Easter, with all its joyful thought and ceremony, is here. The churches are decked with flowers. The serious trend of mind which characterizes the season of Lent has given place to one of triumph. All the church services are planned to emphasize the victory of the Lord of Glory over death and the grave. Little children, as well as those of older growth, will sing “Hallelujah” oftener on Easter than they will all the other days of the year. Thronges of people will crowd into the churches, and gifts will be made. The sanctuaries will be made beautiful by costly memorials, and as the crowds leave the buildings they will remark, “What a glorious service—it was!” But, beneath all the joy of the day there are those who will wistfully wonder, “Will they keep faith?”

The Church of Jesus Christ as an organism must needs plan its work from year to year. Like all growing things it has to maintain its status and develop its projects as the necessities of maintenance and progress require. In the Reformed Church in America the method of doing this is for the several Boards to prepare budgets and present them to the General Synod for approval each year. The recommendations and budgets of the several authorized agencies when thus approved become the program of the Church.

Relying upon the interest and loyalty of the constituent churches the Boards proceed with their plans, expecting that the denomination will give the financial support which their program calls for. They engage missionaries, teachers, doctors, plan for church buildings, schools and hospitals; they aid struggling pastors and start new churches in the home land; they agree to help students in schools and colleges; and to assist educational institutions to carry on their work; to help the widows and disabled veterans; they stand ready to help new churches with buildings, or personages in the new fields of the West; and in other ways to carry forward the collective task of the denomination they represent.

With the exception of the invested funds, of which the interest is available from year to year, and of legacies, the Boards depend, for the maintenance of all this varied work, upon the gifts which the churches present to them from time to time. These gifts come in from many sources. The congregations, the Women’s auxiliaries, the Sunday schools, the young people’s organizations, and interested individuals all help in this method of filling the treasuries of the Boards.

It will be clearly seen from the foregoing outline that the element of faith is in use throughout the entire fabric of the plan,—faith that the denomination will approve the budgets, that the pastors and consistory will assume their shares of the requirements, that the congregations will accept the quotas, that the auxiliaries, the Bible schools, the young people’s societies, will fall in with the plans, and that the individual members, the ultimate units of the church, will cordially support the program.

Thus, for each year, the work is laid out. The process may seem involved and intricate, but in its results it is simple. If the faith has been well founded, the members, willing to see the work of Christ go on, give of their means by various methods, the societies, the schools, the auxiliaries plan their activities, and the congregations gather their benevolences; and as the year closes the streams of gifts begin to flow into the treasuries of the Boards. If the budgets are met, faith has been justified. If the treasurers report deficits, the Church has not kept faith.

This is the question that awaits an answer at this Easter season. During the year the Boards have been looking with increasing concern at the diminishing volume of gifts. Now, at the close of the current fiscal year, the condition is very, very serious. What shall the Reformed Church in America do—contract, or expand—cut down, or grow—keep our schools and colleges open, or close them—pension the veterans, or turn them over to public charity—keep faith, or break it?
Easter

Most glorious Lord of Lyfe! that, on this day
Didst make Thy triumph over death and sin
And, having harrow hell, didst bring away
Captive thence captive, us to win:
This joyous day, deare Lord, with joy begin;
And grant that we, for whom Thou diddest dye,
Being with Thy dear blood washt from sin,
May live for ever in felicity!
And that Thy love we weighing worthily,
May likewise love Thee for the same again;
And for Thy sake, that all lyke desare didst buy,
With costly love, may one another entertain:
So let us love, deare Love, lyke as we ought.
Love is the lesson which the Lord us taught.

—Edmund Spencer.

The Newburgh Italian Mission

("Chiesa Evangelica Del Salvatore.")

BY REV. PIETRO S. MONCADA

THE Italian Church of Our Saviour of Newburgh, N. Y., which was begun of the Newburgh Italian Mission, is entering upon the tenth year of its life. It is surely time to expect some results from this decade of work; and that such results have been obtained, it is the purpose of this brief sketch to show.

Its Birth.—It was in the summers of 1911 and 1912 that the writer, then a student, visited Newburgh and saw many Italians who were without religious care, even from the Roman Church. He did some house to house work and attempted to hold services, but soon he found that in order to do positive and lasting work, it was necessary for the missionary to reside on the field. Accordingly, on November 1, 1912, with the consent of the Board, he took up his residence in Newburgh. On the morning of Christmas of the same year, he had the joy of receiving into full communion the first converts, three young women and one man; for the first time he administered the Lord's Supper, and started the new year with courage and the firm conviction that the work would be blessed by God.

Material Growth.—Because of the success achieved, the Board was led, in May, 1914, to purchase an old frame building, formerly a Baptist Church. We soon found this building inadequate, and had to make various changes in it so that it would serve until a new and satisfactory edifice could be built. Just after we started the movement for a new building, our country went into the war, and our hopes were laid on the table. In 1919, these hopes were revived, and, with the help of the Board and some local friends, we were able to build a foundation on which we placed the old frame building, fitting the lower part as a lecture room and the upper as a temporary place of worship. The whole is to be used as a community center after the new church building shall have been erected. In 1920, assisted by a representative of the Board, we launched a drive appealing to our local friends, who knew our work, to help us raise funds to put up the new edifice. As a result we gathered about $6,000. Since that time a legacy has been received from a Methodist friend, called to his reward; and this legacy, with the money raised, is now on deposit in a local bank, waiting to be used as part of the necessary expenditure for the new church building.

In 1916, when the writer was married, it was thought advisable to purchase a little parsonage next door to the Mission building in order that he might at all times be near his work. Thus the property owned by us at the present time consists of a piece of land 115 x 100 feet, situated on a corner of one of the most important streets of Newburgh; on which stand the old frame building on its new foundation and the attractive parsonage; and there is still room for the new building.

The members of the Mission have learned to take care of themselves in part. Last year they gave an average of $30 per capita; this year it is probable that the average will be the same. It will be some time yet before they can assume full self-support, but at present they pay for all running expenses outside of the workers' salaries.

Social Growth.—Our influence as social leaders in Newburgh is unique. During these ten years we have instructed and assisted over fifteen hundred persons in becoming citizens of the United States. We have had classes in English, Italian, French, music, cooking, sewing, etc. We have organized clubs for young people and have planned socials and entertainments for the community. For several summers with the aid of the Women's Missionary Society, we have conducted a Day Nursery, which has brought us into contact with many mothers. We have taken an active part in many public patriotic movements in the Italian Colony, and in this way we have enjoyed the cordial assistance of the American and Italian Civic authorities. During the war we had a class of Red Cross workers. In 1921, on the occasion of the D. anniversary, we led a movement for the erection of a monument to his memory, which in this country, as also gave several lectures on the life of the Comedies. So the aid our Italian General Bureau, open day and night, hundreds of Italians are helped in the numerous difficulties which they encounter in a strange land. We have done much to establish friendly relations between Americans and Italians.

Spiritual Growth.—But to us the spiritual growth is most gratifying. As a rule we do not urge people to join the church, but wait until they ask for it; we keep not less than six months under probation and instruction. Thus, although we have preached the Gospel to hundreds of Italians, we have received only ninety-five persons in full communion; yet we consider this a good number. We take into account the fact that they are really converts from another faith, or in some cases from no faith at all. Our regular weekly activities are: two services Sunday; Sunday school; Christian Endeavor Society; Oratory and Evangelistic meetings on Tuesday nights at members' homes; Ladies' Society; Bible Study on Friday night. Lately, we have introduced into almost every home of the three thousand Italians of Newburgh, the Protestant weekly paper, "L' Era Nuova." The work among the women and the children has been wonderfully developed by women missionaries supported by the Women's Board. Our present missionary, Miss Maria Piavan, has succeeded in befriending many to whom she brings a simple Gospel message.

The Future Plans.—Last year we had the privilege of organizing our Mission into a Reformed Church; for the moment glorious but tremendous, of the work of it. We have to secure proper equipment; we also have to develop our present assets. No better celebration of the tenth anniversary of the founding of this mission could be imagined than the erection of the long-for church building. Is there no one in the Reformed Church who is willing to help build it, to the glory of God and the good of his country?

We need also to finish and equip the present frame building so that it may suitably serve as a Community House. And thus, with the help of the Board, we are planning to build a first-class frame church.

