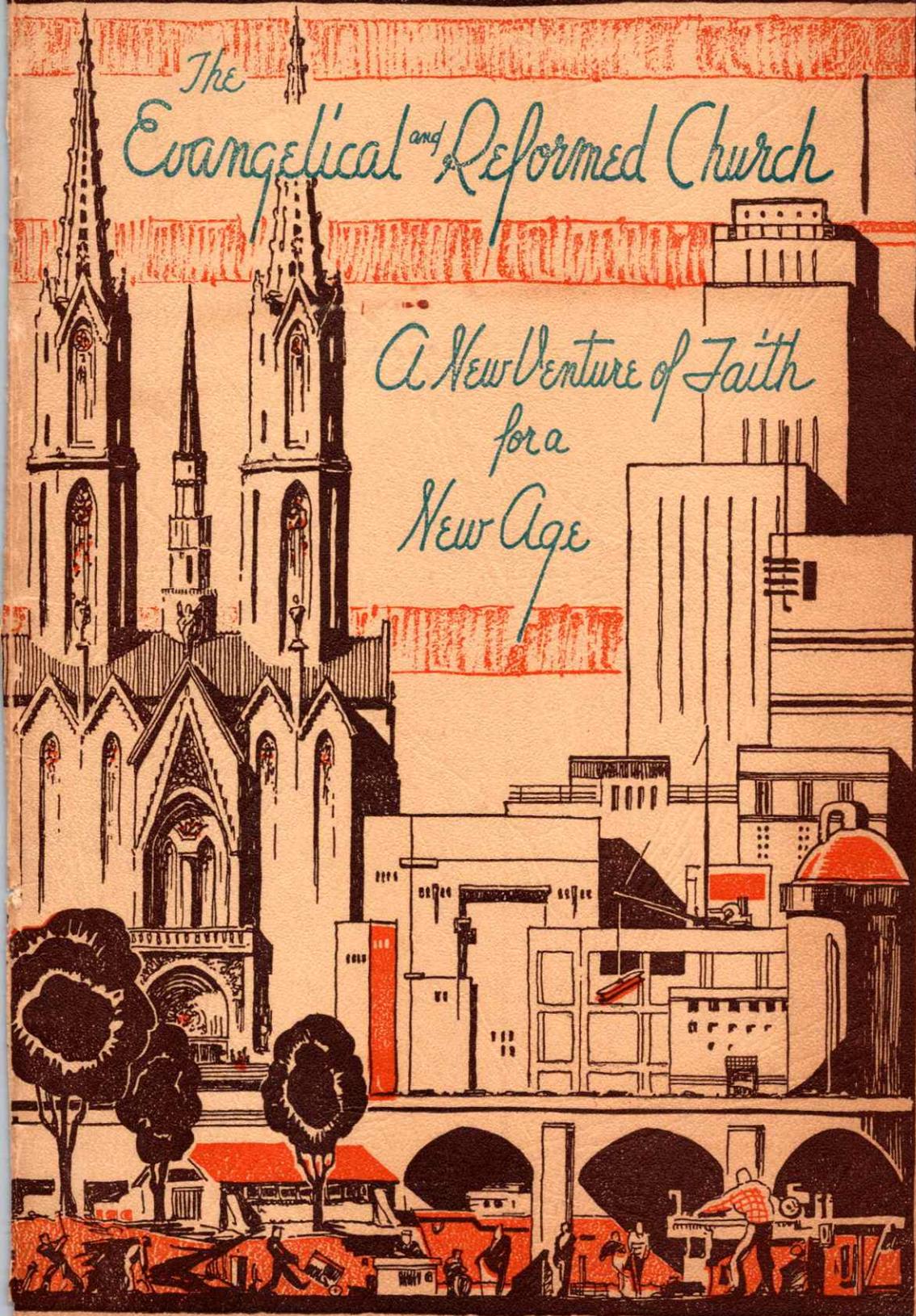


The
Evangelical and Reformed Church

A New Venture of Faith
for a
New Age



Our Church and Her Task

*A New Venture
of Faith*

*Published by the
Executive Committee
Evangelical and Reformed Church*

1935

Eden Publishing House Print

Hope Fulfilled

The Merger Consummated



The handclasp has been from time immemorial the symbol of union. But here two men clasp hands who are the representative heads of two great church bodies, which, though of common stock and springing from the same great movement, had been separated for centuries by historical traditions.

While the current of history carried them in their separate ways, both had cherished the hope of union. Time had softened the sharp edges of differences in belief and practice. The call of the Kingdom and the need of the world for its peaceful sway had strengthened the feeling that in union alone lay power to do all the Kingdom required. When the time was ripe, there appeared leaders to whom the vision of what might be gave courage to dare great things for Christ the common head. And behold—the hope of centuries is fulfilled in this historic moment.

The chosen representatives of the Reformed Church in the United States and of the Evangelical Synod of North America, pastors, elders, and laymen, marching from the assemblies of their respective General Synod and Conference, in the early evening of Tuesday, June 26, 1934, meet at the door of a common sanctuary and side by side enter that door to act and worship together.

They are holding the mandate of the two bodies which they represent. Back of them are the prayers of the thousands who in their homes and in their churches are calling down God's blessing on what is here being done for them and their children.

After the delegates throng the multitude. Even great and historic old Zion Church, Cleveland, cannot hold them all. Every available space is filled by those who would rather stand than miss this thrilling historic event.

As the crowded house of God grows silent with expectation, the heads of the two uniting Churches, Dr. H. J. Christman and Rev. Paul Press, call for the final report of the action taken by each supreme judicatory, and then solemnly declare the merger consummated in the name of the Father and the Son and the Holy Spirit.

This official act of the joint session is followed by a solemn and impressive service at which Dr. Lee M. Erdman delivers a challenging message. Delegates and visitors alike then partake of the Holy Communion, as the Lord's table is spread. Clergymen of the two uniting Churches carry the elements to the great congregation. It is an unforgettable scene and leaves a lasting imprint on the minds and hearts of all who witnessed it.

We do not wish to forget, but by telling it over and over again retain its deep meaning in ever refreshed memory. No matter what difficulties we may encounter as we journey together on the path of the Kingdom, we Evangelicals and Reformed are one. What has united us will ever be strong enough to help us accomplish the task at hand.

We have a witness to give to Christendom and the world: That the Spirit of our Lord can not only bring us together, but keep us together; that we are facing the new day with the old faith strengthened in unity, with the old message made more appealing and emphatic by the great love that binds us together.

We have a sacred heritage to leave to our children. Let us enlarge it by ever increasing diligence in the Master's work and increasing care in the administration of our stewardship.

We are one! Let us remember it joyfully but also soberly, for much work remains to be done. And we need to keep the spirit, the freedom, the trust, the love that dominated that first joint session in Zion Church in Cleveland if the fruit of the union is to be—a *larger task well done*.



The Joint Commission on Church Union

The Plan of Union

The Basis on Which We Are Building a United Church

The Plan of Union is the shortest proposal for the union of two or more Churches that has ever been prepared. Its value has been attested by its almost unanimous adoption by vote of the Classes and Districts of the two Churches.

