended in perfect harmony as we sang those old favorites, "Now the Day is Over," "Wonderful Words of Life," and "O God, Our Help in Ages Past." And the young people of these islands really sing. You have no doubts about their meaning what they sing either. Then Rev. Mr. Schenck spoke to us. He told of a dream he has had for the young people of this territory, the dream of an association of young people which cuts across race lines; which will erase the racial lines which separate and establish oneness in Christian fellowship; a program which will acquaint all groups with the problems and aspirations of each other and which will provide a healthy and natural mixing of races and sexes in recreation and fun based on high Christian principles of conduct and a program of work, hard work together toward the bringing in of the Kingdom of God here in this territory.

Rev. Mr. Schenck told us that in the twenty-six years of his service here in Hawaii, this meeting was the first gathering of representatives from all the churches of Oahu Evangelical Association for the purpose of outlining this sort of a program for the young people of Oahu.

At the close of the vesper meeting we laid out a picnic supper under the palm trees and really got acquainted with the young people from churches other than our own. After supper, we had a discussion of the results of the survey of the young people's work on this island. This was not a final report since the study is

not yet finished, but we discussed some of the findings in our study thus far. For the city churches, the group recommended a program of joint meetings between young people's groups of different racial backgrounds for the months of October and November. For the young people of the rural churches, whose program is either not organized or where interest has lagged, we are organizing deputation teams to visit the country churches and hold services for the young people. The survey committee was instructed to continue its study and to dig a little deeper into the situation in the rural areas.

The attitude shown by these young people at this gathering was real proof that the youth of America have some interest in things other than play.

Almost three weeks later, on the 24th of October, many of these same young people met in the First Christian Church of Honolulu along with a large group of young people of other denominations in the Annual County Christian Endeavor Rally. It was a rainy, windy night but that did not hinder some two hundred young men and women from coming. Our program ran about as follows:

Song service led by J. D. Beck.

Worship service led by Vincent Van Brocklin of the Senior Christian Endeavor of the First Christian Church.

Speaker: Mr. Chris Benny, of the Army and Navy "Y"—"Divine Harmony."

Benediction by the Rev. Paul Waterhouse of Kalihi Union Church.

After this program there was a very informal social hour with refreshments and group singing. The largest delegation numbered almost seventy from Kalihi Union Church, while the next to the largest numbered about twenty who drove in from the country about thirty miles to attend. They were from the Waipahu Filipino church.



Anticipating requests for extra copies of the December issue with the account of the First General Meeting of The Women's Guild, provision has been made with a larger edition. Copies 10c each.

National Missions

CHARLES E. SCHAEFFER

Editor

The Contribution of the Christian Church to American Democracy

WHEN the American nation was born it entered upon a new experiment in political government. Into its organic law it wrote the principles of a true democracy. In the Declaration of Independence the American colonies set forth certain "inalienable rights" and avowed that "all men are created equal." The Constitution of the United States was formulated in 1787 and became effective in 1789. Immediately thereafter a series of ten amendments were proposed which were declared adopted in 1791. These amendments have been called "The Bill of Rights." These laws pertain especially to the freedom of the individual, including freedom of religion, freedom of the press and of speech, the right of assembly, the right of petition and rights to be accorded to accused persons.

These "inalienable rights" inherently belong to man. They have not been conferred by the caprice and consent of a ruler. Americanism starts with the idea of the intrinsic value of the individual. The individual is a citizen, not a subject. The State exists for the welfare of its citizens and not the citizens for the well-being of the State. This is the very heart of democracy. Its roots go far back. They are not found in ancient Greece or Rome but in the religion of Jesus Christ. Now, the fundamental principles of the Christian religion are the Fatherhood of God and the inestimable value of the individual. These two basic ideas were first taught by Christ and carried forward through the stream of history by His Church. When through certain influences these principles of our religion were temporarily obscured, a new movement, known as the Reforma-

tion, sought to restore them to rightful recognition and practice.

It is significant that the discovery of America and the Protestant Reformation should have happened almost at one and the same time. As if a new continent were laid open where the principles of the Reformation might be planted and be developed.

Thus the Church made its contribution to American democracy. America was the only nation to be founded on the principles of Christianity. All other nations, which became Christian, started out on a different basis and later on accepted Christianity, but America started that way. While the name of God does not appear in the Constitution, the spirit of God breathes throughout the document. The founders of the American Commonwealth were Christian men and women. They wrought the principles and ideals of their religion into the warp and woof of our American institutions. They established churches, schools and colleges, and pressed on into the frontier sections of the land, and laid spiritual and cultural foundations upon which future generations have built. The Church has made its contribution to the spirit of national unity and racial solidarity. It has been instrumental in bringing the different parts of the country to a common understanding of the ideals of our nation and in fusing the diversified elements of our population into a bond of fellowship and brotherhood. Above all, it has developed, through the preaching and the practice of the Gospel, a high grade of Christian character which gives poise and

stability to our citizens, and through them to the nation.

Religion and democracy go hand in hand. Democracy cannot long prevail without religion, and religion can best be promoted in the atmosphere of democracy. Both of these interests rest upon the primary significance of the individual. Our present danger is that we are seeking progress, not through the development of personality, but rather through what society can do for itself. Society, however, is an abstract ideal, possessing no inherent power either of initiative or of achievement.

We must, moreover, guard against the present tendency to make religion the servant of democracy. The purpose of the Church is not to bolster up any form of political government. It must not be used by the State as its handmaid to promote its own interests. The Church can create the conscience of the State, inspire high ideals, but it cannot be coerced by the State.

It is important that we should have a right understanding of religion as it operates in the bosom of our national life. Religion is a vital force, a dynamic factor, affecting the whole of life. It is not a department of life. It is life itself. Business, politics, industry, law, medicine, are departments of life. To some degree, at least, they can be isolated. But religion does not belong to that category. It is pervasive. It is a spiritual force which must vitalize all departments of life. Thus it is not correct to speak of "Religion and Business", Religion and Politics", as though they were separate entities. It is Religion *in* Business, Religion *in* Politics, that the Church is seeking to bring about. So, when the Church makes her chief religious contribution to the State it is in the form of a spiritual dynamic, creating a definite way of life, — the Christian Way.

Now democracy is also a way of life. We call it the "American way." We have confined democracy too largely to government. When we use the term we think merely of a political system, a form of government. But democracy is a spirit, not a form. As such it goes through every department of life. Some leaders are unwilling to recognize this. They confine it to our

national organization. But it must operate in business, in industry, and in the Church, as well. Democracy in a sense, is a very dangerous thing. It is an explosive. It demands intelligence, unselfish devotion, cooperation, tolerance, the spirit of brotherhood, a recognition of equal rights and privileges. These are Christian virtues and principles. The mission of the Church is to foster these ideals which it has received from its Founder.

Therefore, the institutions of our religion must be maintained. It is a short-sighted policy to seek to promote democracy by subordinating the influence of the Church. It simply will not work that way. Dictator nations which are suppressing the Church and religion, with a view of exalting themselves, must fail. They bring about their own destruction. "That nation that will not serve God shall perish." "Righteousness exalteth a nation but sin is a reproach to any people."

What contribution, now, can the Church make to the rebuilding of the world? Present conditions will not last forever. In these turbulent times we need to chart the course that must be followed. This requires vision, faith, courage, conviction of a high order. The Church must gird herself for a great crusade. But it must be a crusade for Christ, not a crusade for Caesar. The Church must plan and preach and pray for the establishment of Christian principles in this and other lands, so that Christ may be enthroned, so that He may be all and in all.

The Church is therefore summoned to a great enterprise. This is her day of opportunity. This is likewise her obligation. Instead of sitting by complacently, and supinely regarding the crisis of the hour, the Church needs to hear the voice of the prophet: "Awake! Awake! put on Thy strength, O Zion." And the Church has treasures to contribute. She has infinite resources at her command. She only needs to avail herself of her endowments. The spiritual forces in her possession can save us, and save the world, from this hour. These she must release like a mighty river of life, so that "everything may live whithersoever the river cometh".

New Board Member

THE death of Dr. Emory L. Coblentz last August made a vacancy both on the Board of Home Missions and on the Board of National Missions. Dr. Coblentz had been so long and so valuable a member of the Board that it became not an easy matter to fill his place. Moreover he represented a constituency of the Church which is entitled to representation on one of the major Boards of the Church. After a careful survey of the available men of the Church, the Board unanimously elected Mr. R. Paul Smith, of Hagerstown, Md., to fill the unexpired term. Mr. Smith is a native of Maryland and a lifelong member of the Reformed Church. After moving to Hagerstown, some years ago, he identified himself with Christ Evangelical and Reformed Church, Dr. Harvey A. Fesperman, pastor, and took active interest in

the work of the Church. He was elected as an Elder and became the teacher of one of the largest Men's Bible Classes in the State. He is actively engaged in the work of the Churchmen's Brotherhood, and served as President of the organization in the former Maryland Classis. He is a member of the Board of Trustees of Massanutten Academy and has a vital interest in Hood College and other institutions of the Church. He is President of the Potomac-Edison Company in Hagerstown, and of the Blue Ridge Motor Bus Company. For many years he was intimately associated with Dr. Coblentz in a number of business enterprises. It is therefore entirely appropriate that he should succeed Dr. Coblentz on the Board, and that the mantle of his predecessor should fall upon him.

Fairfield, Conn., Observes Anniversary

ON Sunday, November 23rd, the Hungarian congregation at Fairfield, Conn., celebrated the 15th Anniversary of its organization. Fairfield is a thriving industrial community on the outskirts of Bridgeport. There, fifteen years ago, a group of Hungarian people, belonging to our Pine Street and State Street Churches, organized themselves into a congregation. The Board of Home Missions was requested to extend its helping hand in the support of a missionary and in the erection of a modest temporary chapel. The first pastor was Rev. Joseph Urban, who later went to McKeesport. He was followed by the present pastor, Rev. Anthony Peter. Although the rain was pouring down heavily all morning, the chapel was crowded to capac-

ity by a most interesting lot of people. An excellent choir, composed of young people, rendered music. The Hungarian sermon was preached by Rev. Stephen Szabo from Hungary, who is here in America on a special mission in behalf of our Hungarian Churches, and the English sermon was preached by Dr. Charles E. Schaeffer, the former General Secretary of the Board. Rev. A. Ludman, Rev. Stephen Bessemer, Rev. Emil Nagy, Jr., all of Bridgeport, took part in the services. A large banquet, in which several hundred participated, followed the services in the hall which stands to the back of the church. Altogether the occasion marked a red letter day in the life of this young and vigorous mission church.

“Enclosed find \$1.00 for renewal of your worthy little magazine—THE OUTLOOK OF MISSIONS.”

BERTHA SCHROER, Sidney, Ohio.

