The reading of the Missionary Number of THE CHRISTIAN INTELLIGENCER AND MISSION FIELD is like the view one gets from the peak of a mountain. The horizon is widened so that the vision is vastly extended. When opportunity is afforded within the compass of a few pages of reading what one's own people are doing this very month, perhaps, in Arabia, India, China and Japan, in the east and west of the United States, the horizon of the soul is enlarged beyond the confines of the home parish, and the oneness and greatness of the work of the Reformed Church in America is realized.

We read of the return of some of the workers from the other side of the world,—broken in health, perhaps, to rest awhile and then return; or returning to present the cause they love to the congregations of the church. We read of the ways the workers on the fields are adapting themselves to the present-day demands and opportunities. The boldness of the Christians in venturing into places where the forces opposed to them are massed in celebration of their own faith brings inspiration to the dwellers in the home land, who all too often assume the apologetic attitude when brought face to face with opposition.

With this feeling of the magnitude and worthwhileness of the work the church has put its hands to comes the conviction that it must continue. Those who are laying the foundation stones of the Kingdom of God must not be interrupted by any diminishment of support or heart interest. No one today can give any valid reason for withdrawing aid from the work of God as carried on by the Boards and Funds of the Reformed Church in America.

And yet—for ten months of the fiscal year just closed the Secretaries and Treasurers did not know whether they would be able to pay their bills. The word "deficit" was mentioned,—always with a sigh. Discussions about retrenchment, consolidation, withdrawal were suggested. And then there came the belated rush of consistorial checks; many of them,—so many of them,—held over for months, and the Treasurers smiled again.

Last week a worker in an allied field of philanthropic effort remarked, somewhat ruefully, "Well, I got my May salary today." It was due May 1st, but owing to the depletion in the treasury he had not been paid before. His rent and his living expenses had been going on, and he had been unable to pay them because of the shortage of funds. And yet he is expected to carry on his worth-while work from day to day as if everything was as it should be.

In order to prevent any such regrettable conditions from arising in the work of the Reformed Church in America the entire question of the proper and prompt forwarding of benevolent funds ought to be thoroughly understood and acted upon. In former days, when a single "annual collection" was all that was obtained from any church, it was perfectly natural that a single remittance should cover the total amount of the yearly gift. But with the almost universal adoption of the method of weekly giving and the general use of envelopes, single or duplex, the situation has entirely changed, so far as the giving by the people is concerned. The membership of the church has been educated to the blessedness of weekly giving, and the notable increase in gifts has indicated the value of the method.

However, the consistory, and especially the treasurers, have been slow to alter their method of transmitting the funds in their hands. It has been difficult to persuade many treasurers that benevolent funds are entrusted to them merely for transmission, as soon as possible, to the Boards for whose work they are intended. They should not wait upon the convenience of officers who are "not specially interested" in the world-wide work of the church.
Through Life

We slight the gifts that every season bears,
And let them fall unheeded from our grasp,
In our great eagerness to reach and clasp
The promised treasure of the coming years;
Or else we mourn some great good passed away,
And, in the shadow of our grief shut in,
 Refuse the lesser good we yet might win,
The offered peace and gladness of today.

So through the chambers of our life we pass,
And leave them one by one and never stay,
Not knowing how much pleasantness there was
In each, until the closing of the door.
Has sounded through the house and died away,
And in our hearts we sigh, "Forevermore!"

A Visit To The Ranipettai Station

BY CHARLOTTE C. WYCKOFF

If you wish to call upon us in person, take the train from Madras on the Bangalore line which cuts directly into the interior from the coast. After four hours‘ ride, get off at Wallajah Road Junction and change to the small branch line which brings you the five miles to Ranipettai. Getting off at the little stone station, push your way through the crowd of jutkas waiting to carry passengers to the nearby circle of small towns, Arcot, famed in Indian history, Wallajah and Kaveripuk. Walk for three minutes through the straight road, and turn in at the gate of an unfenced and un-wall ed compound of about three or four acres, bounded on four sides by public highways. Across one of these roads is the great enclosure used every Friday for the weekly market. On that day the place hums with life, as hundreds of cattle, goats, chickens, ducks and sheep are driven in for sale, together with every sort of wares which people from the surrounding towns purchase. On other days the vicinity of the Mission compound is quiet and country-like.

The compound itself is not so luxuriantly green as many of the others in the Mission, but it is beautiful after a rain, especially when the trees are in blossom. The Ladies’ Bungalow, the Girls’ High School and the Mission Bungalow stand in a straight row quite close together, surrounded by gardens, tennis court and stretches of grass which can hardly be dignified with the name of lawns. The two bungalows have wide verandas to break the heat and high ceilings to admit the slightest breeze. The Girls’ High School occupies an ancient building which is entirely un-adapted to its present needs. It is a long, low building built around an open inner court. The adjoining compound we have rented an old house which we use for the High School department.

The General Hospital here has for several years been under the management of an Indian apothecary, a man of our Mission. He has carried on the work remarkably well without more expert help, and under great limitations. His wife, who has had a High School education, had energy and the initiative to go to up to Delhi and take a year’s course at the Medical College, which gives her the title of “Health and Maternity Supervisor,” and the right to hold quite a lucrative position in government employ as a sort of sanitary inspector and district nurse combined. The two have made quite a name for themselves in the Hindu and Mohamnedan community. In January Dr. Galen Scudder took over charge of the hospital and the two are working together. Now Miss Noordyks has joined the staff as nursing superintendent. The results of this increase in staff are already apparent, even to the uninitiated, on a casual visit to the hospital. Things are far cleaner. Gallons of white paint have made a new atmosphere in the formerly dingy wards. Under the watchful encouragement of the nursing superintendent, the men and women nurses are taking far better care of their patients. The operating room is busy, and more and more the people are coming to know and trust the new doctor. The presence of a European woman is encouraging many more women to come as in-patients. By the time Dr. Scudder and Miss Noordyks have worked up a big practice, we hope that the new Scudder Memorial Hospital will have been begun, so that we may have a better place than the old Cavalry School which houses the present plant.

The Girls’ High School, which absorbs all of Miss Ruth Scudder’s and my time and attention, is becoming, year by year, more of a real High School. We have every class from the kindergarten to the last year of High School, with two divisions in the three lowest classes. We have sixteen teachers including ourselves. It is very hard to get women graduates, and also to get Indian Christian men graduates in our High School department. We have to employ four Hindu men, three of whom are Brahmins. We find that they are very clever teachers, and we are fortunate in having men of pleasant personality and helpful spirit who are liked and respected by the girls. Except for three married women who come to us every day from their homes, all the women teachers live in the school. We have 170 boarders ranging in age from little tots of six and seven to young women of twenty-two and three. Only four Hindu girls have thus far ventured to come to school here from
the town. Ranipettai is a very conservative place, and most Hindu parents do not care sufficiently about secondary education for girls to sacrifice caste for it. Our Christian children are nearly all of low extraction, and so Hindu parents prefer to send their children to the elementary Hindu Girls' School which Mrs. Honeyggar manages in the center of the town. Our children are the daughters of the teachers, pastors, farmers, artisans, catechists and coolies of our Indian church community. However low their caste extraction may be, they are a very lovable and loving set of children, many of them very intelligent, and all of them with splendid possibilities of service in their own community.

Comparatively few are able to go into the higher classes, for the course is a stiff one, and must be studied entirely in English. Our seniors represent very literally a survival of the fittest. Those who drop out by the way go to the Chittoor elementary school, or to the industrial home, the normal school, or get married. This year we have a splendid class of thirteen seniors whom we hope to send up for the public matriculation examinations. Whether they pass in those government examinations or not, we hope they will all pass God's examination in character, and become useful, intelligent women who will be leaders in their communities.

Adjoining the Girls' High School is the lace class, which is the nucleus of a much larger institution to be called "The Women's Industrial Home"—the greatest need of our women's work today. Here we have forty girls whom the psychologist would probably class as morons, girls who cannot get on very far at book-work, but who have clever hands and can learn to support themselves. This number could be quadrupled if we only had space and funds. For the first time since it was started the lace class now has the full time of a missionary. Miss Maude Scudder is in charge until Miss Smalligan finishes her language study. The increased amount of supervision and personal contact has brought very gratifying results in the tone and atmosphere as well as efficiency as a class. The girls learn embroidery, lace making, tailoring and plain sewing. Miss Scudder has instituted classes in reading, writing and geography so that the intellectual side of their training may not be entirely dropped.

