
This week marks the publication of the fifth edition of the Manual of the Reformed Church in America, known universally in the denomination as "Corwin's Manual." To all who are interested in the history and activities of the Reformed Church, this is an important event, and well worth celebrating.

The four previous editions, issued in 1859, 1869, 1879, and 1902, were the results of the unremitting research and immense labors of the beloved scholar, Dr. Edward Tanjore Corwin. This last edition is the work of a worthy son, Rev. Charles E. Corwin, who dedicates his book "to the memory of Edward Tanjore Corwin, D.D., Litt.D., the Compiler of the Four Former Editions of the Manual, whose interest in the History of the Reformed Church in America was founded on his love for the Kingdom of God."

Some books are easy to make, and easier to read. It does not take a great deal of hard work to write off a popular novel, and one can read its two or three hundred pages in an hour or so. If it chances to hit the popular fancy, such a book may sell into the thousands of copies, and produce a rich revenue for the writer. The returns of some of the more noted writers of fiction at the present time are rather startling.

Other books, of which "Corwin's Manual" is a type, are not easy to write, nor are they intended for continuous reading. The research required for a single page involves a great deal of patient reference and compilation. Often it must be that a biographical note can only be completed by laborious search through unrelated authorities. The result, of course, is not popular reading matter. But it is indispensable to all who wish to know the church and its agencies and achievements.

The Reformed Church has never fully appreciated the self-denying labors of the Corwins. Outside the church scholars have been free always to concede the value and scholarship of the several editions of the Manual, and other denominations have wished to have similar publications for themselves. But each edition has barely covered its production cost, and of the last issue, in 1902, a considerable number of copies were not sold.

In order to prevent financial loss as far as possible, the Board of Publication and Bible School Work has reduced the number of this fifth edition to 1,000, and of these only 400 copies have been bound. Economy forces this measure, for the cost of binding is so great that the Board felt unable to spend the money required to finish the entire edition at once.

Comparatively few orders have been received in advance, and those who have sent in their checks will receive the first copies. Every minister, every elder and deacon, and every other person who wishes to be familiar with the underlying principles, the history and achievements of the Reformed Church, the biographies of its ministers, the growth of its congregations, the development of its Boards and Funds, should have a personal copy of the Manual. Send orders direct to the Board of Publication and Bible School Work.

A more detailed notice of the contents of the Manual will be presented later, but it seems advisable to let our readers know at once of its appearance. For a considerable period of years the Fifth Edition will be the authoritative reference of our church, and those who wish to own a copy should make no delay in ordering one. The price, as is probably already known, is five dollars, post-paid.
When The Tide Is Low

Some time at eve, when the tide is low,
I shall slip my moorings and sail away,
With no response to the friendly hail
Of kindred craft, in the busy bay.
In the silent hush of the twilight pale,
When the night stoops down to embrace the day,
And the voices call in the water's flow—
Some time at eve, when the tide is low,
I shall slip my moorings and sail away.

Through the purple shadows that darkly trail
O'er the ebbing tide of the Unknown Sea,
I shall fare me away with a dip of sail
And a ripple of waters to tell the tale
Of a lonely voyager sailing away
To mystic isles, where at anchor lay
The craft of those who have sailed before
O'er the Unknown Sea to the Unseen Shore.

A few who have watched me sail away
Will miss my craft from the busy bay;
Some friendly bars that were anchored near,
Some loving souls that my heart held dear,
In silent sorrow will drop a tear.
But I shall have peacefully furled my sail
In moorings sheltered from storm and gale,
And greeted the friends who have sailed before
O'er the Unknown Sea to the Unknown Shore.
—Author Unknown.

The Omissionaries

BY REV. W. N. DAILLY

SOMEBODY once divided a congregation into three mission classes—the pro-mission folks, the anti-mission people, and the omissionaries, and undoubtedly the last class make up the largest body in the church as a whole. Probably most of us are ready to admit that our sins of omission outnumber all the other mistakes of our lives. It was a long, long time after the brethren of Joseph had refused to listen to his cry of need that their consciences awoke to smite them and to cause them to say, “We are very guilty concerning our brother.” And when the two tribes settled in peace on the east of the Jordan and neglected to aid the ten to possess the western lands they were warned by their leader, Moses, who said, “be sure your sin will find you out.”

To neglect in the least the evangelization of the world is to class us with the omissionaries who ignore the marching orders of the Son of God. Not only is it disobedience of the plain command of the Christ, it is an openly expressed disloyalty to God's will and to His Kingdom. Half a million of the French laid down their lives for Napoleon because of their personal devotion to him. With infinitely higher claims and purposes, and with the supreme attraction of his matchless character, ought not the sons of men be willing and ready to yield their lives to Him in service and sacrifice for the extension of His kingdom throughout the world?

The church, the whole church, God has made the trustees of His Gospel, the stewards of His salvation. Our earth courts hold trustees rigidly to their duty and honor, and no pleas of neglect or indifference suffice to palliate any breach of trust. Will our sin of omission committed against the Captain of our salvation, or our neglect and indifference of the lost in the world of humanity, for whom Christ died, receive any less righteous condemnation from Him who has called us out of darkness into light, and entrusted to us the commission, “go, preach, teach all nations!”

The Golden Glory

BY WILLIAM C. ALLEN

As I looked out of my cabin window early one morning (1922) when approaching Honolulu, I caught sight of a little boat floating easily in the arms of the sunny sea. The splendor of the tropical sun had transformed the beautiful waters into an ocean of gold. Who were the men in the tiny craft? I cannot tell. Probably they were fishing folk who had toiled all night and who had caught almost nothing. Possibly they were humble workers who from their situation could not behold or imagine the golden glory that surrounded them.

Then I thought of how strangely like human life was their occupation and their surroundings. How many of us strive—and in God's ordering rightly strive—for the material things that must inevitably perish. How, whilst so engaged, we often fail to detect the beauty and the charm of life that is all around us. We do not understand the wonderful protection that God day by day affords us. We do not comprehend the riches of His forgiveness and grace.

As the mist-crowned peaks of Oahu break the force of the strong trade-winds that sweep over the heaving bosom of the great Pacific and make a tranquil sea wherein the Hawaiian can float his little vessel, so does God often, very often, shelter us. We, too, are protected from the ravages and the perils of veritable oceans of difficulty from dangers seen and unseen—and like the fishermen I saw that entrancing morning, we are permitted to rest for a season in the golden sea of His quietness and peace.

But the simple lesson of that blue-sleeked sea of gold did not close here. I thought of the imperative need of the world. Our race is not yet saved from many a storm, and may be saved from many a shipwreck. It is not too soon to consider the uses of the Christian ship and the Christian intelligent and the Christian ship crews.

Saying Goodbye:—Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.—2 Corinthians 13:11.
The Lootings Of Church Treasures

The recent news from Russia announcing that the government was preparing to confiscate the great treasures of gold, silver and precious jewels in the orthodox churches prompts the National Geographic Society to issue a bulletin, showing that this method of obtaining wealth is not new.

The convenient masses of treasure held by some churches in Christendom, and pagan temples in many lands, the bulletin states, have ever been strong temptations to those who frankly looted as well as to the more dignified if equally efficient "requisitioner" and the "fixer of indemnities."

The ancient Egyptians and the Babylonians sacked the temples of their enemies, probably for the benefit of the kings' treasuries. Indian history tells of rich temples thrust into poverty by conquerors, grown again to wealth and again the victims of another victor. Some of these are wealthy again today, their idols gazing out through eyes fashioned from flawless precious stones, worth the ransom of an emperor. One of the most famous diamonds in the world, the Orloff, which formed the tip of the scepter of the Russian Tsar, is believed to have been gouged from the forehead of an Indian idol nearly two centuries ago by a European soldier of fortune.

Everyone knows how Emperor Titus on the capture of Jerusalem sacked Solomon's temple and took away the famous seven-branched candlestick. It is not so well known that when the Mohammedan Saracens invaded Rome in 846 they looted St. Peter's Church, carrying away much treasure. Even as early as 800 this church had 1,500 pounds of gold ornaments.

Church treasure has been taken, too, by factions within Christendom itself. After the separation of the Western and the Eastern churches, the army of the Fourth Crusade, made up of Latins, sacked Constantinople and took much treasure from the famous church of Saint Sophia. In 1453 the Turks captured Constantinople and subjected this great church to its final looting.

Dutch churches lost their valuables when their country was conquered by Spain; many gold and silver vessels were seized during the Reformation in England and in continental countries; and at the height of his power Napoleon subjected the Vatican treasury to very heavy indemnities.

The precious metals and the precious stones have played a part in religious observances as far back as history reaches. But the services of the Christian church, during its early days, were conducted with the greatest simplicity. This was largely because persecution forced secrecy and this in turn made for simplicity. When the church received official recognition near the close of the third century, however, the tendency toward ornamentation and enrichment soon asserted itself. Especially was there a tendency toward the making of gifts to churches by pious church members and powerful patrons. Constantine, first Christian emperor of Rome, lavished gifts on the church of St. Peter, and later on Saint Sophia, in his new capital Constantinople. He thus had a hand in the enrichment of the two most famous, and once the two richest churches in Christendom.