News Flashes

J. J. BRAUN

THE Board of National Missions held its Annual Meeting at Dayton, Ohio, November 24th to 26th. All members were present except Dr. Josias Friedli, who was unable to attend because of the illness of his wife. The main task of the annual meeting is to study the applications for support. Each year every mission must review its own situation carefully and make an entirely fresh application for support. First these applications are studied by the Synod Committee. They must visit the fields and decide what should be done for each mission. Their recommendations are then studied by the field secretary of the Board. The secretaries' recommendations are then studied by the department of the Board that functions as a committee prior to the Board meeting. Finally, the Chairman of each Department makes definite recommendations with regard to each application to the entire Board in its regular session. All of these steps seem very necessary. There is never enough money to satisfy all the applications and many must be cut or declined. In spite of all paring that was done at this meeting, \$54,000.00 more was voted than will actually have been paid out during 1941. Moreover, the Board decided that it is the duty of the denomination to increase the salary of every missionary pastor who is getting less than a reasonable minimum. Cost of living is going up very sharply. The Board must ask the denomination to furnish the funds for such an increase. No increase can be given until the denomination furnishes the funds. In addition to all this, there are a good number of pastors who desire to join the new pension fund, but whose churches cannot pay their 5% of the entire salary as required by the new "Ministers' Annuity Fund". It was decided to render such help as is possible. All of this seems to the Board, after most strenuous and painstaking study, to be a bare minimum of National Missions' need, even though it requires fully \$75,000 more than the total income given this Board during the first year of its existence. Over and above all this, is the dire need for building funds.

We could start a dozen fine new churches, but dare not because in each case it will be necessary to provide meeting places and we do not have the funds. Never before was there a greater need of building funds. We invite such gifts in amounts of \$500.00 each. Will not every member of the Church set aside a special weekly gift for National Missions? Are there not those of larger means who would give larger amounts? Surely, our denomination can and should do its full part in the Evangelization of this country.

* * *

Two missions were reported as going to self-support — Bethany, New Orleans, Louisiana, and St. Paul's, Toledo, Ohio. The interesting story of Bethany was given in this column last month.

* * *

The St. Paul Evangelical and Reformed Church, of Toledo, Ohio, declared itself ready to go to self-support. The Pastor, Rev. Walter Press, is in line of succession to a number of excellent ministers who have labored in this field. The founder was Dr. F. A. Goetsch, who went to India from this his first church. It was always rated as a difficult city situation. Each pastor in succession has pleaded for the faithful group of members who were willing to sacrifice and build St. Paul's into an effective city church.

* * *

Professor Oscar M. Stoudt, formerly missionary in Japan is expected to become the pastor of Broadview Evangelical and Reformed Mission in Seattle, Washington. He will also seek to minister to the great number of Japanese people in the Puget Sound area.

* * *

Dr. Paul Gerhard will take up his residence in Los Angeles. Rev. and Mrs. K. Suzuki were once his pupils. For years they have been doing effective work as missionaries to the Japanese in Los Angeles. Dr. Paul Gerhard will seek in every way to strengthen the hands of the mis-

sionaries. The position of the Japanese in America is by no means an enviable one.

* * *

Rev. Charles Warber has come to a turning point in his long and notable career. His presence and ministry have been stimulating, whenever he served. For the last twelve years, he was pastor of the mission at Everett, Washington. He found the congregation worshipping in a miserable little chapel, alongside an alley, on the rear of a lot. He purchased a good church building in a better part of the city. He erected a parsonage. He conducted work on Whidby Island. In addition to all this, he

functioned as superintendent of missions of the Northwest, and was exceedingly active covering many thousands of miles every year visiting his churches, conducting institutes of all kinds. Now he has resigned his pastorate. He would not have us say that he has retired for he will continue to serve the church at Quincy, Washington and at Toppenish. At Quincy, he is assisting the Rev. Paul Eisen, of Spokane and at Toppenish he is working together with the Rev. Paul Jueling, Missionary-at-large in the Northwest. When a man spends himself so completely in the service of the Gospel, I dare say his kind and degree of sacrifice will rate very high in the judgment of God.

Perverted Conceptions of Human Values

HERMAN S. RITTER

A VISIT to Back Bay, Biloxi, impresses one with the little regard for human life. The scenes in Back Bay have often reminded me of some of my childhood experiences in a farming area of our nation where farmers took surpassingly better care of their livestock than they did of their children. When a horse began to limp in the field that horse was taken to its stall, given first aid treatment and permitted to rest until all soreness had disappeared. But when a child began to limp, that child continued to limp throughout the day under a blistering sun and when night came he was not permitted to go to sleep, but would again go out into the field to put in a few extra hours of work in the moonlight.

Thus our Christian nation has particular areas where people have perverted conceptions of the value of human life. Travelers in the Orient are often impressed with the little regard for human life evidenced in non-Christian lands. But one need not go to a non-Christian land to witness such sights. My frequent contacts with the work in Back Bay has impressed me with the condemning question of long ago: "How much then is a man better than a sheep?" (Matthew 12, 12). Some creature appearing in Back Bay from some other world might be persuaded to believe that fish and

oysters and shrimp are better and of greater value than man.

Jesus taught us that the human value is the supreme value. Until the world adopts that idea it will never overcome its problems. Our nation can never become a healthy nation so long as it has areas and spots which fester due to the little regard for human life. We are our brothers' keeper and the Church has a very well defined challenge. It does not take a Christian mind to interpret this challenge. Even a non-Christian accepts and knows of God's fundamental laws. A festering area can erupt and engulf the whole. Our world crisis today is a perfect example of such an inevitable law. Until we adopt Jesus' conception of the worth of human values we will never create a better nation and a better world.

Many of us have been "playing the fool". Let us retrace our steps and fight the good fight for the betterment of the world, by beginning with the promises of making our own lives better and the lives of those about us. There is the hope of the world. That is a value of religion. If it can do that, it deserves to live. If it cannot do that, it will be forgotten with the dust of the centuries.

New Orleans, La.

A Jubilee Book

DR. Alex. Toth is not only the Secretary for the Hungarians under the Board of National Missions, but also the Editor of the *Lapja*, a Hungarian religious journal—as the name implies. In addition to this twofold task he found time to prepare a very elaborate volume on the fivefold jubilee of the Hungarians who belong to our Protestant faith. The volume is an extensive historical survey of the beginnings, and the development of the Hungarian Churches in America. It gives a history of each of the congregations now in existence, as well as an account of the various organizations, such as the young people, the women, the ministers, the Hungarian Federation, etc. The book is made colorful by the numerous pictures of pastors, buildings, groups of workers, etc. It is written in the Magyar language, except of course the greetings from President Goebel, Vice President Richards, and Secretaries Braun, DeLong and Schaeffer. Dr. Toth deserves the congratulations of all because of this excellent product of his indefatigable labors. That our leaders may get a glimpse of the contents and spirit of the volume, we will here reproduce an abstract of the closing chapter, which takes a look into the future of this work in America.

And Now Whither Reformed Hungarians in America?

This question is very important because we live in such a world-tempest, when it would be a fatal catastrophe for us if we would miss the right road. We may lose ourselves too if we lose the road. What do we have to do?

First: To find and meet each other at last. We should stop this separate life in five different groups: Every Reformed Hungarian in America should belong to one and the same denomination. We owe this to our Lord and we owe this to our own people. Only after we have solved this problem can we start *real church work*. Christianity should never be directed to our own selves, because then it is selfish and our Lord attacked selfishness in all its forms. The Church exists that in her and through her we might serve others.

For this purpose the work of the Church should be done not by the pastor only, or by a few officers, but by every member of the Church. The life of the Church is declining where no other work except that by the pastor is done. Pastors and officers, instead of doing all the work themselves, should wisely distribute the work so that everybody would have a part in it.

The Church life of the Reformed Hungarians in America was most flourishing when churches, schools and parsonages were built by the very hands of our members; when they went from the mines and factories to work at the church and got back to their homes at midnight. This work has now been largely done, but now our members should accept for themselves the work of the Spirit and do it with as much zeal and devotion. In the Kingdom of God there are many fields still uncultivated. We should send out our workers into these fields and then the whole estate will begin to blossom and bear fruit.

Second: Let us help our churches to get rid of the old basis of *obligatory membership fees of equal amounts*, as is practiced in fraternal societies. Christianity can only be *voluntary*. *Voluntary contributions* will mean larger incomes for our treasuries. There is no membership fee in the Kingdom of God. The root of my membership should be my faith and my life in Christ, and my offerings should be the fruits of this life. If compelled, we hardly give anything for missionary purposes, but when once we understand these causes we will gladly and freely accept our share in their support. But everybody, not only a few, should share in this work.

To this end we should acquaint ourselves with the church life of our American brethren in the faith, by attending their meetings of various kinds and seek every opportunity to cooperate with them. The lessons learned from such contacts should, as far as possible and practicable, be applied in our own groups. That we are assured of a welcome in these meetings is shown by what has happened in Toledo, Ohio, where the Consistories of the six

Evangelical and Reformed Churches of the city hold a common consistory meeting annually.

Third: Our Organizations, (a) The women. The members of our Ladies' Societies did wonders during the past fifty years. The Jubilee Book justly wove a laurel wreath around their names. But the time has come when this same diligence and self-sacrifice must be directed no longer towards ourselves but towards others. We must broaden the horizon of our activities. Combining our strength with that of our American sisters, our own creative power will multiply immensely.

(b) The Young People. Because of lack of proper direction and leadership the work among the Young People is not making the progress it should. Here again the work has been done too largely by the pastors themselves instead of enlisting the services of the youth in their midst. There is need of several travelling secretaries or missionaries, thoroughly trained for this work, who would go out into the field and organize our young people for Christian service. Many of our young people have drifted into other churches or out into the world, but they can be reclaimed. However, the Church must cease to be a competitor with the amusement places of the world. Youth is not seeking the world in the Church, but the realization of the Kingdom of God.

(c) The Choirs. These are sadly neglected in many of our congregations. Hungarians should take their place among the master-singers of the world. Why do we not send a few of our talented girls into one of the excellent choir-colleges, and after graduation send them among our

congregations to organize choirs and develop the musical ability of our people?

(d) Sunday School Work. We should start teachers' training courses and educate a staff of teachers who would not only bring scholars old and young to our Sunday Schools, but also keep them there.

But in all these activities, the external frame is less important than the internal fire and zeal. A congregation may have a magnificent equipment, but if its members are not spiritually dynamic and magnetic, if its pastor does not radiate spiritual warmth and life-giving power, very little of a worthwhile or abiding nature can be wrought. Everything, therefore, will go back to where everything has started. Minister, church worker, church member, Christian, will be blessed only if he gives himself wholly to Christ. Only in this way will his life be a testimony to Christ and only so will he be able to bring others to Christ. For the Church to be the body of Christ, we must first be members of Christ.

After another fifty years, on the 100th anniversary, the historian of that day will announce that the second half of the century witnessed the internal spiritual growth of our churches while the first half was largely devoted to the building of the outer framework.

Our real life is just beginning, our best days are still ahead of us! The life of the Reformed Hungarians is just entering into its adult period. We are now leaving the things fit for children. Now is being dissolved what is imperfect, so that what is perfect may appear.

Let us greet the dawn, Brethren! O Christ, the Day and the true Light: leave us not in darkness!

Notice!

The old Board of Home Missions of the Reformed Church, which still retains its corporate name for the purpose of liquidating its accounts, will hold a meeting in the Schaff Building, Philadelphia, Pa., on Tuesday, January 27, 1942, beginning at

9:30 A. M., for the transaction of such business as may require attention. The Board is making considerable progress in collecting on its investments and paying some of its obligations.

St. Paul's Mission, Allentown, Pa.

THIRTY years ago representatives of East Pennsylvania and Lehigh Classes took steps to establish a mission in East Allentown. Three missions were started almost simultaneously, viz., St. James, Emanuel and St. Paul's. Rev. J. P. Bachman was placed in charge of the last two mentioned. The city of Allentown lay between these two points, but for four years they were served by the same pastor. The present pastor, Rev. E. E. Sensenig has served the mission for 26 years, and he has done a remarkably fine piece of work. We will let a prominent layman of Allentown, Elder David A. Miller, Editor of the Chronicle tell the story which appeared as an editorial on November 9th:

Success Story of Pastor and Flock

Success stories are written frequently of people who are successful in finance, science, literature or art. But one seldom reads of such a story regarding a minister of the Gospel.