Every Sunday we attend the services which are held at the little church just three minutes' walk from here. Pastor Selvam conducts these services, and is much loved and respected by all his congregation. At 3.30 on Sunday afternoons the congregation, big and small, comes to the school hall to Sunday School, in which there are classes for all ages under the supervision of Dr. Galen Scudder. Mr. Van Vranken is away in the villages a great deal of the time. His wife is busy housekeeping for her large household and teaching English and Botany in the High School. We thank you all for your prayers and gifts, which make possible these activities. It is very interesting and worthwhile work, and we are all deeply interested in what we are doing.

Work Among The Italians and Hungarians

This following article is taken from the annual report of the Board of Domestic Missions, and is printed at this time in order that as wide a circle as possible of interested people may know at once the condition of this promising field of Christian Endeavor.

ITALIAN MISSIONS

The year has been marked by a considerable development in the Board's work among Italians. One new mission has been established, and there has been a considerable growth of property, and a third, another eight years of mission life, has been organized as a church. The new mission is at Poughkeepsie, New York, a field which has long had the Board's attention and where a splendid opportunity for service presented itself this year. There was placed at the Board's disposal, with practically no financial obligation, a three story and basement brick building which was erected a few years ago for use as a Rescue Mission. The need for that particular type of work having passed, the trustees of the property let it be known that they would welcome a suggestion for the use of the building by this Board. Negotiations were entered into with the approval of the Classis of Poughkeepsie with the result that the Board has leased the property for five years at a nominal rental, with the option of buying the lease for a like period. On its part the Board agreed to maintain a missionary for the two or three thousand Italians in Poughkeepsie and to keep the building in repair. The Board took possession of the property on January 1, 1922, and a few weeks later had installed the Rev. Arturo d'Albergro in the field. Mr. d'Albergro, like most of the Italian missionaries of our Church, was a Waldensian in his homeland. He and his family reside in the mission building, where an attractive apartment occupies the second floor. His eldest daughter assists in the work under appointment of the Women's Board. This new service has been maintained for but four months, but is already showing most promising results.

The mission at Newburgh, New York, has been organized by the Classis of Orange as the Church of San Salvatore. It had about sixty charter members and since organization has received a number of additions. The church has not yet been opened for the erection of a mission building for this field, and the church suffers the handicap of having to use one building for all of its activities, both religious and social. For the Italian Church at Hackensack, New Jersey, a building has been completed during the year at a cost to the Board of between nine and ten thousand dollars. The church itself contributed in material and labor about two thousand dollars. The new church is both adequate and stylish and it is expected that this church will soon increase in numbers and activities through the use and enjoyment of its own building.

Similar provision must soon be made for the Italian congregation at Westfield, New Jersey, which has thus far enjoyed the hospitality of the Grove Reformed Church. A special committee of the Board has been appointed at the request of the Classis of Palisades to confer with the Church Extension Committee of the Classis as to the needs of this mission, and plans looking to its permanent location are to be considered.

The mission at Newark, New Jersey, has had a most successful year. It now numbers one hundred and forty-five members, and its activities include language, citizenship, printing and music classes. Its building is in use every afternoon and evening of the week. A larger building is an immediate necessity.

HUNGARIAN MISSIONS

There has been little extension of the work among Hungarians during the year except that the missionary at
Peekskill, New York, has continued to serve scattered groups of these people in the Hudson River valley and definite report concerning them is now possible. For his principal station at Peekskill Rev. Mr. Hamory reports a very evident spiritual growth among the people and the addition of four members on confession of faith. Financially there has been no advance, due to the fact that employment conditions have been very uncertain and the close of the year found a majority of the men of the congregation without work. The three other stations served by this missionary are at Hudson, East Kingston and Rosetone, the latter being the center of a brick industry about four miles north of Newburgh. The Reformed Church formerly maintained a missionary at Hudson, but a few years ago the Hungarian poured into these churches, because of industrial conditions, that the service was suspended. There are reported at present twenty-four families connected with the mission, services being held by Mr. Hamory twice a month. At East Kingston sixteen families are reported and one service a month is held. Twenty-eight families are reported for Rosetone and here also services are held once a month.

One other center of Hungarian work is maintained by the Board at Manville, New Jersey, an industrial settlement not far from New Brunswick. A missionary is stationed at this place, which reports twenty-five families and fifty-four members.

"I am told," the Board reported a movement on the part of Hungarian churches connected with the National Church of Hungary to seek affiliation with American churches, and the possibility that some of these might become connected with our Church. The movement has resulted in a majority of the congregations joining the Reformed Church in the United States, which makes more of a specialty of service among Hungarians than do we. A few of the churches became affiliated with the Protestant Episcopal Church. So far as has been reported, none of the Classes of the Reformed Church in America made special effort to secure these churches, and from the point of view of the Board, it was altogether satisfactory that so many of them joined our sister Reformed Church. Very few of the churches were in locations contiguous to our American fields, and the policy both of the Classes and the Board is to undertake service among New Americans only in communities within our present denominational influence.

Rev. M. Uemura

BY REV. A. OLMANS, D.D.

A T our General Synod this year there will be present a representative from the "Church of Christ in Japan," delegated to bring to our Church the fraternal greetings of that Church to Japan and to express the appreciation of the Church of Christ in Japan of the work done by our Church in cooperation with, and of behalf of, this Church in Japan during the half century of its history. The same courtesy will be shown to the Reformed Church in the U. S., to the Northern and Southern Presbyterian Churches, and to the Presbyterian Church in Scotland.

The person chosen for this task is the Rev. M. Uemura, one of the foremost pastors and one of the leading Christian thinkers in Japan.

In order that our people may know somewhat more about Mr. Uemura and his work, the following sketch has been prepared by request. The materials were obtained from Mr. Uemura himself during the voyage across the Pacific on the same boat with the writer.

Mr. Uemura was born in Tokyo, then called "Yedo," in the year 1857. His family belonged to the "Samarrii" (Soldier) class. As a boy of fourteen he entered the school conducted by missionaries. There, H. Ballagh, at Yokohama, from which school came several of the Christian leaders in Japan. While in this school, in May, 1873, Mr. Uemura became a Christian and was baptized by missionary Ballagh and became a member of the "Kaisen Church" at Yokohama, which had been organized the previous year with eleven members as the first Protestant church in the Island Empire. The following year, 1874, the Rev. S. R. Brown, also one of our earliest missionaries, took charge of the school. Mr. Uemura studied privately from 1874 to 1878, when he entered Dr. Brown's school, which became a preparatory school for the training of Japanese missionaries.

At the same time our missionary, J. H. Ballagh and missionary E. R. Miller taught Bible classes at what is now Ferris Seminary and these classes Mr. Uemura also attended. In 1880 Dr. Brown's school joined with the Presbyterian School in Tokyo to form the present Meiji Gaku-in, which later developed into the present Meiji Gaku-in. Dr. K. Ibuka, for thirty years president of Meiji Gaku-in, and the Rev. A. Segawa, so well known in connection with our work in South Japan, were class mates of Mr. Uemura in those early days.

In 1888 Mr. Uemura determined to preach and began evangelical work in places outlying from Tokyo. In Tokyo itself he organized what is still known as the Shitaya Church, of which he became pastor the following year, having in the meantime labored for one year in the city of Nagoya. When becoming pastor of the Shitaya Church he was ordained, on the afternoon of the same day that Mr. Ubuka was ordained in the morning.

The next year he began the work which developed later into the Kojimachi Church in another district of Tokyo. In 1886 he became pastor of another church in Tokyo called the Ichibando Church. This name it retained until 1890, when it was changed to "Koishikawa Church." Of this church the Rev. Mr. Uemura was pastor from its beginning in 1886 to the present time, that is, for thirty-six years. This church has now a membership of eight hundred resident in Tokyo, and a Sunday school with two hundred and thirty pupils. Its annual budget is about $12,500, of which about $6,500 is paid for salaries of pastor and assistants. The church had its own Woman's Board, which raises about 3,500 yen of the annual church budget. The church's annual contribution to the Board of Domestic Missions of the "Church of Christ in Japan" is about 600 yen. Six other churches have been formed out of the membership of Mr. Uemura's church.

Besides his pastoral work Mr. Uemura taught in the Theological Department of our Meiji Gaku-in from 1889 to 1905, when he started his own Theological School ("Shishika-sha") which is located near his own church.

In 1890 Mr. Uemura began the publication of the "Fukin Shimpo" (Gospel News) which he has carried on ever since. For the first three years the paper received a monthly grant of 50 yen each from the Presbyterian and our Mission, and after that it became financially independent and self-supporting. It has now a circulation of over 2,000. Though this number may seem small as a Christian organ in Japan it has long held first rank.