The movement toward the enrichment of churches spread rapidly and was very marked by the sixth century. Altars of solid gold and of solid silver were presented to some churches. Golden chalices and plates, some of them gem-studded, came into use; and many golden images, canopies, fonts, candelabra and other articles of precious metal were placed in the churches. Later only wood and stone were permitted for the actual altar, but altar-fronts of gold continue to be used and most sacred vessels are still made of that metal.

When the court of the then semi-civilized Russia sent out envoys in 987 to choose a religion for the country, they were most impressed by the services in Saint Sophia, largely because of their elaborateness and display of wealth. From that time the Russians have shown a tendency toward the rich embellishment of their churches. Their ikons and sacred vessels are not only largely of gold, but many of them are literally covered with gems. In late years Russian church treasures have been among the richest in existence. Screens, reliquaries and canopies of precious metals were to be found in all of the well-to-do churches. In some of the richer institutions whole walls of sanctuaries were of silver and some floors were of jasper. Some of the palls used were practically small rugs of gems, worth a fortune.

Probably the wealthiest of all religious institutions in Russia, and among the wealthiest in the whole world, was the Lavra, or super-monastery, at Kiev. Before the World War it had an annual income of half a million dollars and a well-stocked treasury. The second most important institution, the Lavra of St. Sergius, near Moscow, had treasure with a pre-war value of about $325,000,000. At the Cathedral of St. Isaac, St. Petersburg, there was more than a ton of silver in the form of ecclesiastical vessels, and in addition much gold.

How About A Lift?

"Am I my brother's keeper?" Of course you are. You know it, but sometimes you get quite impatient because your progress seems retarded by the burdens of a weaker fellow. Life is a stiff mountain climb. It is up, up, almost straight up. Sometimes you must cut your steps in hard granite with a pen knife. That is bad enough, but there is always that additional human burden. He is easily fatigued, readily discouraged, misses the rope, slips and falls. You must go back, lift him up, bind his wounds, strengthen his knees. It gets mighty worrisome at times. You feel that without him the heights would be scaled more satisfactorily, more speedily. Wrong again, my friend. It is a law divine that a burden-bearer climbs faster than one unencumbered. "Bear ye one another's burdens and so fulfill." In this double exercise and multipled responsibility you may miss much of the scenery of ascent, but, oh, the joy when you reach the top of Mount Zion, accompanied.—Exchange.
“Figura”

By W. H. Morse, M.D.

A PRINTED notice at the hotel told of the “usual service” in the village church on Sunday, and gave the name of the minister. One October Sunday morning when the congregation came together, and the hour had struck, no minister appeared. There were those among the villagers who whispered among themselves that he had gone into the army. Others shook their heads. A few put on knowing looks. There were perhaps a dozen strangers, mostly American, although the number included two or three Swiss, and a French gentleman and his wife, and an Italian of much the same class as the villagers, but a stranger.

A half-hour passed, and the minister did not come. Some of the Americans remarked that that sort of thing was getting too common, and that they had heard of other Waldensian churches of late where the ministers abstained themselves on the Lord's day unaccountably.

“I mean to report this matter at headquarters,” a Boston man said. “It is quite distasteful!”

The strange Italian whispered to a Baltimore gentleman.

“Why, yes,” the gentleman replied, then asked, “Can some one play the organ, and we will sing?”

A young lady went to the instrument, and several hymns were sung. After the singing the creed was repeated, and an inquiry was made for some one to read a chapter from the Bible. The Baltimore man went forward, opened the book, and then closed it.

“It is in Italian,” he said, “I cannot read it.”

“One of you men go up and read!” said the Boston man to the villagers.

They all shook their heads, and then one said timidly that it was “not allowed” for laymen.

“May as well sing again, and go!” a New York lady said.

A hymn was sung, and at its close the Italian stranger went forward.

“If I may,” he said quietly, taking out a pocket Bible, “I will read. I have a Bible-book. It is mine from my brother, now dead. He was in your America. He was a Christian Endeavorer. He brought me the Bible-book. Never before had I seen one. He told me the Endeavor pledge. He died. I like to keep his pledge, please.”

He read the thirteenth chapter of First Corinthians, in both English and Italian. When he had finished he looked irresolutely about the room. The villagers seemed to think that he was intrusive. The strangers waited.

“If I may,” the man said again, hesitating, “I like to say a few words, if you like.”

“Go ahead!” said the Boston man.

Thus encouraged, the Italian began,

“California was where my brother was. He knew olive culture, and an American paid him to oversee men. He made love to Jesus and in money. Before he come back to Sicily he went and saw the big trees. Wonderful trees! I never saw that kind, but I know a tree. I many times rest under it. As I rest, I look up into its branches. As I look, I some days count the limbs, count the branches, count leaves, and smell the blossoms. Ah, it does so rest me! Oh, I know that tree so well, I can tell all its limbs, many branches. I have favorite leaves! May I tell? There are just sixty-six limbs, large and small. Some have only one branch, one has one hundred and fifty. Some have thick leaves, and there are blossoms and fruit. I like best the limbs on the east side, twenty-seven of them. There are more, you see, on the other side. On the east side, where the sun comes first in the morning, there are two hundred and sixty branches, seven thousand nine hundred and ninety-five twigs, one hundred and eight-one thousand two hundred and fifty-three leaves and sweet flowers. The rest of the tree has nine hundred and twenty-four branches, twenty-three thousand two hundred and fourteen twigs, five hundred and ninety-two thousand four hundred and thirty-nine leaves, and some flowers which are fine, but not like those on the east side. So there are one thousand one hundred and eighty-nine branches in all, thirty-one thousand one hundred and seventy-three twigs, and thirty-one thousand six hundred and ninety-two leaves! A beautiful tree!”

He paused. The villagers were frowning. The Swiss were writing the figures on slips of paper. The tourists looked at each other and smiled.

“May I speak of some luscious fruit?” the man went on. “On limb nineteen, branch twenty-three, six leaves with fruit in them. Limb forty-three, branch three and leaf sixteen! O, what a ripe one! Limb forty-six, branch thirteen, first leaf. Limb three, branch twenty-five, has sixteen leaves in which are both blossoms and fruit. Away up at the top, on that sixty-sixth limb, at the tip of its twenty-second branch are ever so many blossoms, and fruit! But I cannot reach them, although I can admire and smell them. Then is the last leaf on the twenty-eighth branch of the fortieth limb! In its shade I get strong. And O, there are leaves that are so sad to see, and so distorted! Some are always touched trembling by the wind. Others are stiff, and seem of no use. Ah, that tree! Those leaves are to heal the sick. Those flowers to minister to the soul. That fruit—I cannot, dare not, not describe!”

The speaker resumed his seat.

“Figura!” exclaimed an old Waldensian scornfully.

The Swiss were the first to leave and hurried away. The man who had spoken laughed.

“They did not understand,” he said to the Baltimore lady. “They think I was giving the number of soldiers in the Italian army! Ha! Ha! You know?” he asked. “See! It was the Bible-book I described, and some of its dearest parts.”

“Figura!” the Waldensians continued to ejaculate.

REFUGE, STRENGTH, HELP:—God is our refuge and strength, a very present help in trouble.
Especially upon the Christian Church should the duty bear heavily to foster and scatter broadcast the sentiment of peace and goodwill so dramatically enunciated at the birth of Jesus. She should be most zealous to usher in the era of compromise and harmony and friendship foretold by the prophet.

The year 1932 should find this better sentiment so strong and prevalent throughout the world that it will not be necessary for the representatives of the nations to come together and agree to a time extension of the disarmament provisions. Better that each should determine separately as a matter of principle as well as policy, henceforth and forever to refer all differences for final settlement to the established courts of justice and arbitration.

"Nation with nation, land with land,
Unarmed shall live as comrades free:
In every heart and brain shall throb
The pulse of one fraternity."

Unconscious Influence

We have read somewhere of an American teacher employed in a secular school of Japan, with the understanding that he would make no mention of the subject of Christianity. He adhered to the understanding, but this did not keep him from exerting a Christian influence over his pupils.

The unconscious influence of his Christian life exerted a profound influence over them, so profound that some forty of them met, unknown to their teacher, and signed a covenant to abandon idolatry. Later, some twenty-five of them entered a Christian training school and some of them became ministers of the Gospel to their own people.

This teacher made no attempt to influence his pupils. He simply lived the Christian life before them; unconscious influence wrought the effect. The most powerful appeal for Christianity is not made in the pulpits, but in the home and the school and the office and the store and in the factory and on the farm by those men and women who have themselves been redeemed by Jesus Christ. In these living epistles is found the argument for Christianity that no man can answer, and what is of more immediate importance, that no man can altogether resist.—The Presbyterian.

One of the most beautiful yet frequently overlooked passages in the prophecy of Isaiah is that in which God says, "I have seen his ways... I will lead him also and restore comforts unto him." Whenever we submit ourselves to God's leadership He arranges every detail of our journey. There can be no accidents to those who abide wholly in the shelter of God's guidance. Events may occur which those on the outside will regard as accidents, but when life is "lived in the center of the circle of the divine letter" nothing can come to us save those things that are integral parts of the divine plan.—Christian Observer.
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Interpretations

By William T. Demarest, L.L.D.