A minister of the Gospel is expected and accustomed to drown his personality and to let the work he does stand on its own merits. However, some of their achievements are really big in the light of what is given them to work with and considering conditions and surroundings under which they are developed.

Instead of being poor financiers they are really able ones because they are compelled to work with very limited capital, so small that the average businessman would fail.

About 30 years ago, the Reformed Church started three mission churches in this city; St. James, Emanuel and St. Paul's. This is a story of St. Paul's.

For four years the mission under Lehigh and East Pennsylvania Classes was served by Rev. J. P. Bachman. A wooden structure was erected as a temporary place of worship. This is still standing and used for Sunday school work. In 1915, Rev. E. Elmer Sensenig was called from Marietta to become the regular pastor of the mission. That year he was delegated to erect a new church building.

Plans had been drawn for a very expensive edifice. He, however, knew the trials of a missionary pastor and refused to go ahead with elaborate plans when the funds were not in sight. He se-

cured a plan that reduced the cost to less than one-sixth of what had been contemplated. In competitive bidding he was able to secure a very favorable contract, so by the time the church was completed and furnished, the entire cost was about \$25,000. A fine plant had been provided at a very reasonable figure.

The building up of a mission congregation is a slow process, but Rev. Sensenig was fortunate in having a number of very faithful workers in his little fold. They held no suppers to provide for their building fund and yet today they are celebrating the fact that they have their church free of debt. It is a rare achievement for a mission to pay off its debts, especially in a field where there are so many changes of residence continually going on because of industrial turnover.

The congregation deserves praise and not the least is the minister himself who stuck to his job until the debt was paid. Many ministers start the erection of church buildings, but they seldom remain in a charge until the cost of the building is liquidated. Rev. Sensenig is one of the very few who started the project and has remained with it until it is entirely paid. In fact he is the only one, in the memory of the writer.

The membership of the congregation now numbers 172. Hanover Acres is located nearby and the National Board which still provides some support has provided a nurse who is doing a good work in the field and has found opened doors for her in quite a number of the new residential section. Rev. Sensenig, as a mission pastor, finds real missionary work at his very doors. He recognizes that the field is the world, but his own job is right here at home. He goes upon the principle of building a congregation regardless of the financial ability of the membership. If he will gather men, women and children into the fold regardless of their financial ability, he is carrying out what should be one of the great objectives of the church. Every church member should realize that he is responsible for certain expenses, but giving is only required in proportion as one receives. In these missions frequently there are a number with very limited income and naturally the funds will accumulate slowly.

Rev. Sensenig stuck to his job in the face of alluring offers from other places. He has succeeded in clearing his mission of debt and altogether has an outstanding record. The good wishes of many attend him and his little congregation. May they grow and together continue a ministry that will be rich in Kingdom fruits.

International Missions

A. V. CASSELMAN
F. A. GOETSCH
Editors

The Annual Meeting of the Board of International Missions

THE Board of International Missions held its annual meeting in the Assembly Room in the Schaff Building, Philadelphia, Pa., November 11th and 12th, 1941. All of the officers and members of the Board except one were present, in addition to a number of advisory members and visitors including the president of the Church whose presence and counsel were very valuable in the consideration of the serious matters claiming the attention of the Board.

The Board was fortunate in having representative missionaries from the various fields present. From India: Rev. E. W. Menzel; from Japan: Dr. P. L. Gerhard, Dr. C. D. Kriete, Prof. O. M. Stoudt, Miss Mary E. Gerhard; from China: Dr. J. Frank Bucher, Dr. P. V. Taylor, Miss Minerva S. Weil; from Honduras: Miss Elise A. Goepfarth; from Iraq: Rev. J. C. Glessner.

All too frequently in the meetings of the Board matters of home administration are placed first and occupy an all too prominent position in the matters before the Board. To obviate this difficulty this time the Board decided that the business of missions on the field should be given the place of prominence in this meeting of the Board. It was felt that with the present world crisis upon us, it was of far more importance to consider the activities of the missionaries and their co-laborers on the field than to take up the major portion of the time of the Board with practical administrative matters, mostly financial, here at the home base.

The space allotted to this article prohibits any detailed description of the actions of the Board concerning the different fields, but a general outline of the business transacted for that field is herewith submitted.

With regard to India, Secretary F. A. Goetsch, who has administrative charge of that field, reported the arrival and departure of many missionaries and stated that while the Mission in India was not uninfluenced by the war, yet nevertheless the work there has not been so seriously interfered with as in some of our other mission fields. The India Mission is making a study of the strategic centers for outstation work. A plan is under way for the establishment of an evangelistic center in Raipur as a memorial to the veteran and pioneer missionary, Dr. Jacob Gass, who passed away June 25, 1940.

It was reported from India that there would be great necessity for famine relief on account of the fact that there was a three-quarters crop failure this year. New plans and a curriculum for the Parsabader Girls' School were outlined by Dr. Goetsch whereby groups of uneducated girls would be given a Christian outlook on life. Rev. E. W. Menzel gave a very informative and interesting statement concerning the educational work of the India Mission.

The crisis in Japan occupied no small portion of the consideration of the work of the Japan Mission. Secretary A. V. Casseleman reported that communication with Japan has been seriously interrupted in the last few months and letters are heavily censored and very much delayed. Dr. C. D.

Kriete, former president of Miyagi College, and Dr. P. L. Gerhard, professor in North Japan College, made extensive statements upon the present situation. Secretary Casselman reported the latest information concerning the reorganization of the new Church of Christ in Japan and its effect upon Christian Missions and Christian missionaries. The resignation of Rev. Marcus J. Engelmann was received and accepted with sincere appreciation of his services of the past years. Mr. Engelmann has accepted the position as pastor in Chicago.

The Board confirmed arrangements made with the Board of National Missions by which Rev. W. Carl Nugent was assigned to missionary work under the Board of National Missions in connection with the First Japanese Reformed Church in San Francisco, Cal. Prof. Oscar M. Stoudt was commissioned to work among the Japanese in connection with the Broadview Mission in Seattle, Wash. A significant and touching thing in connection with the business of the Japan Mission was a letter from the Ou Classis of the Church of Christ in Japan, conveying the Christian greetings and deep appreciation of the churches of this Classis for past support, and explaining their present decision to go to self-support.

In connection with the work in China, Dr. P. V. Taylor, who has just returned from China, made a statement concerning the situation there and urged that the Board consider this a time, not for the withdrawal of missionaries to this country, but rather as a time of great opportunity when trained young men could be shifted to the newly opened areas as yet untouched in the west of China.

The minutes of the annual meeting of the China Mission were reviewed and important items were carefully considered and appropriate action taken. The entire China Mission is of the opinion that there has never been greater opportunity for evangelistic, educational and medical work in China than now, and that there was never a greater responsibility upon the Christian Church at home for the seizure of these opportunities than that which presents itself to the Church at the present time.

One of the serious and most distressing things now associated with the China Mis-

sion is the enforced separation of families. The following action was taken: "That the furloughs of married men missionaries separated from their families shall be arranged during the present war emergency on the basis of a three-year term of service on the field and six-months' leave of absence at home, with the understanding that the best interests of the work of the Mission on the field shall be taken into consideration in the arrangement of such terms of service and leave of absence."

The China Mission is looking forward to a new day in educational and medical work, especially with reference to the establishment of a nurses' training school in Abounding Grace Hospital and the relocation of Hoy Memorial Hospital, and also the resettlement on their own campuses of Ziemer Memorial Girls' School and Huping Agricultural School for boys. These matters were referred to special committees for study.

It ought to be said that, in the midst of military activity and bombings and enforced evacuation of school campuses and destruction of property and the breaking up of congregations, the China Mission is looking enthusiastically to the future and is asking for new missionary reinforcements: two married men evangelistic workers, an agriculturally trained teacher for Huping Agricultural School, a woman teacher for Fuh Siang Union Middle School, a doctor and a nurse for our Yochow field, and two new women evangelistic workers.

Secretary Goetsch reported that three new churches are now under construction and that the new church building and the Menzel Memorial School at San Pedro Sula, Honduras, would be dedicated on November 30th. Secretary Goetsch outlined a long-range plan for a missionary force of six ordained missionaries for the Honduras field. The Board was very happy to commission Mr. Laverne R. Daudermann as a missionary to the Honduras field, the date of his going to the field to be left to the discretion of the Executive Secretary.

Secretary Casselman reported that the work of Christian missions in Iraq has been brought to an almost complete standstill by war activity. There was a time

when all the missionaries of the United Mission in Mesopotamia had to leave Iraq, but he was happy to report that two of them had been able to return. Rev. J. C. Glessner, who has charge of the evangelistic work in Kirkuk and is now at home on his regular furlough, reported on the general situation in Iraq and expressed the hope that things would so shape themselves that he would be able to return at the conclusion of his furlough. Dr. Nevin C. Harner and Miss Ruth Heinmiller were elected representatives of the Board of International Missions on the Joint Committee of the United Mission in Mesopotamia.

Secretary Goetsch reported that it is impossible to do anything particular with regard to the Africa Mission at the present on account of war conditions. He reported, however, that funds had been provided for the printing of school books in the Ewe language. These language books include primers, readers, Biblical histories, confirmation booklets, and baptismal instruction books. All of this literature is of vital importance to the native Ewe Church in these critical days.

Matters concerning the home base had to do for the most part with financial affairs, and a budget of \$422,584.00 has been adopted for the year 1942.

Prayer and Witnessing Answered

JOHN H. SCHULTZ

ONE morning as I walked to my office two men approached me on the way and said: "Sir, we seek the Lord. We come as representatives of over 50 men and women who implore you to come out to their village to baptize them".

Discussing the matter with them in my office, I found that they lived in territory belonging to our neighbors, the Disciples of Christ. I, therefore, directed these two men to the missionaries of the Disciples of Christ at Bilaspur and, I understand that these people soon after received baptism.

In my own area there are people in two villages, Chironti and Dighora, 37 adults and 25 children, who have approached us for baptism. These people had shown a definite interest for some years past and our catechists visited there regularly. When a definite call came two of our workers were stationed there and after some weeks of definite "instructions" we went to perform the ceremony of breaking caste—by removing the "sacred thread" worn by Hindus and by cutting the hair "knot". It was uplifting, indeed stirring, to see with what eagerness and deepest longing these people confessed their faith in Christ and to see their determination to follow Him.

(Dr. McGavaran, of the Disciples Mission, was also with us as these people are related to some people in his area whom he hopes to win. Some of these people in our area hold a particularly influential position in the relationship.) By cutting the "knot" and sacred thread, these people showed that they had left their caste and broken with their old religion. Two of our men are now continuing the religious instructions of these people and, in due time, after sufficient probation, etc., we hope to baptize them. To break away from customs long practiced and to abandon a faith which had held them so firmly—largely in fear—is not easy and prayers on behalf of these people will be appreciated.

Near Baitalpur is a village called Kirna. Some years ago one of my scoutmasters went to Kirna regularly every Sunday to teach the Bible to some of the children of the village. Catechists, of course, also made regular visits. Last Easter we reaped the first results. Dhansai and his family were baptized. Dhansai had been an enquirer for over a year and after careful and prolonged Christian teaching was accepted as ready for baptism.