It was made possible by the conviction shared by the two Churches that the Kingdom of God is larger than any denomination and that in any approach to it by the way of union the essential principles of Christian faith and life, as developed by each, would not only be conserved but would be more effectively applied to the promotion of the Kingdom of God.

The joint committee in preparation of the plan proceeded on the assumption that the Churches are one in spirit and agree on the essential doctrines of the Christian faith and on the ideals of the Christian life. Therefore, the plan does not contain a constitution or a statement of faith. These are to grow out of the common life of the Church after the union has been consummated. In this respect also, the mode of procedure is without precedent in the history of Christianity.

The plan, based on a common conviction and prepared in the spirit of cooperation, provides for a vital process by which those who have declared themselves one in spirit shall grow to be one in all the activities by which the Christian life expresses itself and works for the establishment of the Kingdom of God.

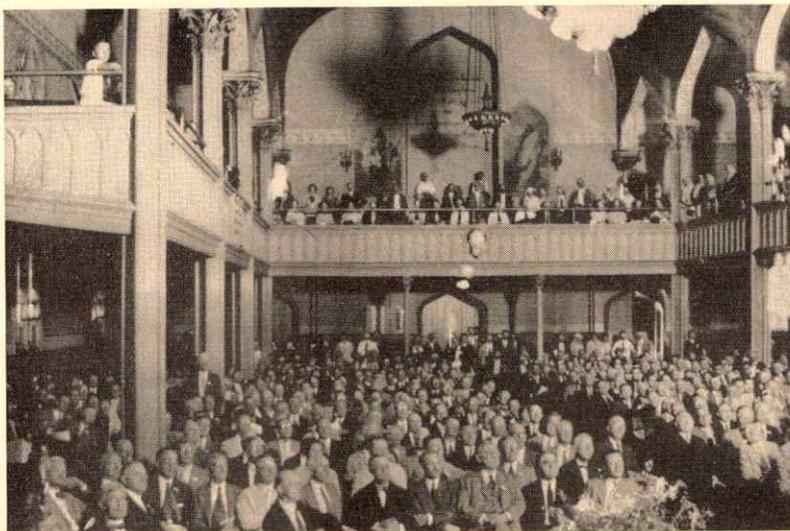
The spirit of union and of mutual good-will in the hearts of officers and members of the two Churches is assurance that the necessary forms and organization to effect the union will in due time be established.

The Evangelical and Reformed Church

Evangelical Synod of North America		Reformed Church in the United States
1,191	Ministers	1,346
1,216	Congregations	1,713
325,000	Membership	346,945
9,884	Confirmed in 1933	12,077
13,475	Other Gains in 1933	7,830
1,062	Sunday Schools	1,673
17,716	Teachers and Officers	30,744
200,142	Sunday School Enrollment	340,825
2	Foreign Mission Fields	3
44	Missionaries	77
130	Home Mission Fields	175
105	Missionaries	118
\$563,318.00	Benevolences	\$835,828.00
\$3,352,861.53	Congregational Expense	\$3,521,479.00
\$33,355,611.00	Value of Church Property above Indebtedness	\$40,796,987.00
2	Educational Institutions	11
10	Benevolent Institutions	10
11	Hospitals	1

N O W

2,500 Ministers 3,000 Congregations 700,000 Members
In 40 States of the Union and unto the ends of the earth.



The Merger Congregation in Zion Church

Spiritual Significance of the Union

An Address to the General Synod of the New Church

As a Christian Statesman Sees Us

This new union has a far-reaching significance that transcends that of the other unions of the twentieth century. And that for at least three reasons:

In the first place, in nearly all of these other cases the uniting bodies belonged to the same denominational family. The only exceptions were the two cases in which the Congregationalists were involved; and even in these two exceptional cases the other denominations were virtually identical with the Congregationalists in polity. But the present merger witnesses a blending, at least to a certain extent, of two great historic streams that are as old as Protestantism itself. For the Evangelical Synod contributes to this combination something of a Lutheran element along with the Reformed. Being itself an heir of the Prussian Union of more than a century ago in Germany, the Evangelical Synod has preserved both the Reformed and the Lutheran witness side by side, and now pours that rich stream into a new and greater channel.

For a second important reason, the formation of the Evangelical and Reformed Church is unique: It is the first time in the history of our country when two uniting denominations not belonging to the same immediate

family have been of approximately equal size and strength. Here both parties are such impressive personalities and so perfectly matched that we have every right to expect a union that will be pregnant with new life. From such a fruitful marriage there should come a new generation inheriting the insights and graces of both progenitors and thus producing a still richer spiritual type.

A third thing which sets this union in a class by itself is that you have entered upon it in such a spirit of complete mutual trust and respect that you have not had to define all the formal terms of agreement in advance. You have been willing to unite, and to work out the details of union afterwards in your united fellowship. You have become a single Church without having drafted your constitution, without having set up a new doctrinal formula, without having decided how your various agencies are to be combined.

A thoughtful man who reflects on the future of Protestantism must earnestly hope that this union is prophetic of an ampler union still to be.

So those of us who do not belong to either of these denominations hail your union with gratitude and pray that it may bear fruit in furthering a still more comprehensive union among our Protestant forces.

Rev. Samuel McCrea Cavert, D.D.,
Secretary, Federal Council of Churches.



Biographical Sketch of Rev. Dr. Geo. W. Richards

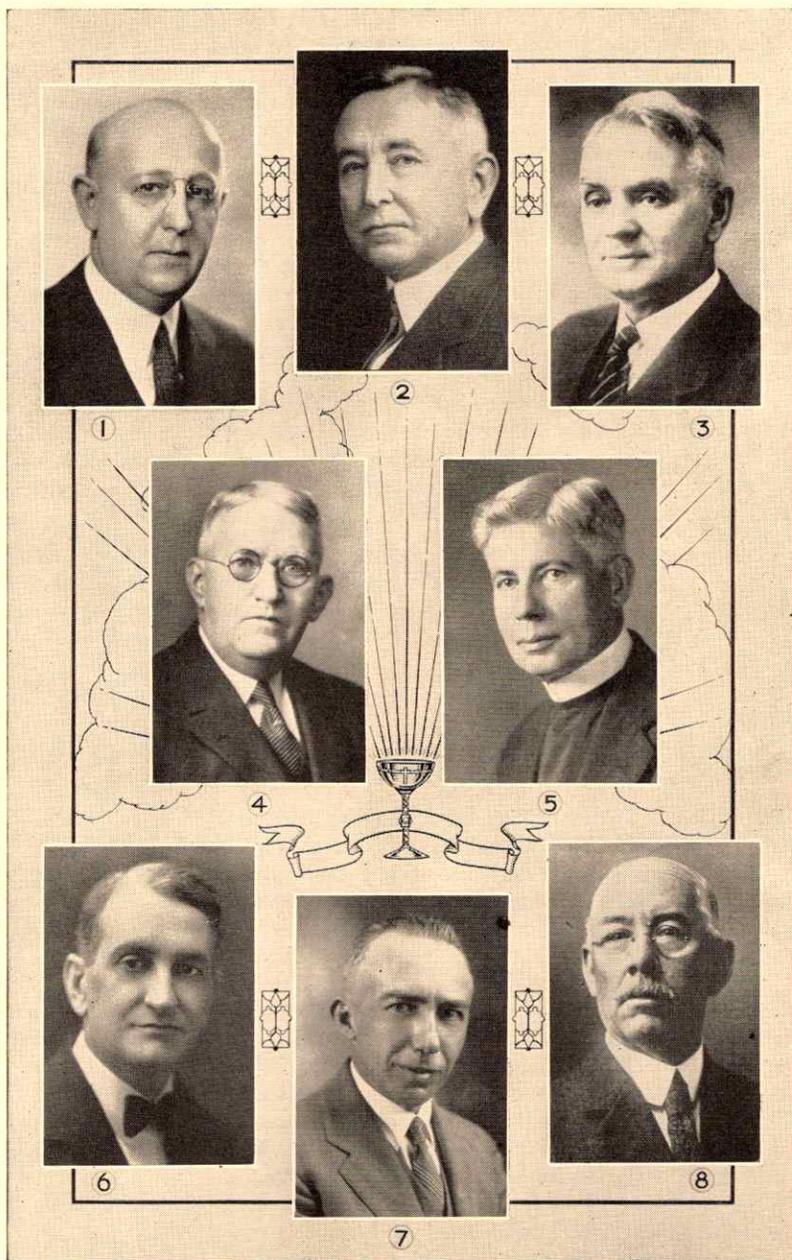
Dr. George Warren Richards, who has been elected President of the General Synod of the Evangelical and Reformed Church, is President of the Theological Seminary at Lancaster, Pennsylvania. He was born in Farmington, Berks County, Pennsylvania, as the son of Dr. Milton S. and Louisa Richards.

