

# Our Work

Quarterly

COVERING MISSIONARY ACTIVITIES *at HOME and ABROAD*  
OF THE EVANGELICAL SYNOD OF NORTH AMERICA

Vol. XX

August, 1934

No. 3

## Dr. PAUL MENZEL

*A Fatherly Friend and Leader*

In the passing away of Dr. Paul A. Menzel, Executive Secretary of the Board for Foreign Missions, Evangelical Synod of North America, one of God's noblemen has been called to be with the King. The Synod has lost one of its great leaders and the cause of Foreign Missions one of its most devoted and zealous supporters and promoters. The missionaries of our church in India and Honduras will miss the fatherly friend who was at the same time so much a guide and leader. The Board for Foreign Missions and his colleague in the office of secretary have lost a dear companion as well as a trusted and efficient executive whose faith and enthusiasm for God's cause have been an inspiration and help through all the years of his connection with the Board.



Dr. Menzel's childlike faith and trust in God, his deep spiritual insight and his unexampled missionary-mindedness are a challenge to the whole Evangelical Synod. Those who knew him best will pray in the words of Elisha when Elijah was to be taken from him, "I pray thee, let a double portion of thy spirit be upon me."

Dr. Menzel has passed to his reward and rests from his well done labors. His memory will ever continue to challenge the church to go onward in faith, to "undertake great things for God," because of "expecting great things from God."

## SOME OF THE MORE RECENT WORKERS IN INDIA AND HONDURAS

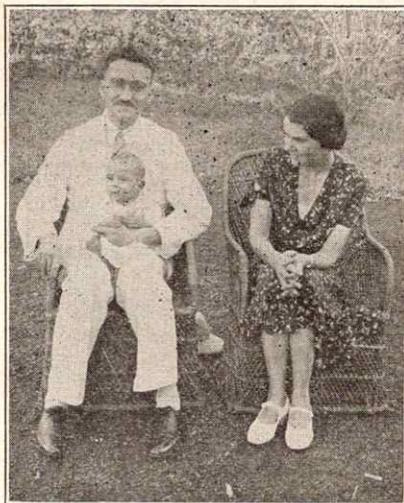
The year 1934 commemorates the fiftieth anniversary of our synodical foreign missionary work causing Evangelical Christians to ponder over the great things that God has done in and through us for the cause of foreign missions. The synodical publications, in particular the two missionary quarterlies *Fliegende Missions-Blaetter* and *Our Work*, have carried much historical material on our missionary work, in order that the church may know the present conditions of the work which it supports in the foreign missionary fields of India and Honduras.

The anniversary year offers a splendid opportunity also for a supplementary *Who's Who in Our Evangelical Mission Fields*. Brief biographical sketches, therefore, are given of Dr. and Mrs. Herbert H. Gass, and Miss M. Magdalene Kroehler, Baitalpur, C. P., India; Sister Alma Jungermann, Tilda, C. P., India; Rev. Y. Prakash, Charpali, C. P., India; Rev. P. H. Gottlieb, Baitalpur, C. P., India; Rev. M. M. Paul, Pithora, C. P., India; Rev. Johan Purti, Bisrampur, C. P., India; Rev. N. N. Shah, C. P., India; Jorge S. Jacobs, San Pedro Sula, Honduras; Benjamin Arreaza, San Pedro Sula, Honduras; J. Mercedes Murillo, San Pedro, Honduras; Jose Molina, San Pedro Sula, Honduras.

### Dr. and Mrs. Herbert H. Gass

Dr. Herbert H. Gass was born in Raipur, C. P., India on May 29, 1904 as the son of our present senior missionaries in the India field, the Rev. and Mrs. J. Gass. Under the care and teaching of devout parents, Herbert early learned to love the missionary cause. Even as a small child he would call together the servants of his parents' home, and would preach to them in imitation of his father. The early urge never left him and it needed no special call on the part of the church, therefore, to cause him to offer his life and service for India.

Dr. Herbert Gass received his early education in India at the hands of private tutors. In 1920 he accompanied his parents on their furlough to Europe and



*Dr. and Mrs. Herbert Gass, and Michael*

America. He entered Elmhurst College and completed both the academic and college courses, and also a brief course at Cornell University. He was greatly attracted by the prospects of serving his Lord through a ministry of healing, and, therefore, determined to prepare himself thoroughly for this task by taking a medical course at the Washington University, St. Louis, Mo., where he was graduated in 1930. Serving his internship in the Deaconess Hospital of Buffalo, N. Y., he was called by the Board for Foreign Missions in April, 1931 for service in India. His commissioning took place on July 12, 1931 at Bethel Church in St. Louis, Mo., which church had taken a very deep interest in Dr. Gass throughout his college course and has since paid his salary in the foreign field.

His connection with Bethel Church brought him in touch with the young lady who was later to become his life partner, Miss Zola Dell Harris. She served for a number of years as parish worker of the church. Miss Harris was born in Edgeley, N. D. and attended the grade and the high school at Paola, Kansas. She received her B.A. degree at Drury College in Spring-

field, Missouri. Her services as parish worker at Bethel Church were outstanding and showed her to have a deep love for the cause of our Master. Dr. H. Gass and Miss Zola Dell Harris were married in Kansas City on July 25, 1931, and left for India in the fall of that year.

Since then they have been stationed in Baitalpur, C. P., India and Dr. Herbert H. Gass has been in complete charge of the medical work of the Chandkuri Leper Asylum, as well as of the hospital and dispensary for non-leprous patients located at Baitalpur.

A son Michael was born on December 10, 1932.