At the baptism a number of Hindus were present—among them the village landlord. When Dhansai was about to receive the holy sacrament the landlord asked him, "Why are you becoming a Christian?" Dhansai said: "When I first heard the Bible taught and learned more definitely of Christ, I bought a Bible. For three years I studied the Ramayan and the Bible together. A thorough study convinced me that the Bible is God's own Word and Jesus Christ the world's Saviour. The Ramayan had nothing to satisfy me. The Bible gave me what I was seeking, a Saviour".

Dhansai is very happy. The other day he said to me: "My wife and I always thought we were happy but we never realized that such happiness as we are now experiencing could exist. Even if people trouble us we have a peace and joy in our hearts which I cannot explain".

And, in spite of the open opposition to Dhansai by some of the people in the village, a few others have expressed their intentions of becoming Christians. But they are very much afraid to openly take a stand and are, therefore, "waiting". Here, too,

earnest prayer for courage and victorious faith on their behalf is requested.

Dhansai was one of the prominent men of the village. Before his baptism, when his intentions became known, others tried their utmost to persuade him against becoming a Christian. They also held threats out to him and since his baptism have consistently carried out a number of these threats—such as refusing him water from the village well,* refusing him and his family to bathe in the village pond, by stopping his trade by boycotting him, etc. He was trading in a sort of soft lime-stone which people use for whitewashing their houses and this he had to stop. Fortunately, he has about 20 acres of land which will give him a living. During the seasons when no field work is done, he used to also do carting for the villagers. But this, too, was stopped by pressure on the people from the landlord. The water and bathing problems have since been solved.

Baitalpur-Chandkhuri, India.

*It is seldom that individuals have their own wells as they cannot afford to construct them.

"Calm in a Tempestuous World"

May 12, 1941

Dear Doctor Casselman:

I wish you could have been with me last evening, Sunday. Try to picture it for yourself.

Just at dusk, and as the full moon showed its first beams over the horizon, we sat facing the East, on a sandy beach of the west shore of Er Hai, our beautiful, blue mountain lake, so like the sea of Galilee, surrounded by hills and with lofty mountains in the background. A gentle breeze; wavelets rippling on the sandy foreshore; a silver pathway to the moon over the eight mile stretch of lake in front of us. Rustling willows.

Calm in a tempestuous world,
Peace in a war-torn country.

"Day is Dying in the West," begun softly on a piano accordion. Prayers that came from thankful hearts. A talk by President Wei, describing the talks Jesus gave to His disciples and the multitudes, on Galilee. It was so easy to imagine oneself back there on Galilee with Jesus.

And into this came a telegram from Mr. Hilgeman in Yuanling telling of a new bombing raid, the destruction of the church and some houses. It jarred us out of any false sense of security, but it could not shake the deep settled peace which had glided into our souls.

Yours sincerely,

PAUL V. TAYLOR.

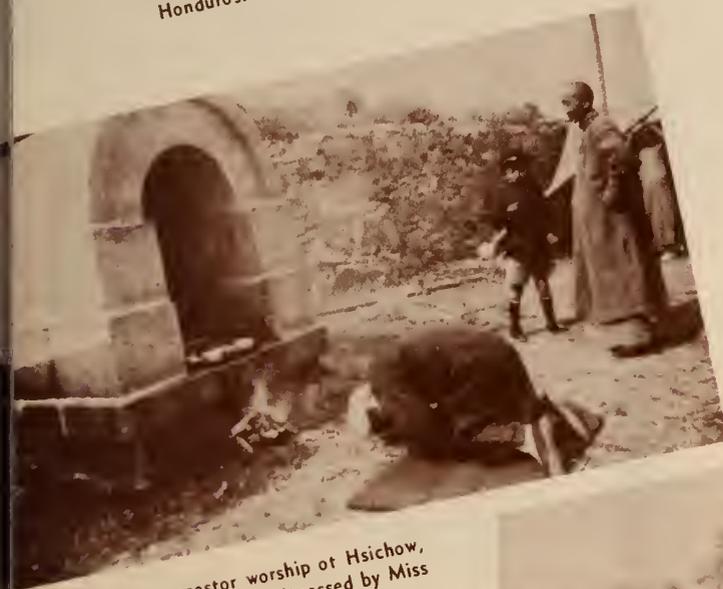


Evongelist Roul Echeverrio and wife and children, Lois and Rinnoh, of Guatemolo. The evongelist's wife, Sibyl, was formerly a teacher in our mission in Honduros. Page 19.



Group of military students of Chengtu, Chino, who studied "The Life of Jesus" under guidance of Rev. Edward T. Plitt last winter.

The Field
is
The World



A local form of oncestor worship of Hsichow, Yunnan Province, China, as witnessed by Miss Gertrude M. Zenk.



The missionary in Indio talks with the individual. Page 15.



Mr. R. Poul Smith, of Hagerstown, Md.,
new member of the Board of Notional
Missions. Page 7.



Huping Agricultural Middle School ref-
ugeeing in Yuoanling, Chino.



Two girls of
the senior class of
the American School for
Girls, Baghdad, sitting
beside the Tigris River.

St. Paul's Evangelical and Reformed
Church, Allentown, Pa., Rev. E. Elmer
Sensenig, pastor. Page 12.



Dr. Alexander Torn,
secretary of Hungorion
work for the Board of
Notional Missions.
Page 10



Senior class of Centrol China Union Theological Seminary,
with Dr. James Webster, president. Two of the men ore
Evongelical ond Reformed Church students from Yuonling.



Miss Kwan, head nurse of the
Abounding Grace Hospital, Yuon-
ling, China, with a group of refu-
gee children.



Toli Lake (Er Hai) near Hua Chung Col-
lege, Hsichow, Yunnan, China. Page 16.



Village scene in
Hunan Prvince,
China

Iraqi waman carrying
a load of grain.



Member of the Sunday-school of
the First Japanese Reformed
Church of San Francisco. This
girl is a master in artistic flower
arrangement. Photo taken
while she was acting as usher
at an elaborate exhibit in
the Y.M.C.A. near our
mission in San Francisco.



Evangelist Swen and wife
with their sons,
Timothy and Micaiah,
Yungui, China.

Missionary Snyder Reviews

Experiences of Year

*Personal Report of Rev. George R. Snyder
Ynanling, Hunan, China, July 14, 1941*

IN this first personal report to the newly constituted and organized Board of our united Church I want to offer congratulations to each of you on the opportunity that has been given you by the home Church to help lead the Church in its Christian impact upon peoples living in six different foreign lands. We here on the field are glad to think of each of you as having this leadership at the home base because of your wide interest in and devotion to the furtherance of the Kingdom of God among men, regardless of race or color or privilege. We are happy, too, to think of you as not only leaders at the home base, but as members of this worldwide fellowship of the Christian co-workers who are representing our united Church on the far-flung frontiers of the Christian Movement along which we individually and collectively have responsibilities. Our relations with past Board members have been in the nature of a family connection—mutually helpful and encouraging. I pray that as the years come and go, we may have an ever deepening conviction of our mutual relationships and that as a member of the staff on the field I may measure up to what you expect or desire of me.

The furlough year in America was busy from start to finish, and at the same time invigorating and uplifting. The big disappointment came when, just previous to the time for departure, the Government sent word that I could return to China but Mrs. Snyder could not return.

I left San Francisco on December 4th, 1940, and reached Hongkong on December 26th. It was fortunate that our young missionaries from Peiping could catch up with me at Hongkong and that we could travel from there to Rangoon together. Our party reached Rangoon on January 23rd. Then, following the departure of the new folks by train and plane for Chengtu.

it became my lot to bring their and my baggage from Rangoon to Yuanling by truck. The trip was made safely and I reached Yuanling on March 17th. The whole truck episode turned out satisfactorily, for after the truck was sold, there was enough return to pay the expenses of the journey from Rangoon to Yuanling and still have a profit from the investment of U. S. \$233.66. It is hoped that this profit can be set aside along with the amounts that had been previously given by different friends in America towards a suitable station car for Yuanling after conditions become more auspicious for using an automobile in Hunan.

It has been a great challenge to get back into the field again. The many opportunities for work and helping folk to find Christ are facing one all of the time. I honor the continued application to the daily tasks of our few co-workers who have remained at their posts during the war years. The list of assignments handed over to me by Mr. Hartman the day after my arrival showed not only that there were many tasks that the others wanted me to do but also that the few who had been assuming such responsibilities had been kept all too busy. It was fine to step right back into our home in Yuanling and to share it with Messrs. Kohler and Taylor, who had been occupying it for some months. There is plenty of room here for Mrs. Snyder and we hope that she may soon get here and put more home into the house than we can.

May 7th almost witnessed the burning of our home as a result of Japanese planes dropping two incendiary bombs into the roof and upper stories. Fortunately enough girl students and two teachers and three servants of Fuh Siang and several other folks in the church were near enough to

work for a frenzied half hour with me in putting out the flames, so that the house could be preserved. Within two weeks the necessary repairs were made so that the house was again in full use.

The International Relief Committee has re-elected me to the position of General Secretary and Treasurer of the Committee. This Committee is mostly subsidized by the International Red Cross Committee for

Central China. It is hoped that some funds will be forthcoming from the American Advisory Committee of Chungking. Already considerable American Red Cross medical supplies have come in and have been distributed by the committee. There are great needs. The problem is that of distribution of the supplies so as to meet the most pressing needs satisfactorily.

Miyagi Music Graduates "Make Good"

*Extract of letter from Dr. Kate I. Hansen
Dean of the Department of Music of Miyagi College,
written before she was obliged to leave Japan*

AMID all the anxieties of the situation here, there are some encouragements and my great one is the fine work the Music Department is doing and the good reports I get from the graduates who are scattered all over the country. I am enclosing two letters, which happen to be in English, from schools where these girls are teaching. Do see to it—challenge the united Church to see to it—that this source of supply for Christian music teachers, our Miyagi Conservatory, isn't allowed to be destroyed.

* * *

The following are the letters referred to in Dr. Hansen's letter. The letter immediately following is from the president of a high school of the Congregational Church:

"My dear Dr. Hansen:

"It is my gratitude that you wrote me at this Christmas-time. We have four Christmas congratulating performances this year: 21st, 1:00 P. M., the kindergarten children; 22nd, 6:00 P. M.; the dormitory girls; 23rd, 6:00 P. M., the school as a whole; 24th, 6:00 P. M., the Sunday-school. So you can understand that both Miss Sato and Miss Hayasaka (these two

girls, graduates of Miyagi College Music Course, have been teaching in this school for from five to ten years) are very busy in supervising the girls. It is very satisfactory that both of them are doing well. As far as I can see, next April we shall not need more music teacher. Of course, it is my intention that in case we need one, I shall write you first before I ask anybody else. Tomorrow we are going to have nineteen girls baptized. Thanks and glory to the Highest."

The following letter is from a Methodist high school:

"Dear Miss Hansen:

"President Obata asked me to write to you that Miss Yamazaki cannot stay after March, so we wish to get another teacher and will take the Hokkaido girl you recommend. Please send her name. It surely is fine that you turn out such satisfactory music teachers. Okamura (a Miyagi College music graduate who has taught for several years; she has a fine soprano voice) certainly has a high degree of musical ability. I don't believe any high school in Japan has better courses than ours under her training."