He received his college training in Muhlenberg College and Franklin and Marshall College, and then attended the Theological Seminary at Lancaster, and Berlin University, Germany. He has received honorary degrees from Franklin and Marshall College, Ursinus College, University of Heidelberg, Eden Theological Seminary, and Edinburgh University, Scotland.

He has been singularly honored by being called to high office by his own Church and by interdenominational organizations. He was one of the original and active members of the Federal Council of Churches of Christ in America and is now vice-president of this body.

He is the author of a number of books, including "Beyond Fundamentalism and Modernism," published in 1934.

He crowns a rich and eventful life of devotion to the cause of the Master by the successful conclusion of the merger movement between the Reformed Church in the United States and the Evangelical Synod of North America.



Officers of the General Synod. 1. First Vice-president, Rev. L. W. Goebel; 2. President, Rev. Dr. Geo. W. Richards; 3. Second Vice-president, Judge D. J. Snyder; 4. Third Vice-president, Mr. J. C. Fischer; 5. Stated Clerk, Rev. Dr. J. Rauch Stein; 6. Assoc. Clerk, Rev. F. A. Meusch; 7. Treasurer, Mr. F. A. Keck; 8. Assoc. Treasurer, Mr. Milton Warner

The Evangelical and Reformed Church at Work

Organization

The one General Synod is the real and actually uniting factor. This General Synod has set up three committees for supervision and guidance of the process of union.

A. The Executive Committee.—Its function is: "To promote the work of the Church and to expedite the correlation and unification of the hitherto separate agencies and activities."

This Executive Committee employs two full-time secretaries, one for each constituency. For the promotional part of its work it has a Committee on Correlation and Promotion. Through its officers the Executive Committee takes an active interest in the work being done by the Boards and other agencies to unify their work.

B. The Committee on Constitution.—We are all naturally and vitally interested in the work of this committee. We are watching its work with deepest interest. Its first meeting was held October 25, 1934, and the second meeting February 28 and March 1, 1935. It has four subcommittees at work.

C. The Judicial Committee.—This has the function of an ecclesiastical court and would have to decide controversial questions submitted to it by Boards, Classes, or Districts.

The Organic Appearance of the United Church

From the foregoing it is quite evident that the merger is conceived as an ongoing process rather than as established by charter or legislative enactment.

For the present the two constituencies of the united Church continue to work as they have been working. All their agencies are continuing, their Boards are working under their present charters. The change lies in the fact that these agencies and Boards now feel as one and think as one, that they are indeed spiritually one. And they are cooperating in an earnest and effective way to work out a common plan of action without losing any of the valuable experience gained by each constituency in long years of service.

The fact that the Year Book and Almanac have already been combined and that the plans for merging of the Reformed Messenger and the Evangelical Herald are complete is evidence of the general and sincere desire to finish the task.

The best of each is being conserved. We have an opportunity to work out something better than either has yet achieved.



Historical Background of the United Church

The merging of the Reformed Church in the United States and the Evangelical Synod of North America represents the consummation on American soil of a union which had its spiritual beginning in Germany. European Protestantism was quite early divided into two major camps committed to the leadership of Luther on the one hand and Zwingli and Calvin on the other. In Germany these two groups were known respectively as the German Lutheran and the German Reformed Church. Each of these Churches was again divided into a conservative branch which closely adhered to the doctrinal and ecclesiastical positions of their leaders, and a liberal branch which was more concerned with the religious and spiritual truths enunciated by the Lord of the Church.

The origin of the German Reformed Church in the United States may be traced back to the union of the liberal Lutheran and liberal Calvinistic elements in Germany. This occurred in the Electorate of the Palatinate, a state in the southwestern part of Germany, where in the year 1559 the ruling Elector, Frederick III, expelled both the radical Lutheran and radical Calvinistic leaders and with the cooperation of the peace-loving Melancthon organized the Reformed Church. The new Church was a union Church based on the Heidelberg Catechism which embodied the spirit of Luther, Melancthon, Calvin and Zwingli. And this new catechism was a union document which both Lutherans and Calvinists could accept.

The origin of the Evangelical Synod of North America is similarly to be traced back to a union of the Lutheran and Reformed Churches in Germany. This union originated in the northeastern part of Germany where in 1817 the Prussian King, Frederick William III, planned to stop the contentions of the two rival factions in his realm. The vital differences between the two Churches were so few that, without much discussion of doctrine and organization, the two branches of the German Reformation were united under the name of the "Evangelical Church"—sometimes referred to as the "Church of the Prussian Union."

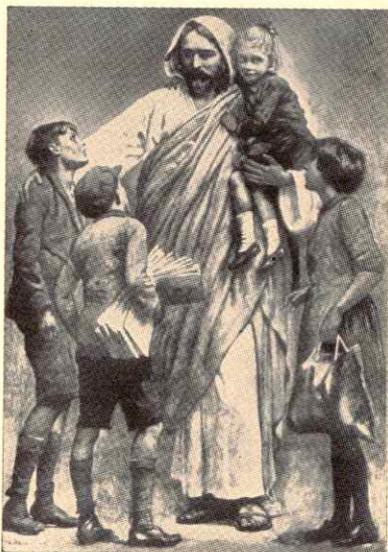
How did these two Churches, with so much in common, come to America? Long before the Prussian Union had been consummated in the year 1817, a large number of Protestants from the Palatinate had immigrated to America. The cruel French invasions of the Palatinate in the latter part of the seventeenth century directed their eyes across the ocean and, about the year 1689, Palatine immigrants began to arrive in the new world, where they settled first in New York and then in Pennsylvania. Thus the Reformed Church of Germany with its peace-loving traditions had its origin in America, where it became established in the East before the Revolutionary War.