### Sister Alma Jungermann

Sister Alma Jungermann was born at Higginsville, Mo. Her interest in foreign missions began at an early period in life.

"When I was 14 years old, during the time that I was spending three days a week in instruction for confirmation at my home church in Mayview, Mo.," she writes, "I felt the call to the foreign mission field. And since the work of our church in India was the only mission field that I knew anything about, or perhaps it was a definite call to that field also, at least I thought that then, and now again as I submit my definite application I am sure it is to India I should go."

Sister Alma planned her education with the purpose in view of fitting herself for the life work which she recognized was God's will for her. Although it was necessary to drive five miles to the nearest high school and though there were periods of illness in the home which made it necessary for her to drop out for a year or two at a time, she persistently pursued her objective and finally completed her high school work.

In 1922 she wrote to Rev. Dr. Menzel, Secretary of the Board for Foreign Mis-



sions about her desire to enter missionary work. Sister Alma writes of his reply that it was a fine and sympathetic letter and was accompanied by an application blank. Her pastor suggested a course at the Deaconess Hospital at St. Louis saying that the training there would help her a great deal in any foreign missionary work which she might later desire to take up. Sister Alma entered the Deaconess Hospital in 1922 to prepare herself as a deaconess nurse, but with the special purpose in mind of serving the Lord in the foreign field. She found her first field of labor at the Caroline Mission in St. Louis. Her work was of an outstanding nature, and she is gratefully remembered by all who worked with her and by the many whom she served as a Christian messenger of love and mercy. During her service at the Caroline Mission she secured a leave of absence for one year to attend the Oakwood Institute, Cincinnati, Ohio, to secure the necessary Bible knowledge for her own work and for the work which she still contemplated in the foreign field.

When a general call for a deaconess worker was issued by the Board for Foreign Missions and sent to Dr. F. Jens, the superintendent of the Deaconess Hospital for submission to the deaconesses at the institution, Sister Alma felt that here was the call which God desired her to accept and she became submissive to his will and offered herself for service in the foreign field. She was officially called by the Board on May 9, 1932, was commissioned on August 7 of the same year in her home

---

### Our Work

Published quarterly by Eden Publishing House, 1712-24 Chouteau Ave., St. Louis, Mo., in the interest of the missionary work of our Evangelical Church at home and abroad. Annual subscription price fifteen cents per copy; twenty-five or more copies, six cents each; fifty copies or more, each five cents.

Editors: Fred E. McQueen, 1716 Chouteau Ave., St. Louis, Mo.; Rev. P. A. Menzel, Board for Foreign Missions, and Rev. Chas. Enders, Board for Home Missions.

---

Entered as second-class matter January 1, 1911, at the post office at St. Louis, Mo., under the Act of March 3, 1879.

---

church at Mayview, Mo., and left for the foreign field in the fall. She has found her field of labor in the Mission Hospital at Tilda. Sister Alma has passed her first language examination and has entered upon her duties with the same enthusiasm which characterized her services at the Deaconess Hospital and at the Caroline Mission.

Sister Alma has been adopted by the Sunday school of St. Peter's Church, of Pittsburgh as its missionary in the present anniversary year of 1934.

### Miss M. Magdalene Kroehler

Miss M. Magdalene Kroehler was born in Henderson, Minnesota. Her parents were members of St. Paul's Evangelical Church. Miss Kroehler had all the advantages of a devout Christian home and the regular church life with all of its Christian educational influences. She attended Sunday school and later was confirmed in her home church. Her education was received at the Henderson high school. Desiring a course of training in nursing, she entered St. Lucas Training School for Nurses at Faribault, Minn., and there received her diploma and passed her State Board Examination.

During her last year of training Miss Kroehler made the decision to offer her life to her Lord in the service of foreign missions. Her own statement reveals the influences which brought this to pass.

"During the last year of my training for nursing, I decided that soon I must come to a definite decision as to what I would do to best serve God and my profession by making this world of ours a better place to live in. I had always loved the farm where I was born and raised, and longed to go back. I therefore set as my aim, to be a rural public health nurse.

"Although interested in foreign missions, partly because I personally knew some of our missionaries and partly because my brother has been very anxious to take up this work, I somehow never felt that I would some day be a worker in that division of God's vineyard. I was



*M. Magdalene Kroehler*

very sorry that I could not enter the field of public health nursing as soon as I had finished training, but that organization required at least one year of university work. My next problem was, What will I do until I can acquire this future education?

"In June of that year I attended North Star E. L. T. S. for the second time. Among the very interesting courses, was one which we all enjoyed to our utmost, 'A Travelogue of India Missions,' by Mrs. H. D. Meyer. She is an adorable lady and everyone who met her just naturally had to love her and her work. Two months later I received a letter from her stating that the Foreign Mission Board had long searched in vain for another nurse. Also that when she heard of the search she immediately thought of me, wondering whether I would consider entering the work. There it was! I knew I was waiting for something, but could not tell what. I felt that this was truly an end to my waiting and that it was quite likely in India where I was to do my public health nursing. I was quite happy and feel that it is a definite call to service for our Lord."

and was transferred to the Sakti station

Miss Kroehler further prepared herself for the work by spending a semester at the Oakwood Institute. It was at this time that St. Mark's Church in New Albany, Indiana, became acquainted with Miss Kroehler and, because of a real interest in kingdom work, the congregation adopted Miss Kroehler as its missionary and has ever since supplied the needed sum for her support.

Being called by the Board in November, 1929, she was commissioned in her home church in Henderson on August 17, 1930, and left for the foreign field shortly after. Miss Kroehler's work has been among the lepers of the Chandkuri Leper Asylum, and she has not only helped in healing the bodily wounds of these unfortunates but through her cheerful Christian personality has brought much joy and happiness into their otherwise drab lives.