In the Disturbed Industrial Condition just now manifesting itself in the coal mining and railroad strikes, some writers are finding the proofs of a conspiracy to overthrow the United States Government and to substitute some form of communism. While there are undoubtedly misguided men, both here and in Europe, who are anxious to put into effect in this country some of those theories which have wrecked Russia, the evidence that the present strikes have anything to do with such a conspiracy is very meagre, if not altogether lacking. Ever since the end of the war it has been recognized that the United States must undergo an economic readjustment. Readjustment is never a happy process for the readjusted; and discontent is inevitable when there is a lack of sympathy or understanding, such as is evident between the workers and the operators of both the mines and railroads. It is difficult to believe that there is hidden behind these or other strikes any revolutionary plan or conspiracy. The disorder which is manifesting itself in some localities is perhaps inevitable. One may feel that all men should accept as an established principle the theory that while men have a right to abandon their jobs they have no right to prevent others from working. But when a group of men has quit for what they believe to be a good reason it cannot be expected that they will calmly stand by and see others step into their places. One can but hope that the present industrial difficulties will quickly pass, although a solution seems at present distant and obscure. A positive and firm policy at Washington at the beginning of the coal strike might have prevented all the present turmoil.

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An Accusation So Frequently Made as to lead to its being seriously credited by those unfamiliar with the facts charges the newspapers of the country with a bias toward capital. It is freely asserted that the news of labor movements is suppressed, while ample space is afforded information which presents the point of view of the employers. As one who has contributed to the columns of newspapers in many of the large cities of the country the Interpreter cannot credit these charges. In his experience there has been but one test applied to material presented to newspapers for publication,—is it matter in which the public is or should be interested. If that test is passed the material is then given such space as its relative importance calls for, and the space is ordinarily much shorter than that which the writer of the material seems to demand. Every newspaper reporter has experienced over and over again the disappointment of finding a cherished column story cut to a couple of inches—or altogether omitted from the paper. There may be newspapers whose editors are instructed by the owners to suppress news matter of a particular kind or subject, but the Interpreter never knew of one. The editorial page is a different matter, and everyone knows that editorial comment reflects the particular point of view, political, social, or economic, for which the paper stands. The obvious conclusion presented by a news item is often reflected on the editorial page of the same issue; but editorials have always recorded opinions while the news articles, so far as the editors are able to control them, record facts.

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The Fact That Newspapers Endeavor to furnish their public with all news of interest, regardless of the personal opinions of proprietors or editors, makes them ready vehicles for a class of news known as "propaganda." It should not be considered a questionable practice to endeavor to convert others to one's political, social, or religious principles; for the progress of the world is thus made. Recent years, however, have shown many examples of the deliberate invention of "news" for the purpose of forming or changing public opinion—a dishonest method which the newspapers cannot guard against and of which the average reader is unsuspicious. Propaganda filled the press of the United States during the first years of the European war. Much of it had its origin in England and France and was designed to hasten the armed participation of this country. Much of it came from Germany with a contrary purpose; should have a multitude of organizations here in America filled the papers with arguments on one side or the other of the "guise" of news." At the present time eminent individuals and organizations are using the news columns of the press to tell us that we must "Save Europe"; while others, just as eminent, are telling us to "Let Europe Alone." There is just now a great deal of news about the labor situation, particularly as regards mines and railroads. The discriminating newspaper reader will endeavor to find out where the news arguments originate before he accepts them at their face value. The newspapers are not at fault; but the propagandists are.

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Every Man or Woman who has accumulated some of this world's possessions, whether in money or goods, comes to the time when it seems to them advisable to make a will. Conversation with an attorney filled the opinion that the average maker of a will, unless he seeks competent advice, is likely to fall into an error which leads to endless trouble for those who succeed him. The error is that of trying to be too specific in testamentary direction,—of trying through one's will to control one's possessions after death. This is perhaps frequently evident in a will which was drawn by the testator himself. The first bit of advice is that as it is advisable to offer the man or wife to be admitted to the possession of money and possessions is to secure competent legal advice when making a will. The second, in which the lawyer will undoubtedly concur, is to make the will as simple as possible. The third bit of advice is that having decided upon those relatives, friends or institutions who are to be benefited by one's estate, they should be credited by the testator as having some reasonable intelligence as to the ultimate use of such legacies or trusts as may be bestowed upon them. It should not be necessary to detail that when the Christian makes a will he should endeavor to provide for the continuance, by his estate, of the financial support which he has habitually given to his church and its institutions. The goodly company of those who have accepted this duty in the past has large measure made possible the advances of the Church today and the process should continue to the glory of God.
Rev. John J. DeBoer Married.—Rev. John J. DeBoer was married on Saturday, June 17th, to Miss Erma Elizabeth Earley, of Lincoln Park, N. J. The wedding took place in the chapel of the Lincoln Park Church, Rev. Claus Olandt officiating. Mr. DeBoer graduated from the New Brunswick Seminary in 1921, and has been taking Post-Graduate work at Columbia University since then. He is under appointment for the Arcot Mission, and will sail, with his bride, for India in the early fall.

Preaches Sermon to Lodge.—The Knights of Golden Eagles Lodge of Annandale, N. J., attended service in a body in the Annandale Church on Sunday morning, July 9th. The pastor, Rev. George I. Robertson, preached an inspiring and applicable sermon from the text, "They shall mount up as eagles, they shall run and not grow weary, they shall walk and not faint."

Ninth Grand Rapids Church to be Repaired.—All the buildings of the Ninth Grand Rapids Church are to be repaired and painted this summer, and new carpets are to be laid in the immediate future. An alcove for the pipe organ is also being built.

Western Pastor Married.—Rev. Roelof Duiker, pastor of the Strasburg North Dakota, Church, was married on June 28th at Fulton, Ill., to Miss Catherine Van Der Leest.

Installation at Zeeland, Mich.—Rev. John Van Peusum was installed as pastor of the First Zeeland Church on Thursday, July 6th. Among those taking part were Drs. S. C. Nettinga and J. E. Kuizenga of the Western Seminary, and Rev. G. De Jong and Rev. B. Hoffman, of Zeeland. On Sunday, June 25th, Mr. Van Peusum preached his farewell sermons at Kalamazoo, where he has been for the past four years. The church auditorium and gallery were crowded at both services. On following days the consistory and the congregation at farewell meetings testified of their appreciation of and love for their pastor.

Stated Supply for Hicksville, L. I.—Rev. Amos I. Dushaw, of Brooklyn, N. Y., has accepted the invitation to act as stated supply for the Hicksville, Long Island, Church, and will begin his labors on September 1st.

Closes Work at Sunnyside, L. I.—Rev. Claude M. Severance, who has supplied the pulpit at Sunnyside, Long Island, for the past three years, finished his work there on July 1st, and is now residing at Erwina, Penna.

Dedication at Detroit.—On Sunday, July 9th, the dedication of the new building of the First Church of Detroit, Mich., took place. Beginning at 9.45 A. M. a Holland service was held, at which addresses were given by Revs. J. H. E. Te Grootenhuis and H. Frieling. A Sunday school service was held at 11.15, with brief addresses by visiting pastors. In the afternoon, at 2.30, and again at 7.30 English services were held, at which greetings were brought by a number of clergymen, representing Detroit churches. The evening service closed with the presentation of the keys of the building by Mr. P. C. Van Oostenburg, chairman of the building committee, followed by remarks by Mr. P. C. Hacquebard chairman of the finance committee. The picture of the building shows it to be a large, well-proportioned and sightly structure, in which the pastor, Rev. Henry J. Veldman, D.D., will be able to do effective work.

Yet Another Ford at Work.—On the afternoon of July 7th a Ford touring car was completely destroyed in a terrible and tragic accident at the journalist of the Lisha's Kill Church, West Albany, N. Y., as a gift of the people to their pastor, Rev. A. F. Marcey. The gift marked the fourth year of Mr. Marcey's pastorate. Considerable repairs are in progress on the church property. The Sunday school room has been redecorated, both walls and ceiling, and a new floor laid. The parsonage also had a new floor installed.

A Correction.—In the item in the issue of June 28th, enti
tled, "Children's Day Gift Buya Automobile," the news item
gave the title of the Ninth Grand Rapids Church. This was an
error, for the service was held in the Central
Church, Rev. J. A. Dykstra, pastor.

Planning a Campaign.—At its spring meeting the Classis
of Philadelphia recommended that special meetings con-
tinuing for at least ten days be held in each church of the
Classis. To carry out this recommendation the chairman
of the Progress Campaign Committee invited the ministers
of the Classis, and all those ministers of the Classes of
New Brunswick and Raritan whose churches border on the
Classis of Philadelphia to a conference at Harlingen, N. J.,
where the wives of the consistorymen gave the assembled
ministers and elders and their wives a fine dinner. Rev.
Joseph R. Sizoo, of the Second Church of Somerville,
delivered the only address, basing his remarks on the revival
derived King Josiah. The address was timely, inspiring and
effectual. At the conclusion, the conference discussed
the outline which had been prepared. The following recom-
mandations were unanimously adopted:—(1) That we call
this the "Back to God Campaign"; (2) that each pastor
give strict attention to the boundaries of his congregation,
so that no families on the borders of the congregation are
overlooked; (3) that group prayer meetings be held for at
least six weeks before the special meetings; (4) and that
the method of personal evangelism be adopted. A schedule
for holding meetings in all the churches of the Classes of
Philadelphia and Raritan, and a few churches in the Classis
of New Brunswick, was adopted.

