What the Figures for the Year Show

IT is only natural that those who are interested in the achievements of the church for the year should wish to know as soon as possible just what the receipts of the Boards have been. If they show a decrease it is best to know the worst so as to plan for an increase next year. If they show an increase it gives to all that feeling of a "job well done," and everyone determines to do even better next year.

The compilation presented below might be called a preliminary estimate, and it will undoubtedly be modified by the official figures, so far as they relate to the funds of the church. It should also be remembered that when the Boards present their figures, in addition to there being a difference of a month in closing of the books, there will be also the inclusion of the funds received by the Boards from their investments and also from the legacies which have been given during the year. These sources will tend to make the finally announced totals larger in the case of nearly every Board.

It is evident that the dreaded "slump" has not materialized, for which let us thank God and take courage for the days to come, with their big tasks and great possibilities of advance of the Kingdom.

UNOFFICIAL STATISTICS FOR 1922-23

<table>
<thead>
<tr>
<th>SYNOD</th>
<th>Confession</th>
<th>Communion</th>
<th>Bible School</th>
<th>Denominational Benevolence</th>
<th>Other Benevolence</th>
<th>Congregational Expenses</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York</td>
<td>2,065</td>
<td>38,693</td>
<td>32,795</td>
<td>$222,224</td>
<td>$70,394</td>
<td>$795,826</td>
<td>$1,098,444</td>
</tr>
<tr>
<td>Albany</td>
<td>21,911</td>
<td>42,555</td>
<td>19,080</td>
<td>85,135</td>
<td>17,001</td>
<td>386,339</td>
<td>488,475</td>
</tr>
<tr>
<td>New Brunswick</td>
<td>1,286</td>
<td>28,015</td>
<td>30,969</td>
<td>199,113</td>
<td>59,114</td>
<td>982,014</td>
<td>1,240,241</td>
</tr>
<tr>
<td>Chicago</td>
<td>1,268</td>
<td>16,019</td>
<td>233,332</td>
<td>121,051</td>
<td>23,847</td>
<td>662,108</td>
<td>947,552</td>
</tr>
<tr>
<td>Iowa</td>
<td>672</td>
<td>13,940</td>
<td>299,584</td>
<td>17,001</td>
<td>299,584</td>
<td>59,114</td>
<td>444,482</td>
</tr>
<tr>
<td>Totals</td>
<td>6,776</td>
<td>143,475</td>
<td>140,418</td>
<td>$870,855</td>
<td>$222,768</td>
<td>$3,125,871</td>
<td>$4,219,494</td>
</tr>
<tr>
<td>1922 Totals</td>
<td>6,713</td>
<td>141,222</td>
<td>136,112</td>
<td>$817,225</td>
<td>$255,519</td>
<td>2,885,581</td>
<td>3,998,325</td>
</tr>
</tbody>
</table>

The figures given above have been compiled in the Progress Campaign office from the summaries presented in the five Particular Synods. These are not to be regarded as the final figures which will appear in the Minutes of General Synod. The last line of figures is added for comparison and gives the corresponding figures from last year.

It is to be remembered that these figures cannot correspond with the receipts of the Boards as reported in their "Tabular Statements," by reason of the difference in fiscal years and variations in the method of making out church reports.

It will be observed that the additions on confession of faith show a slight gain (63) over last year. The number of communicants is 2,253 more than last year. The Bible school membership shows a gain of 4,306. This fact would seem to indicate that earnest effort during the coming year may bring our Bible schools' enrollment up to the level of church membership.

Denominational benevolence shows a gain of over $50,000. How much of this will appear in the receipts of the Boards cannot now be stated with definiteness. Other benevolence shows a decrease of over $70,000. Congregational expenses show an increase of nearly a quarter million dollars. Thus the grand total of reported contributions is upward of $4,200,000. Last year it was slightly under $4,000,000. In 1921 the amount was $4,030,000.

Taken all in all it would seem that the Church has every reason to thank God and take courage. United loyalty and earnest co-operation in the coming year should show even better results.
Praying and Working

Lord, when we pray, "Thy kingdom come!"
Then fold our hands without a care
For souls whom Thou hast died to save,
We do but mock Thee with our prayer.

Thou couldst have sent an angel band
To call Thine erring children home;
And thus through heavenly ministries
On earth Thy kingdom might have come.

But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers to thine?

To word and work shall not our hands
Obedient move, nor lips be dumb,
Last through our sinful love of ease,
Thy kingdom should delay to come?

