THE WIDE OPEN MOUTH

THE new year is here, with all its inspiration and opportunity. We have said goodbye to 1922, and closing the door behind us we have stepped into the large room marked 1923. So far off as to be almost out of sight we can see the door into 1924, but we decide not to think much of it for some months yet.

In every part of our life there is a freshening of vigor at the thought of the new year. The faculty of making good resolves along many lines of endeavor will be exercised to the full, and many of the resolutions no doubt will bear good fruit.

THE CHRISTIAN INTELLIGENCER AND MISSION FIELD is interested principally with the result of good resolves concerning the welfare of the Reformed Church in America and the work it is trying to do. Our church is a small group of Christians in comparison with other Protestant bodies, but we have a definite and well-planned field of work. Some of this work has been carried on for nearly three hundred years. Some of it was begun only last year. There is no thought of giving up the old, or of declining to push vigorously the new. The question that confronts us as we go into the new year is,—are we doing this denominational work adequately, efficiently, and in the fear of God?

It is not to be expected that any of us is satisfied with the results of the work. The Christian who is satisfied with results is sure to deteriorate in the spiritual life. But with this dissatisfaction with everything that falls short of the Christ ideal there is also a feeling that the work entrusted to us as a denomination is not entirely neglected. Faithful pastors are proclaiming the way of life to their flocks. Christian families are holding fast to the faith and are growing in grace and knowledge. Societies are keeping close to the purpose of their being, and funds are being gathered to maintain world-wide activities, and the nurture of the young in the fundamentals of the faith is proceeding continuously.

...yet there is a feeling that the efforts have not met with as full a response as might have been expected. Church attendance, interest in special services, contributions, fellowship in society work, Sunday schools, have all shown a lack of noticeable increase. The engine seems to be slowing down, and there is an apparent lack of power on the upgrades. What is the trouble?

Let us at this beginning of months read once again Psalm 81. Through the mouth of the psalmist Jehovah speaks to His peculiar people, (vs. 10,) "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it." Instantly the picture of little birds in the nest is brought into mind, with wide open mouths, clamoring for food.

God's redeemed people are justified in adopting this verse for themselves, and many can testify concerning hunger satisfied by the mercy of the Lord. But the next verse needs also to be considered, "But my people would not hearken to my voice; and Israel would have none of me." It is evident that the lesson God wished to teach was that He was able to satisfy the needs of Israel, if they would only ask for them. But they did not!

Here, it may be, is where we have failed. We have not put God to the test. We have tried to do too much in our own strength. Elaborate methods have seemingly been so much better adapted to present day conditions as to make it unnecessary to enquire of the Lord in the way He suggested to Israel.

The way of prayer to the Throne of Grace has always remained open, and one of the New Year resolutions that well may be made by everybody now is to be found in the way that the Master trod. Nights He spent in prayer, and Gethsemane is hallowed because in it He prayed and conquered.

Have we trials and temptations? Is there trouble anywhere? We should never be discouraged, Take it to the Lord in prayer. Can we find a Friend so faithful? Who will all our sorrows share? Jesus knows our ev'ry weakness, Take it to the Lord in prayer.
The Anvil Of God's Word

I stood one day beside a blacksmith's door, And heard the anvil ring the vesper chime; Then, looking in, I saw upon the floor, Old hammers, worn with beating years of time.

"How many anvils have you had?" said I, "To wear and batter all these hammers so?"
Just one," he said, then said with twinkling eye, "The anvil wears the hammers out, you know."

And so I thought the anvil of God's word, For ages skeptic's blows have been upon, And though the noise of falling blow was heard, The anvil is unharmed, the Lammers gone.

—Anonymous.

A Moslem Tribute To Jesus Christ

(Th[e following is a translation of an article by Hassan El-Asselba, published on Christmas, 1921, by "El-Irak," an Arabic newspaper published in Baghdad. We are indebted to Dr. S. M. Zwemer for this remarkable tribute.)

The East, the birthplace of religions and the home of prophets and apostles, had already been suffering oppression and persecution at the hands of the West for more than twenty centuries. The want of collaboration among the members of the community, which is the inevitable result of foreign servitude, led to degeneration in morals and character. The nation became the prey of the priest, who tried to catch men by his prayers, and of the chief, who exercised a destructive influence by his conduct. The one party departed from the law of Moses and the books of Abraham, and the other abandoned the teachings of Aristotle. Both the rulers and the ruled were in the lowest depths of error.

The sentiment of love in the heart of man had been weakened and darkness replaced light. Love is the only divine light. "Ye will not enter Paradise unless ye believe, and ye will not be considered as believers unless ye love one another." Consequently, Providence had to send a bright torch of light to lighten the way and to destroy the germs of evil and of unbelief.

On the morning of December 25, nineteen hundred and twenty-one years ago, the ray that leads to the right path appeared in Bethlehem as a bright star, and His light spread over the East and the West. On that day was born the Image of Love and the Great Child.

He spent the days calling people to the Truth and guiding them to the right path. He was a good shepherd, who sheltered His sheep and defended them against the wolves. He was pure of heart and His hidden thoughts were clear. He was humble, like a blessed ear full of wheat grains, and that in an age when error had a universal rule and when the wolves longed to be fierce lions so as to enslave others. Man's innermost thoughts had been covered with a tissue, the warp and woof of which were pride and arrogance.

All His life He was loved by the pure and good, and was shunned by the arrogant and the proud. He showed love to the poor and to the weary, and revolted against the tyrants and oppressors. He devoted His life to the assistance of humanity, which was suffering from persecution, colonization and that warfare which man wages against his brother.

Neither the greatness of the Caesars nor the sophistry of the priests could turn Him away from His purpose, for how can perishable greatness and apostate priesthood wrestle with immortal glory?

The greatness of Caesar has passed away, and Nero's page in history is a dark one, but time has failed to efface the greatness of the Apostle of Love, and His page in history remains white with no spots on it.

The world may remember Alexander's conquests, Constantine's empire or Charlemagne's conversion, but the memory of these deeds pales and disappears before that of the "Good Shepherd," for the structure built on self-sacrifice for the good of man is superior to and more durable than that built on oppression and on war. "It is for such ends that men should labor."

O, ye who are inclined to render homage to the great! If ye are really what ye pretend to be, then salute him with the divine salutation, "Peace be on Him the day whereon He was born, and the day wherein He shall die, and the day wherein He shall be raised to life."

John Wanamaker: Grace And Grit

By William Elliot Griffis, D.D.

In May, 1855, I met John Wanamaker, in John Chambers' First Independent Church, in Philadelphia, and my mother invited the rosy-faced, handsome boy home to dinner. We had Sunday school twice a day then, with preaching and worship twice also, by the big-hearted Irishman who was brought as a baby to America by his Ulster parents, in 1799. The prayer meeting at night had an average attendance of 300.

No more punctual, alert, faithful-in-service, or willing-to-help young man—among the ninety or so in the congregation who could take part in prayer meetings and in outlying Sunday schools or mission work—than John Wanamaker!

Without influential friends, capital, or "backers," but with faith in God, sweet temper, hard work and invincible optimism, born of belief in His Heavenly Father and love to his Master—this boy became a merchant prince. Few, however, know of his gifts to India, China, Japan, Korea in the form of superb Y. M. C.A. edifices.

But—and here is the word for the preacher, pastor or teacher—when we do a good thing, only eternity can appraise the value and far reaching influence of a Christ-like act or life. Of evil, vice versa, we may say the same.

After a warm friendship of over sixty years, John Wanamaker wrote me, a short time ago, "all that we are we owe, under God, to John Chambers." And the last church edifice he built in a nearly
neighborhood in Philadelphia, he named, "Church of the Love of God—the John Chambers Memorial Church.

Who can tell what a life or words may do? On the tablet set in St. Peter's Church in Leyden to the memory of John Robinson, one reads the enduring bronze (Psalm 112), "The righteous shall be in everlasting remembrance.

The West India Company Records
By Miss Aloma Rogers Van Hoovenberg

SINCE the publication of the item about the manuscripts owned by Mr. Henry E. Huntington, of which Mr. George Watson Cole has said, "They will throw entirely new light on the early history of Manhattan Island," I have been corresponding with Mr. Cole, and quote from two of his letters, the first of which contains this statement: "With regard to the manuscript records of the West India Company, of March, 1624, I would say that Mr. Huntington has declined several applications to allow them to be printed, as he has it in mind to publish them himself. It will give me great pleasure to call his attention to your letter and the plan for a public demonstration of the event (the Tercentenary of the settlement of New Netherlands), and suggest to him that there is no more fitting time for him to carry out his plan of printing them. As I understand it, he contemplates printing both the original text and a translation with facsimiles either of the whole manuscript or portions of it."