Hope Library Receives Gift.—The senior class of Hope
College left as a memorial of its appreciation a gift of
$100 to be applied to the purchase of new library books.
Mr. C. lesker, who is always a liberal donor to the college, has
sent a check for $100 to be used for library purposes,
and the college council has decided to set aside $500 for the
purpose of increasing the number of new books.

Hope Professors Get Increased Salaries.—It is announced
that the professors who are heads of departments at Hope
College have been raised to a new increase of $500 in their salaries,
based upon the salaries of professors at other colleges in school districts.

Sunday Resorts to be Closed.—The summer resorts near
Holland, Mich., have kept their amusements open on Sun-
days, hitherto, but the announcement is made that hence-
forth they are to be closed on the Lord's Day. The Park
township board has taken the stand that all bowling alleys,
mercy-go-rounds, swings, etc., must be stopped on Sundays,
and by means of a new law only those who agree to this will
receive a license.

Famous Johns of History.—Rev. C. P. Dame, of the Trinity
Church, Holland, Mich., is giving a series of mid-
week meeting talks on "The Famous Johns of Church His-
tory." Beginning with John Wesley, he will on succeeding
Thursdays give studies of John Wycliff, John Huss, John
Calvin, John Knox, and others.

Hope College Professor's House Burns.—On Friday, July
7th, the house of Prof. Egbert Winter, 274 W. 14th Street,
Holland, Mich., was badly damaged by fire, involving a loss of
about $2,000. The upper part of the house was practically fully,
basically the fireplace and furniture. While some furniture was removed from the lower floor, every-
thing on the upper floor was burnt.

Surprise Party at Middleburg, Iowa.—The young people of
the Middleburg Iowa, Church, recently surprised Rev.
F. B. Mansen, the pastor, and his wife, and before leaving
presented him with a cut glass water set and an electric fan.
Miss Cobb at Prattsville.—On June 27th Miss Cobb, of the Woman's Board of Foreign Missions was at the Prattsville, N. Y., Church, and gave an address on the needs of the fruits of the Spirit by those who have not the light of the Gospel. In the afternoon an informal reception was held at the Mission House which the pastor, at which time Miss Cobb gave a helpful talk on the work of the missionaries, and on the following morning the children of the community were presented. On Miss Cobb's departure the president of the Auxiliary presented her with a beautiful basket of roses as a token of love and appreciation.

Mrs. Bolsterle Undergoes Operation.—Mrs. George S. Bolsterle, wife of the pastor of the Astoria, N. Y., Church, is at home recovering from an operation performed at the Eye and Ear Hospital, New York. The operation, on the antrum, it is expected will relieve her from the headaches from which she has suffered for many years. A X-ray photograph was taken recently which showed that the seat of the trouble was an affected tooth, from which she had long been a sufferer. The tooth was removed and the operation performed, and the headaches are disappearing.

Big Boys at Children's Day Service.—Children's Day was held late at the Astoria, N. Y. Church, owing to the fact that the Island City Sunday school parade occurred before the usual Sunday set aside for Children's Day. A special feature of both events was the large number of bigger boys who helped by their presence to make the services of lasting impressiveness. On the last Sunday of June the Communion was celebrated, and five young boys united with each other by conferring on them the Divine blessing.

Pastors Protest Sabbath Desecration.—In conjunction with ministers of the Lutheran, Congregational, Methodist and Christian Reformed Churches a number of Reformed ministers in Iowa, Minnesota and South Dakota, among them being Revs. A. W. De Jonge, K. J. Dykema, and T. De Lange, have sent an appeal to the newspapers, requesting the people of their communities to refrain from Sabbath desecration.

Installation at Lincoln Park.—On Thursday, July 6th, Rev. Claus Olandt was installed as pastor of the Lincoln Park, N. J., Church, by the Classis of Passaic. The sermon was preached by Rev. Fred. E. Poertner. Rev. Charles M. Dixon charged the people, and Rev. Alexander S. Van Dyck gave the charge to the congregation. The Lincoln Park Church was organized four years ago, and now the prayers of the faithful attendants are answered in their having a regularly installed pastor, with every encouragement and promise of steady advance in Kingdom Service.

Personal Items From Asia

ITEMS sometimes occur in letters from our missionaries which are interesting, even if the letters themselves are only meant for the eye of the Secretary. Here are some which have been gathered together as illustrating the facts of Foreign Missionary work, in distinction from its theory.

From a letter from Rev. G. D. Van Peursem, of Arabia:—The following happened only three weeks ago in Kuwait. A man was brought into the Mission Hospital, stabbed in the abdomen with a full knife, leaving a rather wide cut. Dr. Leek sewed up the cut, thinking that the patient would soon recover. However, in four days the patient died, and as a result the man who did the deed became a murderer. Sheikh Ahmed tried hard to persuade the son of the dead man to accept blame for the murder. But no, he would have blood, and he went to the Sheikh and asked for permission to kill his father's murderer. This permission was officially and formally granted. The day following, the murderer was led into the desert, perhaps 2,000 people following, and there the son did what he was told. The Sheikh sent his father to God and led the hand. In this way the Sheikh has done justice and the son has performed his duty, and no Arab I have met has any doubt but that full justice has been done.

In a letter dated, Oita, Japan, May 4th, Rev. Hubert Kanzaki, wrote in: "One of the joys of our mission and observance of the Sabbath and church attendance, especially on Easter, has been widely commented upon in the Japanese daily newspapers, and we think the publicity is doing a good deal toward advertising the Christian religion and taking away prejudice against it. There are a number of things just at present working in our favor. Not long ago, Mr. Tokutomi Kenjirō, one of the best known Japanese authors, made a speech in the public hall at Oita. He has been a nominal Christian for years, but now seems to have attained a very much stronger faith than ever before. He made a strong speech urging the study of Christ's teachings. Most of the officials and educationalists of the city were present, and were glad he gave them that kind of a speech.

In another letter Mr. Van Peursem tells of the death of an Arab convert:—You may remember Ahmed, one of the boys baptized by Dr. Mackenzie at Busrat, in 1920. Last summer, he contracted tuberculosis, but was given to our hospital in Kuwait. His father had completely disowned him when he became a Christian. No one ever expected him to enter his father's house. Although he daily became weaker, his life lingered until his mother visited him and suggested that he should go to her house so she could care for him better. In this she gained his consent, and his father became willing that he should go home. We were unable to keep him when he wanted to go, and agreed with his family. In his mother's house I visited him every day. On the day of my departure I saw him with death written on his face, and I have never seen a patient that died that very night. The mother wept and said many nice things about the missionaries. Ahmed continued to tell me that he loved Jesus, but did not want to read the Gospel in his father's house. We did, however, repeat many Bible verses from memory and no objection was taken to this. People say Ahmed could not enter that house as a Christian. I have faith to believe that he died as a Christian. However that may be, we feel sure that our association with him and the family has not been in vain.

It is encouraging to see that in Kuwait, although people oppose Christianity, they do not think of it as impossible for man to change his religion. The subject of religion is a live one in that city, at any rate. In Bahrein and Busrat other things seem to occupy people's minds. It is often a good sign not to be loved too much. That was seen the other day when one of the colporteurs was unable to rent a house on the ground that he was a Christian.

Church Bell Dedicated At McKee, Kentucky

The Christian Intelligencer and Mission Field has already recorded the fact of the arrival at McKee of the bell purchased for the Bussing Memorial Church. Our readers will be interested to learn, from the following personal letter, the story of the dedication of the bell. The letter proceeds:

It was a clear, cool morning on the last Sunday of May, 1922, when we were summoned to our usual hour for Sunday school service by the ringing of the accustomed school bell. Several of the "loyal sons" were at the place early to assist the pastor in the placing of seats, which were moved out from the chapel into the hall. Nothing could be better, for we could seat out in God's great outdoors, under the large sugar maple tree, facing the entrance of the church where the bell was placed.

After the attendance and offering was taken we opened our program with a song, followed by responsive Scripture reading from Psalm 24. The purchase of the bell having been made possible chiefly through the efforts of the Church's Daughters' Society, it was very fitting that we should hear from them. A brief sketch of the history of the organization was given by the president, and one of the six charter members was in attendance this day.

The various causes to which the society had sent aid, either financially or materially, were mentioned, together with the purpose of the order, and the motto, "In His Name," as well as the commendable, "Look up, not down, Look out, not in, Look beyond." The bell was a symbol of the ship's voyage, where the Hospital was to continue the mission work as has been its guide.
Special mention was made of the four members who had been taken from the society by death, whose lives of influence and service have been a blessing to the society. A silent prayer was sent up to our Heavenly Father at this time, followed by prayer by the pastor.