Conclusion.—Our Italian people are not going to be converted to the living Christ. They are being bom to the spiritual life, not to the letter life. It is true that they see their deeds also. The Italians have known Christianity as a theory, but not as a life to be lived. Once in a while they have caught a ray of that beautiful life and have turned it into paintings, sculpture, music or literature; but true inner life, the living soul, the reformed man, is still hungry and thirsty. Our purpose is to go then with our lives filled with the spirit of Jesus Christ, with Christ Himself, so that they, seeing our good work, will glorify God which is in Heaven.

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The Call of Arabia

BY PAUL W. HARRISON, M.D.

NOW is the time to advance in Arabia. Not for decades nor for centuries has a call come to the Church such as every day brings to us from the Moslem world now. It is the call of open doors and great opportunity. Arabia, the citadel of Islam, is open, and all we have to do is, with faith and prayer, to enter. It is the chance to witness to the door has opened. "You," said the last of Debagi to me with a fine engaging smile, "it is a good thing you did not come here in a steamer. You would never have gotten ashore. You are the first white man we have allowed in this city since the great trouble ten years ago." That was three years ago, and since those doors have opened wider and wider. We have a standing invitation to come and establish a hospital there on the Pirate Coast, and the Doctor to do it in sight.

"Praise the Lord!"

The strange people that inhabit the region back of Ras Kheima beckon to us with the same request. They have a language entirely different from Arabic, and customs that remind one of College boys rooting at a football game. No explorer even has penetrated their mountain fastness, but a Medical Missionary can do so at any time that the Church sends him out.

Hassa is open—Hassa the province ruled over by the most feared man in all Arabia, a man to whom human life is a cheap and light thing when it is possessed by a criminal or an enemy, but who is a father to his people, especially to the poor and defenseless. He is one of the noblest and most outstanding friends that the Mission has. The Medical Missionary can come to Hassa whenever he has time, and stay as long as he wishes. He can bring other missionaries with him. Hassa is open, Kateef is open, Kuttab is open. There is not a shut door in all that region.

And what shall we say of Riadh, the capital city at once of Arabia and of the whole Mohammedan empire. The dream of the Mission has been to plant the standard of the Cross in that city, not for a few weeks on a temporary visit, but to establish Missionary work there on a permanent basis. Now, after thirty years of effort, the people actually want us to come. Infidels we are certainly, but welcomed fellow citizens nevertheless. The call of Arabia is a call to faith, a call to prayer, and a call to advance!

The call of Arabia is the call of open minds. They were not always open. They are not all open now. But a hundred and fifty of the best boys in Arabia are studying in the Mission Schools in Basrah, and nearly a hundred girls. Their minds are open. There is a great demand in Arabia for schools, and in the arabianizing field of Baghdad the same request has become an insistent cry. The impact of the West has had many results that are regrettable, but it has opened men's minds and everywhere they call for light. We have twenty auto- mobiles in Bahrein and numbers of windmills are being brought in. There is one electric light plant there and it shows a desire for something far more important than the physical light of the little bulbs. Only a few months ago a leader came from Bin Saoud himself, telling of five young men of that fanatical country who desire modern education, and at their request, Dr. Daine obtained the information as to courses, expenses, etc., in Beirut University.

And the King's business requireth haste, for the impact of the West is not a Christian impact. We can make it so. Indeed we must make it so, but naturally it is the most beaten thing in the world, and those boys and girls, those men and women, broken by the ruthless impact of the irresistible civilization of the West from all their old beliefs and customs, are not going to drift toward Christ. They drift in precisely the opposite direction.

But the call of Arabia is more than this. It is the call of the sincerely open heart. Not all hearts in Arabia are open. Only a few are, but the number steadily increases; and women who have a heart ready for the reception of Christ and His Salvation, and power, and companionship.

In Muscat we have seen a humble and sincere seeker after God find his salvation in Christ and witness a good confession. In Bahrain there are at least two who are earnestly seeking a knowledge of God in the face of Jesus Christ. In Basrah and Amara we have seen not only sincere inquirers, but some of the finest Christian converts yet won for the glory of our King. Especially in Kuwait the Spirit of God has been working. A number have sought Christ with an open heart and several have found Him.

This is a new thing in Arabia. The great Call that comes from that land now, is the call of men and women who are ready to hear the voice of the Son of God, and there as elsewhere, they that hear shall live. It has been a long and difficult campaign and even now the cynic will see nothing to enthrone him, but the man who views Arabia through Christ's eyes lifts up his voice in exultation. No great and overwhelming victory has been won, over which even the world is impressed. But the arm of God has been manifested and His Spirit of Power is at work in the hearts of the Arabs. For more than the privilege of being His instruments, who would ask, aye, more than that who could ask?

For the supreme call of Arabia is the call of Christ, to whom the great citadel belongs. There are no more outstanding men in the world than those Arabs; none whom Christ loves more. And now is the accepted time, now is the day of salvation. When Christ opens the forbidden doors and enters the barred hearts, when He himself carries forward the flag of the Kingdom into impossible and forbidden lands, shall we hold back? Some of us have lives to spend for Him. Is He to be glorified by luxurious homes and comfortable automobiles, and soft, delicately fed bodies in Americas? Some of us have money that belongs to Him, Is He glorified by impressive bank accounts, and accumulated riches that could be piled in a heap of gold and silver the size of a house? And we shall have the opportunity to pray. Have we enrolled ourselves with those who share Christ's travelling in soul for the world's redemption? Have we made ourselves His partners in this enterprise?

The call of Arabia and the call of the World, is the call of Christ to those whom He has saved.
and made His companions. It is the call to service, immediate service, heroic service. A service that shall bring us with Him into the experience of suffering and sacrifice, and with Him likewise into the thrill of advance and Victory!

A Visit to Perry's Monument
BY MRS. C. JANET OLMANS.

A LL good Americans know, of course, how Japan was opened to commerce with the outer world through Commodore Perry, who, as the guide book says, "anchored in the bay of a little fishing village called Uraga, on the 8th of July, 1859."

After this periphrastic introduction, I can proceed with my humble tale of how on one of the numerous, but always welcome Japanese holidays, a party of us decided to pay our respects to the monument erected in honor of our famous countryman.

![Perry's Monument](image)

The previous night had been a rainy and windy one, and the early morning was cloudy, consequently enthusiasm for this patriotic excursion died overnight and we could only muster three in the party. Later it turned out to be a fine day. To reach Uraga, we went by train to Yokosuka, and from there one either walks, or rides in any vehicle obtainable to the seaside village where the monument is.

Yokosuka being a naval station, discretion forbids me saying anything more about it than that we walked through the place without looking too inquisitively about, and that we were wise enough to have left our kodaks at home. It is a long drawn out sort of a town, and we were glad to leave it behind us. On the outskirts of the town, at the foot of a hill, we climbed into a "basha." Now, this vehicle is celebrated throughout the length and breadth of Japan because of its extreme discomfort and also for its indismissability. It has two narrow, hard seats running parallel with each other, you sit with your knees propped up against those of the person sitting opposite, and wonder whether he is as uncomfortable as you are. Six persons in a basha are cozy, to put it in a pleasant way. The main thing about a basha is that it takes you where you want to go.

Our particular basha was a most ramshackle affair and the decrepit beast harnessed to it was to be pitied, but he seemed to have a surprising amount of "go" in him when sufficiently urged. He had a curious and alarming way of dashing from one side of the road to the other, so that we just escaped one ditch, to be almost buried into another. As we proceeded down the road at a mad gallop, pedestrians would hastily clear out of the way. Our gallant steed must have had a reputation on this road. All told, the ride was every bit as reckless as that of John Gilpin. Our mild adventure came to an end at last. We then walked through a rather pretty, hilly country, and as it was almost noon we felt as though we had walked miles and the road stretched unendingly before us with no monument in sight. Finally, we straggled into a village, and saw a canal and the sea at our left. Some point out the top of the monument to us and then, and we turned into a sandy road that lead to the beach. You can imagine how relieved we were that there was a monument after all!

When we arrived at our destination, strange to say, the object we had travelled many weary miles to see, the little charm for us, at least, just then; at half past two your mind dwells on other things.

We spied a tiny cottage, with an old woman diligently sewing on the sunny verandah. Upon asking, we found quite willing to let us use her verandah, her room, in fact, everything she had was at our disposal. She also agreed to make tea for us. After this refreshment we felt in the mood for going on a tour of inspection. The monument stood a stone's throw from the cottage, a next door neighbor, in fact. There it was, half buried in the sand, a swarm of children who seemed to be celebrating the holiday. It is a slab of stone, mounted on a low stone platform, very simple in design, with an inscription on either side, one in Japanese, and the other in English. It is closed by pillars of stone with chains attached. Rather it is worse for being used by the children as swings. The monument was erected by the Japanese in 1901.