#### **Pastor P. D. Gottlieb**

Pastor Gottlieb, who serves our Evangelical Church in India, was born in Hoshangebad, C. P., on December 15, 1878, of Christian parents. Completing the primary grades, he received his higher education in the United Provinces Government High School at Aligarh and then attended St. Paul's College at Agra and the Mission College at Aligarh.

He began his services in our Evangelical Mission as a teacher in Baitalpur. For seventeen years he served as the headmaster of the Boys' Vernacular Middle School of that place under a succession of missionaries. His Christian character as well as his training and experience as a teacher seemed to the Conference to fit him splendidly for the position of pastor of an Evangelical Church in India. Consequently he was ordained with the permission of the President of the Evangelical Synod on April 15, 1920, and thereafter assumed the duties of a pastor in Baitalpur. In the year 1924 he was transferred to Raipur and became an assistant to Rev. J. Gass, D.D., he having as his princi-

pal work the supervision of schools, the preparation of Hindi Christian literature, and the teaching of several courses in the Theological Seminary located in Raipur.

When in 1933 a shortage of missionaries made necessary the transferring of one of the Baitalpur missionaries from that place, Pastor Gottlieb was again transferred to his first station at Baitalpur and now serves that church.

Rev. Gottlieb has a large family. His first wife passed away about twelve years ago and on January 31, 1923, he married Monika Bai, one of the staff of faithful Bible Women of the Raipur station.

#### **Pastor M. M. Paul**

Pastor M. M. Paul was born at Bithur, 25 miles from Cawnpur in North India, in 1886 and there spent the first six years of his life. His parents belonged to the caste of Tiwari Brahmins. The family was poor, but due to their caste, they were of some influence in the area. The family was converted when a number of preachers from the Methodist Episcopal Church visited Bithur and preached so convincingly of the power of Jesus that the father of Pastor Paul determined not to worship "sticks and stones," but the supreme creator of the universe. The whole family was baptized with him.

Rev. Paul received his education at various places, among them Allahabad,



*Pastors Shah, Gottlieb, Paul and Purtt*

Cawnpur, and Ludhiana. His father was engaged by the Presbyterian Mission as a preacher. His father died in 1902 and it was only with great difficulty that Pastor Paul could continue his further study.

His connection with our mission began in 1911 as the headmaster of the Mission Middle School at Singa, an outstation of Birsampur, under the Rev. K. W. Nottrott. Some years later Pastor Paul's fitness for evangelistic work was recognized and he was taken from school work and made an evangelist by Rev. F. A. Goetsch, then in charge of Birsampur. Upon the request of the Mahasamund station for an experienced and aggressive evangelist, he was transferred to that station and was there ordained to the ministry, on June 26, 1921. He has served for some years in Baitalpur and is at present serving in Pithora where he has charge of the substation of the Mahasamund area. Pastor and Mrs. Paul had a family of eleven children of whom eight are still living; some are in the service of the Mission in various capacities at this time.

#### Pastor Yishu Prakash

Pastor Yishu Prakash was born in the village of Tugom, Ahmednagar District, India on November 17, 1884.

"In the village near Bombay where I was born, there was a school supported by the Salvation Army. My older sister and I attended the same. When I was about eleven years old, my sister openly confessed her belief in Jesus Christ. As soon as my father, who was a Mahratti Brahmin, heard of this, he drove my sister out of the home. I loved this sister very much, for after my mother had died, when I was about six years old, she took care of me and loved me as only a mother can. I therefore went with her, when she was driven away from home, and with her was admitted into the home for children, kept by the Salvation Army.



*Rev. and Mrs. Prakash*

"Here I had the privilege of attending all the schools of the Salvation Army. My sister died after some years. I often saw my father, and by and by he became so far reconciled that he bore a part of the cost of my education. After I had finished the highest school of the Salvation Army in India, I was sent to England to complete my theological education. I studied for eighteen months in the Clapton Training School in London and then returned to India. For several years after this I served the Salvation Army in various cities of India.

"The study of the Bible convinced me, that a believer in Christ should be baptized. Now the Salvation Army does not baptize, but interprets Christ's command spiritually. I corresponded concerning this matter with a number of missionaries, among them Rev. K. W. Nottrott, of Birsampur. When I clearly saw the way Christ was leading me, I went to Birsampur with my family, and there in the year 1907, we were baptized."

Pastor Prakash became the head catechist of the large Birsampur station in 1907 and served in that capacity under Rev. Nottrott, Rev. Goetsch, and, for a short time, under Rev. Davis. He was ordained to the ministry on May 2, 1920

in 1921, and to the substation of Charpali in 1923.

Pastor Prakash still has charge of the substation of Charpali which includes a large and scattered Christian community of approximately 600 Christian people served by the main station of Chandrapur, formerly Sakti. He has also served a number of years as vice-president of the India Mission District. Mrs. Prakash is a great aid to him in the work which he is doing. Of the five children born to the Prakash's three died in early infancy.

### Pastor Johann Purti

Pastor Johann Purti is the pastor of the self-supporting congregation of the church at Bisrampur, India since 1926. He was born April 4, 1890 in Ulihatu in the Ranchi District. His father was a catechist of the Gossner Mission in charge of a village three miles to the west of Ulihatu. Completing the primary school course he was sent to the Gossner High School at Ranchi.