—Unknown.

The Deacon’s Office

BY REV. W. N. P. DAILEY

NOTHING is said directly in the New Testament of the origin of the diaconate as an office in the Christian Church, but it has been usual to regard the sixth chapter of Acts as referring to it, and “the seven” therein chosen as the first of the deacons in the church. There are the references in Philippians 1:1, and I Timothy 3:8, 12, that plainly indicate it.

We do not even know the origin of the word. It occurs five times in Esther (Septuagint), and is found in the classics, where it means a messenger or servant. It occurs about thirty times in the New Testament, and once is used of a woman (Romans 16:1), but for the most part it is used in the sense of a servant.

There were so many converts from among the Hellenistic Jews that the time came when the Twelve could not attend to the “ministrations of food,” etc., and when complaints came in it was decided to appoint certain ones to have charge of these things, and these were set apart for this work. Nothing is said at the time about these seven men being deacons, and never, subsequently, were they so styled. Philip, later, was called an “Evangelist,” and both he and Stephen preached the Word.

There is no question but Paul had this office in his plan for the future guidance of the church, notably shown in Philippians and in his epistles to Timothy. Bishops and deacons were the two kinds of officers to whom he sent salutations from Rome, and these were the only officers he named in his summary of the things pertaining to the Gospel.

No matter how or when the office originated it was equally recognized with that of pastor at the close of the first generation of the activities of the church after Christ’s death. According to the qualifications of a deacon are: (a) the respect of the people, (b) a truth teller, (c) not a wine biber, (d) one not eager for sordid gain, (e) a conscientious believer, (f) one tested and proven steadfast, (g) a faithful husband and a wise father.

The functions of the office include the care of the secular affairs of the church, the relief of the sick and the poor, and planning with the pastor for the progress of the church. The office is not a life one, nor is age any qualification. It is a matter of the character of the proposed officer and of the common advantage of the church.

There may be virtue in a limited term—and there may be not. Deacons are usually ordained, along with the elders, and the Constitution of the Reformed Church uses the words “ordain” and “install” as if they had the same meaning. But there is nothing in the sixth chapter of Acts to prove that these seven men were deacons, as the office is accepted today, nor that the laying on of hands was anything more than the old Hebrew custom of laying hands on those for whom prayer was offered.

A Plea for Suspended Judgment

BY A POST-WAR GRADUATE

(Editor’s Note: The editor regrets that space will not permit the printing of the introduction to this article. Reasonable brevity must be observed in the discussion of the Synod of the Seminary matter, and it is in order to conserve space that the philosophical introduction is omitted. The essential pleas of the writer are presented without condensation.)

The writer would like to address his remarks to four groups of people—first, to those who have delivered themselves of their salvos through the CHRISTIAN INTELLIGENCER AND MISSION FIELD; second, to those who are students in the Seminary, or have anticipated entering the institution; third, to the people of the Church, at large; and finally, to the faculty of the Seminary.

To the first group he would address the question, “Why have you aired these views in a paper which is at large cannot solve the problem, for it has not the means. Why then perplex it? If your information is valuable, there is in existence a body which can use it constructively. If it is given to those who have not the means for taking constructive action, it can only remain destructive.

One finds, as he looks back over his Seminary days, that the trouble has not been with the Seminary, but with himself. He did not begin to use its facilities as he should have. He did not seek from his teachers over and above what was prescribed. He did not establish the spiritual

THE CHRISTIAN INTELLIGENCER AND MISSION FIELD—Vol. XCV. No. 26. (Whole number 4543.) Issued weekly by the Boards of the Reformed Church in America, 25 East 22d Street, New York, N. Y.
Entered as second class matter January 16, 1922, at the Post Office, New York, N. Y., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 2, 1917.
The Christian Intelligence and Mission Field

May 16, 1923

307

well as the intellectual association with them which he now knows that they were eager to give. And he believes that he was not very different from the average of our students today. He has felt handicapped in his work, but he believes that the fault was his, and he is striving to overcome it.

He has seen other Seminaries also, both from the inside, and from their results. He wonders what the critics would say, for instance, if they were to be turned loose in a British Seminary, Aberdeen, or Edinburgh, or Oxford or Cambridge. There the obligation rests on the student purely and simply. His classroom work serves but to suggest new avenues to be followed out, new fields to investigate. The professor does not labor with him, or feed him from a bottle. In most classes the hour is mainly a lecture without questions being asked either way. And yet—by their fruits ye shall know them.