After we had admired sufficiently, we sat on the beach, but remembering the long way back to Yokosuka station we did not linger long. We reached the station in good time and rode back to Yokohama in company with the entire population of Japan.

This tells more of how we went to Uraga than of what we did when we reached there. The next time I go to Perry's Monument I am going to hire a motor.

How Dulce Impresses Visitors
BY MRS. ELIZABETH B. VERMILYNE

URING the recent epidemic of influenza at Dulce, twenty-two of our mission children and several of the workers were laid low, almost simultaneously two Red Cross nurses providentially happen back and lent their aid. Without it, it is probable that some of the patients would have died. Miss Stoll, one of the two visitors, records her impressions and experiences in Dulce in the Red Cross Courier. Such outside lights are interesting and useful, and hence we quote some of her observations:

"This reservation has an appalling record of mortality and morbidity, with total lack of hygiene and sanitation. For years the infant mortality and that of the pre-school and school age has been 50 per cent. The present population is about 600, representing some 155 families, scattered over an area of 1,200 miles. Out of 27 children examined only three were entirely normal. In some cases the defect have since been corrected."

"In our trips of inspection to the poorest, as well as to the best homes, we found the squaws 'just sitting still,' usually near the fire place in their homes, and food beside them on the ground. These women are the greatest problem, for they stay at home, forgotten, never had any schooling, and keep the standard of living at a low ebb. There is no relation between the school life of the children and the home life. At school the children sleep in separate beds, have attractive, clean clothes, sit at tables and have nourishing food. At the end of the school term they return to their homes, where there are none of the simplest refinements of life."

"This gap should be bridged in some way, for the quickly revert to type and shed their school habits with their clothes. Next month we expect to examine the children very thoroughly, both in the Sanatorium and in the mission schools. We can then report on their condition and make recommendations. We are looking after a small house, now being built, for a community center."

"Every two weeks rations are issued, and these are big days for Dulce. Indians come long distances, often arriving the day before. On these days we could have the sewing
The Keystone of the Arch
BY SAMUEL M. ZWEMER, D.D.

None of Horace Bushnell's famous sermons, he says that every man's life is a plan of God. We war His purpose, fail to understand His leading, but His purpose is good, acceptable and perfect to those who obey His will. What is true of the individual is true also of the Church of Christ in all branches down the ages. The evangelization of the world does not depend upon a happy moment, but upon a continuous effort, where "the children of light," and the shadow of death hang over 90 per cent. of them, a corner where health, happiness and prosperity are constant guests.

We do not justify all the steps of western diplomacy, but the conditions for the furtherance of the gospel throughout all of this territory were never so hopeful. Where Great Britain saw vast commercial opportunities, where she strengthened the defense of her empire and laid hands on the future highway between India and Europe, the Church of Christ also has its mission. The present plans for the occupation of Mosul and Hillah as well as Baghdad, with the co-operation of the Boards of the Presbyterian Church in the U.S.A., the United Presbyteri- an Church, the Reformed Church in the U.S. and the Presbyterian Church in the U.S. are making progress, but we need earnest prayer that the right men and their adequate support may be found.

To put the keystone in the arch of missions, to fill in the gaps of the thin line of human and self-denying service to our Moslem brothers, Baghdad and Mosul must be strongly occupied. The daily press leaves no doubt of their future commercial importance. No one who has visited these two great ancient cities, once the centers of civilization, can doubt that a great future is before them. Is it not significant that the plans of the Arabian Mission, in co-operation with the Boards of the Southern Presbyterian Church, the Northern Presbyterian Church, the Reformed Church in the United States, and the United Presbyterian Occupation of Upper Mesopotamia, the continuation of the arch by putting in the keystone for the future living temple of Christ in the lands of the Near East.

In this connection, I would call attention to the resolutions passed at the Pan-Presbyterian Council, Western section, held at Toronto. They were proposed by Dr. Chester of the Southern Presbyterian Board immediately after Dr. Cantine's address on the claims of Mesopotamia, and were unanimously carried by this representative body. I believe that each of the Boards concerned will find no lack of active, self-sacrificing co-operation in its constituency.

Resolved, That the Western Section of the Alliance in session at Toronto has been gratified to learn of a proposal for the establishment of a Mission in Mesopotamia, under the joint auspices of some of the Churches of the Alliance. The delegates to the supreme judicatory of all our Churches appointed at the request of the Missionary Congress of the Reformed Church, to act in bringing this enterprise to their attention, with our cordial commendation of it as a fitting expression of our common life and of the spirit of Christian unity that binds us together and as designed to meet one of the most urgent needs now existing in any part of the non-Christian world.

$9,278.57 Short

A STUDY of the contributions received by the Board of Domestic Missions for the ten months ending March first indicates that there has been a drop in contributions in almost every section of the Church. A few of the Classes show slight gains over last year's figures at this date; but more than two-thirds of them show a shrinkage which is disconcerting. The figures a year ago were dis- appointed as compared with the previous year; but some consolation was then found in the reported fact that agricultural and industrial conditions indicated a depression in average incomes. The decrease in contributions was therefore assigned to that cause. This year reports of conditions are far more optimistic and it is difficult to find a reason for a drop in contributions unless there is a loss of interest; which the Board cannot believe. The actual decrease in contributions to March first as com- pared with those of the same date last year is $9,278.57—a drop of just seven per cent. The Board of Domestic Missions is hoping that the contributions received during the few remaining weeks of the fiscal year will more than offset this present shortage; but it realizes that if this is to be accomplished every church and every member must help. The time is short and the need is great; for a curtailment of income to the Board inevitably means a curtailment of its service to the Church.

We are to be ready to help and advise. Also some one to explain the Apache, the A, B, C, of food—its care and the precautions necessary in the use of dishes where there is tuberculosis. Later we can have the children exhibit their work and drilled a defense of the committee reported that we form an advisory committee of the men and women of the tribe to assist in the work. It would be of great assistance."

Without a doubt the Red Cross workers will co-operate with our mission workers as they have already done, and that makes this phase of the work, where "the children of light," and the shadow of death hang over 90 per cent. of them, a corner where health, happiness and prosperity are constant guests.
The March Missionsary Number in which these lines appear goes to the readers of The Christian Intelligencer and Mission Field just about four weeks before the mission boards close their accounts for the year; and from a financial point of view these are the most significant weeks of the whole period. Up to the first of March the cooperation of our people in the work of our great denominational parish had been disappointing. The figures have been shown and commented upon and need no further exposition here. But the question which is puzzling the Interpreter and his colleagues of the boards is "How shall we plan the work of next year?" Unless the situation is materially changed by the contributions of these four weeks, the boards must take into consideration the fact that they have experienced "diminishing returns" for two years; and unless they are to be charged with indiscretion they will have to look forward to some curtailment of the work which they have undertaken for the Church, while all hopes of extension to meet pressing opportunities must be relinquished. At the time of this writing the prospect is not a pleasant one. Under the impelling inspiration of the Easter season our hearts should be turned toward those less fortunate than ourselves who need the message which we long ago received; to those who are struggling to find light in the dark places; to those who long for that breadth of life which Christian education gives. In the name of Jesus Christ we serve these by our prayers and our gifts. If our prayers are earnest and sincere during these four weeks of opportunity we shall match them by adequate gifts.

Now that we have all made our peace with the United States Internal Revenue by preparing and filing our income tax blanks it is worth while to seek an answer to the question: "What are we paying for?" We have been periodically disturbed by evidences of extravagant appropriation bills in Congress; and sometimes we have felt a glow of satisfaction when we heard that millions had been or were to be saved by the Government through its adherence to the budget plan. But it has remained for Mr. Herbert D. Brown, head of the Federal Bureau of Efficiency, to answer our question, and his answer is not only of our careful consideration, but ought to be pressed upon our children. For Mr. Brown tells us of every dollar expended by the Federal Government five cents is spent for wars past and to come. This eight-five cents pays interest on war debts, pensions for service, and maintains our army and navy. It may be little unfair to include all army and navy expenditures in this classification; because even if we never had a some army and navy would be needed for police purposes. The fact remains, however, that the government worries most about representatives but five per cent. of the direct and indirect taxes we have pay. The moral is obvious. We know that war is degrading and that it should have no place in the scheme of civilized peoples. Now we also know that it is our most expensive luxury. Let us therefore support every movement that aims to end it.