Besides the editorial work for his weekly paper, Mr. Uemura has written several booklets on different Christian subjects. As a religious thinker Mr. Uemura has long been recognized as standing in the very front ranks. He is an omnivorous reader, and though not as fluent in speaking English as are some other Japanese Christian leaders, he reads and understands English without the least difficulty.

As a preacher he has an unusual hold upon young men and young women. His Sunday audiences are the largest in the city of Tokyo and probably in the whole of Japan. It doesn't mean he is a foremost representative and exponent of what he says the "Church of Christ in Japan" is doctrinally, namely, "progressive but orthodox.

The Synod ("Daikai") of his church and its annual meeting at Kobe last October, of which Mr. Uemura himself was president, could not have chosen a more worthy and one so thoroughly distinguished as representative from among them to carry their message of good-will and grateful recognition to the Church Assemblies in the West.

It is regrettable that Mr. Uemura's time is so limited as to prevent him visiting some of our leading individual churches East and West.

Before I close I wish to say that our Board of Foreign Missions did a most courteous thing by sending, just before our departure from Japan, a cable message of welcome to Mr. Uemura, which was greatly appreciated by him.
The Sons Of The Prophets

BY REV. WILLARD DAYTON BROWN, D.D.

THERE is a current notion that ministers' sons and deacons' daughters cannot be expected to reflect very great credit on their respective family names. In fact, when the minister's son goes bad, knowing ones usually shake their heads as though in confirmation of an established conviction that it was a foreordained conclusion that it should be so.

Is it necessarily so? What are the facts in the case? Are ministers' sons any less moral than the sons of other people? Do they succeed any less frequently than other boys? Are they any better or any worse than the sons of other men?

One who has investigated this matter quite thoroughly has furnished us some very interesting facts. He has discovered that about every 300th man in the United States is a Protestant minister. Assuming that the Protestant minister has as many children as the average family, one boy in every 300 in America is the son of a Protestant minister. We should, therefore, expect that these sons of ministers would be filling places in the world of life today in the ratio of about 1 to 300. That is, in every 300 places worth mentioning as positions of leadership we should expect to find at least one filled by the son of a minister.

If this law were to hold, for example, in the office of President of the United States, we should expect that by the time we shall have had 300 Presidents in the United States, or after the space of 1200 years, we should have had one of them who was born in the parsonage. But what are the actual facts in the case? The truth is that of the presidents of the United States who has had in this country during its history as a republic, three have been sons of ministers, or one in ten. At this rate by the time we shall have had 300 Presidents in this country the sons of the parsonage will have furnished 30 times as many as we should have expected them to do. Apparently the son of the minister has 30 times as much chance of becoming President of the United States as the son of a layman.

Since our Civil War we have had only two Democratic Presidents, Grover Cleveland and Woodrow Wilson, and both of these outstanding figures were sons of the ministry. To name the Puritan leaders is to call the roll of their pastors. One can never forget the bold signature of John Hancock at the head of the list of the signers of the Declaration of Independence. It is not so often recalled, however, that John Hancock was the son of a minister. His father was also the son of a clergyman. Among the names that grace our country's history none shines brighter than that of Field. Rev. David D. Field was a preacher at Stockbridge, Mass. Four of his sons were: David Dudley Field, Jurist and compiler of a law code; Stephen J. Field, Justice of the Supreme Court of the U. S.; Cyrus W. Field, Inventor of the Atlantic Cable; Henry M. Field, Editor and author.

E. H. Harriman, the railroad magnate, is reported to have said that once when he was a hungry child in the family of a poor preacher he promised himself that he would have everything he wanted when he became a man. In William Del., a few a few years ago, six of the leading bankers were grandsons of a Methodist Bishop. Someone has said that of all the millionaires in America one in every ten is the son or grandson of some minister. Please bear in mind that we should have looked for no more than one in three hundred, but we find the number of a clergyman.

The annual College Day, when the Senior and Junior Intermediate Classes meet with the members of the staff for games, refreshments and toasts, was celebrated this year on March 4th. After a very interesting series of games such as volley ball, tennis and baseball, there was the usual tug-of-war; first it was a pull between the classes and then the winners tried the strength of the staff. A day of pleasant socialization and cordial sportsmanship it was. After the light refreshments we had the toast to the outgoing students proposed by a member of the Junior Class. This was responded to by a Senior. He was a Muhammedan and his plea was for a better place of study and a more thorough and better study of the Bible with a view to comparing it with the rest of their religion and to correct what was lower in their own religions by the standard set in the Bible. As an outgrowth of that young man's plea, voiced not then alone but also on other occasions, we are organizing a class for study of the teachings of Christ and one factor will be the open forum for discussion so that the problems they have may be cleared. Mr. Adesheh, Mr. K. P. Santosham, Mr. DeWolf and myself will be, all at the special request of the students themselves.

But to return to the College Day. The next toast was proposed by the College by one of the Seniors, a young man who has been a close follower of Gandhi. He spoke of the benefits of the tie they had experienced in the course of their classes. Coming as it did from him it was a complete surprise and was most encouraging. He carried with him the sentiment of the entire class and there has been the heartiest and keenest freedom in that class in the study of Jesus and His teachings.

In this connection allow me to mention an incident of about a month ago. In the English class exercise, I put this question, "Apart from the mastery of the texts, what has this year meant to you?" In reply I received from about 80 per cent of the class the answer that the Scripture classes had proven most helpful. That is just a straw showing the interest that is being shown by men of the present day. A week ago I received a request from one of the former students of the College for a Bible to be given to one, who, I gathered, is a study of the Bible. He has come to recognize in the text of non-violence some potent factor in the teachings of Christ and wishes to know more of it.

These are just a few gleanings from the day's routine, but most encouraging, as I believe they point to a time not far distant when thinking India will have a regard for Christ that will usher in an acceptance.

New Members in Indian Churches.—On Easter Sunday fifteen new members united with the Comanche Church, and five with the Apache Church. The combined membership of the two churches is now 205.
The Christian Intelligence and Mission Field

May 24, 1922

Interpretations

BY WILLIAM T. DEMAUREST, LL.D.

There have been many evidences during the past year that the serious thought of the Church is being given to matters educational, and there is expectation that at the coming meeting of the General Synod education is to be much in the foreground. It is to be hoped that while much consideration needs to be given to the religious education of the American youth a new opportunity on the foreign mission field will not be overlooked. The place is Mesopotamia, or, to be exact, the kingdom of Iraq, a field which has hitherto been almost closed to education under mission auspices. The British government, following the same educational policy which has been so effective in India, is planning to establish a large number of schools. Our Church should see to it that through ample support of the Arabian Mission, adequate mission schools may be established, equipped and maintained in every one of our mission fields. Dr. Robert E. Speer has recently visited Bagdad and will soon report on the possibility of co-operation in that important center between the Reformed and Presbyterian churches. Bagdad should most certainly be an educational center as well as an evangelistic one; and the Reformed Church must be ready to accept its share of the opportunity. Schools are not unknown in the Arabian Mission, for those at Basrah have made a splendid record, and at Kuwait and Maskat beginnings have been made. All of them need better equipment. To quote from the 1921 report of the Arabian Mission—"Education is the axe at the tree of Islam and the two are quite incompatible."+

Christian schools in foreign mission lands received an unexpected endorsement not long ago in India. For some time there had been agitation in favor of a "Conscience Clause," the effect of which would be to exclude all educational institutions receiving government grants to permit optional attendance at religious exercises or in classes where religious instruction is given. It had been taken for granted that when the matter should be definitely presented for legislation it would be adopted, and mission leaders have been considering whether or not it would be best to forego the grants in order that their religious work in the schools might remain unhampered. The matter was presented for action in December by a member of the Madras Presidency Legislative Council and was defeated by the overwhelming vote of sixty-four to thirteen. It was supported by the Brahmins but was opposed by the non-Brahmins. One who took part in the discussion before the Council is reported to have said in substance: "We were educated in government colleges and were required to attend Bible classes. We did not find that this study of the Bible did us any harm; on the other hand, we believe it did us good. We are therefore not in favor of this bill to make attendance in classes for religious instruction optional." The educated non-Brahmins may be said to be the leaders of that great bulk of the Indian population; many of them are products of education in mission schools and colleges, and it is a great thing for missionary education to have them, even though they may not have accepted Christianity, declare in favor of the religious instruction imparted in mission schools.