Johann Purti desired to become a farmer although his father tried to persuade him to study in the Theological Seminary of the Gossner Mission. His father yielded to the son's wishes and sent him into the fields to work at the hardest tasks in order to convince him that this was not the profession for which he was suited. After this experience Johann Purti decided to become a medical officer but here again he was disappointed. God then turned his mind to consider favorably the study of theology and he entered the Seminary of the Gossner Mission and completed his course of study in 1915. As it was in this year that the German missionaries from Ranchi were compelled to leave their field of work for Germany, no work was found for him. Rev. F. Goetsch from Bisrampur was in need of a catechist for the important village of Ganeshpur, and it was to him that Pastor Purti applied for consideration. This became his connection with our mission and he served as catechist in Ganeshpur until 1920.

At the end of 1920 he served his con-

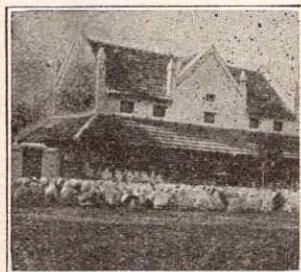
nection with our mission and worked under the National Missionary Society in the native state of Rewah until 1925, but was then recalled into our mission. Serving for two years in Raipur, he was called to the pastorate by the Bisrampur congregation as its first Indian pastor.

Pastor Purti at first served the church as a licensed pastor, but on February 23, 1930 was ordained to the ministry by the Evangelical Synod.

### Pastor N. N. Shah

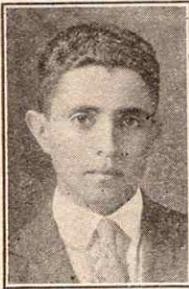
Pastor N. N. Shah is the latest one of our Indian workers to be ordained to the ministry by the Evangelical Synod. He was born in Badaun, India in the city of Bareilly. He received his education in the schools of Bareilly and finally entered the Theological Seminary of the Methodist Episcopal Church in that city in order to prepare himself for service as an evangelist.

He began his work in our foreign mission field at Chandkuri in 1924 at the call of Rev. J. H. Schultz, superintendent of the Chandkuri Leper Asylum. His position was that of catechist and spiritual advisor to the large congregation of the Leper Asylum. In this work he proved himself both faithful and efficient and as a consequence when the congregation at Raipur sought its first Indian pastor, Pastor N. N. Shah was elected to the position in 1929. He served the Raipur congregation first as a licensed pastor; having proved his fitness for the position and his sincerity and fine Christian character being recognized, he was recommended for ordination to the ministry. His ordination took place on January 29, 1933, at Raipur.



Leper  
Hospital

### Jorge S. Jacobs



"I was born in 1908, in Quezaltenango, Guatemala. My father was a Jew, my mother a Catholic. My home, however, was void of any religious atmosphere whatsoever. The early years of my life were spent on coffee plantations in Southern Guatemala.

When I was six years old, my father found work in the capital. Here an aunt was converted, and through her, my mother. The pastor of the church (Central American Mission) advised my mother to send me to the protestant school just being established, and there at the age of seven, I learned to love my Lord. I shall always be grateful to him for saving me as a child, thereby keeping me from the dreadful sins and vices which lead youth to destruction.

"Poverty forced me, at the age of fourteen, to earn my own living. Again I found myself on a coffee plantation, and during a period of nine years was privileged to attend but four church services.

"My first attempts at evangelization consisted in visiting with others nearby villages. At first I was too timid to talk; my companions, and principally my Lord, urged me on. In 1929 the Bible Institute of Guatemala was opened. Since it was necessary to help support my father and mother and my many sisters and brothers, I could not at first attend day classes. Later, though, through the help of an unknown friend in the U. S., this was made possible. Waiting upon the Lord for guidance, I received, three days after my graduation, a call to the Evangelical Mission at San Pedro Sula, Honduras.

"Here in the company of experienced workers, I have been able to make a number of evangelistic trips. I have often been discouraged, for I am unfit for the work, but God has sustained me."

### J. Mercedes Murillo



"I was born in Trinidad de Copan, Honduras, Sept. 25, 1909. It was there that I received the rudiments of education. In 1920 my family moved to Chamelecon, where two years later, my father died. His death changed everything; all of his plans for

me came to naught. To earn my living, I became an apprentice in a barber shop. Before I knew it, I was submerged in deepest vice; my mother tried in vain to restrain me. While in such a condition, I heard for the first time the glorious message of the gospel. Mr. Auler was preaching. Well, too, do I remember the precious hymn that was sung: 'Take the Name of Jesus with You.' It remained with me.

"Soon there was an Evangelical chapel in Chamelecon, soon, also, a group of believers. Persecution began. A group of rowdies, urged on by opponents of the gospel, began to stone the chapel. With shame I confess that I was among them. I stoned and blasphemed that which I did not know or understand. I was not the only culprit; all of my family were fanatical unbelievers.

"Finally there came a day in which the light of the gospel penetrated my home. A sister, a brother-in-law, and I were the first to know our Lord. Then true happiness began, true happiness, with but one drawback—my mother. She was an avowed enemy of the gospel, and when she found out that we had accepted the Lord, she despised us, and no longer called us sons and daughters. But how faithful God is, and how he does answer prayer! Two years later we had the great joy of seeing our beloved mother a believer.

"In 1932 God spoke to me in a definite way, calling me to work in his vineyard,

and preparing for me at the same time, a place of preparation. In the Evangelical Mission of San Pedro Sula I began my studies, and now in my third year, I find myself in Pinalejo, the very first student to be enrolled in the Mission's Seminary."