Rev. F. H. De Jong gave a short but impressive talk on the significance of bells, and their many uses. It is true they are used for various purposes, in daily life and its activities,—for warning, but the highest use of all is the church bell, which calls men to worship God and to pray.

It was very fitting that the bell should be dedicated on a Sabbath morning, and its clear, sweet notes be sounded on that holy day for the first time. It thrilled us to hear its peals sound forth as it will henceforth be used to call the people of these hills to God's house.

The honor of ringing the new bell for the first time was given to the secretary of the King's Daughters. We are happy that the Bussing Memorial Church can now send forth her own call to "Come to the church in the wildwood," as has many times been sung, but never meant what it does now.

Reverend Gerrit Dangremont 1839-1922

On the morning of June 18, 1922, the Rev. Gerrit Dangremont entered into rest. His departure occurred at the residence of his daughter, Mrs. D. E. Oostmeyer, at Morgan Park, Illinois, where he has been making his home for the last three years. His going was peaceful. He had been about the house and grounds on the previous day, receiving callers, and enjoying the fellowship of relatives and friends. He had retired in the best of spirits, committed his soul into the care of "Him Whose he was and Whom he served," and the next morning "was not, for God took him." It was the way he had wished to go; a beautiful departure from earth with its many duties and cares and a quiet but triumphant entry into the heavenly home.

Gerrit Dangremont was born in the province of Overisel, Holland, in 1839, came with his parents to America in 1846, settled in West Troy, then in Schenevuc, N. Y., and in 1850 moved with his family to Overisel, Mich. As a young man in his teens, Mr. Dangremont was constrained to dedicate his life to the Gospel ministry, entered upon his academic course at Holland, Mich., in 1858, and graduated therefrom, ready for college, in 1862. He was in the first class that was trained in Hope College, graduating as valedictorian in 1866. Three years later he received his professorial certificate from the Western Theological Seminary, being a member of the first class that graduated from that institution. After being licensed and ordained by the Classis of Holland in 1869, Mr. Dangremont began his work as a minister of the Gospel at Hamilton, Michigan, where he was instrumental in establishing an organization and building a church and parsonage. His other pastorates in Michigan were at Mattawan, Fremont Center, South Haven, Detroit, East Saugatack and Three Oaks, in all which places efficient service was rendered. He was the cause of Christ, and many souls were led into fellowship with Him. In 1889 Mr. Dangremont moved to Iowa, where he assumed the pastorate of the combined charge of Hosapers and La Mars. When he resigned this field it was to continue as home missionary in Minnesota, having charge of several churches, with his residence near Phoenix. November, 1895, a call was received from the Arcadia Church of Newark, N. Y. In this field Mr. Dangremont remained for twelve years, during which time a new church edifice was built and a new parsonage purchased in a more central part of the city. When he resigned this pastorate it was to retire from active service and to spend his days in the midst of his many friends in Newark.

Mr. Dangremont married in 1869, taking as his companion in life, Henrietta W. Vaupell, of Holland, Mich., by whom he proved a most efficient helper in the difficult work of the pastorate, and who preceded him to the home of promise in 1912, where to welcome him on June 18th, the 53rd anniversary of their wedding.

Eight children were born to them, three of whom have departed this life, viz.: Lucas, Ruth and Ida; the others being George C., Edwin H., Pearl C., Arthur V., and Robert W.

The services of this sainted man of God have been of great benefit to the church of which he was a minister and his memory will long be cherished by those who knew and appreciated his sterling manhood, his noble Christian character, and his unsullied devotion to the interests of the Kingdom. He was a man of genial disposition, simple in faith, fervent in prayer, evangelical in preaching, sympathetic and helpful in pastoral care, giving of himself to others as needed. He was a good, loyal servant of Jesus Christ, a workman that needed not to be ashamed.

The funeral services, held in the Arcadia Church, June 21, 1922, were conducted by the Revs. Benjamin D. Young, John Ossewarde, Henry H. Hors. Harm and G. M. Bahler, of the Classis of Rochester, and interment took place in the family plot at Newark, N. Y.

"Now the laborer's task is o'er"

Now the battle-day is past:

Now upon the farther shore

Lands that a voyager at last

Father, in Thy gracious keeping

Leave we now Thy servant sleeping."

News Items From The Amoy Mission

There seems to be less planting of opium in China this year than in several years. This is true of the Amoy region especially. There is very little anywhere. In fact, in several places the officials have taken very drastic action to prevent the planting of any opium. The finding of a few poppy plants in a field is enough to get the operator of that field in serious trouble with the officials. In the Chingpu region down in the furthest corner of the province the officials led out their soldiers against some cities and villages in order to stamp out the cultivation of the poppy, and there was little civil war going on between a hundred thousand soldiers and several tens of thousands of people for a time. Of course the people won in any fighting that actually took place, but the soldiers accomplished their object, which was to prevent the planting of the poppy. It would not be well to draw too optimistic conclusions from the fact of the cessation of poppy growing. There is a sinister reason for it probably. China's officials are not so easily turned away from the "broad and crowded" path.

They have perhaps found a new source of revenue. In fact, judging from the great increase in gambling which one sees in some places in the Amoy region, we think that they are deliberately encouraging another of the worst evils which may have a worse effect in the long run than the growing of the poppy and the spread of the opium traffic. Of course their main idea is to derive revenue by farming out gambling privileges. The Fukien Moral Welfare Association made a grand effort to combat the growing evil by conducting an extensive educational campaign and using large posters and handbills.

One of the most promising of the young teachers in the Siu-khe Boys' Primary School has been appointed principal of the government school in Siu-khe. The Mission regrets losing this splendid Christian worker, but it feels that in doing so it is helping spread the influence of the Gospel, for it is not often that a Christian has an opportunity of becoming head of a government school. This man, who is a deacon in the church, will certainly have a fine influence
for good in his new position. He will start the day in his school with a Christian chapel for his pupils and will have the help of the missionaries in this good work.

Y. W. C. A. Conference At Silver Bay

The Student Y. W. C. A. Conference at Silver Bay, on Lake George, N. Y., from June 23rd to July 3rd, was attended by over 600 girls from the eastern colleges. The principal speakers were Rev. Henry Sloan Coffin, D.D., whose subject was "God in the Experience of Men," and Dr. Harry Emerson Fosdick, who spoke on "Christian Internationalism."

Each year the Y. W. C. A. sends an invitation to the mission boards of the various denominations, asking them to send representatives to the conference. Hitherto the secretary for Women, Young Women's work of the Reformed Church has attended, but as that office at present is vacant Miss Marion J. Benedict, of North Tarrytown, N. Y., represented the Woman's Board of Foreign Missions, and Miss Julia Florencce, of New Brunswick, N. J., the Women's Board of Domestic Missions.

One meeting of peculiar interest was held on Wednesday morning. Discussion groups took up the question of the purpose of the church and the outstanding problems in the relationship of the student to the church. Following this was an hour on "The Church at Work," when the girls met by denominations for a concrete presentation of that part of the church's work which is carried on by denominational boards. At the close of this hour Dr. Coffin spoke on "The Church."

The girls of the Reformed Church attended the denominational meeting 100 per cent. strong,—22 in number, besides two "adopted" members. They were gathered from eleven different colleges and twenty different churches.

A Real Law, And A Good One, Too

BY W. H. MOSSE, M.D.

"F OR AS MUCH as it is observed that many abuses are crept in, and committed, by frequent taking of tobacco: It is ordered by the authority of this Court, That no person under the age of twenty-one years, or any other that has not already accustomed himself to the use thereof, shall take any tobacco, until he has brought a certificate from the hands of some who are approved of knowledge and skill in physic (that is, a physician) that it is useful for him, and that he has received a license from the court for the same.

"And for the regulating of those who either by their former taking it, have to their own apprehensions made it necessary to them, or upon due advice are persuaded to the use thereof, it is ordered:—That no man within this colony, after the publication hereof, shall take any tobacco publicly, in the street, highways, or any barn-yards, or upon training-days, in any open places, under the penalty of six-pence for each offence against this order, or in any of the particulars thereof, to be paid without gaining upon conviction, by the testimony of one witness, that is without any just exception, before any one magistrate. And the constables in the several towns are required to make presents to each particular court, of such as they do understand, and can evict to be transgressors of this order."

This is as the law reads on the statute books of the colony of Connecticut, as enacted by the General Court or Legislature, nearly three centuries ago, when tobacco first began to be introduced into the colony. There is no record of any convictions under this law, so far as can be ascertained; and it goes without saying that it was obsolete long ago, and that other colonies do not now have it copied.

Prof. Janssen Protests Against Being Deposed

FROM the Holland Sentinel we learn that Prof. Janssen, of the student seminary of the Christian Reformed Church, has been deposed by the Synod of that denomination, but is protesting against the action. It will be remembered that suspicion was cast upon the orthodoxy of the professor, the accusations being based in large part upon the notes of students taken in classes, and charges were brought against him for supposed unrefined teachings and insubordination. Dr. Janssen has protested against the first charge because, (1) the students' notes used as a basis of investigation have never been recognized by him as authentic; (2) only certain passages, often torn out of their context, were used against him as evidence of unrefined teaching; (3) their interpretation of the students' notes is not his at all; (4) the objections made against him by the Synod betray that the Synod itself made points departed from Reformed thinking; (5) Synod did not make use of the light it had, namely, of the two brochures of Prof. Janssen and of the documents given to the Synod by Dr. Janssen.