Mensajeros—Sent-Ones

BERTHA M. SCHEIDT

I HAVE a letter before me which came from Guatemala, C. A. It has a picture in it. It brings back blessed memories of the time when the mother of the family seen on the picture lived and worked among us in Honduras. The letter and the picture take me back to the time when the mother, then a young girl, entered our mission school. She knew God's Word for she had been reared in a Christian home, her father being a lay missionary under the British Methodist Board. Often we had visited her home during our visits to Puerto Cortés. British missionaries were called only to preach to the English-speaking blacks in Honduras, but here was one who loved the brown as well as the blacks; so he studied the Spanish language as he ministered to the spiritual needs of the Spanish people during his service in that port city.

With her entrance into our Fourth Grade, we recognized in her a real asset to our school. We felt that the free tuition granted her would be repaid some day in real service. How happy her parents were when they heard that she had given her heart and life to the Lord in our school. Then came graduation with honors.

"She'll not make a teacher, she hasn't push enough," said one of our missionary teachers. But she did, and under the supervision of this same missionary teacher she became a fine one.

She lived with me at Bethany Home during the year in which I had charge of the girls who came to our school from out of town places. Many a night we went about the premises hunting for prowlers. I remember the night that a bunch of bananas fell from the hook, on which it was tied, to the porch floor, thus turning us from the scent of the thieves who stole fifteen chickens from our coop. The discovery was made the next morning. We had great fun killing bats, spiders, scorpions, cockroaches and worms that found their way into the Boarding Home. A willing worker, a real comrade she proved to me during my year spent in Bethany.

Her desire to study led her to take a correspondence course in Bible Doctrine

offered by the Moody Bible Institute in Chicago. Through the study of this course there was born within her the desire to go to the States to study more. She entered Moody Bible Institute in 1931. From the time she entered, her future service was changed; for there she met and loved a young man. This young man came from an intelligent Christian family in Guatemala. The Central American Mission, stationed there, had sent Raúl to this school also to be trained.

Although native born, these two young people spoke the English language well, and so were able to earn most of their way through school. After graduation the boy entered seminary and the girl continued her studies at the Institute. Upon the eve of Raúl's graduation they were married and sailed for his native land to live. Of course we were disappointed that the one whom we had seen leave Honduras to prepare herself for greater service to her people should go to another land to serve her Lord. But Dan Cupid often does these queer turns with our national youth, just as he did in this case. We consoled ourselves in knowing that the Central American Mission in Guatemala had given us one of their workers to help us out when we needed someone, who wedded one of our Bethany girls and is now doing a splendid work in our Honduras. So, "turn about is fair play"—is it not true?

This letter which I have before me tells me a bit of the work this *mensajera* and her husband are doing in her new field of service:

"We enjoy the work here. Raúl continues publishing his paper, a religious periodical, "Orientación Religiosa". The Lord has been blessing it. It has been a great help to many of the lay workers. We get out 2,000 copies a month. His teaching at the Bible Institute, the English Academy and preaching keep him busy. He has been going out of town for services on Sunday night.

"I still have the Beginners' Department at Sunday-school. Two of my best teachers have withdrawn in the last month. Both

were Institute graduates. One was married the first of the year. The other is working at the Garden of Roses (Central American Mission School and Seminary). She goes out almost every Sunday for meetings at different towns now. Of course, I have new teachers, but I miss my old ones."

I thought to myself, as I read this last paragraph of doña Sibyl's letter: Of course we have new teachers in our Mission School, too, but we miss our old ones.

The picture is of her family: Raúl, her husband—a fine and fearless worker for his Lord and his mission; herself; their first born, Lois, and the babe, Rinnah. What a lovely family of workers and future workers for the Master.

Over in Jamaica, West Indies, lives the father who did so much for the Spanish people of Puerto Cortés in the early days of our work in San Pedro Sula. "Sent-ones," they are, called out of the land of

their birth to minister to needy souls in other lands. May father and daughter continue steadfast in the work of His Kingdom in Guatemala and Jamaica, even as they proved their faithfulness to Him in Honduras, some years ago.

It is to the training of such youth that our schools in Honduras are dedicated. Not all students turn out as well as doña Sibyl. Even she gave us much concern many a time during her period of teaching, but who is there of God's children who is perfect in man's sight? What a privilege is that of the missionary teacher to train such youth for the Master's work. I wonder why so few teachers care to dedicate their lives for foreign service. Can you teachers who may read this story tell me why? God needs teachers and preachers in Honduras, today as He never did before. Who will come down and help us? San Pedro Sula, Honduras.

Good News from Hua Chung College

Excerpts from Yali News Bulletin

HUA CHUNG STANDARDS UNUSUALLY HIGH FOR REFUGEE COLLEGE—The reward of maintaining high standards was clearly shown in the results of competitive examinations held last summer, news of which has just reached us. From 20 candidates who competed for admission into the Research Department of Tsinghua University two were selected, one of whom was a graduate of the Physics Department of our Hua Chung College. Of 18 competitors for admission into the Chemistry Research Institute of the Academia Sinica two were selected, one of whom was a woman graduate of Hua Chung's Chemistry Department. First place was awarded to a graduate of Hua Chung's Department of Economics-Commerce among 19 competing for posts with the Bank of Communications in Kunming. The successful Hua Chung candidates for these positions were all members of the class of 1940.

PRESIDENT WEI ATTENDS POLITICAL COUNCIL—Word has just been received that President Francis Wei, of Hua Chung College has flown to Chungking to attend

sessions of the *People's Political Council*. Dr. Wei had recently been notified of his reappointment as a Councillor. He writes: "Air raids are still going on in Chungking, but the Government is taking every precaution to protect the Councillors at their meetings. All the chief officials, civil and military, including the Generalissimo, will be there." Dr. Wei is planning to interview Generalissimo Chiang Kai-Shek on certain matters affecting Christian higher education while he is in Chungking.

EDUCATIONAL EXPEDITIONS—Investigating trips are being made in connection with Hua Chung College during the present vacation by three staff members. Mr. P. L. Tang, head of the Department of Economics-Commerce, has gone to Burma to interest the Chinese students in that British colony in Hua Chung College. Dr. Wesley Wan and Dr. David Hsiung, of the School of Science, have gone to southern Yunnan Province to investigate certain types of optical glass with which they wish to experiment.

A Year of Unusual Experiences

*Personal Report of Miss A. Katharine Zierdt
Yuanling, Hunan, China, July 11, 1941*

THE past year of my missionary career has been one of unusual experience. On request of the State Department, my passport was returned to me for travel to China, but two days after sailing all women, children and men not urgently needed were advised to leave the ship at Honolulu. Learning that other missionaries were continuing the journey to Hunan, I decided to join them. After leaving Honolulu a typhoon of unusual severity was encountered; a number of passengers and members of the crew received serious injury. Still more terrifying was the experience occasioned by the sudden appearance of enemy planes over our boat on the East River in Kwantung Province; low-flying with shrieking whistles they terrorized crews and passengers into flight; while crossing the wide sand bar the planes returned and opened machine-gun fire on our group from a height of about fifteen feet. The Lord preserved our lives from harm and the lives of those who served us, for some good purpose it must be.

Since returning to Yuanling and the medical work a complete inventory of drugs stored in three different compounds has been made and kept up to date; acting as custodian of drugs, supplies, etc., when such things are in great demand at enticing prices has removed temptation from others and prevented leakage; giving ether when a general anesthetic was indicated helped the limited number of workers on the operating room staff; teaching English to the twenty-two attendants in the hospital produced results as varied as the educational background of the pupils.

In the evangelistic work an attempt has been made to "hold up the prophet's hands" by assisting Rev. Mr. Hsu in leading morning chapel and distributing used greeting cards with appropriate verses of scripture inscribed. Acting on various Boards and committees has given opportunity to keep in touch with the work as a whole and, let us hope, make some contribution to that work. Thus—my fourth term of service is well under way.

*Extract of personal report from Rev. Theophilus Hilgeman
Yuanling, Hunan, China*

My past year has been chock-full in all sorts of ways. Privileges, deprivations, joys, emergencies, shocks, challenges, songs, disappointments, prayers, surprises, good health, happy contacts, problems, weariness—all in unending variety—went to prove that Pitkin is right: "Life begins at forty."

But in all this unintermittent give-and-take we missionaries are more anxious than ever for the substantial giving, studying, working, and praying of the Home Church. God help us to hold up one another's hands.

*Extract of personal report from Rev. Rufus H. LeFevre
Yuanling, Hunan, China*

These three months I have participated in many activities. There is only one real sacrifice involved in being in China at

present—that is to be separated from one's family.

Four Sons

*Letter received by Calvary Reformed
Church School, Reading, Pa.*

Yochow, Hunan, China
September 8, 1941

Dear Friends:

Before telling you about a Christian family of ours I want to say that I got through the heat of the summer without illness but had only enough pep to do the most essential things. No friendship letters were written. I spent three weeks in lonely Lakeside, the month of August, and in sheer desperation I learned the tunes of more than a dozen Chinese-composed hymns which we are singing now each evening on my pretty lawn here in Yochow.

Mason Hwang was one of the first Christians who appeared in church soon after the re-opening nearly two years ago. How good it was those days to have one adult who could give a living testimony of God, our Father, and our Saviour's love. He has four sons. The eldest, Paul, is in the new middle school here in Yochow and hopes finally to enter the seminary.

Peter is twelve years of age and talks as intimately of God and the Kingdom of Heaven as though they were all his next-door neighbors. John is a delicate ten-year-old lad but is not a bit delicate in his joy as he talks of the things of the Spirit. Philip is not quite four years old. He is pompous and stern in appearance and I wonder whether Confucius himself could have been more discerning at that age than our Philip appears to be. His parents named him Abel but when he heard the story of how Cain killed Abel he refused to be called Abel, saying, "Abel has been killed." So his name was changed to Philip.

Sometimes his brothers tease him by telling him that Jesus does not love him. This brings forth a burst of wailing with arms and fists waving in a threatening manner until they say that Jesus does love

him. Unfortunately, their mother is sick most of the time. One day Philip came and said his mother wanted to see me. I filled a can with tiny crisp beans that children love to eat, and took a can of fruit and went with him to see his mother. It was the same trouble—headache and a chilly feeling—just nerves, and what could one do? Before I left she said, "Now children, get down on your knees and Miss Myers will pray." Peter and John laughed when they saw Philip would not kneel. They each prayed most earnestly for their mother's health and strength to be restored. Next day Philip came again and said, "We prayed God to make my mother well, and she is better now." In his hand he had his empty can and I knew it was intended to be filled again with beans.

One day I put a wicker stool and a tea table near the dining table and had him eat his goodies there. Afterwards when he came he would put the stool on the same spot and sit on it without a word, but his looks told me plainly to bring on the stuff. He comes regularly to kindergarten, but the teacher has not yet been able to persuade him to join in singing the little songs. He talks very little, but what he does say he means to have count and is not to be laughed at.

This family is poverty-stricken. Their father makes barely enough to "keep the wolf from the door." But wasn't Jesus born into the world in a humble family and didn't He too have to work in a carpenter's shop? These are the things that bind these hearts to the Saviour of the world and give me great joy in working with them.

Sincerely

MARY E. MYERS.

FREE, as long as they last, inserts left from the issues of THE OUTLOOK OF MISSIONS beginning with April, 1941. For 5c postage we will mail fifteen inserts for posters or whatever use you wish.