### Benjamin Arreaza



"Permit me to relate what the Lord has worked for me in the short period of my life. I was born in 1908 in a little village in Guatemala. A short time after, God thought best to take my beloved mother. Motherless, homeless, ill, certain death awaited me. But God

was working. At the age of seven months, he prepared for me a second mother, Miss Laura Nelson, Central American missionary in Dulce Nombre de Copan, Honduras, who did everything within her power for my spiritual and physical growth. From babyhood I learned to love my Lord and Savior.

"In 1923 my heavenly Father made it possible for me to attend the Evangelical Mission school in San Pedro Sula, where I was led into a deeper knowledge of God. In 1928 I became inspector of the boys' boarding school. June 27, of the same year, God definitely and challengingly called me, through the instrumentality of a beloved missionary, to preach the gospel. She led me in prayer to the throne of grace; there on bended knee, I consecrated my life to full time service.

"Realizing the need of further preparation, I left on February 14, 1929, for the Bible Institute of Costa Rica. Today, back in the same place from which I went forth, I find myself in the company of consecrated and militant defenders of the cross. We would place our glorious banner on mountain peak, in valley, in city."

### Jose B. Molina



"I am a Honduran, born in Marcala, May 20, 1908, an illegitimate son of Dolores Molina. At the age of six, I was brought to the north coast of Honduras, where my mother died, and where I was left to the care of my older brothers and sisters. I lived and attended

school in Chamelecon. The extent of my primary education was the first and second grades.

"At an early age I became a drunkard and a gambler. The Catholic religion meant nothing to me. I was well on the way that leads to Sodom and Gomorra, when suddenly the voice of a new religion began to resound through city and village, and hill and valley. To some it brought alarm, to others perplexity of thought. What was this voice? It was the voice of Jesus of Nazareth, making himself heard, as in the days of old, calling the weary to rest. To me he also called, and convinced that he was the only one who could cure me, I came to him, as one who is blind, begging of him mercy. With open arms, he received me saying: 'Thy sins are forgiven thee. Go, and sin no more.'

"What happened then? My relatives, my friends, no longer knew me. Some asked if I were sick; some, if I were going mad; others, if I had been drinking. In truth, I was no longer the same person. I had drunk of the water of life, and begun a new life in Christ Jesus.

"Two years after my conversion I entered the Bible institute at San Jose, Costa Rica. After three years of study, I returned to Honduras, prepared to fight the good fight of faith. 1934 marked a new epoch in my life, for since the beginning of the year, I have been working with the mission that conceived me in the gospel of Jesus Christ."

## HOME MISSIONARIES — MEN OF UNSELFISH SERVICE

### Missionaries of an Early Day

BY H. S. VON RAGUE

It was a happy thought which led to the joint observance, this year, of the fiftieth anniversary of our foreign mission enterprise, and the seventy-fifth of our home mission. Too often we forget that mission is the one great function of the church. It is a multiple growth, apparently. But, follow the various branches back, and you come upon one single root.

Perhaps nowhere is this demonstrated more clearly than in the history of our own denomination. In its whole nature, as the gathering of German settlers into congregations, it has all the characteristics of what we call home mission work. Yet it had its beginnings in the missionary zeal of German Christians who were laboring in the interest of missions to the heathen in uncivilized areas. Those people were enthusiastic for the cause of winning souls to Christ. They had organized in various Mission Societies and had supported training schools for future missionaries.

Then the plight of the unchurched German settler in America came to their attention. At once the Mission Societies and Mission Houses of Europe sent forth the men who gathered the scattered Germans into the folds of Christ.

These men worked, and worked hard. We often marvel at the tremendous efforts put forth by them in the most unselfish manner. If they served a church, this was but the basis of further operations. As far as their horse, or their feet, could carry them, they surrounded themselves with small groups of worshippers which ere long became independent congregations. Men who had anticipated working among Africans or among American Indians (Rieger, Daubert), spent a busy life among German settlements. At that time "Home Missions" was not an organized project, not even a name. It was an instinct.

In Kaspar Bode we have the typical



*Kaspar Bode*

circuit rider who at times served five churches, in all weather, on horseback. He received his training for this work at the hands of older pastors. At the age of seventeen years, he had come to America, and, being a good student, acquired a life-certificate as a teacher in the public schools of Mercer Co., Ohio. But he wanted to be a preacher and a missionary. As no schools then existed, he pursued his aim in private study. As assistant to older pastors, he profited by the tutelage which men like Rev. Rieger and Rev. Garlichs could give him, very much as young men of that time "read law" in the office of older barristers.

What a full life his must have been! The days spent on horseback in the raw settlements of Missouri or South Illinois, the evenings occupied in poring over Latin and Greek grammars, or delving into the heavy theological volumes of his mentor with whom he lived! He received his ordination to the ministry in

1840. Then came forty-five years of strenuous work, but of rich and joyous living. A number of churches today constitute a monument to the zeal of this man, and at least twelve young men were inspired by his example to follow in his footsteps.

The Basel Mission House gave us Rev. Theo. H. Dresel whose work differs from that of Rev. Bode in that it represents Mission in the larger cities of our country. As the vast farmlands of the Middle West attracted the land-hungry young men of rural Germany, so the opportunities offered by our rapidly growing cities beckoned to those who loved freedom and desired to turn their backs to the cramped quarters and the limited hope which their homeland offered. The Germans soon formed a considerable proportion of our city population. And here again was a challenge to the missionary instinct of the splendid men who had trained themselves for just such work. During a career extending from 1849 to 1887, Rev. Dresel helped to lay the foundations for our well-established work in various of the larger cities.