There has been expressed in some quarters solicitations on the part that President Harding, in his last holiday, a few days ago deserted the ancient sport of fishing for the more modern business of golf. With almost limitless opportunity for meditation, fishing always been the ideal avocation for statesmen. A free activity as may be found in fishing depends upon a appetite or the caprices of the fish. The great fishing, therefore, the fisherman has little to do except to keep his baited hook and line in water that seems to be a likely place for hungry fish. His mind may be occupied in constructive thought; in the building of grams of profit. The golfer, on the other hand, has little time or need for meditation. The game requires too much activity to leave room for contemplation. The Interpreter does not know how many of our statesmen have developed their great thoughts or great plans during fishing expeditions; but if this has been, some of the comments indicates, a habit of statesmanship, it is not likely the indulgence in golf can take its place. One at least of presidents of recent years was a great fisherman. A time passes his statesmanship is being recognized in a greater extent than it was during his lifetime. Others can be recalled who were both great men and great fishermen. Facility in golf has yet to be credited with development of eminent men.

Now that we have all made our peace with the United States Internal Revenue by preparing and filing our income tax blanks it is worth while to seek an answer to the question: "What are we paying for?" We have been periodically disturbed by evidences of extravagant appropriation bills in Congress; and sometimes we have felt a glow of satisfaction when we heard that millions had been or were to be saved by the Government through its adherence to the budget plan. But it has remained
Rev. B. J. Folensbee Preaches on a Ship.—The Pennsylvania state school ship "Annapolis" with a crew of 125 cadets spent ten days recently at St. Thomas. On Sunday, March 4th, Rev. B. J. Folensbee held service aboard the ship, the Naval Band of the Station furnishing the music. On March 7th the "Annapolis" left for Colon, Guantanamo Bay and home.

New Members at Port Ewen.—At the March 4th communion in the Port Ewen, N. Y., Church, 14 new members were received. The organizations of the church are all busy, and the audiences at services are increasing encouragingly.

Group Meetings in Ulster Classis.—The first of a series of group meetings of the Women's Missionary Union of the Classis of Ulster was held in the Church of the Comforter, Kingston, N. Y., on Thursday, March 8th, with a large attendance.

Accepts Call to Hoppers, Iowa.—Rev. J. D. Dykstra, of the American Church of Hull, Iowa, has accepted the call to Hoppers, Iowa, and will begin his work there on April 1st.

Dr. Eugene S. Booth at Nutley.—On Saturday evening, March 17th, the Franklin Church of Nutley, N. J., gave a reception to Dr. and Mrs. Eugene S. Booth, who have recently returned from Tokohama, Japan, where Dr. Booth was principal of Ferris Seminary for many years. The guests brought greetings from Miss Edith Teets, who is supported in Japan by the church. On the following morning Dr. Booth preached on the subject of the missionary effort of the Reformed Church.

Central College Women Students Win Debate.—On Friday, March 16th, a triangular debate was held between Penn College, of Osakaloo, Simpson College, of Indianola, and Central College, of Pella, Iowa, in which the young women of Pella carried off the honors. Central's affirmative team argued at home against Penn, on the question "Resolved, that the Government should own and operate the coal mines," and won the decision. Central's negative team met Simpson at Indianola and triumphed there also. As Simpson College is about three times the size of Central the students in the Pella institution are quite jubilant. While the debate was in progress in Central President Hofmann received news of a contest at Cornell College, Mount Vernon, Iowa, Central's representative in the state Voice Contest had taken first place. The winner in this contest is Miss Edna Vander Meer, of Hoppers, Iowa, who has been under Mrs. Liggett's instruction for a year and a half, and is by the victory adjudged as the best singing voice. However, this contest gives her the honor of representing Iowa in the Tri-State contest, comprising Iowa, Illinois and Wisconsin. The winner of the national contest has the free privilege of halls in which to give concerts in Chicago and New York.

Systemic Healers in Holland.—The churches of Holland, Mich., are again adopting house-to-house visits. Three churches, First, Trinity and Third, have adopted a complete schedule for family visitation. The churches have been divided into districts and the members of consistory have been divided into teams, each team having a section allotted to it.

Federal Honors Mrs. C. V. R. Gilmore.—The federation of ladies' societies of the churches of Holland, Mich., held their fourth annual praise service on Wednesday afternoon, March 14th, in the Methodist church, with Mrs. C. V. R. Gilmore, president and promoter, in the chair. As a token of appreciation for the four years of service the members presented Mrs. Gilmore with a beautiful basket of flowers.

Dr. Ottmans at Millstone.—The Young Women's League of St. Thomas, in charge of a volunteer service in the chapel of the Millstone Church, Millstone, N. J., on Sunday evening, March 18th, Rev. Albert Ottmans, D.D., gave a stirring address. This is the second special service the League has held, and their popularity is proved by the large attendance.

Central College Missionary Wins Two Debates.—Central's Missionary won two debates, one as pastor of the Second Tarrytown, N. Y., and the other as pastor of the First Tarrytown, N. Y., Church, on Thursday evening, March 15th. In both debates the Missionary was presided over and read the constitutional form. The sermon was preached by Rev. John Knox Allen, D.D., pastor emeritus of the First Tarrytown Church, whose text was taken from Luke 4:16. Rev. Lucas Boeve, the former pastor of the church, gave the charge to the congregation. John A. Ingham, D.D., the charge to the pastor.
The Rural Church Conference

A LITTLE group of earnest men met in the Church Building, 25 East 22nd Street, New York City, on Thursday, February 16th, to discuss with the officers of the Board of Domestic Missions the present status and future welfare of the rural and village churches. Since there are over a thousand congregations in the Eastern section of the Reformed Church which can properly be classed as rural, the importance of their well-being to the entire denomination is apparent.

The purpose of the conference was constructive, seeking to find ways and methods by which more effective co-operation might be secured between the several churches and their pastors, as this one hand, and the denominational agencies on the other.

The two chief subjects considered were: How to strengthen an evangelistic community service in the churches; and, How to secure, train and inspire a sufficient number of rural outreach pastoral leaders. It was agreed, at the beginning, that the rural church, like every church, must exist for the sake of the people and the community in which it stands as Christ's witness, and that it can succeed only when in spirit and outlook it is altogether Christlike in unselshfiness and devotion to the deepest human needs. Thus, be it a purposeful church, seeking to make the religion of Jesus a vital power in every life, to bring into all human relationships His love and righteousness, and to make the whole life of the community truly Christian.

The country church must be in sympathetic contact with the changing rural life of today. It must know and inspire the modern conditions of industry and co-operative organization. It cannot continue to exist apart from present-day agricultural thought and developing country interests. Rather must the church make itself felt as the most progressive and helpful force in the whole community, so that men shall recognize it as the most necessary institution in their daily life. The Christianity of the rural church must be alert, aggressive, raising the ideals of the community to the standards of Christ, and serving all men in His spirit. Above all else the church that is in the country, where men live and work with the Creator, should bring them to a personal knowledge of Him, through faith in Christ Jesus.

Having considered the task that confronts the rural church, the Conference discussed some of the real and challenging difficulties which confront the congregations of the Reformed Church as they seek to make the vision come true, such as the ever-widening trend of population dislocation of American Protestant stock by people of alien traditions and a different faith or no faith; the overcrowding of some rural communities, with several churches struggling to exist where one could serve the community better; and the shortage of men who are available and willing to enter rural fields. These and other difficulties were seriously talked over, with a view to a solution of problems, and the progress of Christ's work.

It appeared as the sense of the Conference, expressed by the Findings Committee in a series of resolutions looking to definite action by the organized bodies and agencies of the Reformed Church, that the best hope of genuine progress in the rural fields must be the inspiring and leading of the local church in an adequate program of vital service and activities in the community.

In order to accomplish such inspiration and leadership, the Conference felt that there is great need of more effective co-operation among the churches, through some system of advisory supervision, perhaps by extending the service rendered by Classical Missionaries, so that all rural churches might have the benefit of their counsel and help in their local problems.

The co-operation of all service activities within the church can best be secured through the Bible school, with its organized adult and young people's classes, and its all-week service in the community. Especially should the men be enlisted and given responsible tasks in the church.

The federation or exchange of churches between denominations serving the same communities, with superintendence church organizations, was urged as a most important way of helping to solve the serious problem of local church weakness through overcrowching.

The rural pastor is the key-man always, and his consecration of life to the rural work is all important. There is need of more definite specialized preparation for rural pastors, to be given by the Seminary, and supplemented by summer conferences and special reading. The possible of a summer conference in one of our Reformed Church centers was earnestly considered.

These were a few of the matters specially emphasized and all evening which some concerted action may be taken. The hope of the Conference is that denominational action may consider the rural problem more purposefully.