News from Afar

*Extract of Letter from Rev. G. W. Schroer
Moricka, Japan, May 29, 1941*

WE are now the only missionary family on the field devoting full time to evangelistic work. May God give us the strength to endure every hardship and follow our convictions. For us to be too set in our ways at the present time would be

devastating. Well, the deeper the valley the higher the mountain. I am sure that as we go through these difficult times there will be times when we can enjoy mountain-top experiences.

*Extract of Letter from Rev. T. F. Hilgeman
Yuanling, Hunan, China*

Ken Kohler is working hard on a union project for our Sunday-school. Fuh Siang, Chenteh, Eastview and Huping are to be included. But the difficulty is to find a time which suits all concerned. The air alarms and the one which signals all not needed in

the household to go to the country take the best part out of the day. Now we are trying to have Sunday-school at 7.45 A. M. and the evening church service at 6.30 P. M.

*Extract of Letter from Mr. John D. Beck
Honolulu, T. H., November 18, 1941*

Last week we enjoyed having the Sipples here in town. We managed some trips around the island and our children had a great time with Marjorie and Paul Sipple. There was quite some weeping when their new-found playmates left them to go on to the mainland. Miss Hansen and Miss Lindsey are just now staying with some friends over on the other side of the island. Unfortunately, we have not been able to entertain them as we did the Sipples since our whole family fell victims to very severe colds just about the time the Sipples left here. and we are just beginning to get back to normal. I seem to be the last to come back. I am deaf in one ear—perforated drum—and the old sinuses are pretty full which means a very painful ache all the time. I'm afraid that my strategy of trying to beat this cold without taking time out to go to bed was not the best attack!

Last Sunday I had quite an interesting day. First, I taught a class of young people in the Honolulu Bible Training School in a study of the Acts. They were of

Chinese, Japanese, Hawaiian, Korean and Portuguese backgrounds. From there I rushed over town to the Nuuuanu Japanese Church (oldest Japanese Church in Honolulu) and preached to a fine group of Americans of Japanese descent. About three-fourths of the congregation was composed of young people. Then in the evening I led a discussion on "What Christianity Has Accomplished in China," for a group of high school-age at the Central Union Church, the big Haole (Caucasian) church. The group of about twenty-five boys and girls was under the direction of their advisor, a young university graduate of Japanese ancestry. The Sunday before that I preached in the Chinese church where Mother had a Sunday-school class of girls and boys when she was here in Honolulu. I don't know of any other place in the world where a person could in such a short time meet and worship with groups of young people of such diverse racial backgrounds.

Men and Missions

CHARLES F. FREEMAN

Associate Executive Secretary, Churchmen's Brotherhood

They Are Planting Bulbs!

AS our car came to a halt before a "red light" on Philadelphia's beautiful and inspiring Parkway a passer-by was heard to say, "Look, they are planting the bulbs". So they were. As one drove east on this interesting avenue one saw workmen at every open space planting bulbs. This in itself was nothing unusual; but seeing this work done during the last days of October it did excite our curiosity somewhat. Why plant bulbs into soil that is now facing its most cruel test by nature? Snow and ice will soon cover the earth and a killing frost will penetrate the ground bringing decay and death to the tiny bulb shut up in its cold and damp tomb. "Not a very happy prospect in view for the bulb." I said to myself.

Yet, what would happen if the bulbs were not planted? They would most surely die in time and the beauty and glory bound up in each bulb would be lost forever. To die without fulfilling one's mission is indeed a calamity—even to a bulb. Springtime with its riot of color and beauty would only live in the memory of the thousands who visit the delightful spots on this famous driveway. No dazzling sight of color to greet the eager observer of the return of spring. What a calamity — a beautiful springtime on the Parkway—but no flowers!

I thought, too, of the faith of the workmen as under the direction of the ever-watchful gardener, they tenderly placed each bulb into its tiny winter home where death — far from a calamity—would release a new life that eventually would gladden the heart of many children and "grown-ups". They were putting their faith into action. "Oh, yes," they said, "we know that winter is coming, but God still rules and after the icy blasts have done their worst, spring will come again!" A great faith.

Why send our money to lands overseas now? "Not a very happy prospect in view

for the churches of the Near or Far East," you may say. But I ask you, "What will happen if we withhold our love at this time and refuse to send our gifts of money?" As in the case of the bulb, our love will surely perish. This spark of human love all bound up in our own self is identical with the beauty and glory of the hidden life of the bulb all bound up and asleep waiting to be released by the elements of nature and the call of spring. Our love must be put to service or it will die. It is a curious law that stalks the unused talent of love bringing in its wake disaster. Unless love fulfills its mission in action it will surely die.

Withholding the missionary "mite" at this time will only mean a bleak and unlovely outlook after the storm and fury of the war has passed. The flowers of Christian love will be absent, because we were afraid to plant the bulb of love. Only the thistles of hatred and greed will be found where the flowers of love should be growing, making glad, once again, the hearts of God's children everywhere. Our lives will be as desolate and unlovely as a vacant lot in a great city where owners neglected to plant the bulbs.

That the earth may not be barren of human kindness in the bitter days that must follow in the wake of so much cruelty, hatred and death, now, if ever in our lifetime, is the time to plant a seed of love, by giving our gifts of love to people who are in dire need.

"A poor widow contributed to the Dorpatian Branch of the Russian Bible Society a ruble, and to the question whether that sum was not rather too much for one in her circumstances, she answered, 'Love is never afraid of giving too much'."

"Give, give, be always giving.
Who gives not is not living.
The more we give,
The more we live."

Women and Missions

FLORA R. LENTZ
MYRTHA E. STUMPF
Editors

The Ministry of Music and Other Observations

SOME years ago at Lake Chautauqua the writer met a number of missionaries on furlough from North Japan and in introductions was cordially greeted with "we of other missions refer to the missionaries of your church as the "musical missionaries!" The recognition was deserved. We, in the homeland well knew of the unusually large group of trained and gifted musicians on the faculties of North Japan College and Miyagi College; we knew also that no musical gift was left to waste away with Kate I. Hansen, Doctor of Music, at the head of the Music Department of Miyagi College. In the years during which appreciation for the world's best music was being rooted in Sendai through the high-standard concerts and recitals under the Music Department of Miyagi College. *indestructible* Christian qualities became life itself for some Japanese young people.

With thankfulness for having had this opportunity in Japan we, as a Church, seem to be facing in a similar direction in China. With interest we have observed how successfully the Music Department of Central China College, refugeeing on its temporary campus in Hsichow, Yunnan Province, is giving weekly recitals and Music Appreciation classes for the students and faculty of the college. The President, Dr. Francis C. M. Wei, in commending the work of the Music Department, says, "Without music our life here would be even more monotonous." In the references to work accomplished the highly commen-

datory recognition by President Wei is being given our own missionary, Miss Gertrude Zenk. When Miss Zenk, in 1937, went to China her assignment was "teacher of Music, Central China Union College, Wuchang." Although having majored in music and carrying a diploma from The Music Supervisor's Course, Milwaukee Teachers' College, Miss Zenk could not have found any field to equal the unique opportunities which have opened during her first years in China. Miss Zenk has frequently told of her work in the Music Department, of the recitals, the Easter and Christmas services, of life in the small town of Hsichow — even shared with readers a student's essay on "Life in a Girls' Dormitory." (Oct. 1941 Outlook of Missions). By means of these letters and articles, readers have been able to observe the almost normal pulse in student life, maintained under the very difficult circumstances of refugeeing. That Dr. Wei attributes this largely to the ministry of music is not surprising.

Miss Zenk, the Girls' Missionary Guild and now the Girls' Guild missionary has been generous in sharing both the serious and the ludicrous experiences of moving a college — teachers, pupils, equipment — twice since she came to China. At present Central China College (Hua Chung) is carrying on, in its temporary quarters, as remote from its own campus as Arizona is from St. Louis . . . it is closer to Calcutta, India, than to its own campus!

Department of Music

Quoting from a recent letter written by Dr. Wei: "We desire very much to build up the Department of Music to a major department, for which we have the enthusiastic encouragement of the Ministry of Music in Chungking. As long as we are here we will have difficulty in equipment for the department. It is not necessary to think of orchestra instruments. We may be able to get a few violins or some other minor instruments, but we still have two pianos, which are getting a bit old, but very few colleges refugeeing in Free China have more than two pianos. These are being used day and night, and the only thing we can do now is try to keep them in tune — in a way.

"Our serious difficulty is getting music teachers. . . . The situation becomes more desperate when Miss Zenk's furlough is due a year from now. If she should go away next year and we are not able to get any music teacher to take up her work, the department would be reduced to our teacher of vocal music. *We must have within the next year another music teacher from America, if not two.* . . . We need particularly teachers who can take care of piano instruction. It is not necessary for me to reiterate how very important our music work is. Our aim is to train teachers of music for middle school, and perhaps a few musicians."

A Full Music Schedule, Says Miss Zenk

Dated Oct. 7th, Miss Zenk's letter gives the close-up of pupils, some very good, others good and with fair promise. "Classes officially began September 29. More than seventy Freshmen have been registered and others are definitely on the way here. So far as my own work is concerned I have a full schedule — two hours beyond the maximum allowed at the college because of altitude, etc. Mrs. Anderson, vocal teacher, and I worked furiously on arranging a schedule by which we could teach reasonable hours and by which all of our pupils could get enough practice on our two pianos. Dr. Wei ordered me not to take any pupils not up to Grade III work which cuts off all the students I had last year — and everyone wanted to continue studying!

I have at present seven piano students (all quite advanced) and courses in Harmony and Methods, plus the two seminary hours and supervision of the girl who is doing her practice teaching this year.

"A nice surprise awaited me with one of my new pupils. I took the girl to the music room to try out her music. While I was looking for something to have her play she sat down to the piano and from memory played a Chopin Nocturne. Imagine my pleasure. All the things I gave her to sight-read — pieces like Chaminade's Scarf Dance, Grieg's "To Spring" and Padewski's Minuet she played quite well at sight. She plans to teach music when she is graduated. Another girl came in this afternoon who wishes to major in music and I am told others are on their way with this course in mind. I wish our less advanced pupils could have had the opportunity to continue with their piano music!"

As you see by dates, eight days have passed since class work started and pupils are still coming to register, although registration began September 22. To date there are eighty-five new pupils and at least ten are still on the way, including some from Yuenling.