Most of Us have been surrounded by such educational circumstances in our youth, and are so thoroughly convinced of the educational opportunities offered to young people here in America, that it is very difficult to realize that there are to be found in this country backwaters of population where educational needs are as great as in foreign mission lands. We have heard so much of the excellencies of the "Little Red School House" of New England that we forget those great stretches of the country which have been left behind by New Englanders. A type of settlement which has only recently emerged from its formative period. Then there is the South, with its splendid ideals, set back for many years by its sufferings during and after the war between the states—where educational institutions had to be re-established from a depleted treasury. In these great stretches, south and west, there is yet needed a work of education of the youth beyond what the states can adequately supply. And it is here that our Reformed Church mission schools are making an efficient contribution—among the American Indians, the Mountaineers of Kentucky and the Negroes of Alabama. From the several schools will come, year by year, those young people who will be equipped, educationally and spiritually, for real and effective leadership. It is a work that should be extended, for many fields that are educationally neglected may easily be found, but we may take present satisfaction in the fact that hundreds of children and young people, white, red and black, are being rescued from ignorance because of our Reformed Church in America.+

EIGHT YEARS AGO there was published by the Board of Domestic Missions a pamphlet entitled "Building the Lord's House." Two pages of the pamphlet described a meeting of the Board, at which the secretary stated that there was no balance in the Church Building Fund, that forty thousand dollars had been promised to churches, and that there were new applications pending which amounted to over twenty-two thousand dollars. A few days ago there was another meeting of the Board of Domestic Missions, and again the secretary was asked to report concerning the Building Fund. He reported that there had been promised to churches for building fifty thousand dollars in excess of the small balance in the Fund, and that applications were pending for loans aggregating one hundred and thirteen thousand dollars. Then was taken the same action that was reported in the pamphlet eight years ago: All applications were laid upon the table, to be considered when the resources of the Building Fund have improved. The Particular Synod of Chicago, informed of this condition, asked the Field Secretary of the Board to visit the churches which have received loans from this Fund and request them to begin repayment in order that others may be assisted. Similar action came from the Particular Synod of Iowa. The whole Church knows that a condition like this, with its new buildings and its needed, old ones must be enlarged. The Board cannot create money to meet the need; it must come from the churches, either in contributions or repayments.
Our Church at Work

Over the Top at Hageman.—Another church reports having done “over the top” in its benevolent quota. Calvary Church, Hageman, N. Y., of which Rev. Charles W. Smith is pastor, was assigned $1,300, and sent forward to the Boards $1,340. It also raised over $300 for Near East Relief, and gave the pastor a gift of $100. Thirty-six new members were added during the year, and the record for the fiscal year was closed with all bills paid, and the purchase of a Hoover vacuum sweeper for the use of the church and parsonage.

Forward Movements at Cicero.—The Cicero, N. Y., Church, Rev. Paul Malefyt, pastor, recently took a forward step when it decided to support a native worker in India. The benevolences toward denominational projects were approximately double this year over 1920-1921. In addition, the Ladies’ Aid installed a new furnace, and the C. E. Society had the church repaired and a new lighting system put in.

The Year at Little Falls First Church.—A year of progress has just ended at the First Church of Little Falls, N. J., of which Rev. C. J. Fangar is pastor. Twenty-three new members were received, $500 was paid on the mortgage, $504 raised for benevolences, fifty new members were brought into the Sunday school, and $1,280 spent on improvements and repairs. During the last two years over $6,000 has been expended in improving and beautifying the church, chapel and parsonage properties, and the amounts given to benevolences has been steadily increasing. Dr. George C. Lenington presented the cause of the Ministerial Pension Fund. Upwards of $150 has been given to the Fund. On May 14th Mrs. Walter C. Roe addressed the Sunday school and spoke at the evening service.

Mother’s Day at Lebanon Church.—A very beautiful and impressive service was held in the Lebanon, N. J., Church, Rev. Paul Wagner, pastor, on Sunday, May 14th. The pastor gave an appropriate sermon and over 270 people were present, many of them expressing their appreciation on the service in honor of “Mother.”

Pella Painting for Synod.—In a recent issue of “The Pella Chronicle,” we read, “Pella painters have all been busy this week. It looks almost as if every store in the dresslessness coat is painted, and laid outside, and some of them are getting it both internally and externally. Pella is making an earnest effort to put up a bright appearance to the visitors who will be here at commencement time, and at the meeting of the General Synod of the Reformed Church immediately following.”

Dr. Blekkink in New York.—Rev. Evert J. Blekkink, D.D., president of the Western Seminary, at Holland, Mich., is in New York at present on business connected with the Synod. While in the city he will preach at Passaic, N. J., and Fort Plain, N. Y.

Advance at Astoria Church.—The First Church of Astoria, Long Island, Rev. George S. Bolsterle, pastor, has had a very active and prosperous year. At its last meeting the Synodary informed the pastor that it had decided to increase his salary $250. One of the pleasing features is the work of increasing attendance on Sundays. The fact that the church is reaching the community is evident from the number of strangers who find their way to the church for both morning and evening services. The work of repairing and renovating the building, started last year, is continuing, and at present the pastor’s study is on the list. The Ladies’ Aid Society has purchased a handsome new carpet, which will be laid as soon as the painters are finished with the painting and decorating of the study.

Hope College Helps Hope High School.—On Tuesday evening, May 9th, the students of Hope College, Holland, Mich., held their annual drive for funds for the support of the principal of Hope High School, at Madanapalle, India. Within a half hour about $900 was raised, but this sum will be considerably increased when all the students have had an opportunity to subscribe. Mr. Irwin Labber, who has recently returned from India, told of the progress of the work, which he described as being in a prosperous condition.

Call to Laureysville Accepted.—Rev. George B. Scholten, pastor of the church at New Hurley, N. Y., has accepted the call extended to him by the churches at Laureysville and Sharon, N. Y., and expects to resign his present charge on or before July 1st. Mr. Scholten has been called to Irwood, Iowa, by the critical illness of his father, Rev. Dirk Scholten.

North Hackensack Moving Forward.—The North Hackensack reports a year of progress under Rev. Andrew Judson Walter. The annual report shows a total of gifts of $5,782, which is $1,222 above the estimated budget. Of the amount $1,250 was for all benevolences. An influx of new families has given an impetus to the work. The consistory has been enlarged to ten members. All the societies are actively working for the welfare of the church. Funds are ready to lay a new carpet, for which the Bible school classes have labored. A new roof for the church has been put in place, and a new sidewalk laid. During the twenty months of the present pastorate the efficiency has been increased, a hearty and cordial good will is manifested by all, and quite naturally the consistory has recognized this, and recently surprised the pastor with a $200 increase in his salary.

Mothers’ Day at West Farms.—Mothers’ Day was appropriately celebrated at the West Farms Church of New York City on Sunday, May 14th. At the morning service Rev. George C. Lenington, D.D., spoke on “Mothers of our Church and the Ministerial Pension Fund,” before an appreciative audience. The quota for the Fund was informally promised by the consistory. In the evening the organist of the church, Mr. Stephen Garvin, gave a pleasing organ recital, with instrumental and vocal accompaniment. The services were well attended, and increasing interest in the work is being shown.

Activity at Second Kalamazoo Church.—On Friday evening, May 19th, “Mother and Daughter” banquet was held in the Second Kalamazoo, Mich., Church, Rev. John Van Puursen, pastor. The main speaker was Mrs. H. V. S. Peak, from Japan, who is a member of the church. The two missionaries supported by the church, Mrs. James Cantine and Rev. Henry De Pree, are expected home, and a reception is planned in their honor. At a recent congregational meeting the pastor was given a substantial increase in salary.

Appointed to West Point.—Francis Gardner, son of Rev. Dr. and Mrs. John S. Gardner, of Somerville, N. J., has passed the competitive examination for entrance to the West Point Military Academy, and received his appointment a short time ago. He will go to West Point in July. He is a graduate of the Somerville High School and during the past school year he has been a student at Rutgers College.

Girls’ Clubs Summer Conference Fund.—The Girls’ Clubs of the Marble Collegiate Church, of New York City, recently presented for their Summer Conference Fund the film play “The Heart of a Hero.” No admission fee was charged, but an offering was taken at the close of the exhibition. The hearty co-operation of the members of the church and friends made possible a most substantial fund.
Interesting Men's Club Plans.—On Friday evening the Men's Club of the Fort Washington Collegiate Church, New York City, held its Third Annual Dinner. It was a splendid success, largely due to the ladies of the Women's Society, who prepared and served a bountiful meal. The speakers of the evening were Mr. Louis W. Stotesbury, and the pastor, Dr. Irving H. Berg. Music was furnished at intervals by the singing group of the "Prickly Heat Quartette," of the Club. Arrangements are being made by the Club for a golf tournament, a tennis tournament, and a baseball game between the Beneficents and the Bachelors, all to take place in the near future.