The Barmen Mission House of the Rhenish Mission contributed a number of trained missionaries, one of whom was Rev. Louis v. Ragué who served our church 1864 to 1907. It had been his great ambition to labor in some tropical field of the Rhenish Mission, and he obeyed orders to come to this country only with keen disappointment. Here, however, he soon found himself in a work for which he was eminently fitted. In earlier youth, as an apprentice and journeyman confectioner, he had traveled extensively in Germany and had many, many contacts with clergymen and with the God-fearing people known as the Pietists. He seldom met Germans with whom he could not establish some contact, whose confidence he could not gain by conversing with them in their own dialect. To remind them of the church of their childhood was only the next step. As a rule not much time elapsed before



*Rev. Th. Dresel*

a place of worship, was established, be it ever so humble.

By this time home mission had become a recognized branch of our denominational work, and Rev. v. Ragué was at once employed as an organizer. His first field of action, at Town Rhine, Wis., sheds some light on the nature of his work. The parish consisted of three preaching-places, spaced seven miles apart. On Sunday he preached at all of these, walking the 21 miles in bitter cold or burning heat. He did this even on that unforgettable Sunday when his wife, having died in childbirth for want of medical attention, lay dead in the shack which served as a parsonage. The weeks were filled with teaching school and with explorations into other territory to seek new openings. Whenever Rev. v. Ragué had established work on a firm footing in any one place, he was at once sent to another. Today 28 Evangelical churches bear testimony to the enduring quality of his work.

Of the three men whose labors we touched upon thus far, each represented a distinct phase of home mission work. The contributions made to this cause by the late Rev. John Baltzer acquaint us with conditions entirely different from those which determined the work of men like Rev. Bode, Rev. Dresel, and Rev. v. Ragué.

The German element had become well established; the second and third genera-

tion spoke another language and rapidly merged with the Anglo-Saxon population. Moreover, the spread of our population throughout the wide West carried many Evangelical families into a territory where their beloved church was not represented. Nor were their English-speaking neighbors under the care of any church. And at the same time, new groups of Germans were coming, also groups of Germans from the Volga District or Bessarabia in Russia, who must not be neglected. Another development is seen in the rise of various activities similar to the "Inner Mission" of Germany: The Caroline Mission at St. Louis, the work at Biloxi, Miss., and on the Madeline Island. A new task, a new challenge, wheresoever one looked!

As a member of the Home Mission Board, Rev. John Baltzer beheld a changing situation which called for new conceptions of the task confronting the church, and entirely new methods of procedure. The field was so tremendously large, of course, that our Evangelical Church could not claim it. But we were ready to claim our share in it. Poring over the map of our country, gazing upon that greater portion of it which we know as the West, he dreamed of a far-flung empire of the church. He traveled extensively in the West, studying strategic points where new phases of the work might be centered. Thus might we serve Germans, Russians, and all others who were in need of a spiritual ministry.

## Along the Pacific Coast

BY REV. PAUL BRANKE

Anyone who undertakes to describe the Synod's efforts in the great territory along the Pacific Coast, has to go back to the year 1884, when the Seventh District sent the Rev. E. J. Hosto, the pioneer of the West, to San Francisco, to work among the Germans. Whoever came in contact with this humble, devoted Christian, had to admire and esteem him. His great joy in life was always to win souls for his Savior. What an unselfish worker

in the vineyard of the Lord he was, we learn from the minutes of 1895, where it is stated that his yearly salary amounted to \$140.00 of which sum a goodly portion was devoted to traveling expenses. Rev. Hosto continued his work in San Francisco until 1885 when he went to Whitmore, Shasta Co., Cal., to establish a colony for Evangelical Christians. His efforts here were unsuccessful.

The first Evangelical Synod minister in Southern California was the Rev. Paul Branke, who, in 1886, established the congregation of Peace, in Los Angeles, and erected a place of worship in the following year; he also preached in Pomona and there laid the foundation for the St. John's Church, of which Rev. W. Schmidt became the first pastor. In 1890 Rev. Branke established the St. Paul's congregation in Hueneme, Ventura Co., Cal., and in San Francisco he organized the St. Paul's congregation, which undertook the building of a place of worship in 1894. While serving this congregation the north-western section of the city claimed his attention; later, however, the field was abandoned.

The entire mission territory along the Pacific had been under the jurisdiction of the Seventh District from 1884-1886, and under the old Kansas District from 1886-1889; then under the West Missouri District, until the year 1904 when the work in Oregon and Washington was placed under the jurisdiction of the then Washington Mission District. God's word was preached now at 23 places. There was a sufficient number of ministers to form a district of their own. On July 10, 1894 the ministers gathered in San Francisco to organize the Pacific District. On October 4 this undertaking was provisionally recognized by President Rev. Zimmermann. This newly formed Pacific District held its first conference on May 10, 1895 in St. John's church, San Francisco.

The Eden congregation at Mt. Eden was the first to be established in the newly formed district, Rev. J. Endter being the organizer. It was abandoned in 1901.

Soon after, in the same year, the congregation of Peace at San Rafael was organized by Rev. A. Janke, after preliminary work had been done the previous year by Rev. Sturm of Petaluma. During its brief existence it was served by pastors from the neighboring Evangelical churches.

During his pastorate at St. Paul's, Los Angeles, Rev. Branke organized in 1910 the Zion congregation in the same city, and erected a church building. Rev. J. Irion became the first pastor of this congregation.