Henry D. Frost.

New Brunswick Seminary News

The funeral of the late John A. Schwenkler, for many years superintendent of Grounds and Buildings at the Seminary, was held from his late residence in Hertsg Hall on Tuesday, March 13th. The services were conducted by Dr. John H. Raven, President of the College.

A Memorial Service, by Dr. Harry R. M. H. was conducted by the Second Reformed Church in New Brunswick, of which church Mr. Schwenkler was a member.

Paul L. Vogt, Ph.D., of Philadelphia, Pa., secretary for Rural Work in the Board of Home Missions and Church Extension of the Methodist Episcopal Church, lectured before the Seminary on the subject of Rural Work on March 14th and 15th.

Dr. Henry L. Southwick, President of the Emerson School of Oratory in Boston, gave a lecture on Pulpit Oratory before the Seminary on the afternoon of March 20th and on the evening of Wednesday, March 21st he gave an interpretation of Shakespeare's Twelfth Night, which was enjoyed by a large audience.

The lectures were given in the Hertzog Hall Chapel. During his stay at the Seminary, Dr. Southwick gave individual instruction to the Seminary students in reading and speaking.

Rev. George C. Muller

The funeral of Rev. George C. Muller, pastor of the Melrose Church, Bronx, New York City, was held in the church on Monday afternoon, March 19th. The building was filled to overflowing with friends, and the surrounding streets were crowded with people who wished to show their respect for the departed pastor.

Two days before his death, Mr. Muller wrote out the order of service which he wished to have used at his funeral. He left no place for any eulogy, but planned the service so that it might be a testimony of his faith in his Master. While there were many evidences of sorrow on the faces of those present, the service itself was full of joy. It began with the Doxology, and then, under the leadership of Rev. J. F. Kern, of Orange Valley, N. J., it proceeded as Mr. Muller had requested. Prayer was offered by Rev. J. Schmit, of Beacon, New York City, and a brief biography was read by Rev. Frederick Muller, of Albany, N. Y., the surviving brother of the three who entered the ministry. Three passages of Scripture were read which had been selected by Mr. Muller. Rev. Julius Jaeger, of the 68th Street Church, New York City, read Psalm 103, as an expression of thanksgiving; Rev. Harry W. Noble, of the Lafayette Church, of Jersey City, read Romans 8, as a declaration of faith; and Rev. R. Lange, of Lawrence, Mass., read Peter 1 as a confession of hope. Prayer was offered by Rev. James Boyd Hunter, and the Lord's Prayer repeated in unison, after which the benediction was pronounced by Professor Zeller, of Bloomfield Seminary.

After the service the congregation had the opportunity of looking upon the face of the pastor, and then the funeral party went to Lutheran Cemetery.
Rev. James Arthur Lumley

REV. JAMES A. LUMLEY, pastor of the Third Reformed Church for the past seven years, died in the Somerset Hospital, at Somerville, N. J., on Wednesday, March 14th, aged sixty-one years. He had been ill for a long time and finally succumbed to a complication of heart disease and dropsy. Realizing he was not going to recover he outlined all the plans for his funeral to his friend, Rev. Peter J. Hayden. Mr. Lumley was born in Toronto, Canada, and received his education in that city. His early ministry was in the southern part of New Jersey, where he was admitted on trial in the New Jersey Conference of the Methodist Episcopal Church in 1890, and assigned to Demarest and South Somerville. In succeeding years he served Centerville, North Bergen and Dorchester, and Berlin. In this church, in 1894, he was ordained. In following years he served at Cassville and Harmony, Trinity of Camden, and Bethesda. In 1896 he was transferred to the Wisconsin Conference, and for three years he was pastor at Hudson, Wis. In 1908 he withdrew from the pastorate and travelled for a number of years in the interests of the Y. M. C. A., and in 1907 he supplied Plymouth Congregational Church, of West Dutilh, Minn. In 1908 he withdrew from the Methodist Church, and after serving the Congregational Church at Northford, Conn., for about a year he was enrolled as a Congregational minister and became pastor of Cuyahoga Falls, Ohio, Congregational Church, where he remained from 1909-1912. He next went to Roxborough, Pa., where he remained as pastor until 1913 and 1914 as pastor of the Congregational Church. About 1915 he was received into the Reformed Church and became pastor at the Third Reformed Church, in the service of which he remained until his death.

The funeral services were held in the church on Friday evening, March 16th, and as far as possible Mr. Lumley's wishes were carried out. Rev. N. J. Sprout, D.D., of the First Somerville Church, spoke of him as a pastor, preacher and friend, basing his remarks on the parting scene, where St. Paul took leave of the Ephesian elders—"They sorrowed most of all that they should see his face no more." Rev. David R. Reese, of High Bridge, spoke for the Classis, and Rev. John Hart, D.D., of New Brunswick, offered prayer. Rev. B. V. D. Wyckoff, of Readington, read the Scripture. Mr. Jones, manager of the Drexel-Biddle Bible Classes, spoke, representing Major Biddle, who was in Florida. Mr. Jones also brought a message of regret from Rev. Floyd W. Tompkins, D.D., of Holy Trinity Church of Philadelphia, a personal friend of Mr. Lumley. The interment was in Camden, N. J., on Saturday, March 17th.

Mr. Lumley leaves a wife and three children, Charles Lumley, of Hudson, Wis, travelling auditor of the Northern Pacific Railroad, and the Misses Elizabeth and Helen Lumley, who are at home.

Welcome to Protestant Immigrants

THERE has been carefully worked out a plan for following up Protestant immigrants from Ellis Island to the places where they make their homes, and it has become very effective in certain cities where the co-operation of active church federations has been secured. The plan was devised by the Home Missions Council, with which our own boards of Domestic Missions are affiliated, and it is especially significant just at this time when, due to the present quota law, more immigrants are coming from Protestant countries than from Roman Catholic. Every one will recognize the necessity and desirability of getting these strangers into helpful contacts with the churches; and this is all that is aimed at by the plan. The representatives of the mission boards at Ellis Island secure the names and destinations of the immigrants and these are sent to the federation or to an individual church in the place of destination. When the name is received and the church calls upon him, welcomes him to the community, invites him to the services of the church, aids him to secure employment, sees to it that he and his family are suitably and healthfully housed, gets the children entered in school, and encourages church membership.

If any of our Reformed churches will undertake this important service, especially in cities where there is no effective church federation, the secretary of the Board of Missions will see to it that such churches are listed in the proper place so that they may be notified when Protestant immigrants express an intention of settling in their communities. Mr. Demarest should be informed as to the name and address of the person, pastor, or otherwise, to whom notices should be sent.

It is interesting to note, in this connection, that in the fiscal year which ended June 30, 1922, the movements of immigrants and emigrants provided for the United States a gain from nominally Protestant countries of 30,800; while the loss of those from Roman Catholic countries was
300

The Reformed Church in America will be three hundred years old in 1928. In gratitude to God it is giving One Million Dollars as an Endowment for the Ministerial Pension Fund.

THIS CHURCH PURPOSES TO GIVE ITS SHARE OF THE TERCENTENARY FUND.

121 churches, already one sixth of all in the denomination, display the above sign because they intend to give their apportionments.

DOES YOURS? IF NOT, HOW SOON?

MINISTERIAL PENSION FUND

REFORMED CHURCH IN AMERICA
25 East 22nd Street
New York

Woman's Board of Foreign Missions

BIRTHDAY PRAYER CALENDAR

April 3—Miss Jennie M. Kuyper
April 6—Miss M. E. Talmage
April 9—Miss H. J. Voskuil
April 21—Mrs. Henry Poppen
May 3—Mrs. J. H. Warmus, M.D.
May 16—Miss Jean Nienhuis
May 21—Mrs. W. T. Scudder, M.D.
May 23—Mrs. John DeValois
May 28—Miss Janet Oltmans*
May 30—Mrs. Bernard Rottensteifer

* On furlough.
** En route to India.


**Young Women's Department**

Conducted by Miss Julia Florance and Miss Elizabeth R. Van Brunt

**New Field Secretary for Young Women's Work**

The Woman's Board of Foreign Missions and the Woman's Board of Domestic Missions take great pleasure in presenting to the Young Women and Girls of the Reformed Church the new Field Secretary for Young Women's Work, Miss Mildred Lang, who will assume the full responsibilities of her office at 25 East 22nd Street, New York City, on May first.