Not on the College Curriculum

Miss Zenk says, "Another thing that has interfered with getting this semester's work under way in all departments of the school is the big Yen funeral." For all of us the account of the funeral will call to mind the quite usual picture of the old-time Chinese gentry — a class that is disappearing so rapidly that the remnant of the old gentry, with their traditions, excites the curiosity of young Chinese students as well as of 'foreign teachers.' Of this "friend of the college." President Wei says, "Old Mr. Yen who gave us such valuable assistance when we brought the college to Hsichow died in May when Dr. Taylor was still with us. His funeral took place a week ago (Oct. 2). His sons are very friendly to us, and so are also the rest of the local gentry." We quote from Miss Zenk's letter the account of this funeral with its old-time customs and traditions. "I've written you before about that extremely wealthy man who has a semi-foreign style house with its bathtubs, here in Hsichow. He had houses

all over the province. He died June 14th and was buried after sixteen weeks on last Friday! All through the summer there have been no end of festivities at the Yen household. Monks of both Buddhist and Taoist religions have paraded around, chanting, burning incense and clanging cymbals. Guests have come from far and near, to stay for weeks at a time, especially was this true toward the end. For twenty days straight there were between 100 and 125 guests living there day and night. Since the non-Christian Chinese wear a coarse white cloth at funerals the family provided that for all who came to the funeral. Some people received whole garments plus a turban but ordinary people — of whom I was one — got a cloth about the size of a dish towel to be worn either on the head as a turban or around the left arm. We of Hua Chung College were invited to pay our respects to the dead man on Tuesday afternoon before the funeral. On our way through the city streets we passed innumerable people who apparently were guests at the funeral. Some of them were dignified old men dressed in the old fashioned long Chinese gowns with black silk jackets over them. Most of these had typical Chinese beards and looked like the scholars they probably were — and they all wore white turbans. The Yen house has four court yards, the first three Chinese, the fourth semi-foreign. The celebrations went on in the first three, the feasts were served chiefly in the last. As we entered we were led through a long passageway in which people were lined up to welcome visitors. The

walls of this passageway were lined with banners of every color and material with Chinese word characters painted or sewed to the banner. (I suppose these were used as we in the west send flowers). Inside the second courtyard a sort of booth, about twelve feet square had been erected of bamboo and paper. The coffin, with candles burning before it and Chinese musicians seated near it occupied the place of honor.

“There were all manner of displays representing customs and religious rites, figures of people in various activities — the departed spirit was provided with everything which the Mr. Yen of this household had ever used or might wish to use. Of course what happened at the funeral will need to be told in my next letter.”

A Great Experience

For pupils and teachers of Central China College (Hua Chung) locating the college at Hsichow provided the valuable experience of living in China's hinterland — with people cut off in culture and trade from the coast cities — from the routes of trade — from the mission schools and hospitals; with people who lived exactly as their ancestors had lived. . . . The non-sophisticated life of the people in whose midst the college has been working should be enriched by friendships and the Christian graces of those who are in positions of responsibility — especially members of the faculty . . . so that being there will leave its blessing.

“And the Greatest of These Is Love”

THE Sixth Eastern Conference of the Japanese Students' Christian Association met in New York City late in November. Using this event as an auspicious time for fellowship, several interdenominational groups in the city arranged a dinner for Japanese and Nisei (American citizens of Japanese ancestry). The spirit and purpose of the dinner was to show the bond between Christian peoples in spite of crisis in political and military situations. This

was expressed in a word by Mrs. Joe E. Mickle, one of the speakers, when she said: “If only the peoples of the world would know each other, all international misunderstandings would be settled”.

The dinner, in Marble Collegiate Church, was attended by young people from Japan, Hawaii, Canada and continental United States, hosts and guests being equally divided and totalling about 250.

Violin and vocal solos by talented young artists of Japanese ancestry were given, and speakers included: Dr. George A. Wieland, Chairman of the Inter-Council Committee on Japanese Christian Work; Yuichi Saito, President of the Japanese Students' Christian Association; Dr. Dick Comfort, a student at Union Theological Seminary, representing American young people; Mrs.

Joe J. Mickle, for twenty years a missionary to Japan; Dr. O. Clay Maxwell, representing the Race Relations Department of the Federal Council of Churches; Dr. Charles W. Iglehart, of the International Missionary Council, formerly a missionary to Japan, and the Rev. Alfred Akamatsu, pastor of a Japanese Christian church in New York City.

Two Important "Firsts"

WITH a great deal of enthusiasm the women of many churches attended the Organization Meeting for their own local Women's Guild, December 4th. This event in the local church was followed by the first meeting of the Board of Directors of The Women's Guild beginning December 9th, Cleveland, Ohio. The Board of Directors is constituted as follows: President, Mrs. Hugo Schuessler, Evansville, Ind.; First Vice-President, Mrs. Jesse M. Mengel, Reading, Pa.; Second Vice-President, Mrs. V. J. Bartell, Detroit, Michigan; Third Vice-President, Mrs. E. Roy Corman, Wilkinsburg, Pa.; Fourth Vice-President, Mrs. P. H. Lane, New Orleans, La.; Recording Secretary, Mrs. William J. Halfter, Louisville, Ky.; Treasurer, Miss Mathilde Berg, Milwaukee, Wis.; Representatives of

the Church elected by General Synod, June, 1940, Mrs. Melvin E. Beck, North Canton, Ohio, and Mrs. Waldemer Goffeney, South Bend, Ind.

Chairmen of Departments: Spiritual Life, Mrs. Orville F. Brummer, Wood River, Ill.; Missionary, Miss Marv V. Hoffheins, Carlisle, Pa.; Stewardship, Mrs. Henderson L. V. Shinn, Toledo, Ohio; Thank Offering, Mrs. William G. Treston, Philadelphia, Pa.; Education, Mrs. Charles D. Rockel, Royersford, Pa.; Christian Citizenship, Mrs. John W. Flucke, Clayton, Mo.; Social Service, Mrs. William Kennel, St. Louis, Mo.; Membership, Mrs. Russel Krammes, Canton, Ohio. Advisory Member, President of the Church, Dr. Louis W. Goebel, Chicago, Ill.

The Goals—At Trenton, New Jersey

Annual Meetings Home Missions Council Foreign Missions Conference

FAR-REACHING Christian efforts will be the goals for the Home Missions Council of North America and the Foreign Missions Conference of North America as delegates from practically all Protestant denominations will meet in Annual Sessions, beginning January 9, 1942, at Hotel Hildebrecht, Trenton, New Jersey.

Any well informed and earnest member of any church would be greatly amazed could he listen to the reports of untiring efforts made by men and women whose first responsibilities lie among the un-

churched peoples in our cities and rural areas where no pastor ministers. In the areas named, with their restless masses and dangerous individuals there are groups of people with their special problems—the American Indian, Negro, Mexican, other Spanish-speaking people, migrants who follow the crops and other migrants who work on the reclamation projects to which comparatively few people give much thought. Reports of work being done at these difficult outposts of spiritual life will

be given at the annual meeting of the Home Missions Council.

Furthermore, at this stage of world progress it would not be possible to pause when we reach the far-flung outer boundaries of North America, even, if with truth, we could say that all peoples in North America have Christian ministry which looks to their spiritual needs. We would not dare do so—for the outer worlds would crash in upon us through the channels which our own hands had opened. So it is logical

that one set of reports must be completed by another—that the reports of what is being done for underprivileged peoples resident in America shall be balanced by a like interest in world Christianity.

Overlapping the last day's sessions of the Home Missions Council will be the sessions of the Foreign Missions Conference with a joint meeting on Monday evening when the two interdenominational groups will consider plans for a Christian World Mission Convocation.

Prof. Carl S. Sipple and Family Back From Japan

From an interview

Published in The Allentown Morning Call

RATION tickets are just a handful of souvenirs for Prof. Sipple, his wife and two children. . . . Back in America after eleven years in Japan they can once more buy a bushel of potatoes, a 25-pound bag of sugar, or a box of a dozen eggs. Six-year-old Marjorie can have all the crackers and milk she wishes and there'll be no more worries about the special food needed for two-year-old Paul. Prof. Sipple and his family reached Allentown November 29th. For the present they are staying with Prof. Sipple's parents, Dr. and Mrs. Simon Sipple.

For eleven years they have known the Japanese people intimately. Husband and wife have been teachers. They have lived close to the people. Of one thing they are certain, namely — the Japanese people want war with the United States as little as our people want war with Japan. Fear of the war, the shortage of food and the freezing of funds made it necessary for the family to return to the United States with its comparative safety. "No one objected to our presence in Japan, everyone was friendly and cordial. We had no fears of the Japanese people. Our worry was the isolated acts of terrorism that might come with war. We would have liked to stay at our posts and we hope that sometime in the future we'll be able to return to Japan."

"It's hard for the Japanese people to believe that America is no longer a friend — and if war should come the average Japanese will believe it was started by America. It's hard for Japanese cooks, farmers and laborers to understand that America is aligned with England and objects to Japan's alignment with the Fascist forces of Italy and Germany."

German Influence

"There are thousands of Germans in Japan, most of whom have come there within the past two or three years. They are especially noticeable in Tokyo. Here's a story that may reflect the Japanese reaction to the presence of the Germans. A young German, an enthusiastic Nazi, was a teacher in a government high school in Sendai. In his teaching he spent much time instilling the doctrines of the Nazi regime. Warned by the school principal that he was not to propagandize, he replied that he couldn't do otherwise. "That's my job," he said. "Then you'll have no job," the Japanese principal replied and the German was dismissed.

Advised to Leave

A year ago the American embassy urged its nationals in Japan to return home. The warning was repeated last February, but the Sipple family and a number of others

preferred to remain at their posts. Another warning — unofficial and friendly — came about the middle of October from the Japanese President of North Japan College at Sendai where Prof. Sipple was a member of the English faculty. It was that warning which induced Prof. Sipple to bring his family to the United States. Scarcely 100 Americans remain in Japan. In Japan it is not possible to receive any money from America.

A Maze of Red Tape

Hurried packing and a maze of red tape marked the last days in Japan. For example: permission to leave the country; permission to leave Sendai; permission to use money for transportation tickets; permission to go to the boat at Yokohama; permission to store the household goods; permission to sell such goods as they cared to sell within the limits provided. These matters having been attended to and every item in every bag and trunk declared and its value named, the family sailed from Yokohama on October 22.

Contrasts

Even two-year Paul cannot drop the look of amazement at the bright neon lights and the electric displays — in Japan electric displays lie in the past — before she began saving power to prosecute her war in China . . . And there are many, many things to be seen — things common to us — about which Prof. and Mrs. Sipple have only read. At the end of the first day at home Prof. and Mrs. Sipple begin to be conscious of the contrasts between the two lands they love — the one with its bleak dark war years, the other still free from its horrors, upon their arrival — but so soon to be on the threshold! About the future there are no plans — just the hope that some day they may again go back to their Christian work in Japan — the land where Carl Sipple, of Allentown, Pa., and Edna Martin of Cedar Rapids, Iowa met; the country in which they were married, where their two children were born, where for nearly a dozen years they have been building their home, where the people need them, where they long to be.

The Story of "Golden Deeds"

MARGARET C. HIRST

Having heard from various sources how the idea of "Golden Deeds" had been crystallized into a usable plan for a missionary group and how the idea had been taken up by the Girls' Missionary Guild and put into a definite part of their monthly program, we requested Mrs. C. C. Hirst — "mother of Golden Deeds" to tell the circumstances under which the idea was carried into its far-reaching field for good.—
EDITOR.

Dear Friend:

Whenever I think of Golden Deeds and how the idea has been used by our missionary groups to spread good-will and understanding around the world, I think of a stone tossed into the center of a pool of water and the ever-widening ripples that eventually touch the shore.

The idea of Golden Deeds was born on a very cold and stormy March evening in our family circle. Our family knew the joy of giving and we were seeking a way

to make it a joy to others. Our son had the *Book of Knowledge* in his hands and had been reading the chapter entitled "Golden Deeds." I was making the missionary invitations for the month of April. Like a flash the three circumstances became merged into an idea and I wrote on the bottom of the invitation: "Golden Deed No. 1: Bring a package of your choice flower seeds to the meeting."

The response was wonderful and the interest grew with each "Golden Deed." We numbered them until we reached No. 61, then we just called them "Golden Deeds." Each month the committee making the invitations would call me and then write the Golden Deed into their invitation. The letters and words of appreciation received because of the small remembrances were read at the meeting. "Golden Deeds" were helping our women to span the distance from the hand of the giver to the hand of the receiver.