As we review our work along the Pacific Coast, we find, during the last half century, we established 64 different places, of which today only 18 remain. This is indeed depressing. Where lies the fault? No doubt, there have been factors in the work on the Pacific Coast that cannot easily be understood by those who are not acquainted with the far West. To be sure, today, in retrospect, we note that perhaps too often work was undertaken in some fields where there was little promise for the future. And yet, after all is said, there is no doubt that the word of God faithfully preached by these pioneers has fallen as the living seed upon many fertile souls and today is bearing fruit unto eternity, even if not in an Evangelical congregation.

## **Our Home Missionary Work in the Pacific Northwest**

By REV. F. H. FREUND

It is a gratifying fact that home missionary work has been one of the foremost activities of our Evangelical Church from the early days of its beginning in the fertile valleys of the Missouri and Mississippi Rivers. In the ever westward moving caravans her missionaries have ridden on horseback and in ox-carts, and wherever a new settlement was established, they were there to build churches and schools and to raise the banner of the cross.

It was in the year 1903, when the first messenger of our church, the late Rev. A. Leutwein, came to the Pacific North-

west and began his work in Ballard, Washington. Ballard was at that time a small village, but is now a part of the great city of Seattle. The following year the St. Paul's Evangelical Church of that city was organized.

The writer was at that time commissioned by the Central Board to make a trip to the home mission outposts of our church in Oklahoma, Texas and California. Returning by way of Canada and the Pacific Northwest, I visited Seattle, did some preliminary work in Spokane, and stopped long enough in Portland to organize the St. Paul's Evangelical Church, in which work I was assisted by the late Rev. J. Hergert. Before the close of the 1904 Rev. E. Fleer took charge of the work in Spokane and organized the First Evangelical (now Trinity) church of that city.

The German language was at that time the only language in which most of the people of German descent worshipped, and these were the people to whom first of all, we were commissioned to minister. All over the vast territory of the Pacific Northwest there were small groups of German families, who felt the need of Christian fellowship, and who in their loneliness appealed to the Central Board of our Synod to bring to them the good news of our salvation in Christ, and to help them in the religious training of their children. And it was, indeed, a great joy for us to meet their wishes and to tell them of him, who is able and ever willing to supply all our needs in sufficing fullness. It mattered little in those days that we did not have fine church buildings. Sometimes we would gather for worship in a private home, and then again in a public school room, or in a store we happened to find vacant.

My duties as general secretary of the Synod were taking me all over the states of the Union, but when I saw the special needs of the Pacific Northwest I resigned that office and was thereupon asked to confine my efforts to our work in Oregon, Washington and Idaho. In order to be

able better to meet the obligations thus placed upon me, I made my headquarters first in Portland and a little later in Gresham, a friendly suburb near by.

I had met some of the people in Gresham before, and now in the fall of the year 1907 the Zion Evangelical Church was organized. It meant real courage and devotion for the small group of people, and again much faith when a little later, while I was temporarily looking after a mission in Northern Idaho, a church building was purchased for the remarkable sum of \$95.00. This hard earned money was, however, not all that was put into the building. The members of the small congregation, both men and women, took a hand in repairing the building and in beautifying the churchyard with trees and shrubbery. Those were happy days when almost any building for worship would do, and we had no depressing church debts to worry about. As long as we worshiped in that modest little church, loving hands would keep it neat and trim and have it decorated every Sunday with beautiful flowers. In order to make a little money with which to buy necessary equipment for our Sunday school, which everybody, young and old, attended, the boys and girls raised potatoes on a little tract of land I owned near by. It was great fun, especially for the boys, who occasionally played ball with the potatoes, while the girls and I fought the weeds with our hoes.

I cannot forbear to say that in those early days there was true missionary zeal in our congregations. They were always thankful for the little our Synod could do for them, and as the gospel had been brought to them, they in turn considered it a great privilege also to do their share in bringing the gospel of good will, of hope and of life to other isolated and struggling groups of their fellowmen.

Sometimes the good people would take their hymn books and go with their pastor to near-by villages where they would establish Sunday schools as the first step

toward getting the people at such localities interested in a church and its blessings. And then again they would take him by wagon or provide a horse to take him far up into the foothills of the Cascades, where automobiles and electric cars were not known in those days, and the gospel was seldom heard.

Of the several missions and churches we organized among the German Russians in Eastern Washington, the Friedens Church in Walla Walla deserves special mention. Walla Walla lies at the foot of the Blue Mountains, where Dr. Marcus Whitman, the first missionary in that region, and twelve other noble pioneers, were cruelly murdered. It seemed as if something of the spirit of the long ago prevailed among the people in Walla Walla when, during the great war, we had occasion to visit there; a church and a parsonage were built in a remarkably short time. All of this was done without any outside assistance, while the people at the same time were helping their suffering kinsfolk in far-away war-ridden Russia.

It may interest the reader to have here briefly related some of our experiences at Camas Prairie in Northern Idaho, one of the districts we were able to visit due to the helpful cooperation of our churches. Camas Prairie was at that time one of the best hunting grounds of the Nez Perce Indians. The white settlers living there were originally from England, Germany, Sweden and other European countries. Some of them had not attended a religious service for 15 or more years. Judging by the way they talked, one was inclined to think that they had gradually lost all desire for the deeper and better things of life. Yet there was, nevertheless, deep within them, a craving hunger for the hope and peace that is in God. They felt a great helplessness especially when their life was invaded by adversity, distress and sorrow and there was no human power of comfort and defense.