Against the charge of insubordination Prof. Janssen protests, (1) because in two communications he had declared to Synod that he was willing to explain his doctrines, presented Synod gave him fair and constitutional treatment, and (2) the statement taken from the formula or subscription for professors is of no application here. It is expected that Prof. Janssen will make a clear and full defense of himself before the public in another pamphlet.

Cleaning Up Young China

MRS. T. BOSCH

"CLEANLINESS is next to Godliness" they say, so yesterday we decided to put the proverb into practice; let me tell you how it came about.

Every Sunday morning we have in the hospital chapel a service for the smallest school children, boys and girls. These children all come, without exception, with clean faces, clean hands and clean clothes. The appearance of this group of children is in striking contrast with that of the Saturday afternoon group of heathen children. In the warm weather the consciousness about most of the smallest tots who come to the Sunday morning meeting is their clothes, that is, the lack of them. But we do not have the lack of clothing so much as the cost of dirt which seems to be a rare thing in China to have a clean child with. It is rare to have a child come with a clean face, to say nothing of hands and clothes. So we decided to put the old saying into practice and begin with some attempt at cleanliness.

Accordingly we got two large pails of water, wash basins, soap, washtubs, and towels all in readiness and then went out to call the children. Three of us went each in a different direction and returned in about a half hour bringing with us about fifty youngsters. Then the cleaning up of Young China began. At first they were a bit shy so an inducement was given, a card to each child after he had been washed instead of waiting till the close of the meeting as we usually do. A pretty card was enough incentive for these poor little children who love pretty things as much as our children do, but who have so little chance to see them. The hospital assistant's wife and the native nurse who have taught classes in the children's meetings ever since they were organized four years ago, did the actual work of scrubbing the hands and faces, and a good scrubbing they got, too, and only one of the whole, a very tiny tot, shed tears over it.

Most of them seemed really to enjoy it and I should think they might have. Even the babies awoke in the arms of the older girls were washed! When the regular meeting was called to order—such a change! We had often said on previous times, "So and so has a sweet little face if it were only clean." Well, they were all clean yesterday when we were ready for our meeting and there were many dear little faces too. We plan to continue the washing for a few weeks, hoping that before long the children themselves will see to it that they wash their hands and faces before they come. When every child was clean, Mrs. Todd played the organ for us while we sang the hymns. And thus we are trying little by little, week by week, to point these little ones to the Saviour Jesus, whose blood can wash our hearts as clean, more clean, than the water can wash our hands and faces.
THE RISING TEMPER OF THE EAST.—By Frazier Hunt.

When Lord Curzon was Viceroy of India he founded the student body which he was addressing on the occasion of a University Convocation by declaring that the Hindu was fundamentally and habitually untruthful. He accused the Indian people of being unable to say anything that was pleasing than the thing that was true. This courageous, if not altogether tactful, statement of Lord Curzon's led to long and elaborate discussions in Hindu periodicals, all with a view to explaining the fact that the Hindu is not essentially untruthful, but that he is inherently courteous and considerate and that rather than annoy his listener with a disagreeable truth he will represent things not as they actually are but as he thinks his listener would like them to be.

In reading Frazier Hunt's "The Rising Temper of the East" and noting the almost jubilant tone with which he voices that "rising temper," one wonders if he has not fallen a victim to the national trait of which Lord Curzon accused the Hindu. The Indian sharply discriminates between his theory and his practice. He does not attempt to square his facts to his fancies. He loves nothing so much as an Ideal Hypothesis which ought to be true—whether it is true or is not true remaining always, for him, a matter of subordinate interest.

The Hindu is a theorist, and one of his theories is that every American is a passionate lover of liberty. One who is familiar with India cannot escape the impression that the Oriental poured into Mr. Hunt's ear the burning sentiments which he believed Mr. Hunt wished him to feel rather than those that he actually possessed.

They told their Western visitor that Gandhi was the one thing in the world that the British were afraid of. That he had three hundred millions back of him—that if he were thrown into jail there would be a revolution within twenty-four hours. Yet he has been arrested and nothing revolutionary has happened. Word comes, on the contrary, to the writer of this notice from one who has lived many years in Bombay that there is a feeling of relief on the part of many Indians who believe that the best interests of the Indian people are bound up for a considerable time to come with those of the British Empire. Mr. Hunt believes that the Mohammedans and the Hindus have buried their ancient grudges—that the seventy million Moslems and the hundred million Hindus are wearing hand in glove against the British Raj. It will be a sorry day for those two hundred million Hindus in which they consent to be the cat's-paw to draw their Turkish ally out of the fire. It is a blind friend of India who does not see it is not India's welfare but the welfare of the Turk that Gandhi is struggling for, all unconsciously one may believe, but with the lamentable failure to perceive the true relation between his ideals and his facts which has for so many centuries unfitted his people to rule themselves.

One cannot speak too highly of Mr. Hunt's fairness and sympathy in his discussion of the Oriental point of view, nor too appreciatively of his understanding of the important work which the missionaries are doing. While we may hope that some of the impressions he received while in India are colored, we must applaud his candor and fairness, and we may well hope that what he has written will lead others to a similar interest in the affairs of the Far East.

$2.50. (The Bobbs-Merrill Company, Indianapolis, Ind.)

SPIRITUAL HEALTH AND HEALING.—By Horatio W. Dresser.

The New Thought system of Spiritual Healing and the Christian Science system of Mental Healing are both offspring from the same parent stock—the P. F. Quimby science of Mental Healing. Though today they are rivals, and each points out the serious defects in the other's system of healing, these tactics should not blind the mind of the reader to the fact that psychologically they are identical. The greater popularity of the younger sister, Christian Science, has forced the present-day advocates of New Thought, in spite of its name, to abandon the original common field of mental healing which they occupied side by side in the days of Mrs. Eddy and Rev. Warren F. Evans, the father of the New Thought Movement, whose first books upon the subject, written 1869 and 1872, were entitled, The Mental Cure and Mental Medicine, and retire to the old Andrew Jackson Davis theory of spiritual healing. This shift of front enables Mr. Dresser to emphasize the superiority of spiritual healing over all theories of mental healing. This work is so simple and earnest, it contains so much wholesome food for thought, that one is tempted to let it pass without further comment. But it will do no harm to understand the fundamental principles of this science of spiritual healing. While it avoids the extreme denials of the existence of matter and the personality of God which have brought down so much criticism upon Christian Science, it is still true to Mr. Quimby's theory that, not the natural senses and the human mind, but inner spiritual senses are the discerners of Truth. Here it is one with Christian Science. It also distinguishes, as did Quimby, between Jesus and Christ. Jesus is not Christ, because Christ is not a person. His philosophy of spiritual healing as studied by Mr. Dresser is based upon the existence of a "secret place in the inmost of the spirit of man," where the Divine and the human meet. Here the soul that is spiritual enough taps the reservoirs of Divine omnipotence and omniscience and obtains all the power and wisdom necessary to preserve health and heal disease. So that in reality it is the Divine Spirit and not the human that actually heals, and to it nothing is impossible. Here again New Thought becomes one with Christian Science, for Mrs. Eddy insists that it is the Divine Mind and not the human that is the healing agent in her science of mental healing. All you have to do is to change the word spirit for mind and the two systems become identical at this point.

In order to protect this "secret place" from the intrusion of psychology Mr. Dresser informs us that it is located beyond the reach of reason where analysis cannot penetrate. If it only were, it might afford a safer refuge for the theory of spiritual healing, but unfortunately there is no such "secret place" within the limits of human personality. The moment any experience crosses the borderline into the realm in which the human spirit can participate, that instant it enters within the range of mental analysis, and its secrets are all in the hands of psychology. So spiritual healing is driven out of its secret place into the open, and when examined there it is found to employ exactly the same psychological means for preserving health and healing disease as all other similar systems. There is nothing different about it but its terminology and its theory. And these have nothing whatever to do with the actual operation of its psychological principles. It is therefore entitled to that measure of success which its peculiar use of the common stock means of psychopathic merits, and is subject to the necessary limitations which its unscientific and unphilosophical theories place upon it.

$2.00 net. (T. Y. Crowell Company, New York.) (A. C. W.)

THE CARPENTER AND HIS KINGDOM.—By Alexander Irvine.

This book of 247 pages closely printed is as remarkable as its author—original, able and a friend of the common man. Both are rapid-ting, terse and intensely human. The matter is radical in its insistence upon practical morals as between man and man, while the style is as fascinating as fiction. The whole is the New Testament boiled down with the Irvingian coloring and application. $1.50. (Charles Scribner's Sons, New York.)

DANIEL'S HALF WEEK NOW CLOSING.—
By J. J. Ross, D.D., Pastor, Second Baptist Church, Chicago.