In another letter, dated December 15, 1922, without giving details, he writes, "We think that in all probability Mr. Huntington will publish the West India Company manuscript at an early date."

This is good news, since at present we have no authoritative documents of that earliest period of our history. The famous Catalyna Trico deposits, made when she was over eighty years of age, have discrepancies in their statements.

Those of us who can not read Dutch, which James K. Paulding, writing in 1848 in his "Book of St. Nicholas," declared "is now a learned language, understood only by erudite scholars," are dependent on translations into our own tongue. It was this dependence on a statement of Dr. J. Franklin Jameson, of the Historical Research Department of Carnegie Institute (who has published, in a series of documents of colonial history, the "Narratives of New Netherland,"—which includes Wassenaar's account of the voyage of the ship "Nieuw Netherland" that brought out the "thirty families" with Captain Mey of Hoorn, as director), that led me to use the date 1623 as the date of this event, since an explanatory note gives that year as the one to which the diarist Wassenaar is referring. Now I understand that Dr. Jameson will wish to change this to 1624.

The fact that at present we know a little more of this venture of 1624 than of earlier attempts to plant homes here does not prove that this was the first permanent settlement of Europeans from the Netherland provinces. When Killiaen Van Rensselaer, the Patroon, reviewing the situation here as he knew it, presented his Memorial to the West India Company, he stated that "sundry colonists, as early as 1623, had been conveyed thither, with instructions to dwell as free persons, and to carry on trade." Then the prospectors, Danikers and Sluyter, record their visiting Jan Vigne, who according to computation of his age must have been born (the story goes, on board ship in the bay), much earlier than 1620. His family remained here, for we find that his sisters married here.

That 1626 may be considered a political event of first importance is true, but if we are trying to increase our knowledge of our history why not go back as early as it is possible? When homes were established in any new settlement was the time from which the settlement would rate its history. We know through Dr. Eckhof's research that Bastiaen Jans Kroll came out as the lay chaplain for the settlement. He left home in January, 1624, arriving in March, 1624, whereas the "Nieuw Netherlands" sailed in March, arriving in May. We can be sure a business corporation would not send a chaplain to minister to other than its permanent settlers. Traders would have been far up the river and not long in one place and in reach of the chaplain. When Dr. Eckhof's study has been translated we may profit by it.

Retrospect and Prospect
By Rev. Ame Vennema, D.D.

THE flight of time brings us once more to that lofty point of vantage from which we are wont to look back over the past and to peer into the future. The retrospect again forces the admission that we have not been what we should have been or done what we should have done. Alas, for our shortcomings and remissness, for our weaknesses, mistakes, and sins! May the Lord forgive them all and cast them behind His back! Then, may we do the same, and go on to a better tomorrow!

The past is a blank, nay worse, it is a blur, if it does not contribute toward our profiting in the future. The year before us invites and affords the opportunity to make a better record for ourselves. May it be the best of all the years we have so far numbered! May it tell of hearts purer, of minds better furnished, of tempers and dispositions sweetened, of lives more active in the doing of those very things which keep Jesus busy while on earth. The world's ignorance and sin and sorrow are so great as to appeal loudly to us all to be about our Father's business.

REWARD OF THE RIGHTEOUS:—Mark the perfect man, and behold the upright: for the end of that man is peace.—Psalm 37:37.

BEGIN THE DAY RIGHT:—Cause me to hear thy lovingkindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee.—Psalm 143:8.
The Story Of A Missionary Box
By MRS. H. D. JACKSON.

"A word fitly spoken is like apples of gold in pictures of silver."

THAT was the text which came into my mind as I thought of the wonderful results produced by a chance sentence in the New Arabia: one man sent a large box of bandages and linen. They are in terrible need—have to save all the usual bandages and have them washed again. And there aren't nearly enough towels or operating room supplies to run on decently." Or was it chance? I might have said, "Out of the abundance of the heart the mouth speaks," for it was the heart-call in the letter that spoke to my heart. Did she think it would, I wonder? But I always commence my stories in the middle.

Years ago a close friend of mine organized a "Sewing Circle" in a farming community connected with a little chapel a short distance from town. I, with others, was deeply interested in her efforts to bring something new into the lives of some who moved in a somewhat narrow sphere. I once heard one member say to another "I tell my husband this is all I have besides the farm." She obtained speakers to talk to them on as wide a range as possible, and naturally I told them of many curious experiences of my daughters in their first trip to Arabia. This Sewing Circle is denominational, being composed of Methodists, Episcopalians, Presbyterians, Catholics and others; but the meetings were not sufficiently of a religious character to repel any. They worked for the Needlework Guild, Red Cross, Children's Country Home and other good work, but had never done any real missionary work until the daughters of a fellow member went as missionaries to Arabia, and then one day the desire came to do something to help in their work; so they voted to give me five dollars to be expended in little gifts to be distributed among the people at Christmas.

With that I purchased seventy articles, face cloths with bright edges for the women, boxes of crayons, and many little dolls. Thinking that there is nothing like the personal touch to produce lasting interest, I invited all of the circle to the house to bring their own material and dress the dolls, and, while working, I gave them bibles, facts about the customs and dire needs of the women of Arabia. Much of my life is there I feel perfectly qualified to speak.

We had a lovely afternoon, and at a later meeting of the Sewing Circle some of the dolls were displayed, and a member said they must be sent away with a prayer that those to whom they go may be touched by the ministry of those who are working among them.
The idea that things may be sent to the people in this way so interested a neighbor that he gave me ten dollars to use for that purpose, but in the meantime the plea for the hospital had come, and I asked the privilege of using it in that way. His reply was "If you want it for the hospital give that back and I will give you a check for twenty-five dollars." My first thought had been "I believe the Sewing Circle would give a day's work," and they are people who work in earnest. Now here was the money for materials right in hand.

On Sunday I spoke to one of our own church members, a former president of our "Dorcas Society" and head of our Red Cross Chapter for a long time during the war, asking if she supposed the Dorcas Society would work for a day. She is a great missionary worker, and was very interested and quite sure of their co-operation. So I promised to read the letter at their meeting the following Wednesday, but before I could get there the matter had been presented and unanimously voted for, together with money for necessary supplies—then I felt rich enough to carry the load. The letter was called upon, and he who deals in linens to ask for special prices, which he was not only willing to give, but said he had remnants of various kinds which he would donate; and we have more than five dozen towels, of various sizes and kinds, face cloths, bibs for the special playthings of the mission, linen pillow cases, so soothing in the intense heat, dresser covers and various other things from those blessed remnants. Two dozen towels were hemmed by dear members 88 and 90 years young.

Certain rolled bandages I was told may be bought better made by amateurs, so I boldly accosted our druggist, also a member of our missionary Society, and told him of the beloved physician, who in one month had seventeen hundred men in clinic, forty-seven major and fifteen three minor operations, and seventy-eight out-calls, and that during one of the hot months of this year of the war we would need bandages and asked if he would let me have what I want at cost. He replied "Will you let me have a share in this? When people do work like that I would like to help." It would have been unfortunate to offer anything he wanted to keep, I assure you, and you can imagine that long before this time, I was much excited over my first missionary box.

Of course, the Sewing Circle promised to give their work, and the president of our missionary Society said she knew they wished to have people work for this, and they not only voted to do that, but also to give quite a supply of dress already sold. I asked our former Red Cross worker how large a work I would probably need, and she replied "You call up Mrs. P. and ask the present president of the Red Cross, and ask her if she will give you one of their cases if you can fill it." She had previously promised to buy our materials at Red Cross prices and to borrow their cutters for our work. When I called up Mrs. P. it was told that not only would they give me a packing case, very valuable, being finely made for shipment, but a donation of supplies, and then I certainly did feel as though I needed something to keep me from bursting entirely.

Now the beauty of this very long story is that almost all of these things were given without solicitation. Just a mere hint of the need was met with lavish generosity of heart and hand. And so you see what largely need for this work so insistently laid upon us by the Master, saying, not, 'I hope you will try to go,' but 'Go Ye,'—is publicity or education to bring the wants and the supply together.

A Review Of The Home Mission Text Books
By Miss ELIZABETH B. VERMILY

FOR several wise reasons it is deemed best not to give the Home Mission studies in the Home Mission Text Books this winter as heretofore, but as many desire to keep in touch with the books as issued from year to year, a synopsis is offered.