As for this modern rage for psychology, the writer is reminded of a teacher of psychology who served in the army. He had learned all about the action of the human mind, from books, but when it came to applying that knowledge he found that somehow or other he was always meeting the exception and never the rule. Gradually he came to be looked on by his fellows as peculiar in the sense that judgment and common sense were lacking in his make-up. Where did Christ learn psychology, or Peter, or John? One sees that they learned it from two sources—an examination of their own hearts, and a close contact with their fellow men. Perhaps that may be where we fall down—not in the need for a larger and more so-called "up-to-date curriculum," but in our first-hand knowledge of human nature.

A man may live among books and be fitted to write books, but he must live among men in order to lead men. He must know the human heart in order to touch it. He must realize that each individual brings to his consideration of objects, either material or spiritual, an individual viewpoint. The writer often becomes impatient with the layman because he does not realize that the layman must devote the large measure of his time to the things of this world, and must live in a less spiritual atmosphere.

Science, yes, that should be known. But there is science, and pseudo science; there is truth and there is that which men take to be truth. And somehow or other the Bible always agrees with the former, and very often disagrees with the latter. And yet the writer does not recall being taught at New Brunswick anything which disagrees with the established facts of science. We might continue in this strain, but we will not. Only, for a moment let us return to our first suggestion. Let us remember who it is reads what we write; let us realize that there is a proper destination for our information; and that criticism which is not constructive might much better be unuttered.

To the men in the Seminary and to those who propose entering—first, please read what has been said in the last paragraph. Then please remember this—the church is not intended to set itself up as the intellectual organ of humanity, but it is intended to be the conscience of the world, that which directs other knowledge toward God's intended ends. Chlorine is useful in bleaching, but it is hard to believe that God ever intended it to eat out men's lungs.

Before you leap, find out how many men from other seminaries fail to enter the ministry, or leave it before they have served even an apprenticeship. Then ask yourself why. Find out. Why, for instance, has the Southern Presbyterian denomination so often turned toward graduates of our Seminary for the pulpits of some of its finest churches? After all, you will find that a fixed belief in a religion which has divine power is an infinitely greater asset than a mind crammed full of facts and decked out in the latest methods, many of which are untried.

The proof of effort for constructive good is not in crowds attracted, else the three ring circus must lead all agencies. The church is not an entertainment agency, nor is it an Atlantic Monthly or The Literary Digest. You have in hand the means for making at least as much out of your three years as you can, if you will. And when one thinks of the opportunities for practical work he is inclined to say, "more!" The little red schoolhouse has turned out proportionately as great men as the most modern building, which proves that it is the man and not the equipment and the teacher in every case.

But, if you expect to find more devoted, more effectual instruction elsewhere, I feel sorry for the disillusionment which you will face. Gamaliel was a more famous teacher than any of the disciples, but where did Paul learn his real wisdom? The writer believes that at least one of the professors in the Seminary is without a peer in his department. The sweetest grass is not always in the next pasture, although we generally believe that it is.

Finally, realize that you are bound to be discontented in whatever seminary you enter. You have, supposedly, felt a call to the ministry. You do, supposedly, see the need of the day. Therefore you are impatient because you have not yet entered into action. The only soldiers who were contented in training camp were those who did not want to see the lines.

To the people of the churches, the laymen—Please reserve judgment. Please do not be discouraged. Please do not believe that the Seminary is going to be disrupted. Please leave to the faculty and to Synod the meeting of such present day problems as exist. But—pray that the Lord of the harvest will raise up laborers, for the fields are white to him who has the vision, and the harvest will be great to him who labors in the Master's name and does not seek to avoid the heat of the day.

To the faculty—only this, "God bless you." Some are called to be teachers. God has called you. Not all are called to be teachers, but many who are not
believe that they should be. It is always easier to advise others than to act ourselves. Forgive those of us who have spoken unadvisedly. And remember that there are many of us who love you and are only sorry that we did not give you the opportunity to teach us more than we were willing to receive.

A Sleeping Preacher

BY W. H. MORSE, M.D.

A SLEEPING preacher! Try and imagine it. A preacher preaching while asleep! Do not misunderstand and think it was a preacher preaching to a sleepy congregation. Not at all; but a preacher sound asleep, preaching.