**Easter Message**

The Woman's Board of Domestic Missions has issued a very beautiful Easter Message leaflet in which it speaks of its "need by May first of $60,000 to fulfill its obligations and to complete the work for the year; the great work of home building; of education; of healing for sick bodies and sin-sick souls; of proclaiming the Gospel of salvation to those wandering in ignorance and sin." The Board turns to us young women to furnish $4,061.10 of the total $60,000 as our share toward raising our budget of $16,000. We have never failed to measure up to our highest expectations, so here we are in another year, our interest and financial support. Will this year be an exception?

**Spring Conferences**

The approach of Easter-tide and the return of the birds are pleasant signs that the season of delightful spring conferences is at hand. Each missionary society is taking account of stock, preparing a report of its activities in readiness for the annual gathering where the members listen to the results of another year's effort, interest and prayer for our mission fields. We young women are particularly welcome at all the meetings of the Classical Missionary Unions, but unfortunately we are so busy with duties and business obligations that the customary all day sessions are many times not convenient. The two Women's Boards of Missions realize how much we would like to have the opportunity to hear the fascinating speakers who are sent to these conferences and to share in the splendid spirit of co-operation which emanates from contact with societies in our own communities who are banded together for the same consummated purpose as our own Church Leagues for Service. The Boards are therefore recommending that each Classis hold a conference for young women so far as possible in conjunction with the regular spring or fall conferences of each Classical Missionary Union.

These young women's conferences have been held in several places with marked success. They have taken the form of Saturday noon luncheons with a short program following on, or of Saturday afternoon meetings with a supper and a more informal session following. Once Endracht has been made a feature.

If any effort is started to hold a young women's conference in your Classis, do everything in your power to encourage and make it a success. If you have heard anything about the possibility of holding one, get in touch with your own Classical Representative for Young Women's Work and help her arrange for a conference. Consult the Committee on Young Women's Work, 25 East 22nd Street, New York City, which will gladly co-operate.

**Better Homes in Kentucky**

The splendid aluminum Domestic Science equipment which was added to Annville Institute last year is playing a large part in the making of "better homes" in the mountains of Kentucky. The girls at Annville are most enthusiastic about the Domestic Science course which they are taking and it is through these new ideas that they are making their homes more attractive, especially for their husbands. The man of the family in Kentucky never used to stay around his home even after the day's work was completed. The village store was often the center of attraction or he might spend the long evening sitting on the fence whittling and smoking. Now the young bride who has learned many interesting things at Annville is putting them into practice with marked success.

We young women are helping in this "back to the home" movement in Kentucky by giving of our interest and our money for the school at Annville, but what are we doing ourselves? Are we practising the lessons which we are helping to have taught to our mountain sisters? Are we making our homes more attractive so our husbands and our friends will like to spend a pleasant evening in them? What about our suppers, made up of last minute purchases from the corner delicatessen, or food warmed up from the ever present tin can? Why do we feel that we are not having a good time unless we are spending money at the movies, at the country Club, or dining at some expensive restaurant? Are we any happier than our Kentucky neighbors?

**Gordon's Progress at Winnebago**

Miss Anna G. Berkenpas, our matron of the Winnebago Mission in Nebraska, has sent us a very interesting letter written by a small Indian boy who a year ago could not write a word. Gordon's father is acting as an interpreter for the mission.

"Dear Miss:........

"Thank you for the present that you gave me. I am in the first grade. I like to play on the ice. I skate. I skate every day but Sundays."

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**March 28, 1923**

*The Christian Intelligencer and Mission Field*
"When I get big I'm going to Yale. I am going to be a preacher in South America.

"We have something to eat every day after school. My father works in mission. I am going home on Saturday.

My father eat to the mission, so we have airplain fly in the air. I drink water every meal on the table. I will see some wild animals in South America.

"Write to me some day. Goodbye Gordon."

The King's Own

There is a certain regiment in the British Indian Army which bears the prominent title, "The King's Own." And the men live up to that royal name—no disgrace must mar its glory, every individual act of the most humble private of the line is as severely criticised as the concerted action of the whole regiment, whether under fire in battle or in cantonments in peace. For the Honor of the Regiment is more sacred than a man's life. Our workers for Christ must depict that title—for if honor and bravery and heroism are inspired by an earthly king, how much greater the ideals given us by Christ. Just as Indian Army officers have "burnt their fingers" these may return to England for a sight of their homeland and friends, so our missionaries come home from the other side of the world. Katherine Green is to be on furlough from Leng-Na, China, in a few months, reaching New York City in the first week of July. She will be in the States for eight months, to return to China in the Spring of 1924. Then she will go directly to the Language School in Peking, to begin study in April. The young women will have a welcome fitting one of "The King's Own," more especially as Miss Green worked for some time in the Girls' School at Tung-An, as the work is supported in part by the young women's organisations.

Who equips a warrior to fight for the Faith is himself fighting for the Faith. —Armenian Proverb.

Girl Student Fund

"Girl Student Fund, $1,500," is one of the many items on our young women's budget for the Women's Board of Domestic Missions. That sum indicates that ten young women receive annual scholarships of $150, eight at Hope College, Holland, Mich., and two at Central College, Pella, Iowa. It is through the assistance of their sisters in the Reformed Church that these ten girls are given the opportunity to receive the broadening influence of four years in one of our two splendid western colleges. We have thus helped many a daughter of the Reformed Church ministers, and many a young woman who has entered the field of active service either here in America or on the foreign field as a missionary or as the wife of a missionary or missionary. The two girls at Central this year are Sophomores, and of the eight at Hope, three are Seniors, two are Juniors and three are Sophomores. The following letter from a recipient of one of our scholarships gives an excellent idea of what this small item on our budget means to ten young women each year. Miss Jessie Briggs is Chairman of the Woman's Committee, which is a sub-committee of the Committee on Young Women's Work of the Domestic Board, so the letter is addressed to her.

"My dear Miss Briggs:

"It was a great delight to receive your letter telling that a scholarship at Hope College was assured me. You can hardly realize how excited I am to be in college after looking forward and hoping against hope for two years. The thought of college was ever in my mind while I was teaching last year.

"I am washing dishes in the Dorm for my board and so your gift of $150 a year for tuition certainly does relieve my mind. I appreciate all that the Young Women's Mission has done for me. Some day I hope to be in a position to return these kindnesses.

"I do enjoy college very much, even if I do have to work pretty hard on some subjects. It is such a pleasure to associate with people who know and realize the value of an education, and I am going to try and get all the good I can out of college life.

"Thanking you for your very kind interest in me, I am,

Sincerely yours,

The Faith of a Chinese Child

Some time during January the women of our station in Amoy, seated at dinner one evening in "Three Gables," were startled by the sudden appearance of two excited girls, wild-eyed and breathless, who gasped that the Children's Board had caught fire. Everyone rushed to the rescue, several of the tiny children and a small blind girl, paralyzed with terror of the unseen horror, were carried to safety, and the fire was soon under control. It had started from the burning oil from an overturned lantern—previously pronounced unsafe by the Matron but carelessly lit by one of the girls. And the flaming oil, spreading over the wooden floor of the room, naturally terrified the children and caused a small panic. A strong North wind was blowing, and it was only by a miracle that the fire was stopped before it was fanned into swirling flames impossible to control. The blind child sat very still, after it was all over, then remarked in a breathless small voice, "I was so frightened, but God took care of me!" And then instead of bursting into tears or laughter in the reaction of the moment, she sang—and as she sang the shrill child voices of the rest joined in a triumphant, glad chorus:

"Jesus loves me, this I know, For the Bible tells me so; Little ones to Him belong, We are weak, but He is strong. Yes, Jesus loves me, Yes, Jesus loves me. Yes, Jesus loves me, For the Bible tells me so!"
The Christian Intelligence and Mission Field

March 28, 1923

The Lesson

Dr. W. C. Martin, D.D.

1 Cor. 16:13-23

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his family to Haran. There the old man died and the son is free to continue his journey in obedience to the fatherland, home and kin. Accompanied by his wife Sarai, whose name is to be changed later to Sarah, and his nephew Lot, together with their possessions, herds, flocks and all, Abraham sets forth from Haran, resuming the journey westward, but not knowing whither he went. Great faith was demanded, for he was to leave his father's house and turn his back upon the family and friends of his birth. He must sever the fond ties that bound him to friends and associates, and set his face toward a land that he knew not of. How the call came to him, we do not know. How he was further directed, we are not told. But, in some way he is persuaded that the living God is calling him away from the idolatry in which the rest of men are involved, to worship Him and Him alone in the land of promise. In some way he is conscious that it is God who is leading him on.