The books for this year arranged by the Council of Women for Home Missions and the Missionary Education Movement are as follows:

Senior Book: "The Trend of the Races," written by Rev. George Edmund Haynes. Mr. Haynes is himself a negro and so understands in an intimate and sympathetic way the conditions and problems of his race. He holds various public positions, among others Secretary of the Commission on Church and Race Relations of the Federal Council of Churches and Professor of Sociology at Fisk University.

The Junior Book is "In the Vanguard of a Race," by Mrs. L. H. Hammond, and "The Magic Box," by Anita B. Ferris, for boys and girls under twelve years.

The foreword of the senior book is written by our own Mrs. Allen, Chairman of the Committee in charge of the text books. She calls attention to the purpose of the book: "to lead Christian people to the active practice of that Christian principle of 'thou shalt love thy neighbor as thyself.' If our neighbor is to be loved he must be known sympathetically, so a gifted and honored representative of the negro race has been asked to open his heart and share with us of his own race. To this work he brings thorough study and a wide experience gained by residence and investigation in communities of many different races.

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New world conditions everywhere have given rise to new world problems, and nowhere more vital and significant than in inter-racial relations. The Negro problem has been largely limited in our thinking to our own land, but the world war, the Garvey Movement and other events has carrying it far beyond our shores, to Africa again and into many parts of the world. This wider problem has, however, reacted still more strongly on our national conditions. In the introduction Dr. James Dillard notes that the turning of racial feelings and race issues throughout the world cannot fail to affect race relations in our own country. Therefore this book is most timely in its effort to bring the white man and his black brother into closer and more sympathetic relations on the soil where they have dwelt side by side for centuries, and still do dwell apart. Already the book is proving its value in wide acceptance by both races. "More light and less heat," Dr. Haynes declares is needed to bring out the truth on both sides. This he seeks to give in his valuable book.

More and more it must be recognized that the Negro is a member of one of the great world races, a careful picture of him drawn by an intimate and discriminative hand can only present him in a new and clearer light.

In his first chapter Dr. Haynes points out that the road of violence, so often tried between the races, has never brought other than disaster, and he now lays this task for the trial of patience, conciliation, understanding and good-will. The question of race relations has come down since the time of the Christ; we know how He met it. No greater challenge to his church and religion has ever been than exists today in inter-racial relations.

The keynote of Dr. Haynes' book is the claim that the relations of the two races properly rest not upon things or the lack of them; not upon wealth or poverty, but upon the mental, moral and spiritual attitude and habits of conduct of life growing out of experiences of the two races as they have contact in agriculture, industry, education, government, religion. The hope of the future is that the ideals of Jewish civilization prevail in all these relations.

The book has six chapters as usual, with many illustrations. The first chapter is entitled, 'We Face the Future.' In this chapter the fundamental problems lying back of and producing public opinion in the two groups—have been described. At the end of the chapter the author summarizes the special problems as intertwined with the many so-called 'race problems.' They may be classified as the problems of Negro progress—economic, educational, social and religious; Negro citizenship, and the attitudes and habits of the white race. He submits that concrete demonstrations of the possibility of the white and Negro Americans dwelling together in peace and harmony may be of the greatest contribution to the world problems of color.

Chapter Two is entitled "Sixty Years of Progress." Quisnort Bryan is reported to have said that the American Negro in the first thirty years of his liberation made greater advance than was ever made by the Anglo-Saxon in a similar period. Every passing year is producing marked changes and rapid progress. This chapter deals with the stages of the Negro race in the initial struggle for intelligence; from poverty towards competence; and from degradations towards the place where it is acknowledged that the rapidity of the progress has outstripped that of any other people. Through hard conditions and unique circumstances among aggressive, often oppressed, neighbours with injustice, shame and marking out the pathway, the Negro has steadily pressed upward. Statistics are given marking the course; the development and growth in industrial and other relations and conditions is pointed out by examples and instances, and peculiar Negro traits are emphasized. The needs for increased opportunities are also indicated.

Chapter Three presents a discussion of the Negro's capacity for achievement as shown by his internal response to the world without him. It is entitled, "The Trend of the Negro World." It begins with the words "The practical test of human capacity, physical, mental and spiritual, is the struggle for life. After all the discussions about the co-operative ability; in muscle-forming achievements under the conditions that have met him in American life are the evidences of his capacity." Many examples are given of leadership and ability among known Negroes since emancipation, and evidences produced of mental achievement. In lines of humor—for which he is noted—and dramatic ability; in musical work and religious activities the Negro has repeatedly taken a prominent and leading place. Repeated instances of loyalty to the nation in hours of trial and danger are cited, but a warning is contained in a rising tide of increasing resentment and suspicion. This is due in a measure to the development of racial self-respect and to a weighing of the meaning and claims of democracy where it is applied to the white race or to the colored races.

Under the caption "what the Negro wants" his desires are given:

First: The Negro has a yearning desire, profound in its reach, appealing in its sacrifices, tragic in its blighted opportunities for education.

Second: Negroes have demonstrated a desire to get work and to hold it on the same terms as other workers.

Third: They want a chance to play when the day's work is done.

Fourth: They "want to help say who governs them," their presence is the essence of Democracy.

Fifth: They want to be more secure in their persons and property and free from discriminations and restrictions that have no foundation in right and reason.

Sixth: They long for a removal of the habitual thought and action which regards and treats them as less than men and women.

Finally, the Negro wishes to live at peace with all men. The growing dependence on leaders of his own race makes the character of these leaders a very vital matter in the nation.

Chapter Four, under the title of "The Negro's Offering to the Stars and Stripes," relates his record in the War of the Revolution, the Civil War, the Spanish-American War and the World War. In all these he has shown qualities of loyalty, bravery and faithfulness. His attitude as citizen and in non-combative service is set forth fairly and justly, and a section is devoted to the part of Negro women in the World War. Both in organizations and individual lines of service they gave distinct contributions. In all civil life the Negro carries his gifts of music and song.

Chapter Five, "The Trend of the White World" treats of the attitude and habitual action of the White World.

"The purpose here is not to argue and render judgments on these points, but to set them forth clearly and to set over against them the facts that should be weighed with them as an exposition of a national situation." One step toward the end of making the Negro a person, to be educated and developed and to become a participant in all that makes life and liberty glorious, instead of only a servant, is the growing appreciation and recognition of the qualities of mind and heart which the Negro people have shown and which when developed will make them a greater asset.

The closing chapter undertakes to analyze the fundamental principles and ideals which underlie the theory that co-operation rather than conflict should determine race relations of the future. In this chapter also the principal organizations and institutions, particularly the Civil Service, the Church, besides economic institutions, are enumerated as the agents through which friendly and pleasurable contacts of the two races can be largely established.

"In the Vanguard of a Race" contains twelve biographical sketches of Negro men and women who have made outstanding achievements in various fields of endeavor.

"The Magic Box" is a collection of six interesting and significant stories of little Negro boys and girls, portraying them in home, school, church and community life.

To each of these books a helpful supplement can be obtained at Room 12, 25 East 22nd Street, New York.
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The Interpretor Confesses that he has read but little concerning the system of philosophy of which the French apothecary, Coué, is the exponent; but what he has read and heard but confirms an opinion that there is not much in it which can claim to be original. As a matter of fact, M. Coué does not claim originality for his system. Nor does he claim that it will cure every physical and mental ailment under the sun. Possibly he does claim, from a therapeutic point of view, more than most of us are willing to concede; but he differs from most apostles of new religious or medical systems in that he seems to be an unselfish, modest gentleman who desires nothing more than that he may accomplish some good in the world. For this we have to give him honor. It is a great many centuries since the theory was first promulgated that as a man thinks so is he; and no one dare assert, even in this enlightened day, how far good thoughts may go in providing and maintaining healthy bodily tissue. In the processes of mental and spiritual growth we have a greater certainty. When we strive to be Christlike in our lives we must first admit Christ to our minds and hearts. Those who use the formula attributed to M. Coué and say that every day, in every way, they are getting better and better cannot go far on the road to betterment without an ideal or an example. The Christian has, if he will but use it, such an ideal—an example that is without blemish. If he will convince himself that he is daily growing better he will surely be approaching the Ideal.

Interpretations

by William T. Dambaert, LL.D.

The Interpreter believes that every reader of THE CHRISTIAN INTELLIGENCER AND MISSION FIELD will want to join him in extending congratulations upon the improvement in the health of one of our living exponents, Woodrow Wilson; and also upon his birthday, which has just passed. It is unfortunate but unavoidable that the American political system develops a rabid partizanship which goes on so far as to produce not only dislike but real hatred. The man who becomes the Chief Magistrate of the United States is certain to be the object of a critical and animosity; and while he is the leader in criticism, as was Woodrow Wilson, these are multiplied and embittered. But we can all lay aside our political opinions of prejudices and honor a man who actually wore himself out in service to what he sincerely believed to be the principles which should guide America and which he knew would truly benefit the whole world. We can rejoice with him, in the promised return of health and vigor; and express the hope that by pen and voice he may again guide the thoughts of his fellow citizens along paths which, while they may lead to idealism and altruism, are surely worth following.