The second great wave of German immigration began after the European revolutions of 1830. By this time, however, the Prussian Union of 1817 had spread to many other parts of Germany so that a large number of those who came to America were members of the Union Church. The greater number of these nineteenth century immigrants moved into the western part of America, where large numbers settled in the State of Missouri. This unionistically inclined group of Germans in 1840 organized the Evangelical Church Society of the West, which later came to be known as the Evangelical Synod of North America.

It would thus appear that, in the union of the Evangelical Synod with the Reformed Church, the historical development of these two Churches has been brought to its logical conclusion. After a long separation, two sister Churches have again discovered each other. Both are daughters of the German Reformation, both represent the same liberal traditions of the Protestant movement, both breathe the same non-confessional spirit. Coming to America for different reasons at different times, they settled in two widely separated areas of the United States, where, in the course of years, each in its own way developed into the full stature of an American denomination.

Yet neither lost the vision and appreciation of their common heritage. Separated by the course of historical developments, these two Churches have now again found each other in order jointly to continue their labors in the unity of the Spirit and the bond of peace.





Suffer Them to Come unto Me

Facing the Larger Task

Christian Education

Building Christian Personality

In Christian Education our united Church is facing the singular and challenging task of building Christian personality, planting the spirit of Christ in human lives. It is a task of unlimited opportunities, but also of tremendous demands. Working through numerous channels, its responsibilities are as varied as life itself. The Sunday school alone, the importance of which is not to be minimized, challenges the Boards in charge of this work to the extent of 566,795 souls. But the Sunday school is only one channel. We dare not think otherwise than that through it alone the task of building Christian personality is only begun. Along with it agencies, media and means such as the following must be considered and co-ordinated: 1) Week-day Christian Education, 2) The Confirmation School, 3) The Vacation Church School, 4) Boys' and Girls' Summer Camps, 5) Leadership Training Schools, 6) Conferences and Conventions, 7) Youth and Adult Federations, 8) Christian Publications of Many Kinds and Types, 9) The Fine Arts of Christian Education—Drama, Art, Music, 10) Guidance in Profitable Reading, 11) General Consultation Service, 12) Joint Interdenominational Projects.

Responsibility for such a comprehensive program has been accepted by the uniting Churches and will be increasingly faced by the united Church.

In the Reformed constituency the Board of Christian Education is in sole charge of this work. It has additional responsibilities in the field of publications. It owns and operates the Schaff Building, 1505 Race Street,

Philadelphia, Pennsylvania, which serves as denominational headquarters for the group.

In the Evangelical constituency the work is shared by three agencies, the Board of Religious Education, the Board of Publications and the Evangelical League, a youth organization.

In the Reformed group, the Board of Christian Education furnishes oversight, guidance, and leadership in church school work and cooperates with synodical and classical committees and directors of Christian education in promoting their work. It directs young people's work and is responsible for the program of Christian education in relation to the home. It provides a co-ordinated program of leadership training for the local church. Summer schools and camps for leadership training are maintained and a special program of student work is carried on in certain centers in behalf of students attending other than the church's own educational institutions. A cooperative and advisory relationship is maintained with the educational institutions.

The Board of Religious Education of the Evangelical group is also responsible for a very comprehensive program of activity. It edits twenty-one Christian-education periodicals, which include lesson materials, story papers, a youth weekly, a monthly educational magazine. It organizes and operates eight summer leadership training schools and six boys' and girls' camps. It assists in organizing and helps to conduct leadership training classes in local churches and community leadership training schools. It sponsors and sets up institutes, conferences and conventions of Christian education. It conducts a mail consultation service which averages four thousand to five thousand letters annually. It assumes responsibility for giving guidance to workers with children, youth and adult groups. It cooperates with the Boards of Foreign Missions and Home Missions in operating a Missionary Education Department. It operates a circulating library making available without cost to its constituency the latest and best religious-education books and helps. This library has a circulation of about three thousand per year. It operates a stereopticon lecture service—both rental and sales. Over ten thousand slides comprise its valuable collection. Art guidance is also maintained as a regular service. This comprises exhibits and sales. It publishes monographs and tracts on many different subjects pertinent to the religious educational needs of its constituency. In brief, it aims to serve all the varied educational needs of its varied constituency.

Both groups are represented in the International Council of Religious Education and as such engage in many cooperative projects.

Already considerable progress has been made towards the eventual unification of the activities of these four agencies representing the Reformed and Evangelical constituencies. While it will not be easy to unify interests which involve such a diversity of program and personnel, it is gratifying that considerable progress toward this end has already been made. No insuperable obstacles have been discovered to stand in the way of eventual accomplishment. It is expected that within the course of the next few years unification will continue to progress to its completion.

Publications

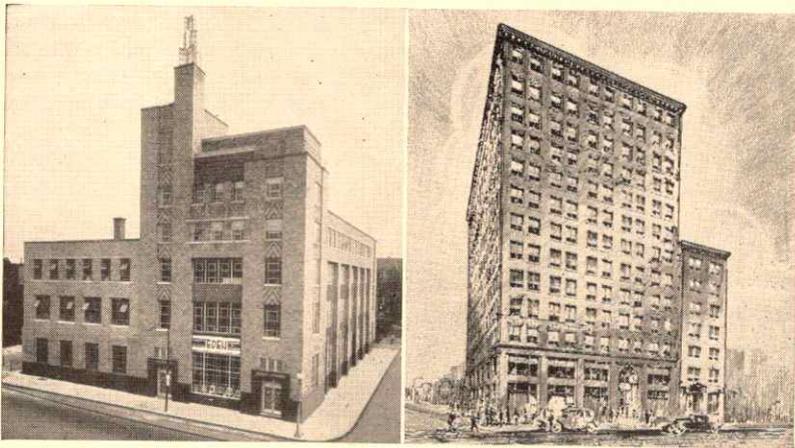
The Ministry of the Printed Word

It would be difficult to think of a denomination which did not have publications to express its life and spirit. Indeed, these publications are absolutely essential, if its work is to be maintained and perpetuated. It cannot too often be repeated that, if we are to maintain a Church in which educational religion and religious education are not simply phrases or theories, but actual facts, then we must have a reading people, composed of families who are intelligently informed with regard to the activities and the needs of Christ's Kingdom.

Our present weekly Church papers include: In the former Evangelical Synod, "The Evangelical Herald" (English), "Der Friedensbote" (German); in the former Reformed Church in the United States, "The Reformed Church Messenger" (English), "The Christian World" (English), and "Die Kirchenzeitung" (German). In addition to these denominational church papers, there are no less than 53 periodicals published in the interest of the Church school and other organizations in connection with our Church. Of these, 39 are in the English language, 9 in German, 3 in Hungarian, one in Japanese, and one in Hindi.

It is likely that in the merged Church some of these periodicals will be combined in the interest of efficiency and economy. We believe that they compare favorably in quality with the output of other Protestant Churches, and that the aggressive and progressive work of the Church can be expected largely from the homes in which the literature of the Church is found and used. One of the greatest services to the cause of true religion is to inspire a love of good reading in the hearts and minds of the people.