The village, where we made arrangements for services, contained only a few

homes, a grocery store, an eating place and a dance hall. It was a lonely place, but whenever we could go there to preach, the little settlement experienced a gala season. The people would come from far and near of the surrounding prairie. The older men and women would come in wagons, the younger generation on horseback. Sometimes, before our services started, the young men and women would give a free exhibition of their riding stunts. All the people would generally bring their lunch and stay for a baseball game in the afternoon. Did we oppose it? Why should we? These people from the far-scattered homes were in need of human contact and of some kind of social recreation. One beautiful Sunday, when there was a large gathering, someone suggested to hold another service following the afternoon game. "All right," I said, "have the umpire to make the announcement between the innings." The umpire did so, and did it well. When the game was over, someone took an old dish-pan from the eating house and used it as a gong to call the people. They came to the service, all of them. And it was inspiring for the preacher to notice their close attention, and to hear them sing the songs they knew and which they had learned to love in their former homes in the days of long ago.

Down in southern Idaho general conditions were more advanced than in the northern part of the state, and our faithful people at Payette, like our people in Oregon and Washington, cooperated with their pastors in their missionary efforts at other localities. Thus services could occasionally be held in Caldwell, Notus, Nampa and in Boise.

We have been looking back in this review to a period of time when the Pacific Northwest was still young, but was just entering an epoch of development and expansion such as it had not known before. The influx of new-comers was an endless procession, and conditions were changing almost daily. Some of the more restless would pitch their tents today, and again,

lured by the fame of other sections of the country, would pull their stakes tomorrow.

German preaching was still the duty of our church in many of the new localities. But when the influx of Germans gradually became less, and the numerous English churches were able to take care of all the people in certain communities, including the children of German parents, our work was at such places no longer needed. For us to begin regular English work was in those days not an easy matter, and, in certain localities, altogether impossible.

A new era has dawned. I am glad that since the great war, and especially during the last decade, the language question has ceased to be a problem. Our young people can now take their full share in all the activities of the church. The populace of the country is no longer moving restlessly from one new settlement to another. Those of our people who in former years were harking back too much to the country and conditions of life they came from, have now settled down to a permanent home and active church life in their respective communities. Our missionary program, however, is as big as ever. The present as well as the future is teeming with opportunities and responsibilities. The imminent collapse of a world order is making the spiritual need more desperate than ever before. We dare not relax our efforts in preaching Christ. The need and the hunger of all the world is Christ. He alone can heal all the wounds and supply all the needs of our disrupted and discouraged day and age. For him, therefore, every member of his church must witness, and every true member will witness with eagerness and with joy.

### **Our Work at Grosse Pointe**

BY REV. ARMIN HAEUSSLER

Coastal regions bulk large not only in physical geography, but also in our denominational home missionary areas. We have interesting projects at Biloxi, Miss., on the Gulf Coast; in Baltimore, on the

Atlantic Coast; at Madeline Island, Wis., on the coast of Lake Superior; at Long Beach, Cal., on the Pacific Coast; and at several other points. But no less interesting is the work which we have undertaken at the "gold coasts" of some of our cities.

Grace Mission at Grosse Pointe Park, Mich., is located at a strategic point on the "gold coast" of eastern metropolitan Detroit, an area which includes the municipalities of Grosse Pointe, Grosse Pointe Park, Grosse Pointe Shores, and Grosse Pointe Farms. The majority of the protestant church members in these suburbs maintain their church membership in Detroit proper, while others belong to one of the five protestant churches serving the area. Our mission is only two and a half blocks from the Detroit city limits, and the parish includes about as many Detroiters as Grosse Pointers. The church has 126 members, and serves over 140 families with over 400 persons.

We have here a real community church, the parishioners being of widely diversified national origins and denominational backgrounds. A cross-section of these backgrounds is revealed, for instance, by the confirmation classes. Of the nine confirmed, 3 were of German ancestry, 1 English, 1 English-German, 1 Scotch-German, 1 English-Russian, 1 Welsh-English-German, 1 Scotch. Seven different denominations were represented.

These boys and girls were recruited from the church school, some of them taking the confirmation course with little or no encouragement from the parents. The church school is thus an indispensable source of congregational growth, and most of the young people won in this way become loyal members. Visitors at Grace are often surprised to note the large number of young people in the church services.

The Evangelical League meets every Monday night under the general super-

vision of Mrs. Armin Haeussler, who is ably assisted in this work by a lady parishioner, a daughter of a rector of the Church of England. Forums, play rehearsals, book reviews, and the like, feature the educational meetings.

The choir has sung repeatedly in other churches and twelve times over Station WWJ. Almost all of its members belong to the Evangelical Choral Society which recently gave a great concert, assisted by such outstanding artists as Henri Mathews, Henry Lichtwardt, and Frederick Schreiner, at the Masonic Temple Cathedral for the benefit of Grace mission. The Detroit Federation of Evangelical Women, which has become deeply interested in this young congregation, sponsored the event.

Grace Church has been handicapped by an unattractive and inadequate building and by a heavy debt. The property represents an investment of over \$29,000, of which almost one-half is unpaid. An attractive house of worship is needed.

This is a church which grows in spite of tremendous handicaps; a church which emphasizes direct giving, some families contributing \$1.00 to \$1.75 a week throughout the depression period; a church which has given to the synodical budget and related purposes over \$1,000; a church which in 1933 had daily devotional calendars in 81 of its homes; a church which has graduates of the University of Michigan, Michigan State Teachers' College, Iowa State U., Yale, Purdue, Hiram, Defiance, Detroit College of Physicians and Surgeons, Bush Conservatory of Music, and other schools—also graduates of such Evangelical institutions as Oakwood and the Evangelical Deaconess hospitals at St. Louis and Detroit; a church which has capable and willing workers—such a church is building "living stones" into "the temple of God" and certainly has a good future. It is a project which needs our prayers and support as much as our other "coastal" projects.