History of the Woodcliff Church.—In connection with a fair held in the church at Woodcliff, N. J., Rev. David Van Strien, pastor, the Men's Club issued last month an attractive pamphlet giving a history of the organization and progress of the church. Mr. Edward Bell, one of the original members, wrote the story, which is both interesting and instructive.

This week the Baptist Church held a service in connection with the Christmas tree, where a huge tree covered with decorations a large number of people.

The Citizen's Club of Oklahoma City held a meeting of their Executive Committee on Sunday. Three resolutions were made and adopted; one of which is to refrain from accepting gifts of the season.

The Young Men's Club of Woodcliff, N. J., held a meeting on the 17th, at which Rev. AN. M. C. Ed. was the principal speaker. The subject was, "The larger churches of the Bible."
Happenings at Coymans, N. Y.—The Women's Missionary Society of the Coymans, N. Y., Church, Rev. H. T. Jones, pastor, sent a box of balls, dolls, and toys, hood, scarfs, etc., to Annville, Ky., for Christmas, also $15 to Colony, Oklahoma, for the Indians. The Young Women's Service League also sent $15 to Colony, and a box of twenty-five gifts for the workers in the mission. The women of the church were selected by the Ladies' Aid Society at a supper given in the chapel on December 13th. Last year they were the guests of the Missionary Society, and they greatly enjoy the courtesy shown them. Perhaps there is a hint here for other churches. The Y. W. Service League held its annual Christmas supper in the chapel on December 18th. There was a jolly crowd present, small gifts were exchanged, carols sung, and a delightful evening spent together.

Three Years at Mont Pleasant Church.—Rev. W. E. Compton preached his third anniversary sermon as pastor of the Mont Pleasant Church of Schenectady, N. Y., on Sunday, December 17th. A very encouraging report has made of the attainments of the congregation during the three years. Mr. Compton commenting upon the results attained, said that what had been done was the more remarkable when it is known that there are no wealthy people in the congregation. Most of the male members are skilled mechanics in the General Electric works or the American Locomotive works and for the past year and a half these men have been working on part time, some of them averaging only ten days a month.

Renovation at Closter, N. J.—The church building at Closter, N. J., has been passing through a season of renovation, made possible by the generous gifts and co-operation of friends and members of the congregation. The front and interior of the building have been remodelled and new lights have been installed. An additional room for the Sunday school and kitchen and a place for the organ were provided for the new organ. A redecorative service was held on Sunday evening, December 17th, when the pastor, Rev. O. J. Hogan, was assisted by Rev. Willard B. Brown, D.D., Secretary of the Board of Education. Clifford Demarest, organist of the church, performed under the auspices of the Messiah, New York, presided at the organ and a large chorus rendered special music. Both pastor and people are deeply grateful for the changes made in their church home.

Hope College Wants Endowment.—In the early part of the month a dinner was given in Voorhees Hall, Hope College, at the invitation of Mr. Cornelius Dosker, of Grand Rapids, a staunch friend of the Holland institution, at which a project was launched to secure an endowment of $1,500,000 for the college. Dr. Dimnent, the president, made an eloquent appeal, and gave in detail the needs of the college. Pledges were passed around, the money for the evening being $15,000, which will be the nucleus of the fund. The first $40,000 will go for campus improvements, repairs to Van Vleck Hall, the old building that every student loves most dearly, and for new equipment.

Happenings at Westerlo.—The Westerlo, N. Y., Church, established in 1793, was a few years ago considered hopeless, but is now firmly established in the community. The church still keeps up the old custom of the donation party and people journey each year for miles to attend the famous donation supper prepared by the women of the church. This year's receipts were $600 and the net receipts were about $485. The church has recently closed a two week's evangelistic campaign, in conjunction with the local Baptist church. Large audiences attended, and fifteen people took a definite stand for Christ.

Choral Society Sings In Jail.—The Choral Society of the First Holland Church of Passaic, N. J., held a meeting in the county jail, by permission of the sheriff, on Sunday, December 3rd. Several hymns were sung and two anthems, and a violin quartet was played as a violin and piano books were distributed for the prisoners to sing from, and some of the hymns sung were suggested by the men behind the bars. An address was given by Dr. T. Bosch, and the prisoners seemed to enjoy all that was said. The society was invited to return soon.

Christmas at Prairie View, Kansas.—On Christmas evening the Prairie View, Kansas, Church had acantata, with a chorus of forty-five voices. On Christmas night a program was given by the children of the Sunday school, including a pageant, "Christ has Come to Build His Church," in which the building of a miniature church by the boys was a feature.

Bazaar For New Building at Bronxville.—The Bronxville, N. Y., Church, Rev. Deane Edwards, pastor, recently held an annual Christmas Bazaar which realized nearly $600. This will almost complete the subscriptions and contributions for the permanent building site for the mission work of the church. The cost of the site will be about $10,000, and it is hoped that a permanent building will be erected on it before long.

Every Member Canvas at Nutley.—On Sunday, December 17th the annual member canvas of the Frank- lin Church, of Nutley, N. J., was conducted, with about twenty-five teams participating. Owing to a considerable influx of new residents since the last canvass was held, 60 first calls had to be made. The budget for 1923 provides for the amortization of $2,000 of the debt contracted on account of the new Church House. The ladies of the Women's Guild provided acollation for the men who conducted the canvass.

Kinderhook Church Fair.—On Thursday afternoon and evening, December 14th, a fair was held in the Grange Hall by the young ladies of the Kinderhook, N. Y., Church. There were many attractions, and at six o'clock a bountiful supper was served to about 250 persons, by the Westerlo's Guild. During the evening music was furnished by Mrs. Kelder, who presided at the piano, accompanied by saxo- phone and violin. The net receipts amounted to over $250, which will become the nucleus of a fund for the redecora- tion of the church building.

Fine Record at Third Holland Church.—In the year and a half during which Rev. J. M. Martin has been at the Third Church of Holland, Mich., he has welcomed 51 new families and received 158 members on confession. The church has now an enrollment of 320 families and 800 communicants.

Oakdale Church's New Year Resolution.—Oakdale Church of Grand Rapids, Mich., has made an excellent New Year's resolution. After January 1st it will assume self-support in payment of the salary of its pastor, Rev. G. De Motts. This church has been aided by the Board of Domestic Mis- sions since 1890. A Building Fund loan which made better accommodations possible has helped the good work along, and enabled the church to reach more quickly the goal to which every missionary church looks forward.

Dr. Arthur Johnson to Resign.—Rev. Arthur Johnson, D.D., pastor of the Second Church of Hackensack, N. J., for the past 38 years, has announced his intention of retiring. The Consistory has voted to continue adequate support after his retirement. A committee of the Consistory has been appointed to outline methods of procedure in the selection of a successor to Dr. Johnson, the members of which are Wm. M. Johnson, C. W. Thorne, W. E. Foster, Wm. H. Zabriskie, H. A. Berry and P. C. Stahl.
Dr. M. Vandeweg

Mrs. Vandeweg has borne very bravely this great blow that has befallen her suddenly. We all sympathize most deeply with her in her bereavement.

The Reformed Church Handbook For 1923

It is doubtless known to many of our readers that a small handbook (64 pages, about 3½ inches in size) has been issued by THE CHRISTIAN INTELLIGENCER AND MISSION FIELD, in co-operation with the Board of Publication and the Progress Campaign Committee. Brief general information is given concerning the history, organization and work of the Reformed Church in America. There are also Daily Bible Readings and the list of uniform International Bible School Lessons and of Christian endeavor topics. Sample copies have been mailed to the pastors. Many kind words concerning the Handbook have been received, and orders have been sent in which have exhausted the first edition of 5,000 copies. If orders continue to come in another edition will be printed. This edition can hardly be ready for distribution before about January 20th. Meanwhile, in order to avoid further delay and disappointment, it is important that orders be sent in at once.