Genuine statesmanship means that we must begin with the children in the home. This is the sort of spiritual seed-sowing that will count most. There is no promising future for any Church when its members are not enough interested in its welfare to read its publications.



Educational Institutions

Higher Education Needs the Background Which Only Christian Colleges Can Furnish

Franklin and Marshall College

Franklin and Marshall College, Lancaster, Pennsylvania, a liberal arts college for men, is the oldest institution of our Church and one of the oldest in the United States. It was formed by the union of Franklin College, founded in 1787, and Marshall College, established 1838. It has an endowment of over one million dollars and a campus of fifty-eight acres with seventeen buildings, of which seven were comparatively recently erected at a cost of more than one million dollars. It has an enrollment of six hundred ninety-five.

Franklin and Marshall Academy

Franklin and Marshall Academy, occupying two buildings on the campus of Franklin and Marshall College, began in 1787 as the junior and preparatory department of Franklin College. During its long existence it has provided thousands of young men with thorough academic preparation under Christian auspices. It has an enrollment of one hundred thirty.

The Theological Seminary of the Reformed Church

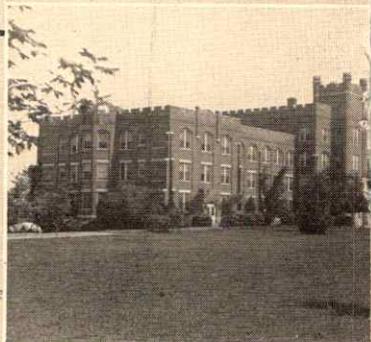
The Theological Seminary of the Reformed Church had its beginning in 1825 in Carlisle, Pennsylvania. It was located successively at York, Pennsylvania, Mercersburg, Pennsylvania, and since 1893 has been established on its own campus of five acres at Lancaster. Excellent facilities, administrative and educational, including chapel, dormitory, refectory and library are provided to carry on its important work of training young men for the Christian ministry. This institution has played a very significant part in the growth and development of the Church. It has an enrollment of sixty-eight.

Heidelberg College

Heidelberg College, a well-known coeducational institution located in Tiffin, Ohio, was founded in 1850 by the Ohio Synod of the Reformed Church. The campus contains thirty acres and there are twelve stone and brick buildings. The institution has an endowment of about a million dollars. As a college of the liberal arts, Heidelberg has been making it a constant aim to develop Christian character in its students and has had a steadily growing influence. It has an enrollment of three hundred ninety-five.



**Heidelberg College
Founders Hall**



**Catawba College
Administration Bldg.**



**Elmhurst College
Old Main**



**Theological Seminary
Lancaster, Pa.
Main Bldg.**



**Ursinus College
Science Bldg.**



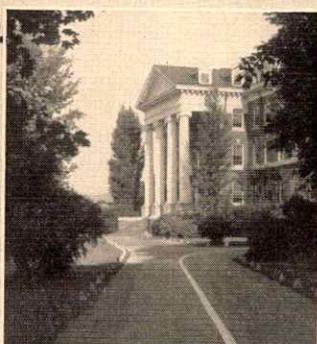
**Massanutten Academy
Riddelberger Hall**



ge
ldg.



Franklin-Marshall College
Old Main



Hood College
Alumnae Hall



Eden Theological Seminary
Administration Bldg.



Cedar Crest College
Curtis Hall



Mercersburg Academy
Main Hall



Mission House
Recitation Hall

Eden Theological Seminary

Eden Theological Seminary is a graduate school of Theology, located at Webster Groves, Missouri. It requires the A.B. degree for entrance and grants the B.D. to those who complete the course. It was organized in 1850 in the hills of Missouri, about fifty miles from St. Louis, was relocated in 1880 on St. Charles Rock Road, near St. Louis, and again in 1923 at its present location. It has a campus of twenty acres, six buildings, a faculty of eighteen, three of whom were transferred from Central Seminary at Dayton, which was combined with Eden Seminary. The enrollment is from eighty to ninety. Its endowment is more than a quarter million dollars.

Catawba College

Catawba College, coeducational, was opened December 3, 1851, in Newton, North Carolina, at a time when there were only a few institutions of learning in that state. The college met with successful patronage from the beginning. In 1925 the institution was relocated at Salisbury, North Carolina, and since that time has witnessed a remarkable expansion, not only in a material way but also in influence and activities. It has an enrollment of three hundred eighty-five.

The Mission House

The Mission House, located at Plymouth, Wisconsin, comprises three schools in one—an academy or high school, a college which offers four years of instruction leading to the B.A. degree, and a theological seminary providing a three-year course in preparation for the Christian ministry. The institution, which was founded in 1862 to meet the needs of a local German constituency, has had a commendable growth and influence. Recently it has made provision for the reception of women students into the academy and the college. It has an enrollment of one hundred eighty-three.

Mercersburg Academy

Mercersburg Academy at Mercersburg, Pennsylvania, now in the forty-first year of its activity in its present form, is historically successor to Marshall College and Mercersburg College and Seminary, which previously and successively occupied the same campus. Through two generations of American life under the inspiring leadership of its two head masters, this school has wielded a remarkable and outstanding influence in the preparation of young men for the leading American colleges and universities. It has an enrollment of three hundred thirty.

Cedar Crest College

Cedar Crest College, located at Allentown, Pennsylvania, began as an institution of East Pennsylvania Classis in 1867. In 1907, it came under the control of the Eastern Synod. In September, 1915, the college was

relocated on a seventy-acre campus, three miles west of Allentown, where one now finds six modern and well appointed buildings with excellent facilities to provide college training for young women. The enrollment is one hundred seventy-eight.

Ursinus College

Ursinus College was founded at Collegetown, Pennsylvania, in 1869 as a Christian institution devoted to the principles of evangelical religion, by a group of ministers and laymen of the Reformed Church, who desired to afford young people, both men and women, collegiate training under Christian auspices. The college has had a constantly expanding influence in the preparation of youth for professions and for business. On its beautiful campus will be found modern buildings and equipment for instruction in the liberal arts and in pure science. It has an enrollment of four hundred forty-four.

Elmhurst College

Elmhurst College, Elmhurst, Illinois, is a coeducational A.B. liberal arts college. It is the successor to the Evangelical Pro-seminary of Evansville, Indiana, organized in 1871, and the Melancthon Seminary of Elmhurst organized about 1865. It is beautifully situated on a campus of thirty acres in the town of Elmhurst, a suburb of Chicago. It has a faculty of twenty-four and an enrollment of two hundred thirty-seven. It has an endowment of one-half million dollars.

Hood College

Hood College, established in 1893 as the Women's College of Frederick, Md., had its name changed later to Hood in honor of an early friend and benefactress, Mrs. Margaret E. S. Hood. It confers the degree of Bachelor of Arts, and also of Bachelor of Science in Home Economics. The academic and material growth of the institution has been especially marked since 1915, when it was relocated on its present campus of one hundred twenty-five acres. As an accredited women's college, it renders a fine type of service in the training of young women and enjoys a well-deserved recognition. It has an enrollment of more than four hundred students with a faculty of fifty-one. There are twelve buildings upon the campus.