After using "Golden Deeds" for one year in my own missionary society I took the idea to the meeting of East Ohio Classis in New Philadelphia and presented it in my Stewardship report. From East Ohio Classis it traveled to Ohio Synodical Society — then on and on into missionary groups and the Missionary Guilds. I am happy that God permitted me to toss "Golden Deeds" into a pool of living water; that the idea has inspired big and little groups to be more kind and considerate — that "Golden Deeds" have made giving a joy to the women and girls of our Church.

To be the "mother of Golden Deeds" has been quite a responsibility, especially in the infant days of the idea. Many requests came for my list of "Golden Deeds", so I kept copies made up ready to mail. But now with each yearly program of the Girls' Missionary Guild lists of "Golden Deeds" are printed. The list is available to all groups.

Two years ago I decided if Boy Scouts could do a kind deed every day I could do a "Golden Deed" a day. At first so as to remember, I wrote down each day that which was to be my "Golden Deed." Now I am in the habit and I cannot forget — even when it might be more convenient to do so! Most of my golden deeds cost me nothing in money. They are telephone calls to shut-ins, flowers from my garden, a letter to cheer a friend. You can start with those things but you will soon find yourself tucking a dollar bill into a letter to a soldier boy, sending a pretty handkerchief to a girl at college, lending your new book to a friend, sharing your meals by giving a penny meal for War Relief — and soon giving becomes a habit. Golden deeds will lead into a life so abundant and satisfying that you will never want to stop. Won't you try them?

A Late Autumn Survey of Our Winnebago Interests

BENJAMIN STUCKI

Superintendent of the Neillsville School

The Mission School

THIS report covering the later summer months and only the very beginning of the school year will need to be very brief. On September 8 the school opened for the 1941-42 term. This was a week later than the usual opening date. The delay was necessary because of our inability to secure our new workers on time and in order to complete some last minute preparations for the reception of our students.

One hundred and nine children, fifty-six girls and fifty-three boys, were accepted for enrollment. Since the opening day six students, two girls and four boys, have been dismissed for various reasons, leaving the present enrollment at one hundred and three. This is a comfortable number, avoiding some of the difficulties of overcrowded dormitories and schoolrooms and making it easier to maintain effective dis-

cipline. Thus we are all set for another year of educational adventure and social activities in which we shall always endeavor to keep in the foreground of our consciousness the high principles and Christian aims to which our institution was originally dedicated.

The working and teaching staff includes three members not here last year. Hattie Gander, teacher of primary grades, who because of the illness and death of her mother was not teaching last year, is back in her former position. This will be her tenth year of teaching in the Indian School. Naomi Waukon and Carol Melius have been engaged as girls' matrons. Miss Waukon is a former graduate of our school and of the local high school. After several years of experience in working for white people in Milwaukee and Chicago, she returns to us with a deep desire to help lead

other Indian children as once she herself was led.

Farm, garden and orchard are again demonstrating their value as a source of supply for all kinds of vegetables, fruits, dairy and meat products. With rising prices for all consumer goods, every pound of food we can produce and preserve for winter use will help materially in holding down the cost of maintenance of our school. Crops are excellent and, with Jack Frost keeping his chilly fingers off so far, they not only have had sufficient time to mature but, also, to supply our tables these past weeks with a rich variety of wholesome, fresh foods.

The painting of the outside woodwork on the main building which was on the program for the summer is still waiting because National Defense jobs have lured away too many skilled workmen from this locality. Some work of painting and refinishing floors in the dining room and halls was done by our own workers. This together with the acquisition of some badly needed new furniture for the front hall has done much to improve the appearance of the place.

The Old Mission

The Old Mission. On this front everything was very quiet most of the summer. Most of the Indians had moved away to follow their seasonal occupations and only occasionally came back to the community for a few days. Church services, however, were held regularly every Sunday. On some days Church School had to be dropped altogether because there were no pupils or teachers present.

By now, however, all the usual activities are again in full swing. The day school is in session and the various organizations and community projects are functioning. Esther Stacy, the youngest daughter of our evangelist. Mr. Stacy, has been appointed

as assistant to our parish worker. A plan of work, keeping both of them occupied from morning until ten o'clock every night with a rest period during part of the afternoon, has been developed. We are all happy over Miss Stacy's appointment. It gives her the opportunity she has craved of using her education and talents in direct Christian missionary service to her own people.

Our Winnebago Handcraft Co-operative is slowly making progress. The emphasis is still on the adverb, but there is nevertheless some progress. Indians have been hurried into so many things in the past for which they were by nature not ready that we are seeking to avoid this common mistake. Many of our people find it hard to believe that they themselves can do anything to improve their economic condition and that there is any hope in co-operation at all. It will take years of patient education and demonstration to convince the large majority of the value of this program of self-help.

The chief hope for success is centered in education. To this end we are continuing our educational program in mass meetings and small discussion groups conducted by Indian as well as white leaders which will carry much needed information and inspiration to the Indians living near the Old Mission as well as in other communities. The active interest and assistance of all other agencies at work in any way among the Winnebago are being enlisted. We are receiving much help and encouragement from other co-operative groups near and far. Co-operative publications have given our group some very fine publicity. Some orders for supplies of baskets and other handicraft are coming in right along. At this time probably the most important qualifications of leaders in the movement are understanding, patience and perseverance.

Remember the Club rates—75c each for ten or more subscribers when the magazine is mailed to one address.

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.	Mahasamund
1918	Mrs. M. P. Davis	Mahasamund
1921	Rev. John H. Schultz	Baitalpur-Chandkuri
1921	Mrs. John H. Schultz	Baitalpur-Chandkuri
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.,*	Baitalpur-Chandkuri
1926	Rev. Wm. T. Baur, Jr.	Mandleshwar
1926	Mrs. Wm. T. Baur, Jr.	Mandleshwar
1929	Dr. E. W. Whitcomb	Baitalpur-Chandkuri
1929	Mrs. E. W. Whitcomb	Baitalpur-Chandkuri
1930	Miss M. Magdalene Kroehler, R.N.	Tilda
1931	Dr. H. H. Gass	Baitalpur-Chandkuri
1931	Mrs. H. H. Gass	Baitalpur-Chandkuri
1932	Sister Alma Jungermann, R.N.	Khariar
1934	Rev. Harold G. Freund, M.D.	Khariar
1937	Mrs. Harold G. Freund	Khariar
1935	Rev. Theo. Essebaggars	Raipur
1935	Mrs. Theo. Essebaggars	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*	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*	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
1924	Rev. Paul V. Taylor, Ph.D.*	Hsichow
1924	Mrs. Paul V. Taylor*	Hsichow
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. Edonard H. Taylor	Yuanling
1933	Mrs. Edouard H. Taylor	Yuanling
1940	Rev. Edward T. Plitt	Yuanling
1940	Mrs. Edward T. Plitt	Yuanling
1940	Miss Catherine R. 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
1940	Miss Frances Knappenberger	San Pedro Sula
1941	Rev. Maurice Riedesel	San Pedro Sula
1941	Mrs. Maurice Riedesel	San Pedro Sula
1942	Mr. Laverne R. Daudermann	San Pedro Sula

* On Furlough or Leave.

† Temporarily located at Honolulu.

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.

Your missionaries 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

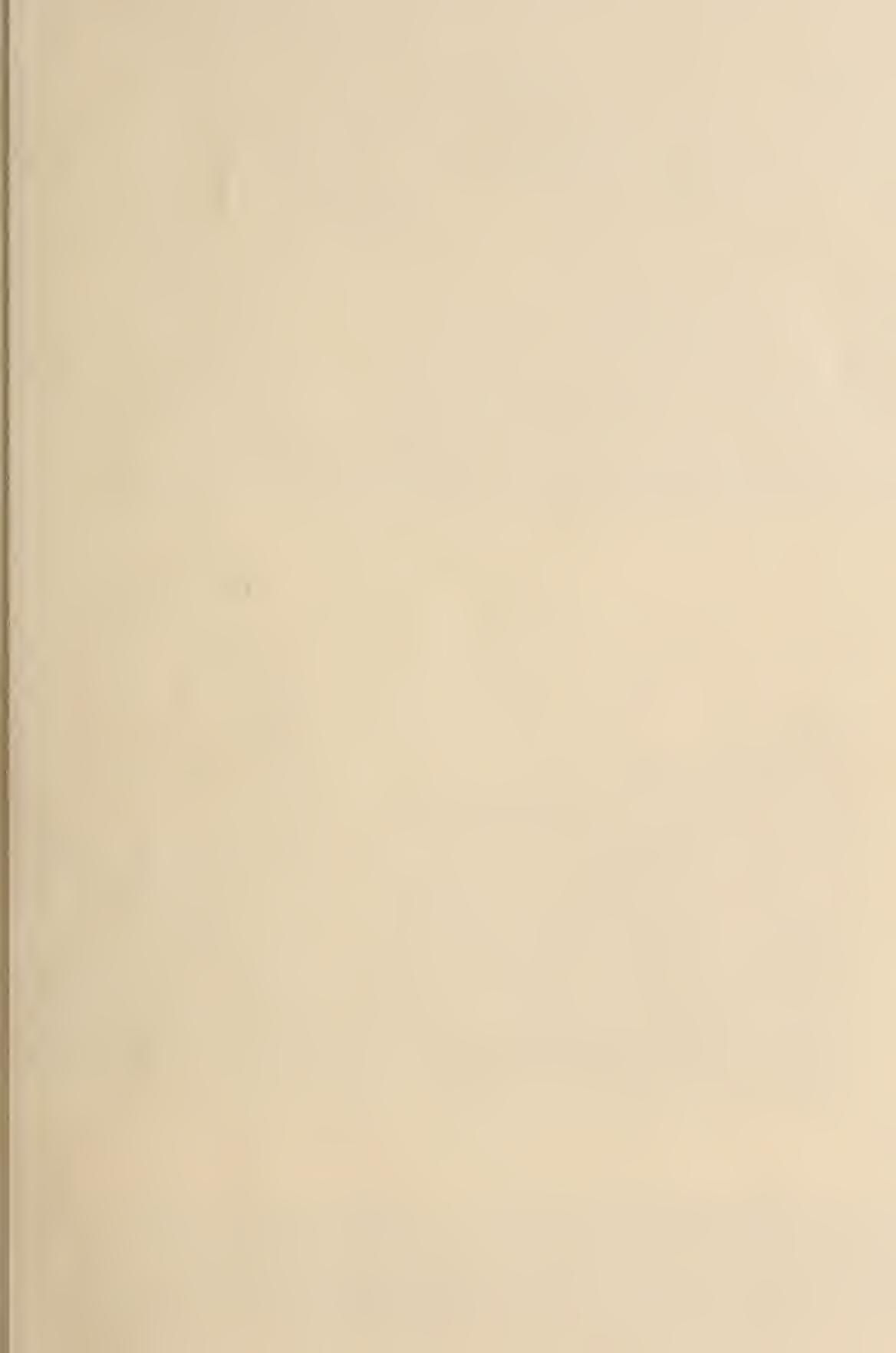
By action of the General Synod the period from January 6 to February 8 is set apart as a Season of Emphasis for International Missions when the whole Church should give major attention to the world-wide missionary enterprise. The Board of International Missions will furnish the congregations of the Church with interesting and adequate material for the observance of this season.

* * * *

BOARD OF INTERNATIONAL MISSIONS
EVANGELICAL AND REFORMED CHURCH

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