A Year at the Detroit First Church.—In a sermon appropriate to the occasion Rev. Henry J. Veldman, pastor of the First Church of Detroit, Mich., on Sunday, May 14th, commemorated the conclusion of his first year as minister there. During the year 31 united with the church, 18 coming in just before Easter. The new church building is about completed, and will be dedicated probably about the second Sunday of July. Former pastors living within comparatively easy reach of Detroit have been invited to participate. During the past year the gifts of the people for all purposes averaged $198 per family and $80 per member.

Another Candidate for the Ministry.—From the Third Church of Albany, N. Y., Rev. Andrew Hansen, pastor, comes the news that a second volunteer for the ministry from the church, Mr. Willard G. Wullschlager, will enter Rutgers College in the fall.

Recovery of Rev. J. M. Lumley.—Rev. James M. Lumley, of the Third Raritan Church, who has been ill for about a month, is now so far recovered as to be able to undertake the conduct of the Sunday services.

Women's Board of Domestic Missions—Thirty-Ninth Annual Meeting
By E. B. V.

The Women's Board of Domestic Missions held its thirty-ninth Annual Meeting at the Church of St. Nicholas, New York City, on Tuesday, May ninth. A large representation of the Board, some Classical Committees, Honorary Vice-Presidents and Missionaries were present. Mrs. Bussing presided and the devotional services were conducted by the president.

The event for which all waited with mingled hope and anxiety was the report of the Treasury; there was a perceptible hush as the Treasurer began that report. It was indeed a wonderful record of a year of consecrated giving on the part of the Women's societies; of the Young Women's organizations; of Endeavor societies; Sunday Schools and of the church at large. In a "hard year" the answer to the needs of the Board's work had been in the total sum larger than ever before. All debts were cleared,—contingent funds, depleted by the current demands of the year, were fully restored; a surplus of $1,500 in the Indian reserves, carried over from the preceding year, was made up by the personal initiative of the Vice-President for the Particular Synod of New York, with the vice-presidents of the other Synods; the building of Lincoln Hall and the Dining Hall at Anville were completely provided for; work done through the Board of Domestic Missions, such as Classical Missionaries, Student Missionaries, Parsonage building and special help to churches, received as large or somewhat larger appropriations than in other years.

Owing to several substantial legacies the grand total reached its high mark. These sacred gifts have been invested and will be held as always for some special memorial object which will add to the permanent efficiency of the work. So the Board closed its year with a Psan of Praise, but very little surplus with which to begin a new year. The expenses of the Board do not end, or even have an interim when the books close, and "spurs" are generally followed by re-action. It is very important that moneys should be passed into the Treasury as rapidly as possible. Every gift will be summed up just the same at the end of the year and will have worked through the months.

After the report of the Treasurer came that of the Corresponding Secretary—our well-beloved Mrs. Allen. The reports touch on all the lines of the Board's activities and affiliations, they cover a wide field and embody a great range of topics and are a needed source of information. The report for 1921-1922 reached perhaps a high mark of the Board's service and successes thus far. The cost of printing the Annual Reports makes it impossible to distribute them to individuals, but a copy will be sent to each missionary organization with the Board.

Mrs. Knox, the new Chairman of the Indian Missions, next presented her report, into which was woven the individual records of the Missionaries on the field.—Mr. Watermulder from Winnebago; Mr. Harper from the Comanche field; Mr. Read from Colony; Mr. Overman from Mescalero and Mr. Simms from Dulce. All reported growth and sustained progress. In all the fields there have arisen problems and drawbacks; all present needs which result from life and growth. Were our missionaries working the vision which ever discovers new openings, wider possibilities, greater opportunities beckoning toward more complete achievement, they would of less value to the Board, the Church and the Kingdom. But such vision ever calls for greater resources, and that spells more effort and greater sacrifices.

As the morning had passed in the consideration of these important reports, it was time for luncheon—which was served by the hospitable members of the Church of St. Nicholas.

The afternoon session opened at two o'clock and the Kentucky report was presented by the efficient Chairman of so many years, Mrs. Walter McIndoe. Here also growth and progress were the key-notes. The Gray Hawk Hospital has at last secured the services of a physician of great promise, Dr. Georgianna De Jong. A competent nurse also will secure more effective ministry. Annville reports great advance in many lines, and the rebuilt Lincoln Hall and the new Dining Hall will be ready for use in August. As this will provide for more students it means extended usefulness. Mr. De Jong is doing beautiful work at McKee for the spiritual uplift of the entire community. In every line our work in the Southern mountains pays as an investment in lives, which will count in the future of our church and the Nation.

The Alien report was read by Mrs. McGay, in the absence of the Chairman, Mrs. Dunn. The Japanese Mission has sustained a great loss by the death of Mr. Matsunaga and as yet he has no successor. The Alien work also shows progress, especially in the Italian Missions.

The reports of the Paper Mission; Missionary and Christmas Boxes; and Special Gifts were given by their chairman. The Cradle Roll report, in the absence of the Chairman, Miss Williamson, was read by Miss Drury.

The Young Women's Committee reported through the Chairman, Miss Elizabeth Kemlo. Over ten thousand dollars has been received for its mission objectives assigned by the Board to the Young Women. It is hoped that a secretary for this department will soon be at work under the two Women's Boards.

The Annual Meeting was filled with joy by reason of the success of the year; it was shadowed by the loss of the belovved member for over twenty years and Treasurer for seven, Mrs. Edward Peters; and by the sorrow which had come to the Recording Secretary, Mrs. Edward Maynard, in the loss of her husband. The Board has had no truer, more loyal and more generous friend than Mrs. Peters. Though long foreshadowed her death came suddenly, at the end of a long illness, and took her at the close of a year. He followed her the Board ever will honor. He was the Lord, whom she had so faithfully served in all the promise of the Resurrection Day.

After the reports the election took place with the reelection of four directors and all officers. The meeting was then adjourned.
Privileges and Opportunities Of A Missionary Nurse

BY MISS NOORDYK, RANIPETTI

By request of the Mission I make regular visits to Tindivanam. A year ago the Mission contemplated closing the dispensary there, but a storm of protest from the Christian community made it that "sit up and take notice." The result that the dispensary was kept open with the understanding that the nurse in charge was to do medical work in the morning and Bible woman's work in the afternoon. On my visits I go with her and always hear grateful and loving tributes paid to her efforts.

During my last visit I went to see a Brahman woman who had been very ill with pneumonia. They had called in the municipal hospital doctor and he in turn called on our nurse to assist with this very sick woman. The nurse told me that when they had given up all hope of her recovery that the mother of the sick woman besought the nurse to pray for her daughter. "I prayed all night and about four o'clock in the morning the patient fell into a deep sleep and her recovery dated from that hour. The women of that Brahman household believe that Christ has made the sick one whole again, when their own gods had failed."

On one of my visits a sick turky was brought to me for examination and treatment, and the last time a Mohammedan jutta-driver brought his pony for treatment and advice. When I am in Tindivanam I have the pastor's wife stay with me in the bungalow for company. I have tried to anticipate that Mrs. Walter Scudder would do for the women and during one visit had a social for the Christian women, and soon I plan to have one for the Hindu women. If it were not only so far, then I might go oftener. I am beginning to feel at home in Ranipettti, and am really growing quite fond of the "old barn." We at least have plenty of room. One day Miss Wyckoff sent over 25 girls for treatment, and to be admitted as in-patients. We pushed the cots on one side of the ward and in this way made a space where the girls could spread their mats. The additional 25 hardly made an impression and we had an abundance of room notwithstanding our 32 patients. Although our building and equipment are not up-to-date we can help people and that after all is what we are in India for.

Not long ago we received a few supplies from the Madras Red Cross, and among them were eight blankets. We needed them badly, for we had only three for the whole hospital. I was going to be economical and not give out these eight all at once, but Dr. Galen kept on suggesting that this patient and that one ought to have a blanket, so before two days passed I had given them all out. I am trusting that some day we shall have some more, and really hope that the Sewing Guild will take pity on us and send more than last year.

Since the rains failed last fall we are threatened with high prices and perhaps famine for the poor people. Anticipating this, Dr. Galen bought several loads of paddy for the hospital and we are drying and measuring it. One of the patient's relatives watches it and keeps off goats, cows and crows. When it is all dry it will be stored and we will be provided for at least some months.