Rev. G. E. Talmage In Amoy

Rev. G. E. Talmage, of the Episcopal Church at Oyster Bay, N. Y., formerly pastor in the Reformed Church, and son of Dr. John V. N. Talmage, of Amoy, went as a delegate to the General Convention of the Episcopal Church at Portland, Oregon. His parishioners generously presented him with a purse whereby he and Mrs. Talmage took a trip to China, where they revisited the scenes of his youth in Amoy. In a letter received from the Mission his visit is recorded as follows, under date of November 9th:

Another pleasure was the arrival on Wednesday of last week of Rev. and Mrs. Geo. E. Talmage, of Oyster Bay, N. Y., who are here on a short visit with his sisters, the Misses Talmage. Although it is forty-three years since he last left Amoy, all the old landmarks are still fresh in his memory, and he is delightedly surprised to find that he has retained a speaking knowledge of the Chinese language. It happens that today is Miss K. M. Talmage’s birthday, and the event is being royally celebrated. Mr. and Mrs. Talmage have seen Chang Chow and hope to visit the Tong-an station before leaving for home next week.
The Thrill of a Fresh Start

There is a thrill always in a fresh start. With every beginning comes an undergrowing of expectancy. Hope is the torch that lights up the road of the unknown tomorrow. But its light, falling about our present, penetrates only enough of the future’s hidden pathway to arouse our interest, belief and anticipations. So the days of 1923 will come to us, one by one, like ships to harbor, bearing we know not what of unexpected good, of hopes realized. But we can insure some of the cargo of the days if we will—and know that to ourselves and others blessings manifold will result.

PLACE AT ONCE, OR AS SOON AS POSSIBLE, $500 OR MORE IN CASH, OR GOVERNMENT BONDS WITH THE WOMEN’S BOARD OF DOMESTIC MISSIONS AS AN ANNUITY GIFT, AND RECEIVE A GOOD INCOME THEREON DURING ALL THE DAYS OF YOUR LIFE, AND WHEN YOU GO TO THE HOME BEYOND YOUR GIFT WILL BE BLESSING THE NEEDY, AND HELPING TO MAKE YOUR COUNTRY CHRISTIAN.

E. H. A.

An Italian Christmas Magazine

Five of the Italian Missionaries of the Reformed Church have united in getting out a special Christmas edition of a little magazine, printed in his own shop by Rev. Domenico N. Febrile, of Mount Olive Church in Newark, N. J., and entitled “Il Vero Amico.” Rev. Pietro S. Moncado, of Newburgh, N. Y., contributes several short poems celebrating the Nativity, under the titles, “I Pastori,” “I Magi,” “La Stella,” and “Gli Angeli.” (Upon such words as these we are all Italian scholars, and if the title of the first seems a little ambiguous we have only to remember the connection between “pastor” and “shepherd.”) Rev. G. Iorio of Hackensack has an article entitled “It is Christmas;” Rev. A. D’Albergo of Poughkeepsie writes of the coming of John the Baptist, under the heading “Blessed be the Lord God;” and Rev. Anthony Caliandro of West New York, N. J., has an evangelistic article, entitled “Forgiveness.”

The magazine is illustrated with appropriate cuts, and contains the holiday programs and the regular bulletins of all the Italian Missions of our Church. It is expected that about two hundred and fifty copies will be circulated by each Mission, among its own people and among the neighbors whom it is trying to reach. The Italian Domestic Missions has given some financial assistance, as an earnest of its sympathy with the little adventure in co-operation.

A Memorial Of Rev. John Fletcher Shaw

By REV. JOHN K. ALLEN, D.D.

Many have heard with sorrow of the death of Rev. John F. Shaw, which took place at Newton, N. J., on November 29, 1922. Mr. Shaw was born at Itica, N. Y., on November 13, 1844, and had therefore only recently passed his 78th birthday. He was a member of the class of 1865 of Rutgers College, and of the class of 1868 of the New Brunswick Theological Seminary. Among his Seminary classmates were Alan D. Campbell, James L. Amerman, William DeHart, Henry Stout, A. A. Zabriskie, and the writer of this note. Had he lived until next May he would have been 55 years in the ministry.

While Mr. Shaw spent most of his ministry in the service of the Presbyterian Church, he gave a number of years to the Reformed Church, and he was always deeply interested in its welfare, and had many friends among its ministers and people. The last charge he assumed was at Afton, N. Y., and he entered upon his work there in 1903. But while this concluded his work as an active pastor it by no means ended his service in the Master’s cause, for years after that time he supplied pulpits in various places. The principal reason for his surrendering the active pastorate was the necessity of giving constant care to an invalid wife, who preceded him some years ago into the other life. To
him and to her had come a heart-breaking sorrow in the death of their only child, Clifford Stockton Shaw, who died in 1891 during his sophomore year in college.

For the last three and a half years of his life Mr. Shaw had resided at the Merriam Home at Newton, N. J., where the influence of his beautiful spirit was felt by all. He had never sought prominence in the church, but faithfully and earnestly ministered to all over whom he was placed, and he is affectionately remembered by many to whom he gave himself without reserve.

Mr. Shaw’s funeral was held at the Merriam Home on Saturday, December 2nd, the services being conducted by Rev. Clarence W. Rouse, D.D., and Rev. John A. Rodgers. The burial took place at Evergreen Cemetery, New Brunswick, by the side of his wife and son.

The Church House
A REVERIE BY E. H. A.

(Note.—This Reverie was induced by the discussion in the Board Rooms at 25 East 22nd Street concerning the approaching necessity of securing additional room with which to carry on the denominational work. While it is true that all the interests of the Reformed Church can be carried on there, it is nevertheless apparent that in some cases the quarters are crowded and inadequate. However, it is probable that nothing like a change will be made in the near future.)

A place where ebbs and flows wondrous tide—world reaching.

Beginning life as you did, a home of comfort and cultivation, you come now to be worn and strained with worthy toil, knowing no life apart from service. In your limited compass you have done your utmost toward extending yourself to meet the growing demands for space. You have yielded your utmost inch to provide for the enlarging service-family.

Yet, Friend Church House, you are not limited in your influence by the square footage of your floor. For your spirit transcends mere corporeal lineaments. Your doors open not only on the surging multitudes of America but upon the mysteries of the Orient. A world compass is the reach of your inner being. Through you ceaselessly flow in and out, out and in, the blessing-tides, bearing their gifts to the waiting—to the needful, near and far.

Work is enthroned within you, Friend Church House. Work that is half companion—half master. As companion dwelling within the heart it kindles the imagination, compels the hand, controls the will. As master it is dominating and half shrouded in the hiding folds of the future, it ever beckons, ever draws one on and on—as like a irresistible magnet; restless, never satisfied, it is always calling—calling one to a greater, better, more achieving—asking, always asking, it is, that we better our best.

But your doors, Friend Church House, ever opening in and out and in, are not the means of your most precious gifts—Ah no! The reach to infinitude needs not doors—knows no barriers—upward and outward, going and returning flow the invisible, ineffable influences of prayer from the little gatherings upon which the pictured synod of Dort looks silently down, seeming to unite those of today with the long past of the praying Fathers, whose prayers and deeds brought those who came after the larger freedom, the fuller life, beyond even the powers of their vision to conceive or realize. So is it not always!—we know only in part of what we do!

Dear Friend Church House, one last reflection, when to you and us your associates, the Future is knocking at our doors, may it find us with sails and flag flung full to every worthy service wind, and just as gallantly may we be willing to lower sails and fuel the flag when our successors stand ready on the threshold. With both hands and a steady voice, though perchance with a tear in our hearts, that our day is passed, may we bid them "Welcome Friend."

Lessons From The Life Of Frank Hall Wright
BY WILLIAM JUSTIN HARSHA, D.D.

M ANY lessons may be drawn from the life of so consecrated a Christian minister as that of Dr. Wright, whose triumphant entrance into reward was recently recorded in these columns. But there are two or three incidents of great significance that probably are known to me alone. These may now be related. If the young people, especially, who loved him, will but lay these to heart, his wide and blessed influence will be still further perpetuated.

Soon after I began to serve the Harlem Church of New York City, as pastor, my wife and I were invited to an Indian Conference at Lake Mohonk. At one of the sessions of the conference a young Indian sang a gospel solo. I had long been interested in the western Indians, especially in the effort to secure for them the protection of our laws, and the fact that one of the race possessed so charming a voice caught my attention at once. Also my heart was touched, and seeing that my wife’s eyes were full of tears I determined to secure the singer for the next Sabbath’s morning service in the Harlem Church. I did not know that he had been a student of mine.

At the first mention of the possibility, his face lighted up and he hurried to engage a man to take him.

"Very well. I’ll go."

"I can’t go," said the young Indian.

The young Indian was a friend of Mr. Wright’s.

The next year Mr. Wright conducted an opportunity to go to the Indian reservations to give the people the chance to hear the church service. Of course he discovered that his young Indian friend was a distinguished and able young man.

His friendly spirit suggested the possibility of a short tour of the Indian reservations.

In fact, Mr. Wright took him to about four reservations in Indiana and Illinois.