And what was the inducement that was held out to him and that stimulated his faith? It was the promise of God of an inheritance in that unknown land in which the Spirit of God was leading him. Abraham had no doubt but that God would fulfill His promise. Thus with that prospect of an inheritance laying on him, he resolutely, even joyously, bade farewell to his home surroundings and entered upon that journey in which the presence of Jehovah was his inspiration and guide.

II. The Trial of Abraham’s Faith.

We have seen what was Abraham’s expectation, what was his faith in God’s promise. How was this faith rewarded? We read in the epistle to the Hebrews (He (Abraham) sojourned in the land of promise, as a stranger and pilgrim, dwelling in tabernacles.” And in the Acts of the Apostles, (7:8) we are told in the address of Stephen: “He gave him inheritance in it, not so much as to set his foot on it; yet promised that he would give it to him for a possession.” Here we have the writers of the New Testament declaring that Abraham never had any possession of land in Canaan. How are we to understand this? Did God fail to reward the faith of this father of the faithful? Then must Abraham have been sorely disappointed when he remained a dweller in tents. But, no, God is true. The faith of the patriarch and Abraham’s faith stood the test. Follow his history. Never do we hear a word of complaint fall from his lips. Never is there the least sign of discontentment. We have been amazed with sojourning as a stranger in the land of promise. And what is the secret? He looked to a city which hath foundations, whose builder and maker is God. It is not the city which the patriarch that the promise of God embraced more than an earthly inheritance. And when the earthly failed him, he was not disappointed, for his faith was centered already in his heavenly inheritance. Though all Canaan should have become his, he must relinquish his home and when he came to die. He chose rather to be a pilgrim here, that he might make sure of the city with foundations, where he should have an eternal inheritance.

The supreme test of Abraham’s faith came when God commanded to offer Isaac in sacrifice to God. The thing which God seemed to ask of him, did not appear wrong to Abraham. His conscience was not in conflict with a divine command. Abraham’s faith was all too familiar. It may have raised the question: If these heathen are giving their dearest treasures, their own flesh and blood, in sacrifice to their idol gods, should not I be willing to give my best to the living God whom I serve? It was not that it was wrong, but it was because it was a hard thing, that Abraham’s faith was sorely tried. Isaac was his only son and he was not ordained. Isaac had been born to him in his old age, when he could cherish no longer any hope of having as his heir, a son, the offspring also of Sarah grew old with him. Isaac was the child of promise and the child in whom the hope of the world must center. Could God have asked a harder thing? And Abraham is to sacrifice Isaac with his own hand. Marcus Dods says: “It is not mere resignation but active obedience that was required of Abraham. He was not the passive resignation of the man out of whose reach death or disaster has swept his dearest treasures, he was impelled to resignations by the consciousness that no murmuring can bring them back—his was the far more difficult active resignation which has still in possession all that it prizes, and may withhold these treasures if it is more pleasing, but is called by a higher voice than that of self-pleasing to sacrifice them all.”

We can not exaggerate the anguish of heart that Abraham felt at the mention of sacrificing his son. But there is no hesitation on his part. It is God who commands and God will obey under any circumstances. Nor is he arrested until the knife is raised to slay. It is enough. The sacrifice is complete. It is not a dead body but a living sacrifice that is pleasing to God. Abraham had offered Isaac in spirit, the moment that he resigned Isaac absolutely to the will of God. God accepts the word for the deed.

In the story of the life of Abraham, we see how absolutely he trusted in God. Do we wonder that he is called the Friend of God?

Grasping the esoteric meaning of science, the Ohio State Journal thus explains a common affliction: “One of our eminent scientists now announces that within the very atom, of which the electrons are composed of billions and millions in the human body, the electrons revolve with almost incredible swiftness, say about 170,000 miles per second around a common center, and no wonder we itch.”

Christian Endeavor Prayer Meeting

BY THE REV. ABRAM DUNYEE

Topic for Week Ending Sunday, April 8, 1923

What Are Wise and Unwise Uses of the Lord’s Day? Isa. 58:8-14;
Psalm 118:24.

Sunday does not seem the same to all people. You hear one say, “I wish Sunday would never come, it is the longest, dullest day of all the week”; and you hear some one else say, “I shall be so glad when Sunday comes, to me it is the best and happiest day of the week”; and so you have it,—the same day, just as full of opportunities for one as for the other, under normal conditions. It must be the difference in people that makes these different ways of looking at the day.

Jesus said that the Sabbath was made for man. He meant by that statement that God had set apart one day in seven for man’s benefit. It is a mistake to suppose that his body might be rested after toil, that his mind might be refreshed through meditation on the great thoughts of life, that his soul might be enriched by his worship of God. Jesus did not mean that the Sabbath was intended for a person to do just what he pleased. He meant that we should use the Sabbath as God intended it should be used. And then Jesus showed by His own say, of the Sabbath how God intended it should be used.

The three principles which Jesus observed in regard to the Sabbath can be followed by all of us whether young or old. We can rest from our regular work, we can spend time in worshiping God, we can use opportunities for doing good to others. Thus using the Lord’s Day we shall not only please our Father in heaven, but we shall also receive the greatest good for ourselves.

Obedience to God always brings a blessing whether it is rendered on Sunday or any other day of the week. A failure to obey, or disobedience, is always followed by suffering somewhere.

Sunday is a day which tests our use of the good things of life. The automobile may be a blessing or a curse. If it leads us to seek pleasure when we should be in the church for worship, then it harms us. On the other hand, if it carries us to the house of God, it is a blessing. As a part of the process by which we come to know God better, it would not be wrong to take a quiet walk in the woods on Sunday to study the work of nature. But we must not truly see God in His works until we have seen Him in His Word.

There have been those who have observed the Sabbath so punctiliously as to drive the spirit of the day. Today we are tending to the other
extreme. Many make Sunday a mere pleasure day to the neglect of the church, with its worship and its work. Let us be very careful to use all of God's blessings in the way He intended they should be used.

Wonderfully, indeed, has God used the first day of the week! On the first day of the week Christ rose from the dead. According to the records of the Gospels all the appearances of Christ after His resurrection were on the first day of the week. Upon that day the Holy Spirit descended. No wonder, then, that the church assemblies on that day for worship and through the Lord's Supper shows forth the Lord's death till He comes.

Dr. Amos R. Wells calls the Sabbath an Isle of Safety. He says "They are trying out in American cities the plan of 'isles of safety,' which consists of slightly elevated regions in the center of intersecting streets, protected by posts. In these spaces, about fifteen feet long and five feet wide, pedestrians may take refuge, and gather breath in the midst of their precocious transit between and in front of wildly rushing automobiles. We need such breathing spaces all through our overswift and tumultuous modern life. We need little vacations scattered through our arduous days. We need little recessions to brighten our routine; little avocations to relieve our vacations, little prayers and hopes and songs to rest us from our worries. He is a wise man who establishes such isles in his life. They will be safety spots that will preserve and prolong his life."

God has given us such an isle of safety, it is called the Christian Sabbath.

The Pastors' Association

The Pastors' Association had a delightful change from the usual routine of its meeting on Monday, March 23, when it went to the Marble Church, at 29th Street and Fifth Avenue, and listened with its friends to a concert given by the Ladies' Glee Club of Central College, Pella, Iowa. It is needless to state that the concert was thoroughly enjoyed by the large audience present. The club has an extensive repertoire, and every number was appreciated. After a week in and about New York the club will appear in several cities on the Hudson River and then will return west, giving concerts at ten places. Next week the Association will hear Dr. William Elliot Griffis, on "The Wallowns, the first homesteads of New York."

The front door bell was out of repair. Mother instructed John to put up some sort of notice on that effect. John is better at athletic games than punctuation. He finally evolved this sign, which a startled neighbor presently brought in to the mother: "Please Knock the Door Bell Out of Order."—Bombay Examiner.

Christianity Quells Temper; Helps Trade

Christianity as an economic investment has appealed to a Japanese manufacturer, according to a brief statement crediting a Japanese trade journal to the effect that a non-Christian factory owner of Osaka advises other producers to permit religious instruction among their employees. "During the twelve months which have passed since the missionaries first began to come a thousand less rice bowls were broken at meals than the year before" he wrote. "This is because there is less bad temper among the women workers who listen to the Christian teachings."

A Child's Influence

There is a touching story told of a little girl who was to undergo an operation. The physician said to her as he was about to place her on the operating table: "Before we can make you well we must put you to sleep." The little girl looked up and smilingly said, "Oh, if you are going to put me to sleep I must say my prayers first." Then she knelt down beside the table and said: "Now I lay me down to sleep; I pray Thee, Lord, my soul to keep; If I should die before I wake, I pray Thee, Lord, my soul to take." The surgeon said afterward that he prayed that night for the first time in thirty years.—Selected.