Miss Kellien writes from Bursrah: Mrs. Thom's and I are settled in our little house, or as much as we can be in so tiny a place, where many of our belongings must stay in trunks. Every time I move, I almost envy the Arabs who are not cumbered by many articles of "tissue" or dress, but I find that my feeling as to their happy state does not make me take very joyfully the spoiling of my goods in transit. My study table had two of its legs broken on the journey from Muscat, and the best of my small stock of dishes was stolen, so I shall have to stay in Bursrah for a little while at least.

The work in the schools is very encouraging and interesting in many ways, although results of the kind that we really seek are lacking yet. Still Christian teaching and influence are bound to tell.
They are living in the midst of beautiful mountains, which are dotted with sheep and cattle. The soil is dry and unproductive. And to cap the climatic irrigation project fell through and the man who had lured them there went into bankruptcy and left the state. It was rather a discouraging proposition—they could not return to their former homes, for they had sold their land and in fact they had no money to go back. But instead of bemoaning their unfortunate condition, they, like true Hollanders, proceeded to make the best of the situation. Each family took up a homestead from the government and at once drove to the mountains twenty-five miles away to haul logs for building their little cabins and barns. For twenty-five years they have struggled in that wild country.

A much needed shower bath for the camp Indians has been installed in the lodge of the Mescalero Mission.

Harrison Tebo has been selected by the Winnebago Mission as the new interpreter.
Vassar Day in Tokyo

In the Vassar Miscellany News there is a most interesting letter from Miss Miriam Derwaeter, Vassar ’17, describing Vassar Day at the Women’s Christian College of Tokyo, Japan, held on February 24. It is of importance for all of us, even though we may not be "Vassarites," to get the feeling of sisterhood toward these girls of the East who are trying so bravely to better their lot and to educate the womanhood of their country on a Christian basis.

"I wish that the Vassarites at home might know how much the Japanese girls occurred to me that woman, having received from her Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development—"a conception even more radical to Japanese thought than it was to American thinking. That statement was first made. For woman, though on a higher plane here than in other Oriental countries, is nevertheless on a lower plane than the American woman of sixty years ago.

"After this we were greeted by Dean Yasui of the college, who spoke of her friendship with a member of the Vassar faculty. Our latest alumna out here spoke to the girls about entrance to Vassar, studies and student activities. The Baroness Uryu, Vassar ’16, one of the first three women to be sent from Japan to America for education, spoke briefly of some of her experiences at Vassar. The other three alumnae there, Agnes Irwin ’16, Koto Yamada ’16, and I ’17, spoke of other phases of college life and of the bonds between the colleges. The girls then sang college songs, which included several Vassar songs! I could not help wondering if a group of American girls would do as well at learning all the words and music of a half dozen Japanese songs, even after studying the language several years. The songs were followed by tea and cakes—a matter of course in Japan—and a social hour in which the girls gathered in groups to see the pictures, etc., and, though shy, to ask questions of all sorts. For, as one of the foreign teachers said to me, "You have to work with these girls to realize how incredibl and beyond reach seem to them the commonplaces of our college life."

"The college is now in temporary and very cramped quarters, but hopes to begin building this year on its new land a little farther out on the edge of the city. The campaign in America for the Women’s Colleges of the Orient is going to make it possible, we hope, to have equipment adequate for a college which is to lead the way in women’s education."

HELPFUL HINTS ON GENERAL CHRISTIAN SERVICE. A new folder which every Church League for Service ought to have, may be obtained from the office of the Field Secretary for Young Women, 25 East 22nd Street, New York City.

DON’T FORGET NORTHFIELD AND CAMP EENDRACHT! Home Mission Conference, July 5-12, 1922, Mrs. C. H. Bateman, Leader, Miss E. Kemlo, Associate. Foreign Mission Conference, July 12-19, 1922, Mrs. H. J. Scudder, Leader, Mrs. Caroline Associate. Send to 25 East 22nd Street, New York City, for Northfield folder with information concerning Camp Eendracht, rates, camps, etc.

Notice Concerning The Y. W. C. A. Committee

The Young Women’s Committee, as a joint committee, has ceased to operate as such, separately from the Women’s Boards of Missions; and the Young Women’s Committee of the Woman’s Board of Foreign Missions, and the Young Women’s Committee of the Women’s Board of Domistic Missions will henceforth be regular standing committees of each Board, constituted like all other committees of the Boards and consisting of members of the Boards. Members of the former Young Women's Committee have been elected to full membership in the Boards. These Young Women's Committees will co-ordinate as before for the furthering and developing of the work of the young women's leagues and societies. This change means "efficacy, identification with the Boards, and therefore more satisfactory results.

Lesson for June 4, 1922.—Jehoiakim Tries to Destroy God's Word.—Jeremiah 36: 4-8, 20-24, 32

GOLDEN TEXT


Introductory.—Jehoiakim prophesied during the reigns of Josiah, Jehohaz, Jehoiakim, Jehoachin, and Zedekiah, the last kings of Judah just before the fall of the kingdom (669-586 B. C.). During all this time he had the difficult and heart-breaking task of protesting against prevailing evil, predicting the certain fall of the nation, and knowing that his ministry was powerless to arrest the course of events.

The events of our present lesson fall early in the reign of Jehoiakim, the brother of Jehohaz, and the second son of Josiah to sit on the throne. The time is about 604 B. C. Jeremiah had predicted some time before that alliance with Egypt would not save the people of Judah from the power of Babylon. As a fulfillment of that prediction, Nebuchadnezzar of Babylon had just defeated the king of Egypt and had in addition taken away from Jerusalem sacred vessels from the temple and many captives also. Jeremiah now assures that Babylon shall prevail, urges submission, and promises that all who take his advice shall abide in the land. He also foretells that the rest of the people shall be carried away captive, and restored after seventy years.

The hardening of the heart that had come upon the land and the people is shown very well in our lesson by the act of Jehoiakim.

Explanatory.—The lesson has a very practical principle at the heart of it, which will be a wholesome and worthy teaching truth. That truth is this: It is fatuous and fatal to neglect, multilate, or disobey the word of God.

1. How the Living Word Takes the Place of the Living Prophet.—(Vv. 4-8.) These verses show very beautifully how it came about that the word of the prophet was written, what authority it had, and why it was to be read to the people. Of course the story has meaning for the whole process that gave us the Bible, though it is concerned here directly only with the writing of the prophecies of Jeremiah.

The command of God to Jeremiah was direct (v. 2); he was to make a record on a roll of all the prophecies he had spoken since the beginning of his prophesying in the reign of Josiah—prophecies concerning the fate of Israel and Judah and the surrounding nations. God also makes clear the purpose of writing these prophecies (v. 3); it is but one more effort to make the people, "that they may return every man from his evil way, and that
I may forgive their iniquity and their sins." There was also an immediate reason for writing the prophecies: Jeremia
was "shut up" (v. 4, but compare v. 19), not in prison, but to all intents and
purposes shut out from the people, since they were so prejudiced that they
would not listen to him. The written word was to do what the people make it
impossible for Jeremiah to do.
Baruch was Jeremiah's attendant and amanuensis; he was of noble family, a
man of unusual ability, who might have attained high honor in the nation as a
statesman (Jer. 45:5). He seems to have remained with Jeremiah to the
end, and suffered for his faithfulness. He took down all the words of the
prophecy as Jeremiah dictated them to him.

Now all of this is a fine example of how we got our Bible. Men were en-
litmus and heat by the spirit
of God, receiving His revelation, and
speaking under divine compulsion. Be-
cause men must die, and cannot speak
everywhere at once, they have provided
for the writing of their messages, and
the written word has been over all it, that we might have the
Book to guide us and save us from sin.

The purpose of the writing, so clearly stated to Jeremiah by God Himself (vv. 2, 3), is made still clearer for us
by the interpretation given by Jer-
emiah himself (45:7). The word is to
be read to the people in their religious
assembly, and to the people who come out of the cities of Judah to Jerusalem
to worship, in the hope that they may
turn from sin and so escape the "fury of the Lord."

II. Muttilating the Living Word of
God.—(Vv. 20-24.) Verses 9-11 of this
chapter tell us how the report of Baruch's prophecies came to
the ears of some of the king's
"princes" or ministers, who were at least favorably disposed to Baruch and Jer-
emiah. They made careful preparation
to get the message before Jehoiakim, at
the king's request. Jeremiah, Baruch
and Baruch safely to hide themselves.