Here the young Indian was able to work his spiritual influence to some extent and to assist the work.

Having met several times, the young Indian brought the oil of the Holy Spirit to the young Indian.

From the life of the young Indian the following is recorded: Mr. Wright had spoken some words of the Holy Spirit, and the young Indian, to this day, carries Mr. Wright’s spoken words ever near.

I have no reason to doubt that the young Indian and his wife now lead a very happy and serene life.
that he was a minister. I rather put him down as a student at Carlisle or Hampton. But I felt sure he would be a great blessing to my people.

At the conclusion of the session I hastened forward. One of the elders of the Lafayette Avenue Church, Brooklyn, at that time commonly called Dr. Cuyler's Church, also hurried to the singer to ask him to sing in Brooklyn. I engaged his services for Sabbath morning. The elder remarked:

"Very well, then you can sing for us on Sabbath evening."

"I never use the street cars on the Lord's Day," promptly said the young man. "I cannot go to Brooklyn next Sabbath."

There were many reasons to impel him to sing in Brooklyn. The fame of Dr. Cuyler's church was wide. The opportunity for usefulness was great. But the consistency to principle for which Dr. Wright was noted impelled him to give the whole day to a, to him, comparatively unknown church. I asked him to preach in the evening, when I discovered that he was a minister. He consented. His wife's people were living in New York at the time, quite a distance from Harlem, but he walked all the way to our church that day rather than infringe on his practice. This apparently slight circumstance turned his whole life. Probably we never should have had him as a worker with us if he had departed from principle.

His ministrations in our church were so blessed that I suggested to the congregation that we undertake his support. This was instantly agreed to and a fund was voluntarily subscribed at one service of the church. But at first there was no thought of his going to the Indians. In fact he often said to me:

"Brother man," (this was his favorite way of addressing me), "I am at the service of the committee to go to India, China, Japan, any place, except to the dirty blanket Indians. Please do not send me to them."

He was so refined, cultured, clean in body and mind and spirit that contact with the blanket Indians was repulsive to him. In consequence he held evangelistic services for some time in New York and nearby cities as directed and assisted by the committee.

His health failing, we had him in the parsonage for several months. One day when to all human sight he was rapidly growing weaker, he asked me to call in the elders of the church according to Scripture and anoint him with oil after prayer. I did so. From that moment he began to improve.

His wife's people coming to the city and taking a house in the upper part of Manhattan, he was given a room by them and tenderly nursed. One day I received a letter from the Women's Board of Domestic Missions. As I remember, Mrs. Bussing herself wrote it. It stated that the Board had decided to undertake a mission to the neglected blanket Indians. I was asked to suggest the name of some suitable person to head the mission. Instantly I thought of Mr. Wright. But would he consent to serve? Was his health such that he could serve?

I went at once to him. He was lying on a couch in his room. I assisted him to rise, and as was our custom we engaged in prayer on our knees beside his couch. At the conclusion of our prayers he turned to me, still on his knees, his expressive eyes swimming in tears.

"Brother man," he said, "I am now ready to go to the dirty blanket Indians."

"Brother man," I replied, "I am here commissioned by the noble women of the Reformed church to suggest the name of someone to undertake the charge of such a work. I believe God has you in mind for that position."

The church knows the rest. Providence had brought him low that He might lift him up. When his wife, my wife and I literally held him up so that he could pass through the gate to a train to take him to Oklahoma, it appeared to all human probability that his work in the new fields would be short. Later, as I went with him to the camps of Indians, as I sat with him one Christmas day on the ground in Geronimo's tepee at Fort Sill, as I heard him preach and sing to great congregations in Fort Worth or

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Three Needs in 1923

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<td>Disabled Ministers' Fund</td>
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<td>Ministerial Pension Fund</td>
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MINISTERIAL PENSION FUND
REFORMED CHURCH IN AMERICA
25 East 22nd Street
New York

Texarkana, as we progressed in what he called "covering Texas and Oklahoma with the gospel," he grew in health and consecration as the months passed, always the simple, devout, prayerful minister of Christ, an example to us all.

New Year Resolutions

The accompanying set of resolutions has been received at 25 East 22nd street from a missionary on furlough, who evidently has had some experiences travelling on New Jersey suburban railroads.

RESOLVED, never to grumble, upon a week-day night, When shipped, by sooty Eric, to a town far out of sight;

RESOLVED, the Christian virtue of meekness to acquire, When half my precious time is sung up by the choir.

RESOLVED, to fold my hands and smile, and act like "Species Mish," When prodded and exhibited like some queer type of fish.

This effort suggests a few corresponding resolutions for adoption by churches and societies, especially Young People's Societies:

RESOLVED, that when a furloughed missionary comes to us to speak, We'll receive her as a friend, and not an Oriental freak;

RESOLVED, that since her time is short to tell us what she will, The music and the business shall be cut to almost nil;

RESOLVED, when we invite her we will pave her way by prayer, And exert our utmost effort to get everybody there.
When The New Year Comes

The old year was dying. That was to be expected, for it was the last day of December, and no old year can live after December 31 at midnight. The messengers of the Fairy Queen went through the woods calling: "The old year is dying! The old year is dying!"

Now, usually when the fairies called this the other fairies and the insects and all the creatures that fly or creep or crawl would answer: "Happy Next Year! Happy Next Year!"

This time, however, when the messenger flew about, every fairy was still, every insect was silent, every mouse and squirrel and bear and fox kept still and said nothing. The messenger flew back to the Fairy Queen and said:

"Your Majesty, something is wrong! Everybody in your kingdom is sad! No one will welcome in the New Year."

The Queen was worried when she heard this, so she mounted her favorite golden moth and flew about to learn what the trouble was.

"What's the matter?" asked the Fairy Queen of the first little fairy she met.

"One little fairy can't make a Happy New Year!" said the little fairy. Then arose a shout of many voices as her subjects gathered about the queen.

"One little bear can't make a Happy New Year!"

"One little fox can't make a Happy New Year!"

"One little grasshopper can't make a Happy New Year!" What a noise they did make!

Over in the big house on the hill two little children were sleeping. Perhaps it was the noise of the fairies that wakened them. Perhaps it was the moonlight. Anyway, they woke up and ran to the window, and this is what they said:

"One little boy can't make a Happy New Year!"

"One little girl can't make a Happy New Year!"

The Fairy Queen heard each one, and for a minute she was discouraged. There wouldn't be any Happy New Year at all unless everybody helped.

"No, not a single one of you can make a Happy New Year!" said the Fairy Queen. "That is true!"

"True! True! True!" answered all the fairies sadly, and it sounded to the little boy and girl as if the wind were crying through the trees.

"But each one of you can do your own little share!" said the Fairy Queen.

"That is true, too!"

"True! True! True!" sang all the forest creatures and the fairies together, and the little boy and girl thought surely the wind was laughing through the trees.

Play In Other Lands

The favorite amusement of the children of Greece is sailing their boats on any body of water they can find, and the Dutch boys and girls are also extremely fond of this diversion. It is amusing to see the little Dutch children take off their clumsy wooden shoes and use them for boats with their handkerchiefs serving as sails.

Norwegian boys and girls are great walkers, and in the summer months they like nothing better than to go on long hikes to the mountains. Both boys and girls are fond of singing old songs, and it is pleasant to hear them sing as they march along.

Eskimo children have no playthings of which they are so fond as they are of their dogs. They have few toys, and such as they have are very poor, at least American children would think so.

The ambition of the boy is some day to own a train of dogs and a boat, while the girl never looks forward to anything but being skillful in dressing skins and in managing a boat.


The Pastors' Association

The first meeting of the New York Pastors' Association for the new year will be held in the Assembly Room of the Reformed Church in the City, 20 East 22nd street, on Monday, January 8th, at 10:30 a.m. reader will be Rev. E. W. Thompson, D.D., of Hastings-on-Hudson, N. Y., and his subject will be "The Minister's Relation to the Near East Crises."

New Uptown Noon Prayer Meetings

Announcement is made that beginning New Year's Day a daily service will be conducted from 12 to 1 o'clock in the Assembly Room of the New York Bible Society, 5 East 45th street, New York City. A representative committee has the project in charge, and the cooperation and attendance of all Christians is earnestly desired. In view of the widely felt need for spiritual awakening the committee has issued this call for special prayer. No controversial topics are to be introduced, and the meetings are to be specifically for prayer and not for Biblical or doctrinal discussions.
There are those who say that Jesus is here inculcating right table manners. No doubt the follower of Christ should be a well-behaved man wherever he chances to be. The Christian ought to be a gentleman, and he will be, if he may not be acquainted with all the refinements of society, may not know whether in his day, peas are to be eaten with a spoon or a fork, but he will never be boorish or coarse, in conduct or conversation. Gentleness will be imbed. But the dinner table may miss the point or main teaching of this lesson.