It was a woman. Let those who do not believe in women preaching prick up their ears. It was long before woman suffrage was realized. Her name was Rachel Baker, and she was born in Pelham, Massachusetts, May 29, 1794. Her parents were deeply religious people, and she was early taught the importance of religion. She was what they were accustomed to call in those days, just an average girl. She did not care much for her studies, and to the behests to improve her mind, she was deaf and dull. There was not a study in which she was at all proficient. When she was nine years old the family removed to Marcellus, New York. There she showed herself even more dull. Other children on reaching the teen age were wont to manifest a religious temper, and unite with the church; but she, resisting her parents and pastor, showed no interest. In the spring of 1811, however, she began to cherish strong convictions of the worth of eternal life, and deep thoughts of God and eternity made her tremble at times. In June of that year, while on a visit to the neighboring town of Scipio, she was much affected when she witnessed the baptism of a young woman. On her return to Marcellus she was deeply impressed with a strong conviction of her sinfulness; and when she endeavored to suppress her religious anxiety, her anguish of mind was extreme.

From that time she was "in a decline," and although she received medical treatment, she declared that she would not live but a little while. On the evening of November 28, 1811, as she was sitting in a chair, apparently asleep, she began to sigh and groan as if in excessive pain, and her parents were apprehensive that she was dying. She talked in her sleep incoherently, manifesting a religious concern in what she said. From that time, every evening when she first went to sleep, she talked in this same way, and always in a religious strain. On the evening of January 27, 1812, she was seized with a fit of trembling, and shrieked aloud. On awaking, horror and despondency overwhelmed her for a little while with the dread of a speedy and inevitable doom to a miserable eternity. But after a little these agonized feelings were succeeded by a spirit of calm. From that time she did not have another similar attack, but every night when she went to bed she engaged in solemn religious exhortation while she slept.

These daily paroxysms came to recur with wonderful exactness, becoming regular and habitual. The translation from a waking state to a somnambulistic sleep was speedy, and no sooner was she asleep than she began to exercise herself devotionally. At first she praised God in a clear, distinct, sonorous voice; then she would magnify the Word of God, urging its reading, and that it should be given to those who were deprived of it. Then recumbent, with her body and limbs motionless; first feelingly addressing the throne of grace, she would proceed to preach—to really preach an eloquent and feeling sermon, embellished with fine metaphors, vivid descriptions, and poetical quotations. Beginning without a text, the discourse would proceed with an even course to the end, usually lasting about half an hour, but sometimes continuing more than a full hour. With sweet solemnity, every word was strikingly evangelical. The conclusion was with a benediction and a quotation from Scripture which might answer for a text. With the final words she would pass into a sound and natural sleep, from which she would not awake until morning, when she would declare that she knew nothing of her exercise.

This continued every night with great regularity for some years. At first the family alone were present, but after a while it became known, and others came to hear the preaching, going to her chamber as soon as her voice could be heard. According to the tenor and solemnity of the address the listeners were affected. Both men and women were converted, and sincere church members were rendered more sincere. After some time ministers came to hear her sermons, and physicians to pronounce upon her case. Enjoying perfect health to all outward appearance, and perfectly clear in the exercise of her mental faculties, nevertheless the medical men came to have a concept that there must be some disorder of the brain. "Devotional somnium" was the name that these learned men bestowed upon it, and the clergymen called it "somnium cum religione."

After three years, in October, 1814, the family began to entertain fears lest the young woman's brain would become diseased, and with the hope that a change of scene and the novelty of the surroundings might put a stop to her nightly preaching, she was taken to New York. But this did not affect the least change in her somnial exercises. In New York, the same as in her country home, every night, regularly, the preaching took place. Her friends denied that the visit was for the purpose of exhibiting her and her exercises for exhibition, and it is said that they resolutely refused to accept money from those who came to listen.

Among the medical men who saw the case was Dr. Mitchell, who was of some note as a psychologist; although in his day the name and distinction were not pronounced as they are at the present day. Becoming interested, he had the members of the Physico-Medical Society of New York share his interest, and in the Society's Transactions Volume 1, page 389, there is a full description of the case.
In the latter part of the year 1816, Rachel had a severe attack of illness, the nature of which is not made plain, but is supposed to have been per- mitting. To relieve the excessive pain, her physi- cian, Dr. Sears, administered opiates, under the influence of which she slept. It was then found that her preaching ceased, and the physician believing that it would weaken her to have it continued, gave directions for its administration nightly when she was about to sleep. Once interrupted, the preach- ing ceased entirely, and was never resumed. There was not even any incoherent talking in her sleep.