Then the story of the roll and the
reading in public of the threatening
messages is told the king, and he desires
to hear the message. One wonders just
why he wanted to hear it—the more so as he has just heard the same sort of oracu-
num today, when people who evidently
do not want to obey the Word none-
the-less cannot let it alone. Always
deliberate sin consents in knowing that
the Word is significant for life, and
yet refusing to heed it. Better tribute
to the Bible there is none, than the fact
that it has so gripped the central prob-
lems of life with their solution that men
cannot let it alone even though they will
not obey.

Rather a picture—this scene. Decem-
ber, out in the snow, so they sit in the
"winter house," perhaps the first floor, or else some part specially built, and
there is a charcoal fire in the "hearth" or "brazier." There is the reading of
the solemn message—and the stubborn,
bold, hard king, taking his dainty pen-
knife (knife to sharpen or cut "quill
pens" with) and deliberately cutting
so much of the roll as had been read and
burning it up, not once, but again and
again, until it was all burned. There
could not be a better example of what
sin really does; for though not all who
disobey Scripture literally cut it up and
burn it, deliberate disobedience has ex-
actly the same effect. The king was keen-
headed enough to know that his dis-
obedience would be just that, and he has
the brazen hardihood to do actually what he really proposes in his heart.

Higher critics are not the only ones
who mutilate the Word. Indeed it is
possible to cut certain words out of the
Bible and do it reverently so as to
please God, if by so doing we come
closer to the real Bible. All who care-
lessly or deliberately pervert the mean-
ing of the Bible are engaged in cutting
it to pieces. Every refusal to take the
whole Bible, intelligently studied, and
let it rule our lives is "cutting it to
pieces." It is well to deprecate the
work of interpreters. Further, it is just
as necessary to deprecate our own
abuse of the Bible by disobedience or
perversion.

III. Futility of Muttilating the Word of
God.—(V. 32.) The verses omitted (25-31) tell us that certain of the
"princes" of the king interceded with
the king, that he should not burn the
roll; their intercession was not only
vain, but the king gave commandment
that they should take Baruch and Jer-
emiah prisoner. But we read that
"Jehovah hid them." The power of
the king had its limits; God keepeth
watch above His own.

In addition, the folly of the king be-
comes evident. The fact that the roll
was immediately reproduced, and
more added to it. God commanded
Jeremiah to have Baruch take another
roll "and write in it all the words
that were in the former roll." Not a word,
therefore, was left out. And there are
additional matters that are added to the
roll: "Thou saith Jehovah: Thou hast
burned the roll saying, Why hast thou
written therein saying. The King of
Babylon shall surely come and destroy
this land, and shall cause to cease from
thence man and beast. Then saith Jehovah concerning Jehoiakim,
king of Judah: He shall have none to
sit upon the throne of David; and his
dead body shall be cast out in the day
to the heat, and in the night to the
frost. And I will punish him and his
seed and his servants for their iniquity." Thus the mutilating of the roll was not
only futile, but it served only to increase
the guilt of the king and to make more
certain his punishment.

This once more is but a sort of acted
parable of what happens to every man
who mutilates the Word of God, however he do it. We cannot add to
the Word, nor detract from it, for it is
a transcript of God's purpose.

Christian Endeavor
Prayer Meeting
By the Rev. Abram Dunfee

Topic For Week Ending Sunday,
June 4, 1922
Better Friendships.—1 Sam. 18:14; 19:1-7. (Consecration meeting.)
Life's plants called "friendships" re-
quire constant cultivation. Our circle
of friends should be constantly growing
erger. The quality of our friendships
should become richer with each passing
year. To get friends we must show
ourselves friendly; to retain friends
we must be thoughtful of them and
unselfish in our attitude toward them.

It would be a dream world without
friends. Their counsels help us to avoid
many a mistake; their encouragement
serves us for many a venture; their
sympathy softens many a hard pillow;
their kind acts help us to walk more
easily and successfully along life's path-
way. A good friend is a great bless-
ing, and he is rich, though he may
tack many other things, who has a
circle of constant friends.

Friendship is not a commercial matter.
Friendship is a mutual benefit. To use
it for self-interest is to defeat it. Dr.
Henry Clay Trumbull has expressed this
thought in these words: "Friend-
ship is to be valued for what there is
in it, not for what can be gotten out
of it. When two people appreciate each
other because each has found the other
convenient to have around, they are not
friends, they are simply acquaintances
with a business understanding. To seek
friendship for its utility is as futile as
to seek the end of a rainbow for its
bag of gold. A true friend is always
useful in the highest sense; but we
should beware of thinking of our friends
as brother members of a mutual-benefit
association, with its pericordial demands
and threats of suspension for non-
payment of dues."

You will find great help in reading and studying the Book of Proverbs for
what it says about friendship. It is
a kind of manual on friendship. It
suggests help to the young the dangers
of social life. It warns us about being deceived by those who would profit by
our friendship. In a word, it bids us
be careful in choosing our friends.

The warnings, however, are in the
interest of true friendship. This book
exalts all genuine friendship. Note
these words: "A friend loveth at all
times, and is a brother born for adver-
sity. Faithful are the wounds of a
friend. Ointment and perfume rejoic-
eth the heart, so doth the wisdom that
man's friend by hearty counsel. Thine
own friend and thy father's friend,
foresake not."
In that classic book on the subject of "Friendship," by Hugh Black, the author says, "Trust is the first requisite for making a friend. How can we be anything but alone, if our attitude toward men is one of armed neutrality, if we are suspicious, and assertive, and querulous, and over-cautious in our advances? Suspicion kills friendship. There must be some magnanimity and openness of mind, before a friendship can be formed. We must be willing to give ourselves freely and unreservedly.

And if trust is the first requisite for making a friend, faithfulness is the next. It is the first requisite for keeping him. The way to have a friend is to be a friend. Faithfulness is the fruit of trust. We must be ready to lay hold of every opportunity which occurs of serving our friend. Life is made up to most of us of little things, and many a friendshiputters through sheer neglect."

The earthly friendships are to make us think of and desire the heavenly friendship with God, through Christ. Jesus helps us to know God as our Father in heaven. He not only shows us the blessedness of a life of communion with God, but He helps us to experience such a life. Martin Luther said: "To me it is not simply an old story of an event that happened once; for it is a gift, a bestowal, that endures forever." Jesus said to His disciples: "I have called you friends," and men who have lived in true communion with God have been called the friends of God.

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W. B. D. M. Life Members

Through the gift of the Woman's Missionary Society, Broadway Reformed Church, Paterson, N. J., Mrs. H. H. Schonmacker.

Through the gift of the Woman's Missionary Society of the High Falls Reformed Church, High Falls, N. Y., Miss Miriam Krom.

Through the gift of the Woman's Missionary Society of the East Millestone Reformed Church, East Millstone, N. J., Mrs. Edwin Garrettson.

Through the gift of the Woman's Missionary Society of the New Utrecht Reformed Church, Brooklyn, N. Y., Mrs. Arthur Rosenraad.

Through the gift of the Woman's Missionary Society of the Flatlands Reformed Church, Brooklyn, N. Y., Mrs. George Konovenhoven.

Through the gift of the Woman's Missionary Auxiliary of the First Reformed Church of Kingston, N. Y., Miss Katharine R. Forsythe.

Through the gift of the Woman's Missionary Society of the Reformed Church of Ellenville, N. Y., Mrs. George M. Schonmacker.

The Pastors' Association

The Pastors' Association held its usual weekly meeting in the Assembly Room at 25 East 22d street, New York, on Monday morning, May 22d, and heard a lecture by Dr. James L. Good, of Philadelphia, on "Relief Work in Europe," illustrated by many interesting stereopticon pictures. Next week the speaker will be Mrs. Walter C. Roe, whose topic will be "The American Indian Question."

Notice To Delegates

As soon as the delegates of the General Synod arrive at Pella, they will receive copies of the report that is to be presented to the General Synod by the Ministerial Pension Fund Commission. It is requested that everyone read the report carefully and study its provisions. The Commission has now reached the place where it is taking some of the advanced steps that were laid upon it by the instructions of the Church. It is desired that everyone shall understand these steps fully and act upon them as their judgment may dictate.

Geo. C. Lenington, Financial Secretary.

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Art Pictures, Novelties and Toys
Consigned for CHURCH BAZAARS
JAPANESE ART AND NOVELTY CO.
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FRECKLES
NOW IS THE TIME TO GET RID OF THESE UGLY SPOTS

There's no longer the slightest need of feeling ashamed of your freckles, as Oshino's double strength—guaranteed to remove them—proves. Simply get an ounce of Oshino—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to clear the skin and gain a healthy, clear complexion.