Massanutten Academy

Massanutten Academy, a school for boys at Woodstock, Virginia, in the Shenandoah Valley, was established by the Virginia Classis in 1899. Founded as a college preparatory school with military training, under religious auspices, Massanutten gives its students a thoroughly balanced program. It has a campus of twenty acres with five buildings. It is well located in a region famous for its scenic beauty. It has an enrollment of one hundred thirty.



Indian Members

Home Missions

Winning America for Christ

To our common task in Home Missions both groups are bringing an experience in missionary operations extending from the Atlantic to the Pacific and covering all phases of the work, and a devotion that has been proved through the decades under great difficulties. The old task of following the ever expanding frontiers and providing our members with new churches in their trek across the prairies is almost complete. In spite of the vanishing frontier and the shrinking of the unchurched areas, our constantly shifting population provides a new problem. To meet this the joint Board intends to give special attention to the organization of Sunday schools in mission fields and also to the development of the weaker self-supporting churches. Their vision and cooperative enterprise is evidenced by the fact that already in several fields the work is fully united, viz., in Rochester, New York, Hollywood, California, and Omaha, Nebraska. All new work will as a matter of course be undertaken and supported jointly. The joint Board is contemplating the development of a better program in mission churches, so that they may reach self-support at an earlier period and at the same time render a greater spiritual service to their communities.

By far the greater part of the work of the two Boards is done through regular mission churches. About 85% of our mission workers are placed in such churches, and they extend the ministry of the Gospel where without the aid of Home Missions there would be no such ministry.

Increasingly both groups have been challenged by the need to extend the service of Home Missions to certain underprivileged and neglected groups rather than to the areas adjacent to our older established churches.



Japanese Sunday School and Congregation, San Francisco



From the Field in Canada



Ozark Sunday School Workers' Conference

Their natural differences in this development have brought about a situation where the projects of the two groups complement each other to form a naturally harmonious and comprehensive program.

The Reformed group is bringing to this part of the task the following projects:

1. Work among the Winnebago Indians at Neillsville, Wisconsin, where there is an Indian school which is attended by more than one hundred Indian children. At Black River Falls, Wisconsin, there is a mission church composed entirely of Indian members.
2. Work among the Japanese. In California there are five Japanese missions. A large community house is connected with the Japanese congregation in San Francisco. Kindergarten and educational work is carried on in all five missions.
3. Work among the Hungarians. There are eighty Hungarian congregations belonging to our Church. As there are many Hungarians in the United States, the work is both interesting and important. Daily Vacation Bible Schools form an important part of this work. For the benefit of these Hungarian people, the Board of Home Missions supports a Hungarian Professor at Lancaster, Pennsylvania, whose help in solving the educational problems is invaluable.
4. Work among the Czechs. Though not as extensive as the former, it belongs to the picture and plays its part in the program of the Church.
5. Work among the Russian-Germans. In this work the two groups meet on common ground, for both have for a number of years supported the work among these people.
6. Harbor Mission, New York.

The Evangelical group supports the following projects:

1. Work among the Ozark mountaineers. In this intensely interesting region of great scenic beauty dwells a race of sturdy old American stock. A fine and modern community house is the natural center of the field covering more than three counties. A Folk School conducted during the autumn has made a real contribution.
2. Work among the Back Bay people of Mississippi. Near Biloxi lives a group of underprivileged people mainly engaged in the oyster and shrimp fisheries. They were being exploited by the fishing and canning companies. Health activities with recreation and education form a part of this enterprise beside the regular religious work.
3. Work on Madeline Island. Isolated groups living on or near this island in Lake Superior (one of the Twelve Apostles group) are depending entirely on this mission for religious ministry.
4. Social settlement work. Caroline Mission in St. Louis, Missouri, is financed by local individuals and churches.

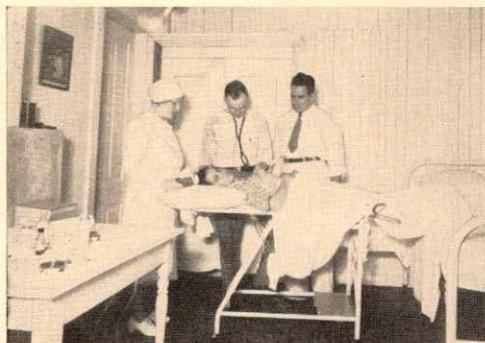
5. City Mission Work. A special worker visits all public institutions. In the course of a year many thousands of persons gain a new hold in life through these agencies. Similar work of smaller extent is carried on in Chicago.

6. Immigrant and Seamen's Mission, Baltimore, Md.

Both groups support a church building, or church extension, department, assisting with the building of mission churches and parsonages, helping in the securing of proper locations and making loans from trust funds. The Reformed group has loaned out over one and half million dollars, and the Evangelical over half a million dollars.

The two groups together employ more than 255 workers and are spending more than three hundred thousand dollars annually. The approved budgets are far larger, however, and the great task before us deserves the loving and loyal support of all our members. Administration, supervision, promotion and travel also require considerable funds.

We are facing our common task with courage and devotion, as our fathers did before us. It is a tremendous challenge to our Christian spirit. But a new day is dawning with the merger. Home Missions is confidently expecting to do a very great deal more for the building of the Church in this country.



*The Clinic in Biloxi,
Mississippi*



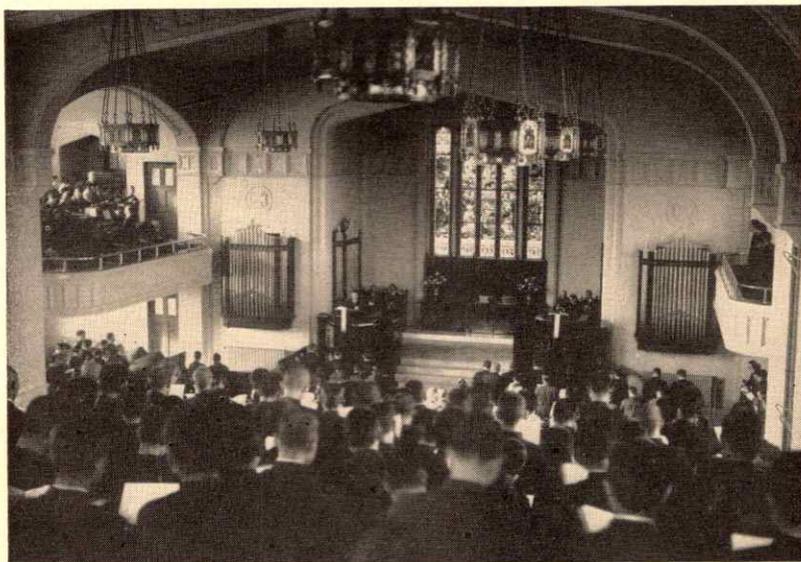
*The Old Church
on Madeline Island*

Foreign Missions

Serving Christ in Far Countries

One of the happiest circumstances of our union is brought to light when the merging of the work of the Boards of Foreign Missions is considered. Without any overlapping or duplication, the Evangelical and Reformed Church now has a world-wide mission field with missions in Japan, China, India, Mesopotamia and Honduras.