The author, in 115 pages, attempts to expound, without riding a hobby or projecting a new thinking into Gabriel's Vision of the Seventy Weeks of Daniel, that mysterious passage of the Bible. With what success the author's readers will divide into different camps. But all will heartily commend the modern, lucid style and overwhelming shown from first to last. $1.00 net. (Fleming H. Revell Company, New York.)
A Strange Harp

With the summer come thunderstorms, and some people are very uncomfortable and others are afraid when the thunder cracks and the lightning gives its sudden illumination. It is much better to lose fear in the wonder of such storms and to remember that God controls all nature. But perhaps just one of the Corner Cousins dreads thunderstorms and will be diverted from their terrors by this fragment of a story that we heard a short time ago.

Once upon a time a rich man who owned a great estate in Switzerland, devoted himself to a strange experiment. He was convinced that wires of different thickness could be so strung across a chain in the mountains that the wind would blow them and bring forth music. So he spent much time in the study of physics, bought vast quantities of wire, and, when all was ready, employed a small army of men to attach the strings for his harp.

The peacocks for miles around were greatly interested in what they called the rich man's "folly" and laughed with the workmen over such a waste of time. It seemed as if their scorn would be justified for, though the wires were strung with scientific accuracy, not a sound did they produce. The winds blew and the storms raged, but the great harp was silent. Even its inventor had given up all hope of result when a terrific thunderstorm shook the mountains. Then rich and mighty cords mingled with the thunder and exquisite harmonies whispered to the trees. The peacocks far down the valley heard heavenly melodies—strains that came in the wake of the storm, sweled to wonderful sweetness and passed away in gentile sighs. A great shock had been needed to awaken the slumbering music.

When the next thunderstorm comes use the ears of your imagination and listen for the lovely music that came from that strange Swiss harp in the days of once upon a time.

How A Camel Is Shod

A camel is a very wise beast. Although its feet are covered with natural pads or layers of thick skin, blisters sometimes form, and these are very troublesome. When a horse has a sore foot he will ordinarily hold it up and stand patiently while the trouble is being corrected. This is not so with the camel. He simply lies down when a long journey has caused his foot to blister, and nothing will persuade him to move; in this way the camel driver knows when it is wrong, and he immediately looks around to find the blister. This has to be done with caution, for the camel objects to having its feet touched.

When the blister has been found, four or five of the strongest men in the caravan suddenly rush upon the camel when he is not looking, and throwing him on his side, tie him fast so that he cannot move a muscle. Then they take a piece of leather large enough to fully cover the blistered place and sew it on to the bottom of the foot, the skin there being so thick that the sewing does not hurt the animal.

The leather that is used for the shoeing is made from the camel skin. When one of the beasts dies, the thickest portions of the hide are cut off and saved just for making these peculiar shoes. With great patience the drivers "work" this leather, stretching it in all directions so as to make it pliable. The result is that it becomes very soft, and the camel relieved by such a shoe is willing to continue its journey. Yet though the camel appears so grateful after the shoeing is finished, he will never submit to the operation willingly, and every time he has to be taken unawares and tied up before his foot can be touched.

—Apelles of Gold.

Answer To Garden Puzzle Of July 12th

1. For o'clock.
2. Phlox.
3. Monkshood.
4. Prince of Wales feather.
5. Bachelor's buttons.
6. Morning glory.
8. Cockscab.

The Bible-School

Hints and Helps on the Lesson

By REV. JOHN E. KUZENGA, D.D.

Lesson for July 30, 1922—The First Return from Exile—Jeremiah 29:10; Ezra 1:1-8, 11.

GOLDEN TEXT

We know that all things work together for good to them that love God. Rom. 8:28.


Introductory—Time is about 538 B.C.—about seventy years after Daniel and his fellows were carried away from Jerusalem in the first captivity.

The books of Ezra and Nehemiah are in the oldest Hebrew Bibles regarded as one book. The book is best accepted as a composite, by an unknown editor, consisting of accounts written by Ezra and Nehemiah, or others, with copies of official documents and records. The aim of the book is to tell how the people were restored in answer to prophecy, how the temple, the city, and Jewish institutions were restored, and how the people continued in their divine mission.

Prof. R. Dick Wilson, of Princeton, gives very good reasons for the credibility of the book, and for believing that it was put into its present form not later than the fifth century B.C.

We see in this lesson how the "remnant" was kept during the captivity, and better fitted to do the work of God in carrying out the institutions and conceptions that were to prepare the world for the coming of Jesus. Idolatry is practically gone, and in its place the Jews has his own spiritual,］ religion, an exalted conception of the one true God that split between Israel and Judah has disappeared utterly.

Explanatory.—"Striking Manifestations of God's Providence" is proposed as a sub-topic of the lesson, while the Golden Text points us rather to the ordinary workings of God's providence. We may get the best viewpoint by accepting as our teaching thought the principle that God uses both the ordinary and the extraordinary in safe-guarding the welfare of his children and in accomplishing the coming of his Kingdom.

I. The Good Purpose of God Knows the Proper Time.—(V. 10.) In this verse we have a quotation from the letter which Jeremiah wrote from Jerusalem to the captive Jews in Babylon, who had been carried there in the first group of captives in 605 B.C. Among them were false prophets, telling them that they would soon be restored to Jerusalem, and that Jerusalem would not fall. Jeremiah writes them this letter to show them that these men are false prophets. Note that he tells them that after seventy years will come the restoration of which he prophesied: "And I will find of you, saith Jehovah, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you again unto the place whence I caused you to be carried away captive." (Jer. 29:14.)

This verse makes it evident that Jehovah keeps his purpose exactly, even when circumstances make it seem impossible. Also it was "a good word" and therefore a loving purpose over them, even in their captivity.

"God's purposes will ripen fast, unfolding every hour; The bud may have a bitter taste, But sweet will be the flower."
The Christian Intelligence and Mission Field

July 19, 1922

THE PROBLEM OF THE CHURCH

It may as well be admitted that the Church in America has been moving along the line of least resistance so far as its normal activities are concerned. It has been aggressive in its public utterances; it has been active in its educational work; it has been in the forefront of the battle for the social conscience. But this has been true of every important movement in the history of the world. It is a characteristic of the human race that when it is going to do something it does it in the most obvious manner possible. We have often been told that we should do our work quietly. We have often been told that we should do our work gently, so that people should be led to accept the Church's point of view. But this has never been true of any important movement in the history of the world. It has always been true that when people are going to do something they do it in the most obvious manner possible.

In the case of the Church in America, it has been moving along the line of least resistance so far as its normal activities are concerned. It has been aggressive in its public utterances; it has been active in its educational work; it has been in the forefront of the battle for the social conscience. But this has been true of every important movement in the history of the world. It is a characteristic of the human race that when it is going to do something it does it in the most obvious manner possible. We have often been told that we should do our work quietly. We have often been told that we should do our work gently, so that people should be led to accept the Church's point of view. But this has never been true of any important movement in the history of the world. It has always been true that when people are going to do something they do it in the most obvious manner possible.

The Christian Endeavor Prayer Meeting

BY THE REV. ABRAH DURY

Topic For Week Ending Sunday, July 30, 1922

CONTRASTS—RACIAL AND SOCIAL

In this topic we have presented that which is both the problem and the opportunity of the Church. It calls attention to a condition which is the result of the shifting of the population of the United States in response to the economic opportunity, and also to the rapid increase of the population as the result of immigration from Europe. This condition is apparent in almost every community, large or small, in those parts of our country which have been long settled, especially in those states east of the Mississippi River, as well as along the far western seaboard which has also felt the influences of immigration. The resulting contrasts in population call for a process which shall combine assimilation with Christianization and Americanization. It is a task which the Church is qualified to perform and which it must undertake if it is to preserve to the nation those religious ideals and principles which contributed so largely to its establishment.

There is a common characteristic which many of these people have in common. They are all of the same language and of the same race. This is the characteristic which makes them so attractive to the Church. It is also the characteristic which makes them so difficult to reach. For they are all of the same language and of the same race. This is the characteristic which makes them so attractive to the Church. It is also the characteristic which makes them so difficult to reach.

The racial contrasts presented by the heterogeneous populations found in the average American city pariah constitute
a very difficult problem for the Church, however well disposed its members may be toward the strangers. It is necessarily shrouded in the various racial characteristics in order to find the points of effective contact; and it may be added that the best way to learn the characteristics and to make the contacts is to practice neighborhood.

It is of course assumed that the church that is located in a community where people of other than Anglo-Saxon stock are making their homes are anxious to reach the newcomers with the Gospel to which it owes its existence. In the membership of some such churches there are undoubtedly those who hope that by methods that would attract the whole country. Why be afraid of advertising? Why be afraid to spend money on announcements and literature in general telling the advantages of the church? I do not believe a pecuniary advertising, but I do say that when the Church has something special to say she ought not to be afraid of spending money to say it. "Advertising pays!" That is a true slogan. All that is spent in a judicious way is not brought back with large interest, not only in the added work that the Church does for the community but in actual dollars and cents. Money spent in a multigraph, an addressograph, card envelopes and other office equipment, will pay the same way. The people need to be kept informed. The Church must keep in touch with them. Pastoral letters, remembrances of special days, announcements and invitations should be going out every week and sometimes every day to keep the people in touch with this great business of ours, and, as we put the money in for such work, more money will come into the coffers of the church by other giving than which are now "dead wood."