There is no further report concerning the matter, and the after history of the young woman is un- known. It might be interesting to know as to her religious life after her "recovery," and to inquire as to what would have been the outcome if her preaching had not been interrupted by the opiates.

Evangelization of the Jew

The Jews have just the same claim upon us for evangelization as any other race to whom we minister. They are not Christians. They need the Gospel. Judaism is inadequate. It knows no other way of salvation than that of Moses. The way of life is through obedience to the Law and the 613 precepts which have been deduced from it. Every Jew must walk that dim and toilsome road. No wonder that a multitude have broken with the tyranny of the Synagogue and have sought some other way of salvation. Many, having drunk deep- ly at the fountain of modern knowledge, are seek- ing to modify the ancient faith and bring it into accord with modern thought and the conditions of modern life. But salvation by ethical culture is not proving any more satisfying than salvation by ritual observance. Many are drifting into Chris- tian Science, Theosophy, Spiritualism, and other modern cults. Others have accepted Socialism, with its doctrine of human brotherhood, as their religion. Still others have become practical atheists, and give themselves unreservedly to the acquisi- tion of wealth and the pursuit of pleasure.

Eighty per cent. of the Jews are outside the Synagogues. They are unsatisfied, and cry out for something that Judaism cannot give. We must treat Jews in a Christian manner. The story of the Christian centuries has been one long record of suspicion, opposition and persecution. Almost every imaginable crime has been committed against them by those who bore the Christian name. They have been confined in congested Ghettos, forbidden the right to legitimate trade, refused civil rights and religious liberty, obliged to wear ignominious badges or wearing apparel, hindered in the pursuit of education; they have been reviled, plundered, outraged, exiled and massacred; nothing seems to have been left undone to steel the hearts of Jews against Christ and Christianity.

The time has come for Christians to show to the Jews, by genuine sympathy and self-sacrificing service, that Christianity is something higher and nobler than that which they have heretofore known. Especially must we vigorously oppose everything savoring of anti-Semitic propaganda through the contamination of the American mind with un- balanced prejudice and suspicion. If the Jews in America manifest a spirit and conduct that is un- Christian, it ill becomes us to criticize who have done so little to show the better way.

Anti-Saloon League Endorses W. H. Anderson

The Anti-Saloon League of New York, at its annual meeting a few days ago, re-elected its officers, with Dr. D. J. Burrell as its president, transacted its routine business, and unanimously adopted the following statement of endorsement of its Superintendent, William H. Anderson:

Be it Resolved by the Board of Trustees of the Anti-Saloon League of New York in annual meeting assembled that we express absolute confidence in the integrity of our Superintendent, Dr. William H. Anderson, his superb loyalty to his convictions, his sterling and wise leadership of our State forces—and our condemnation of all efforts to dis- credit his leadership and character, and hereby pledge our undivided support to the work of the League under his direction for the coming year.

That we record unreserved approval of the action of our Board of Directors in supporting our Superintendent, William H. Anderson in his efficient and unsullied administration of the business of the League; that we heartily commend the Board of Directors for its uniform defense of the character and actions of our Superintendent when subjected, as he was this past winter, to a malicious and cleverly conceived attack on his integrity, an attack intended to end his usefulness and seriously cripple the work of our organization; and that we give to the Board of Directors our complete approval of its re-election of William H. Anderson as Superintendent for another year.

That we express to our President, Rev. David James Burrell, D.D., our affection and our deep appreciation of his invaluable services in the leadership of the organization during another year of large accomplishment. In particular do we acknowledge the gratitude our cause owes to him who, though himself seriously disabled by physical disease, nevertheless gallantly, vigorously and powerfully met the most vicious, deadly and un- scrupulous attack ever launched against our Super- intendent and Board of Directors. It is our prayer that he, being fully restored to health, may con- tinue for many years to serve the cause of God through this organization.

GIVING GETS.—There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Proverbs 11:24.

HAVE FAITH IN GOD.—And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.—Mark 10:52.
Interpretations

BY WILLIAM T. DEMAREST, LL.D.

Interruptions

BY THE EDITOR

This week the interruptions have been so frequent that the Interpretations could not be prepared by Dr. William T. Demarest, and it has become the duty and privilege of the editor to prepare the material for this page, so that it may not be a total blank.