Does not Luke call this a parable? He means that the language is metaphorical, or figurative. Just as Jesus often spoke of natural phenomena in order to convey a spiritual lesson, so here He uses this prudent conduct in social life as a means of teaching the great lesson of humility in every relation of life. The words of Jesus addressed to these particular persons and places are not then to be regarded as merely a recommendation of lowest places at entertainments, but primarily as a lesson in humility. Lowest seats are well enough, but there are numerous other ways and places where humility is to be displayed. Humility is made by Jesus a passport to promotion in the kingdom of heaven. Such is the application of our Golden Text, "God resistent the proud but giveth grace to the humble." The lesson before the dawn of Christianity did not give humility a place in its catalog of the many virtues. The Greek or the Roman would have respected it, as an insult, if one were to apply the term humble to him. To the pagan mind humility suggested a cringing, crawling, cowardly spirit, which might be appropriate enough in a slave, but never in one whose boast it was that he was a freeman. It was Christ who uttered the words, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek for they shall inherit the earth." And so Christianity has given exaltation to humility because it has found in its divine Author the true type of the humble man. It was Jesus who said: "Come unto Me and ye shall find rest unto your soul. Learn of Me, for I am meek and lowly of heart." And we remember how He enforced the lesson of humility upon His disciples. On one occasion He takes a little child and places it in the midst and says: "Whoever shall receive him as a little child shall be great in the kingdom of heaven," Matt. 18:1-6. Again, in Matt. 20:26-27, we hear Him say, "Whoever will be chief among you shall be your servant." And then, in one of the sublimest of all exhibitions of humility and self-abnegation, we see Him in the upper room where the Last Supper is instituted, performing the service which none of the envious, ambitious apostles would perform for each other. He assumed the position of servant. He girded Himself and washed the feet of the disciples. Truly the Son of Man came not to be ministered unto but to minister. It is the strong alone who can truly humble. It is the truly great who can be condescending and gracious.

And it would be to miss the point of the lesson, to think that Jesus is giving what is merely prudential advice. To take the lowest room with the expectation of being promoted to the higher, would be a most unfitness, an exhibition of mock humility. It is related of Dr. Chas. R. Brown, missionary in Japan, that he and his wife upon their arrival in that country were invited to a formal dinner given in their honor. As Dr. and Mrs. wife entered the dining-hall, they were requested to take the places of honor. They at once did so as they would in any American home, at the bidding of the hostess. But the next day a resident missionary informed them that they had committed an unpardonable breach of etiquette. They should have gone to the lower end of the dining room and have seated themselves there, and then, very reluctantly, have allowed themselves to be persuaded to take the higher seats intended for them. Such is Japanese etiquette, but such is not the spirit of Christ's teaching. What He enjoins is true, not feigned humility. Promotions must be the result but not the purpose of our action. We should never do the right merely to secure an expected reward, but we should do the right because it is right, reward or no reward.

II. Advice to Hosts. Jesus Recommends Hospitality in Inviting the Poor to Their Entertainments. v. 12-14. There is nothing to indicate who the other guests on this occasion were. It is very probable that they be of the upper class. We may presume that this Pharisee who invited friends to set merely. If that were the case, we are not to imagine that Jesus would have us infer that there was anything necessarily wrong in that. Everything depends upon the motive that lay behind such invitation. How do the guests, and however, elaborate the entertainment, if the motive has been a purely selfish one, the hospitality does not commend itself.

But while it may be permitted to have rich neighbors and friends only at this particular time, such limitation is not to be permitted on every occasion. Jesus says, Do not habitually invite the rich. Such is the force of the tenor of the version used. It is unpleasant to entertain one's friends; it is seemly to entertain one's relatives; and it is advantageous to entertain one's rich neighbors. But all this may be pure selfishness. Other motives may be necessary if our hospitality is to be worth the name. It is not what we can get but what we can give that is of greatest importance.

Look at the caution that Jesus utters: "Ten hut they also bid them to come again." Here is something to be guarded against, something to be afraid of. Godet says, "this saying carries a tone of liveliness and almost of pleasantry. Being invited again is a misfortune to be avoided." Godet would regard the words as ironical. But perhaps what Jesus means is that the reward of earth may cheat us out of the reward of heaven. Once receive human requital as an expected reward, and divine recompense is out of the question. It is then not irony, but a solemn warning that Jesus utters. As a safeguard against such danger, Jesus recommends the inviting of the poor to our entertainments. These cannot not invite back. The motive behind the invitation is the absence of true hospitality, the pure love of affording pleasure, of ministering good to others.

The ancient world has not been altogether lacking in appreciation of ministries of love to the poor. The Psalms of David are replete with pronouncements of blessing upon those who are mindful of the poor. The Proverbs of Solomon contain many wise counsels respecting the care of the needy. And Jewish literature and Jewish history record: "The patriarch Job lived in a house that was built square with a door facing each of the four quarters of the earth. The doors were always open and so the traveler, coming from whatever part of the world he might, was sure of finding a welcome."

But it was Christ who spoke the Parable of the Good Samaritan, and it is Christianity which is based upon the life and ministry of Christ, that has given to the world its hospitals, and charitable institutions. It is Christianity that is the embodiment of the Savior's command, "Thou shalt love thy neighbor as thyself." The Gospel did not create the new duty of loving another one, it revealed the old duty which existed from eternity and must exist as long as humanity is humanity. The love of Christ was the spirit of giving all He had to give. Christ's love was not a sentiment, it was self-giving. We can and, we are to live for others? Oh, not to love merely, but to love as He loved. This second passage of our lesson is also a parable. It is not advice for hosts merely but for all men. Invitations to dinners are well enough, but there are a thousand and one other ways also of showing true hospitality. Who would desire a more beautiful epitaph than such as this:

"Sacred to the memory of General Charles George Gordon, Who at all times and everywhere gave his strength and his substance to the poor, his sympathy to the suffering, his heart to God."

"Stop, look, listen!" The reflective man stopped to read the railroad warning. Those three words illustrate the whole scheme of life," he said.

"How?"

"You see a pretty girl; you stop; you look; after you marry her, you listen." —Exchange.
Christian Endeavor Prayer Meeting

BY THE REV. Abram Dunvey

Topic For Week Ending Sunday, January 14, 1923

Why Do You Think the Bible Is the Word of God?—2 Tim. 3:14-17.

This is a most practical subject, and expressed in a practical way. It is vitally important to be able to satisfy ourselves and others that the Bible is really God's Word. If the Bible is only the word of man it may be very helpful but we cannot be sure that it is always dependable, as it has to do with the great facts about God and man, and life and death, we cannot afford to be in any doubt concerning its teachings.

It was to be expected that God would in some way reveal His thoughts to the children of men, and the heart of man longs to know about God and the things which the Scriptures speak. In order to be sure that these things are the very word of God, first, all of us, will be willing to be convinced. If we sincerely and earnestly want to know what God's Word is, we must be sure that He will lead us to find it. If we follow the light we have we shall get more light.

We shall not be convinced that the Bible is the Word of God so much by arguments as by experience. Jesus gave us the secret when he said, "If any man willleth to do His will—that is God's will—he shall know of the teaching." The people who are convinced that the Bible is the Word of God are those who have tested it in their own lives, and have observed its effects on the lives of others.

We believe that the Bible is the Word of God because it claims to be such. In Psalm 19, we read: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." In 2 Peter 1:21 we read: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Note what Jesus says, in John 3:11: "Verily, verily, I say unto thee, we speak that which we know, and bear witness of that which we have seen." This is the one book which claims "God for its author, unmixed truth for its contents, and salvation for its end."

We believe that the Bible is the Word of God because of the character of the Book itself. Someone has said: "This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here are scattered, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end."

It has been said that, "Bad men or devils would not have written the Bible for it condemns them and their works. Good men or angels could not have composed it, for in saying it was from God when it was but their own invention, they would have been guilty of falsehood, and thus could not have been good. The only remaining being who could have written it, is God—its real Author."

We believe that the Bible is the Word of God because of its influence on the world. It has had a greater influence for good than all other books combined. It molded the lines of the world's greatest statesmen, men like Gladstone, Bismarck, and Lincoln. It has had a large part in molding the English language and national and international law. England's and America's greatness are due very largely to the fact that the Bible has had such a large place in their life.