The Opportunity of the Church

Let it be remembered that the foreign mission activities of our Church, that splendid service of which we are all so proud, are the processes through which the Gospel which we profess is carried to people who possess far greater contrasts, racially and socially, than do those who have come to make their homes in America. We are most of us too ready to say that our Church cannot minister efficiently to the New American, while at the same time glory in the results of its ministry to the Asiatic! May we not believe that God in His wisdom has given us a task and an opportunity here in our homeland, and that upon its performance is placed the future of the Church, but also the future of the nation?

In the parable of the Good Samaritan previously referred to, Jesus told how the priest and the Levite avoided the man who was lying suffering by the wayside. They deliberately chose the easiest way. When we sense the social and racial contrasts which are evident between ourselves and the newcomers in our communities, we too may choose the easiest way and pass on the other side. Yet we know that these strangers need the ministry which we may give. They need our friendship and our guidance as they strive to adapt themselves to a new land and a new mode of life. They need the Master whom we profess to serve. The Samaritan took the trouble to be a neighbor to him who had fallen into trouble. We may imagine the glow which warmed his heart as he left the inn after leaving the innkeeper to the care of the stranger—and how different must have been the thoughts of the priest and the Levite! Let us also be neighbors and the reward will come to ourselves, our Church and to our land.

Why Be Afraid of Advertising

Is the Church of the Lord to suffer by such comparison? Should it not make itself felt through the whole community by methods that would attract the whole country? Why be afraid of advertising? Why be afraid to spend money on announcements and literature in general telling the advantages of the church? I do not believe a pecuniary advertising, but I do say that when the Church has something special to say she ought not to be afraid of spending money to say it. "Advertising pays!" That is a true slogan. All that is spent in a judicious way is not brought back with large interest, not only in the added work that the Church does for the community but in actual dollars and cents. Money spent in a multigraph, an addressograph, card envelopes and other office equipment, will pay the same way. The people need to be kept informed. The Church must keep in touch with them. Pastoral letters, remembrances of special days, announcements and invitations should be going out every week and sometimes every day to keep the people in touch with this great business of ours, and, as we put the money in for such work, more money will come into the coffers of the church by other giving than which are now "dead wood."

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How Child Labor Is To Be Prevented

Speaking at the National Conference on Child Labor, on June 27th, in Providence, Rhode Island, Owen Lovejoy, general secretary of the National Child Labor Committee declared that "Federal protection must be restored to American children through amendment to the Constitution and the passage by Congress of another child labor law."

Mr Lovejoy announced this as the policy officially adopted by the National Committee, saying that any further attempt to secure federal legislation without a constitutional amendment would be folly now that the U. S. Supreme Court has successfully found two federal child labor laws invalid on constitutional grounds.

Mr Lovejoy said that the demand for an amendment comes from all over the country, including the South, where states' rights feeling is so strong. He quoted a telegram from Governor Thomas E. Kilby of Alabama favoring an amendment empowering Congress to enact laws for the regulation of child labor.

The amendment suggested by the National Child Labor Committee, and read at the convention by Mr. Lovejoy, is as follows:

Worry A Source Of Indigestion

Worry is a baneful curse and source of untold evils. It seizes the face with lines and furrows and has a most depressing effect upon that hypersensitive organ, the stomach, which at such times becomes a most unwilling and laggard servant. Indeed, it is safe to say that unless encouraged by a cheerful temper and bright, or at least hopeful, thoughts, the stomach will play truant or sulk, and do no work which it can shirk. The physiological explanation of this is the close alliance of the great sympathetic nerves, which are worse than the telegraph for carrying bad news; the worry and anxiety which depress the brain produce simultaneously a semi-paralysis of the nerves of the stomach, gastric juices will not flow, and presto! there is indigestion. One sign of mental health is serenity of temper and a self-control that enables us to bear with equanimity and unfrurred the petty trials and jars of life, especially those arising from contact with scolding, irascible, irritating folks, It is well to remember at such times that these unfortunate are their own worst enemies, and a cultivation of the art of not hearing will help us very much. It is a very useful art all through life and well worth some trouble to acquire.

Selected.

S. O. S.

S. O. S. was used in the day of the Orientals, to signify that the coin of the realm may be anything, but nothing unmotional and of Arabia. The same thing happened. The signal which was the fact was building. For almost every sacrifice is a rare tale, is the point taken out of the life of a developing mind for missional work. Speaking scientifically, were needed in the study of this third, the third, with the product of this ever, lack is not something widely-known work. This work might work as it might work as the department might wish in a conceptual building, it is to be the typology of the building itself.

The University is thus affected, with the university in the department of education, and the staff in the lecture room, the roof. The problem is, whatever they do it must be for the city.
The School of Oriental Studies

S. O. S. is the term which has been used in referring to the School of Oriental Studies at Cairo, and the coincidence with wireless symbolism may be taken to mean that this is the department which saves the lives of missionaries washing in the stormy sea of Arabic study.

The success of this new development of the American University at Cairo program is to be credited primarily to the fact that in this case the University is building on the rich labors of others. For almost a decade, by prodigious sacrifices and devoted labors and with rare talents and intellectual gifts, certain outstanding missionaries supported by their respective missions have been developing at Cairo a training center for some of the Arab-speaking world. By the application of scientific phonetic methods, they succeeded in reducing the time required in studying Arabic by a fifth or even a third, while at the same time improving the product. This Study Center, however, lacked a permanent domicile and widely-known auspices under which the work might be conducted. A plan was worked out whereby the University could take over the language training departments and give to this worthy concept as its domicile a commodious building which was formerly the Selamlik of the Palace whose grounds and buildings now belong to the University. It is a happy relationship all around. The University is pleased because it is thus able to touch more vitally with the Missions and because the University is thus strengthened by the addition of a Graduate School. The teaching staff are pleased because their work is unified and class rooms, library and lecture rooms are brought under one roof. The students are pleased because they no longer have to wander all over the city for their lecture appointments, but have a fixed center for study and rich opportunity for fellowship as they gather in one building.

This first year has been largely a year of adjustments to new conditions, but already enlarged plans have been formulated which promise for the future improved library facilities, a stronger staff, more personal attention and a richer curriculum.

Perfumed, Peppered, And Poisoned Bibles

Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens them a cover a mixture of oil of cloves, eucalype pepper and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more pious than those in other places and have a particular pleasure in pursuing the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society to the Gilbert Islands, on a fifteen thousand mile journey to Ocean Island by way of Sydney, Australia. Rev. Dr. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbert Islands.

The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.

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Has officially represented the Reformed Church in America on Lord's Day in the United States, for thirty years and until this day. It has been in existence for thirty years and until this day. It is an organization of Sunday School and Sabbath schools and is supported by the ministers and members of the Reformed Church. The Alliance is a non-denominational organization and is open to all who desire to join.

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Stolen Sweets

Seven-year-old William had become the proud owner of a pet pig, and insisted on having all the care of it himself. After a few weeks, as the pig did not seem to thrive, his father said to him:

“William, I’m afraid you are not feeding your pig enough. It does not seem to be fattening at all.”

“I don’t want him to fatten yet,” William replied, knowing. “I’m waiting until he gets to be as long as I want him, then I’ll begin to widen him out.” —The Continent.

Magistrate et Irish Court (after a turbulent scene among general public):

“The next person that shouts ‘Down with England,’ I’ll have thrown out into the street.” Prisoner (excitedly):


Professor’s wife,—“I suppose you have forgotten that this is the anniversary of your wedding day?”

Absent-minded husband (abstracting himself from conic sections)—“Oh, What? Dear me! Is it really? And when is yours, my dear?”

—Boston Transcript.

Both the photographer and the mother had failed to make the restless little four-year-old sit still long enough to have her picture taken. Finally the photographer suggested that the “little darling” might be quiet if her mother would leave the room for a few minutes. During her absence the picture was taken successfully. On the way home the mother asked, “What did the nice man say to make mother’s little darling sit still?”

“He thad, ‘You thitlittl, you little newthums, or I’ll knock your block off, tho I thit that thill,” she explained.

—Exchange.

As the express for New York stopped at Bridgeport an anxious countryman rushed up to the conductor. “Say,” said he, “does this train stop at New York?”

“Well,” drawled the conductor, “if it don’t, there’ll be an awful fright!”

—New York Evening Post.

The lawyer was determined to discredit the witness.

“You are positive this happened on Wednesday,” he demanded.

“I am.”

“Sure it was Wednesday?”

“Yes.”

“Can’t be mistaken?”

“No.”

“Why couldn’t it have been Thursday or Tuesday? How is it that you can fix this day so positively in your mind?”

“Because,” answered the witness with some spirit, “we had chicken that day. Chicken day is Wednesday where I board.” —Louisville Courier-Journal.

AN INCOME THAT CANNOT SHRINK

No. 10.—Who Usually Invests?

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