Be sure to ask for the double strength Oshino, as this is sold under guarantee of money back if it fails to remove freckles

The Time of Weddings—JUNE Books and Booklets for the Bride

The Marriage Service

The Revised Marriage Service, taken from the new edition of the Liturgy of the Reformed Church in America, with Certificate and pages for Congratulations. New Edition in two colors. New plates, with initials and rubrics in red. In three attractive bindings:

White Vellum Cloth, gilt edges, boxed, postpaid, 60 cents.

French Japan Vellum Paper, flexible, tied with white silk cord, enclosed in envelope, postpaid, 45 cents.

White Kid, gilt edges, boxed, $2.25.

Other Popular Publications

Daintily illustrated and lithographed. Each contains choice verse, a marriage certificate and page for the congratulations of guests:

Wedding Chimes

Bridal Blossoms

Bridal Bells

Wedding Memories

Our Wedding Day

A Token of Our Wedding

A specially priced booklet

Report Of The American Sunday School Union

A work that we hear very little of in the East is that which is carried on by the American Sunday School Union, with its headquarters in Philadelphia. And yet, when its activities are summarized, as they are below, it is seen that the Union is doing a most effective and essential work.

For the year ending February 28, 1922, the American Sunday School Union commissioned 229 missionaries. Forty-eight of these, however, served but part of the year. As a result of their efforts, 1,443 new Sunday schools have been organized and 566 reorganized. Into these schools have been gathered 6,696 teachers and 63,894 scholars.

Nor have these missionaries failed in helpfulness to the general Sunday school cause. In addition to their pioneer work, they have visited 11,603 schools in which 51,314 teachers and 618,881 scholars were being influenced. Twenty-two thousand and fifty-six sermons and addresses were delivered and while exploring new territory or working in places the districts covered before, 205,058 families were visited in their homes.

While engaged in this work, opportunity has come to the missionaries to distribute 6,385 Bibles, 8,706 copies of the New Testament, and 9,924 copies of the Gospel of John.

Board of Publication and Bible-School Work of the Reformed Church in America

25 East Twenty-second Street, New York
**The Christian Intelligence and Missions Field**

The total number of books, booklets, maps, charts, and other Sunday school requisites issued has been 156,435. Books given to Christian workers, theological students, and others from special funds authorized for the purpose, 1,433. Combined circulation of eleven different Sunday school periodicals, weekly, monthly, or quarterly, for officers, teachers, and scholars of all grades, 1,938,420.

Forty-nine churches of various denominations have grown out of the Union Sunday schools in the past year. Seventeen of the schools that have developed into churches have erected houses of worship. Two hundred and seventy-five Young People's Societies and 341 Prayer Meetings have been established, 335 regular preaching stations have been opened, and as a crowning glory to the work 7,270 conversations have been reported.

**Needs Of Near East Relief**

Dr. Robert E. Speer, President of the Federal Council of Churches and executive secretary, has just completed an extensive trip through India, Persia and Armenia. Before sailing from Constantinople for New York he made the following statement regarding his observations:

"There is great suffering everywhere among the children, but the worst conditions of all are in Armenia. The work of Armenia among the orphan children is admirable. Unfortunately, however, the resources of the Near East Relief are much too small. I visited Erivan, the Armenian capital, and Alexandropol. Conditions among the children needed no interpreter. America has given a great and noble example to the world in its work among the suffering children of the Near East; "I was naked and ye clothed me."

**Queer Can Openers**

Little Elizabeth and her mother were having luncheon together, and the mother, who always tried to impress facts, was just about to explain why she was called a "sardine." She could not say the word with her tongue tied together, and the mother said, "These little sardines, Elizabeth, are sometimes eaten by the larger fish." Elizabeth gazed at the sardines in wonder and then asked, "But mother, how do the larger fish get the cans open?"

---Exchange---

**Benevolent Societies**

**LORD'S DAY ALLIANCE OF THE UNITED STATES**

(Incorporated)

136 Fifth Avenue, New York City

Has officially represented the Reformed Church in America, in its Lord's Day Alliance organization 37 YEARS AGO. It represents seventeen denominations. Representatives of the Reformed Church in its Lord's Day Alliance are Rev. David James Barr, D.D., LL.D., and Hon. Thomas J. Cheifted.

PURPOSE: To defend and preserve our Christian Sabbath, and observe it as a weekly rest day for the ordinary laborer.

INDIVIDUAL AND CHURCH CONTRIBUTIONS should be sent to LORD'S DAY ALLIANCE OF THE UNITED STATES, 136 Fifth Avenue, New York City.

The American Seamen's Friend Society

Incorporated, 1833.

The only American undenominational international and national Seamen's Friend societies in Sailing, Sailing, Home and Institute at 507 West 29 Street, New York City.

Licensee (By Permit) on vessels sailing from New York.

Shipwrecked and destitute seamen aided.

SUPPORTED by contributions and legacies.

JOHN H. CALVERT, D.D., President; GEORGE H. DICKERSON, Secretary; SIDNEY WEBSTER, D.D., Secretary.

**Theological Seminary, New Brunswick, N. J.**

Mr. F. R. Van Nest, Treasurer.

**Thoroldological Seminary, Thorold, N. Y.**

Mr. F. R. Van Nest, Treasurer.

Local, National and International, Secures the privileges of worship for everybody, more than a hundred titles besides a periodical.

Supported by voluntary contributions. Address correspondence to THE NEW YORK SABBATH COMMITTEE, Room 31, Bible House, New York City.

**Officers of Church Boards**

GENERAL SYND.—Rev. Thomas H. Mackenzie, D.D., President; Rev. F. W. Flagg, D.D., Secretary.\n
With the Synd., Hon. James L. Street, W. H. Hackensack, N. J.

SUPPORTING SOCIETIES—Fifty West 57 Street, New York City.

**MEMBERSHIP**

represents the various denominations. Catholic and Protestant.

**CHICAGO TRACT SOCIETY**

**IMMIGRANT EVANGELIZATION**

**ORGANIZED 1889, INCORPORATED 1898.**


Donations and offerings should be sent directly to the Chicago Tract Society, headquarters at 440 S. Dearborn Street, Chicago, Ill. Secretary: Mr. W. E. Flanig, 117 S. Dearborn Street; Treasurer: Mr. William T. Vickery, Secretary; Rev. G. K. Freake, Secretary.

**Officers of Church Boards**

GENERAL SYND.—Rev. Thomas H. Mackenzie, D.D., President; Rev. F. W. Flagg, D.D., Secretary.\n
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SUPPORTING SOCIETIES—Fifty West 57 Street, New York City.

**MEMBERSHIP**

represents the various denominations. Catholic and Protestant.
**The Children's Corner**

**Conducted by Cousin Joan**

Dorothy's Find-Out Club

Dorothy sat down on the ground and watched Worker, the ant. "Please tell me what you are doing," she said. "I'm building a door for my house," answered the ant. "I had a nice one, but the gardener stepped upon it and spoiled it. This round hole is my new door."

"Where are the windows?" asked Dorothy.

"We have no windows," said the ant, "although our horses are forty stories high."

"O my!" exclaimed Dorothy. "I wish that I could see into your house."

"If you could," said the ant, "you would notice long broad halls that lead to different parts of the house and small rooms that open from them."

"All the dwellers build their houses differently," mused Dorothy. "What are you doing now, please?"

"Brushing my clothes, for you must know that we are very clean creatures. We use our hairy fore legs as clothes brushes, as you see me doing now. Our saliva is our soap, and our soft tongues are our sponges."

Dorothy laughed. "Now please tell me about your children," she said.

"We are very attentive to our children. On rainy days we carry them down to the lower stories, where it is dry, and on warm days we carry them to the upper stories; sometimes we carry them out into the sunshine. But I must go now."

And the ant disappeared.

As Dorothy leaned over and peeped down the small, round opening, something struck her on the hand with a bump! She looked down and saw Sir Grasshopper dressed in his jacket and trousers and cap of bright green. He gave a flying leap into the air.

"Tell me, how can you jump so easily?" said Dorothy.

"See my hind legs," said the grasshopper; "they are twice as long as the others."

"How do you build your house?" asked Dorothy.

"We do not build; we make our home among the grasses. Perhaps you have noticed that my coat is the color of the grass; the color is my protection." —Youth's Companion.

**Numerical Enigma**

I am composed of 60 letters and my whole is found in one of the Nature Psalms. Each hidden word is the name of a bird.

My 6, 27, 48, 5 37, 14, 34, 46 are of many varieties and very familiar.

My 44, 7, 11, 18, 56, 60 come early in the spring.

My 23, 4, 16, 49 is large and cruel.

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