It is impossible to measure the large place it has had in the best literature and art. In fact one cannot be a good critic of either literature or art unless he knows his Bible. The same is true of music, the best of which has been inspired by what is in the Bible. Its teachings have lifted the moral of men. It gives us hope in the place of despair, heroism in the place of fear, and generosity in the place of selfishness.

It is a vitalizing book and transforms men and nations, and therefore it must be from God. The Bible is a collection of books. Its separate books were written by many different men from various walks in life, living in different lands and in different centuries, speaking different languages and looking upon life in different ways; and yet they all have one underlying purpose in writing, and the truths they express are consistent and become stronger as the revelation progresses.

Exhibition Of Bibles

In the exhibition room of the New York Public Library, Fifth Avenue and 42nd Street, there is being shown one of the most complete assemblages of copies of the Bible that has ever been attempted in this country. The Library claims to have the largest collection of copies of the Bible in the land, and from this has been selected several hundred interesting specimens, which have been arranged chronologically.

Reproductions of the great manuscripts are shown, and some originals, a fine Hebrew one, purchased in China, being of special interest. The oldest is the Gutenberg Bible, and a very complete exhibit of early English editions, including those celebrated for typographical errors, such as the "Wicked" Bible, and the "Vinegar" Bible, may be found in the cases, open at the place where the error occurs.

Early American Bibles have a case to themselves, beginning with Elliott's Indian translation, and there is an interesting collection of translations into various Asiatic, African and Pacific Island languages.

In the same room the original paintings by James Tissot, which have become so familiar by reproductions, are shown, and are well worth careful study.

A New Idea For The Sunday Evening Service

"Times are changing," says the middle-aged world with a sigh, and the younger element goes nodding its head in agreement.

Twenty, fifty, a hundred years from now, and every day between these same words will be spoken again and again. And, strangely enough, they never seem trite; for they are true. Whether we like it or not, times do have a habit of changing, and we must constantly be adapting ourselves and our institutions to the shifting tide of times.

The church, as one of the most important factors in the lives of millions of people must be, and is forever striving to meet new conditions. By broadening her social program, the church is making Bible study clubs, encouraging competitions between Sunday School classes in the matter of attendance and generally employing modern methods in the forming of her women workers.

So many other leaders, may we not lead the way among the churches throughout the land, and show how the church may be adapted to the various social and cultural conditions of to-day.

Particularly in the Sunday evening service the church is called upon to cope with modern situations. Time was when a sermon and some simple hymns were sufficient to attract a sizeable congregation. But no more. As much as churchmen may deplore it, there are counter-attractions to the Sunday night service. Some churches are beginning to offer rather startling innovations, such as pictures on secular subjects, motion pictures, and musicals, on the plea that if people must be amused Sunday evenings, they may as well be given what they seek in church as elsewhere. At least, they will be kept away from cheap movies and other undesirable places.

Whether this is wisdom or mere sophistry, is less the question than whether it is necessary. Before secularizing its Sunday night service, the church would do well to start an investigation to see whether the world needs various Sunday evening services, or whether it needs a church that will stand against the tide.
Deaths

IN MEMORIAM

The pastor of the Germantown Reformed Church desires to place on record his appreciation of the following services of

MRS. EDMOND ROCKEFELLER,
whose death occurred on the thirty-first day of November, 1922, in the eighty-second year of her age.

In the death of Mrs. Rockefeller the Reformed Church of Germantown loses one of its oldest, as well as one of its most faithful members. For more than thirty years she gave freely of her time and means, of her prayers for the welfare of those around her, and of her support. She was a charter member of the Reformed Church of Germantown, and to the very last she took an active interest in it. Seldom is there a Church in need of God vacant on the Sabbath until the infancy of years came upon her.

In her home she was a kind and loving wife. She would be greatly missed from the community where she has lived all her life, as well as from the home it graced so well, and from her church she loved so dearly.

Mrs. Rockefeller is survived by one son, Dr. Frederick Rockefeller, of Germantown; two daughters, Mrs. Henry Lasher of Alhion, N. Y., and Mrs. Stanley Lasher of Germantown, who have the sympathy and prayers of the entire community.

Benjamin F. White, Pastor.

Benevolent Societies

THE AMERICAN SUNDAY SCHOOL UNION

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Organizes Sunday Schools, publishes and distributes Christian literature and works in rural districts.

FOR THE YEAR ENDING FEBRUARY 26TH, 1938

NOTES AND OFFICIALS

The officers of the Union have, for the current year, published a circular letter, setting forth the purposes of the Union, and pointing out the importance of Sunday schools in the work of the Church. The Union is striving to do its part in broadening the educational work of the Church.

LORD'S DAY ALLIANCE OF THE UNITED STATES

(Incorporated)

156 Fifth Avenue, New York City

Has officially reorganized the Reformed Church in its manifestation of the Lord's Day Alli- ance. It represents the whole of the denominations of our Church in its resistance to the interpretation of the Lord's Day as anything but a day for the purposes of the Christian Church. The work of the Alliance is to be carried on by the Board of Managers, which is composed of Rev. James E. H. Bowdoin, D.D., Secretary; Geo. M. Thomson, Treasurer.

INDIVIDUAL AND CHURCH CONTRIBUTIONS

Should be sent to LORD'S DAY ALLIANCE OF THE UNITED STATES, 156 Fifth Avenue, New York, N. Y.

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The incorporated 1844

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The January "Modem World"

The January number of the Modem World is an especially timely one. In an article entitled "The Road Makers" the editor, Dr. Samuel M. Zwemer, describes the pioneers of the intellect and the soul, those who by translating the Scriptures and producing other literature are also "preparing the way of the Lord" among Moslems.

Under the title, "Anno Domini 1923" F. Herbert Rhodes, of China, looking at the tasks which lie before the Christian church in the new year, reviews the changed condition in the Mohammedan world, and points to the open doors everywhere for the Christian missionary to enter; the increased readiness of the followers of the Prophet to read the Scriptures, and the fact that increasing numbers of enquirers are now being taught in various fields.

Dr. Robert E. Speer, Secretary of the Presbyterian Board, contributes a most interesting and informing article on the problem of the work for Moslems in Persia, which country he recently visited.

Work for Mohammadans in British Malaya and Dutch East Indies is given special attention. Dr. Zwemer, who has just returned from a visit to that field, writes about the Native Press in those lands, showing the extraordinary activity of Mohammedan propaganda through newspapers, periodicals and books in Arabic, Malay, Javanese and other languages, spoken by the fifty millions of Moslems in that great island world. Other articles by Rev. W. T. Cherry, of Singapore, and Rev. H. B. Mansell of Java, indicate the greatness of the task of evangelizing these interesting peoples of the task of evangelizing these interesting peoples of the Mohammedan race, among whom such extraordinary success has already been achieved with very inadequate forces and equipment.

New prices are effective now, the cost per copy being 50 cents, and the yearly subscription, $2 per year. The publishers are the Missionary Review Publishing Co., 156 Fifth Avenue, New York City.

Arab Surgery

Dr. E. Lloyd, who has had charge of the hospital of the Church Missionary Society at Omdurman in the Sudan, gives the following account of Arab surgical methods in the C. M. Outlook for May:

"There is a very common disease in the Sudan which follows a prick in the foot by a thorn. A slowly growing swelling develops, and the patient loses the use of his leg, and finally dies of exhaustion. No treatment is of any use except amputation, and this operation is, therefore, one of the commonest which we have to perform. Before our arrival it used to be carried out as follows: the patient was seated in one of the grass-walled huts which the Arabs build, and the diseased foot was thrust through the wall. An obliging friend then took a two-handed sword, such as is still carried by the Arabs, and with one blow removed the diseased leg, the wound then being cauterized. The Arabs have now realized that modern surgery can improve on this method."

A man who has traveled extensively in our country says that two of the funniest idioms he ever heard had to do with meals times.

In one locality in the Kentucky mountains, where he found great hospitality among the natives, his host would draw rhythmically before each meal:
"Don't be back'ards in comin' for'ards. Make a long arm and lean to. Everythin' stands handy nigh you."

Among the Pennsylvania Dutch he heard a girl call to her brother in the street: "Come in here and eat yourself at once. Ma and I are on the table now, and pa's half eat already!"—Country Gentleman.

The Bore: "Yes, I don't know how it is, but I feel thoroughly wound up to-night."

The Hostess: "How very strange! And yet you don't seem to go!"—Pearson's Magazine.

Grad. — "This university certainly takes a interest in a fellow, doesn't it?"

Tad. — "How's that?"

Grad. — "Well, I read that they will be very glad to hear of the death of any of their alumni."—Siren.

"Judging from the paltry salaries some of our ministers are paid," observed the near cynic, "one might say with truth that they are good for almost nothing."—Exchange.

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