The Japan Mission is largely concentrated in the six northeast provinces of the Empire, the "Tohoku," with the city of Sendai as its center. It has forty-three missionaries and two hundred forty-eight Japanese workers. Evangelistic and educational work is done.



Chapel, North Japan College

JAPAN

In the evangelistic work the missionaries have as Japanese colaborers thirty-six unordained evangelists, thirty-five ordained ministers, twenty-one women evangelists and forty-four other workers engaged in various forms of Christian activity. The mission is associated with "The Church of Christ in Japan," a union Church of all Presbyterian and Reformed Churches in Japan, and the largest Protestant Church in the country, with a membership of about fifty thousand. Our portion of this Church has fifty-two organized congregations, one hundred eight other meeting places, six thousand seven hundred ninety-eight communicant members, one hundred forty-six Sunday Schools with ten thousand six hundred thirty-three pupils, and ten kindergartens with two hundred eighty-eight pupils.

The educational work heads up in our two colleges, North Japan College for men, and Miyagi College for women. North Japan College now has its largest enrollment of one thousand eight, while Miyagi College has about four hundred. These two colleges furnish a large part of the Christian leadership in the whole Church of North Japan.



Congregation at Shenchow, China

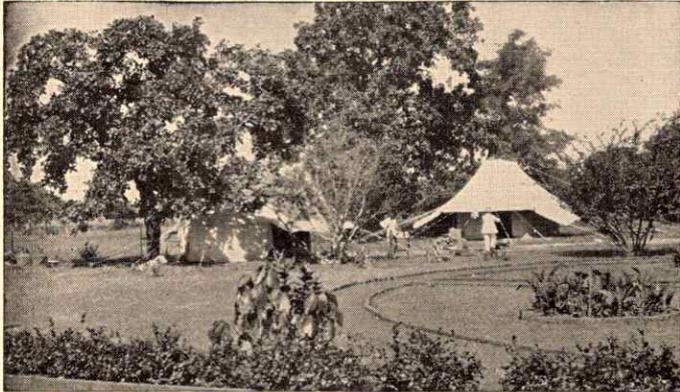
CHINA

The China Mission is located in the province of Hunan, in the very heart of China. There are two organized mission stations, one in the city of Yochow and the other in the city of Shenchow, some three hundred fifty miles to the west. Twenty-seven missionaries are stationed in China. The work is of three types—evangelistic, educational, and medical. The mission is an organic part of "The Church of Christ in China," a union of sixteen denominations and the largest Protestant Church in China, with a membership of about one hundred twenty-five thousand.

In the evangelistic work there are associated with our missionaries five ordained ministers, thirty-four unordained evangelists, and eighteen women evangelists. There are seven organized churches, thirty meeting places, seven hundred forty-seven communicant members and nineteen Sunday schools with one thousand forty-seven pupils.

China is the land of the scholar, and schools very naturally form a large part of the work of Christian missions. We have four high schools with over six hundred students, fourteen day schools with almost six hundred pupils, and two kindergartens. These are associated with higher schools of Christian character.

The medical work is carried on in connection with two hospitals—Hoy Memorial Hospital, in the city of Yochow, and the Abounding Grace Hospital in the city of Shenchow. A nurses' training school is conducted in each hospital. Last year over twenty-one thousand patients were treated.



Christian Mela, 1926 (India)

INDIA

India was the first mission field of the Evangelical Synod. The work was begun in 1868 by Rev. Oscar Lohr, and taken over by the Synod in 1884. The field lies in Chhattisgarh in the Central Provinces. Its area is eleven thousand square miles and the population one million two hundred fifty thousand.

Eight mission stations have been opened and are now occupied by thirty-two missionaries. Indian helpers to the number of three hundred thirty-five work with the missionaries in the main stations and the eighty-two out-stations.

The work itself is of four types—evangelistic, educational, medical and philanthropic.

In the evangelistic work the missionaries are supported by five ordained Indian pastors, one hundred three catechists, and twenty-five Bible women, who give most of their time to the preaching of the Gospel.

Forty-six primary schools begin the work of education and prepare the pupils for six middle schools. The educational work heads up in the High School for Boys at Raipur, the Theological Seminary at Raipur, and the Women's Bible Training School at Parsabhader.

Medical work is carried on by every missionary. Expert medical treatment is supplied by a number of mission dispensaries which head up in the Mission Hospital at Tilda in charge of American missionary doctors



*Bungalow,
Bisrampur, India*

and nurses, and the Leper Asylum at Chandkuri with an American missionary doctor and nurse in charge. Leper clinics have been set up in a number of towns and villages.

Philanthropic activities have been from the beginning an important branch of the work. Orphan asylums and homes for the aged, the blind, and for destitute women have been maintained.

The Church on the field is in active cooperation with the Missionary Conference. It was organized as a separate Mission District of the Evangelical Synod in 1926 and has since then carried on its own missionary work in a native state. It numbers three thousand two hundred forty-four communicant members with a total baptized community of five thousand four hundred eighty-nine.

MESOPOTAMIA

In Mesopotamia (Iraq) our mission is part of the United Mission in Mesopotamia, a union mission of the Presbyterian Church in the United States of America, the Reformed Church in America, and the Reformed Church in the United States, organized in 1924. It is under the direction of the "Joint Committee" in America. The principal cities of Iraq are Baghdad, near the site of Babylon, and Mosul, the site of Nineveh. The United Mission has five stations, twelve missionaries, four native ministers, seven native helpers; two churches, two hundred and ninety-five communicant members, eight preaching places, one boarding school and two day schools. Since the land is one of the Mohammedan strongholds, the work is sure to be slow and difficult.



On the Tigris River



In San Pedro Sula, Honduras

HONDURAS

The Honduras field comprises the north coast area of the Republic of Honduras. The work began in 1921 in answer to an appeal coming through a native of the state.

San Pedro Sula was the first and is still the largest center of our work. Intensive and extensive evangelistic work is carried on in the city and surrounding towns, villages and isolated homes. Medical work is in charge of a trained American deaconess and a mission school for boys and girls serves the community and receives pupils from outlying towns and settlements. A social center in the central part of the city serves as an evangelistic center as well as a meeting place for the organized congregation.

Yoro, about seventy-five miles southeast of San Pedro Sula was occupied by a missionary family in 1934 as a project of the Evangelical Women's Union. Pinalejo was also opened in 1934 and contains another project of the Women's Union in its new Theological Seminary.

The part that Foreign Missions will play in the life of the Evangelical and Reformed Church was well stated by President Schmale of the Board of Foreign Missions of the Evangelical group, at a meeting of the similar Board of the Reformed group, when he said, "I believe the work of Foreign Missions will prove to be one of the prime factors, if not the prime factor, in cementing the spiritual union of our Churches."



*Homes of Natives,
Honduras*

Churchmen Crusading for Christ



Our united Church offers a greater task than ever to our men. There must be at least two hundred fifty thousand men over twenty-one years of age in our united Church. What a potential army of Christian workers! What a contribution these churchmen will make when united and directed toward definite Kingdom goals and objectives! It has been proved that men organized accomplish many times more than unorganized.