The Sinners' Parade

Two young men were seated together in the early morning train. "Monday," said one with a little laugh, "and I'm more tired than I was on Saturday night. I drove down to the shore yesterday in my new car. Never again for me!"

"Have trouble?" the other asked.

"No, but you know what that road is like on Sunday. I'd seen the cars going through our town, but I never realized that at the height of the home-coming traffic there was a line of cars almost end to end mile after mile from the city by the sea all the way across the state to the ferries—the 'sinners' parade,' some one in a car that stood near my own in a jam called it jeeringly.

"Do you know, that phrase stuck in my mind. But of course they were not sinners; no doubt some were preachers, church workers and doctors on their various errands. Let's be charitable. But I can't get away from the thought of the noise, the dust, the un-Sabbathlike vapidity and worldliness of the crowds, the many disabled cars and one accident when several persons were seriously hurt. And that phrase, 'sinners parade!' I was in it and with no good excuse, no worthy object. I'll never be in it again!"

The speaker's fine young face flushed. "Don't think I'm a coward," he continued, "that I am afraid of getting hurt physically. I can take my chances with the rest. But I am afraid of all hurts that might befall a parade with the sinners when I have to be in church with the saints!—Youth's Companion.

The bashful bachelor on the fifth floor recently encountered a neighbor, a young mother, and, wishing to neighborly, asked: "How is your little girl, Mrs. Jones?"

"My little boy is quite well, I thank you, Mr. Smith," replied the proud mother.

"Oh, it's a boy!" exclaimed the bachelor in confusion. "I know it was one or the other."—Harper's Magazine.

A teacher was telling her class little stories in natural history, and she asked if any one could tell her what a groundhog was. Up went a little hand, waving frantically.

"Well, Tommy, you may tell us what a groundhog is."

"Please, ma'am, it's a sausage."—Ottawa Evening Citizen.

MEETINGS OF CLASSES.

KARITAN will meet in the Annandale, N. J., Church at 9.30 A.M. Sunday, under the direction of Rev. D. R. Reese. Consistorial reports should be sent to the chairman of the committee, Rev. J. Sproll, D.D. Reports of classes should be made at least ten days before the time of meeting; records are to be examined at the beginning of the session.

B. D. WYCOTT, S. C. R.

Tuesday, April 11th.

NEW BRUNSWICK will meet in the Church of Rocky Hill, N. J., at 10. The sermon will be preached by the retiring president, Rev. Henry Lockwood, D.D. Elder's minutes will be presented. According to the new rule of Classic, consistory reports are to be sent to Rev. F. A. Langwith, Middlesex, N. J., at least ten days before the session of Classic. Reports on religious education should be made at least two weeks before the session.

NEW YORK will meet in the Marble Collegiate Church, No. 1 West 29th street. Invitations to Synods are to be elected and for important business transacted.

REV. HENRY M. HOPPER, S. C. R.

April 13th.

PALISADES will meet in the First Church of Gutenburg, N. J., at 10. Consistory minutes are to be presented. Consistory reports are to be sent to Rev. H. A. Elman, chairman of the Committee on the State of Religion in New Jersey, at least ten days before the meeting.

Rev. A. W. Hooper, S. C. R.

PARAMUS will meet in the Second Church of Lodi, N. J., at 9.30. Reports of church should be sent to Rev. A. J. Van Houts, Lodi, N. J., at least ten days before the session of Classic. Applications for aid from the Board of Domestic Missions should be sent to Rev. A. H. Venebloom, D.D., Paramus, at least eight days before the meeting.

EUGENE HILL, S. C. R.

C. R. PASSAIC will meet in the First Totowa Church, PATERSON, N. J., at 9.30.

EUGENE HILL, S. C. R.

E. F. HOLLAND will be present.

FRED. E. FORREST, S. C. R.

POUGHKEEPSIE will meet at Beacon, N. Y., in the Church of Fishkill Landing, at 10.10. The retiring president, Rev. Arturo D'Alberg, will preach the sermon. Consistory reports should be sent to the chairman on the state of religion, Rev. Arturo D'Alberg, Poughkeepsie, N. Y., ten days before the session.

ADDISON C. BIRD, S. C. R.

SCHENECTADY will meet in the Church of Niskayuna, N. Y., at 10. Consistory records are to be presented. Consistory reports are to be sent to Rev. Alexander Hill, Pattersonville, N. Y., at least four weeks before the meeting. Semi-annual dues are to be collected.

C. F. DITMAR, S. C. R.
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NOTES ON THE CHRISTIAN INTELLIGENCE AND MISSION FIELD—A. W. B. Green, Editor.
The Children's Corner
Conducted by Cousin Joan

Resurrection
This little seed all hard and dry
Will rise a flower by-and-by.
From chrysallis so still and gray
A butterfly will come some day.
All life is quickened by Spring's breath
For Christ our Lord has conquered death
—Cousin Joan.

Teddy's Easter Eggs
BY EUDORA S. BUMSTEAD

When Teddy happened to think of
Easter, one day early in March, he
went to mother to ask if she could not
find some new way to fix his Easter
eggs that year. "For," said he, "I've
had them dyed and I've had them
painted, and fixed with gilt and tinsel
and most every way. Don't you sup
pose there's some other way to do
them just for this once?"

Mother thought a minute and said
she believed she knew a plan that
would just suit him. It would be a good
deal of work, she said, but she would
not mind that for a boy who was always
ready to bring in wood, and nearly al
ways remembered to wipe his feet when
it was snowy. Here Ted looked at his
muddy toes, and made up his mind to be
very careful in the future, while
mother went on to explain that she
would begin right away, and employ an
assistant who would give her whole
time to it until Easter. Ted opened his
eyes pretty wide at that; and within
half an hour he had filled the big
wood-box heaping full and picked up a bushel
basket of nice dry chips.

Ted was rather surprised in the next
two weeks that he did not see anything
of mother's assistant. But he knew
she would do whatever she promised, so
he carried a great deal of wood and
wiped his feet very clean, and asked
no questions.

On Easter morning he began to hunt
for his eggs as usual. He looked all
over the house, and finally went to the
wood-shed. There he found mother
bending over a box, and he heard a
little twitter and chirp—r that seemed
to come from the box. As soon as he
noticed that, he forgot his eggs a
minute, and hurried to see what it
meant. There was his Easter surprise!

He thought he had never seen a
prettier sight than the nestful of tiny,
downy bits of chicks, all huddling to
tgether and trying to get under each
other's wings. And they were all his!
"O mother!" cried Ted. "Those are
my Easter eggs, I do believe!" And he
gave her a good hug on the spot. "But
where are your hands?"

"Right here," said mother, turning
over a big pall and letting the proud,
fussy little mother hurry to the box
to cuddle her ten babies. "Just the most
faithful assistant you could imagine.
Mrs. Biddy Bantam, Ted, and I'll advise
you to employ her right along."
—Youth's Companion.

When the North Wind Met the
South Wind
BY BERNICE SCHRECKENGOOT
(A pupil in Annville Academy)

Once there was an old man named
North Wind, who lived in the North
Pole. He was very mean to the chil
dren. He came and bit their noses and
ears, blew away people's hats, turned
umbrellas inside out, blew the smoke
all over the cities and tossed things
about. Then he decided he would go
to the South.

There was an old man named
the South Wind, who was very nice. He
made the grass to grow and made the
detrants want to play, and made the
trees and flowers grow. He made the
birds want to sing. Then he decided
he would like to go to the North.

When the North and South Winds
went about half way they met each
other. Now they are going to have a battle.
In the battle when they would strike
each other great streaks of fire would
shoot out. That is what we call light
ning. They made so much noise we call
that thunder. Then great tears came
from them, and then they went back
home.

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* * *

Christian Optimism
Never be discouraged because things
get on so slowly here; never fail to
do daily that good works next to your
hand. Do not be in a hurry, but be diligent.
Enter into a sublime patience of the Lord,
charitable in view of it. God is patient
in waiting, why cannot we. Don't ex
pect us to have your efforts ready to
bear forth your own works. Try to
make God's will known in your
little thread of the great web, though
the pattern shows it not yet. When God's
people are able and willing to trust
in the Lord, they shall reap, and the day shall
breed itself to a thousand years, and the
harvest of the ages shall come to be
reaping, and the day shall be
perfect and finished day—George
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