Our present Reformed Churchmen's League and Evangelical Brotherhood have achieved great results in enlisting our men in the larger Kingdom service. Already nearly eight hundred churches have men's organizations of one type or another. They are giving loyal support to the program of the church locally and denominationally.

With the women and the young people our consecrated churchmen are uniting in promoting the whole program of the whole united Church. The men are giving themselves especially to the support and promotion of church attendance, Christian family life, stewardship, missions, church finances, boys' work and denominational agencies. All of these activities should and must have the whole-hearted support of the men. Without the men the church fails.

Plans are under way to unite the Reformed Churchmen's League and the Evangelical Brotherhood. The larger task calls for a larger brotherhood of active churchmen. Already a joint "Monthly Program" for 1935 has been issued, providing informational and challenging topics for the monthly meetings of men. It also contains a list of suggested activities, a major activity for each month. Vital problems, personal, social and national, are faced. The visions of the men are widened, their interests enlisted and their active support challenged. Unless our men are thus challenged, the Church will miss her most greatly needed support, the men.

Men's congresses and rallies are being held throughout the Church with hundreds and thousands of consecrated men attending, ready to unite in the crusade for Christ and the Church.

Our men everywhere are waiting for leaders to enlist and train them for Kingdom service in and through the church. They are willing to give time, talents and funds if properly approached and solicited.

The years just ahead will see larger numbers of men organized in our united Churchmen's Brotherhood giving their active and hearty support to the task of the church, locally and denominationally.



Our Women at Work



No group of the Church has given larger or more efficient service than have the women. Without their intelligent and consecrated support much of the vital work of the Church would have been left undone.

For nearly fifty years the Reformed Women's Missionary Society has enlisted the women of the Church in the missionary and stewardship activities of the Church. Thousands of devoted hearts daily offer prayer and thousands of dollars are annually dedicated to the larger Kingdom cause. For fourteen years the Evangelical Women's Union has equally enlisted prayers and purses for the cause of Christ throughout the world. Both groups have challenged the church women with the task of the Church at home and abroad. At monthly meetings informational and inspirational topics are discussed. Mission study classes are conducted each year. Reading courses are promoted. Thank-offering boxes are placed in thousands of homes. Prayer meetings and "Quiet Lenten Hours" are held. Annually the World Day of Prayer on the first Friday in Lent and the Evangelical Day of Prayer for Missions on Ascension Day are observed by individual societies and by joint groups through the country with thousands in attendance. Church paper campaigns are launched annually, and thousands of new readers have been won. Church and Sunday school attendance is promoted. Hundreds of family altars are set up each year. Parent training courses are being read and studied. Our benevolent and charity institutions and others receive regular and liberal support. World friendship among children is fostered. Christian race relations are encouraged. Social justice and world peace receive much attention.

What a record these women have for Christian service in and through their beloved Church!

Conscious of the larger tasks resulting from the merger, plans are already being made to unite both existing organizations into a united women's society in order to meet and cope with the increased calls that will come to our women. This united women's organization will include all the women in all the societies in all the churches. Its program will embrace all of the activities of the whole Church, locally and denominationally. It will seek to challenge every woman of the united Church to dedicate her time, talents and treasury to the service of her Church and her Christ in the larger Kingdom service.

What an opportunity is thus offered our women to share with the other members of the Church in building God's Kingdom on earth!

Ministerial Pensions

Sustentation and Relief

Both the uniting Churches long ago recognized certain principles and ideals regarding their obligation toward retired ministers, their widows and orphans. To a remarkable degree these principles and ideals are found to be uniform and may be summed up as follows:

1. The care of the retired ministers, their widows and orphans should be put on a business-like basis, with both the pastors and the Church assuming certain obligations.
2. There is need for the provision of relief, beyond the ordinary provisions, in cases of unusual need.
3. The goal is set at a retiring salary at the age of seventy of five hundred dollars per annum.
4. Since the need of old age provision is universally recognized, the Church should lead the way rather than lag behind.
5. This work of the Church rests on a scriptural basis and is part of the great Kingdom task of the Church.

There is nothing unusual or difficult and certainly nothing controversial in all this. Holding fast to the accomplishments of both groups and not forgetting the ideal of the goal before us, we should unitedly be able to work out an adequate system that will meet all requirements.

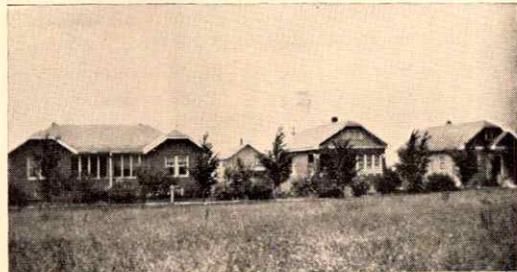
Let us not forget that there are some six hundred persons who gave the best of their life to the service of the Lord and his Church and the comfort of whose declining years, yea even whose daily bread, is dependent on our willingness to face this task with courage and love.

The Evangelical group has a number of homes for retired pastors and pastors' widows. There are in all eighteen such homes, twelve in Blue Springs, Missouri, three in Bensenville, near Chicago, Illinois, and three in San Antonio, Texas. With reasonable care this department could be developed until it more fully meets the real needs of our aged pastors.

The support in both groups comes from three sources:

1. The payments of the active pastors.
2. The support of the Church.
3. The interest on invested funds.

A proper coordination of these three sources should give our united Church an adequate pension system which is business-like and yet breathes the spirit of true Christian love.



*Pastors' Homes,
Blue Springs, Mo.*

Philanthropy

That the Church which worships the God of love and recognizes love as the supreme law should consider and face her obligation in the realm of philanthropy is only natural. Both the Reformed and the Evangelical group have a history rich in attainment in this field and a splendid array of fine institutions.

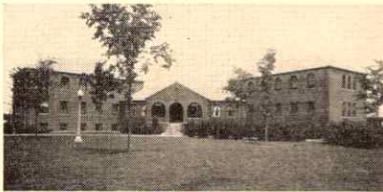
Our Church has twelve hospitals in various parts of the country. Through these it will exercise the ministry of healing and make a valid contribution to that fullness of life which Christ promised and of which bodily health is a vital factor.

We have ten homes for the aged. In this day, when the care of the older folks is becoming an increasingly grave problem, we should be glad that we are in a position to do our share of this work and to do it on a Christian basis.

Ten orphanages are deriving their support from our Church. From these already have come many generations of worthwhile citizens. We will continue to save all we can reach of these homeless ones who without such institutions would go to swell the ranks of vice and crime.

In addition we have two institutions for the care of epileptics, those most unfortunate ones in all suffering humanity. This work, which requires the most unselfish devotion and the patience of the saints, is a constant proof that the spirit of self-forgetful service has not been lost in this world.

Better organization and fuller cooperation, as we grow closer together, will greatly strengthen this arm of the Church. This chain of over 30 institutions, covering a wide area and embracing many types of work, will enable our Church to wield a great influence in bettering social conditions in our beloved land.



Orphans' Home, Bensenville, Ill.



*Bethany Orphans' Home,
Womelsdorf, Pa.*

The Church will be one
When it recognizes that
Unity comes of the Spirit