The situation serves to call attention to the conditions at the denominational headquarters, especially at this time of the year. There is no thought of complaint at these conditions, for it is recognized that interruptions are to be expected in all the work that the officials seek to perform. If we consider the Reformed Church in America as a great business, with the membership as the stockholders, it is clearly the right of each stockholder to make inquires, present complaints, obtain adjustments and have such consultations as may seem to be necessary with the men or women in charge of the several lines of activity.

It is to be expected at the close of the fiscal year that a great many people have business at the headquarters. One quite numerous class is composed of ministers and other officials of the churches who have undertaken to bring contributions from their organizations to the Boards in person. If they have checks for all the Boards and Funds they must make eight calls, in several of which they need to leave two or more checks. It is not possible to make such calls without holding friendly chats with the friends in the office. Especially is this true if the minister is from a distance and possibly only a yearly visitor at headquarters, for then he is possessed of valuable information concerning the fields, the organizations and the outlook. These calls all take time, however, and often at the close of a day the tired secretary gathers his papers into the brief-case and goes home, to work until the midnight hour over matters that must be set in order for General Synod.

At the close of the fiscal year all the Boards hold meetings, which are attended by the representatives from the Classes. These are necessary for the proper closing up of the business, and the discussion of the outlook. Nearly every day one or another committee is in session somewhere in the headquarters. In some of these only the secretary is present, but in other forms of action some of the Boards will have their official representatives, and for this sometimes the difficult questions as well as the simple ones will be discussed and settled.

For the last month a number of strangers have been in the building, quiet, grave looking men, with keen eyes and sharp pencils. They have been scrutinizing the books of the Boards, examining the receipts and expenditures, the checks and stubs, the books and the vouchers. As they peruse through the books these auditors, (all holding degrees of proficiency in accounting,) sometimes discover discrepancies and these must all be discussed and straightened out before the desired approval can be obtained. The auditing of the books of the headquarters is a difficult task, and yet it must be done each year.

A smaller group is composed of men who need advice from the secretaries, and they are always courteously and considerately received. Something has gone wrong at the church; perhaps the consistory and pastor are at odds. Both parties in the disagreement will probably decide that a visit to headquarters might relieve the tension. Or a young man or woman wishes to go into mission service. The secretaries are always glad to talk the matter over.

But in all these interruptions the secretaries remember that annual reports must be prepared. How many of these who read the carefully prepared, attractively printed reports of the Boards ever think of the recurring effort necessary to prepare them? The narrative in most of the reports runs into the thousands of words, while the statistical tables are the most difficult sort of material the printer sets up, and they require the most exacting proof reading. Just at present this great task is being prepared for the printers.

Take it all in all the building is busy all through the appointed hours of labor, and in some of the offices the lights glow into the night hours as one or another of the workers seeks to “catch up” with back work. Even in the well-ordered office of THE CHRISTIAN INTELLIGENCER AND MISSION FIELD it is occasionally necessary to spend Saturday afternoon trying to get up to date on work. But who would want it otherwise than busy?

Flatlands Men’s Club Annual Meeting.—The annual meeting of the Men’s Club of the Flatlands Church of Brooklyn, N. Y., was held on Wednesday evening, May 9th. Hon. Peter S. Seery, Sheriff of Kings County, delivered an instructive address on “Americanism,” and also explained informally the workings of the office of Sheriff. Mr. Albert Edward Cudlipp was elected president for the ensuing year. The Club has closed a successful year’s work under the leadership of the retiring president, Mr. Daniel A. Brown. A social hour followed, and refreshments were served.

Community Church at Glen Rock Has Great Year.—The Community Church at Glen Rock, N. J., presented an encouraging report to Casisis. Progress is manifest in all the work. Thirty-three new members were received, 19 of them on confession of faith; 17 of these were from the Sunday school. In less than three years 134 of the 178 members now on the roll have been, and current funds both exceeded 1921-22. In January the publication of a monthly “Community Church News” was begun. It is an eight page paper full of items of interest to the community. The work of excavating for the new building has begun. The Men’s Club has 75 men each at its meetings and has noted speakers each time.
Our Church at Work

Life Work Conference at Nutley.—The second interdenominational Life Work Conference for Young People took place on May 6th in the Franklin Church of Nutley, N. J. At the morning service, the pastor, Rev. Harold W. Schenck, gave a special sermon on "The Great Quest for Fellowship which Young Men and Women Must Follow." The afternoon session was addressed by Miss E. Mildred Land, Field Secretary of Young Women's Work, whose subject was "Christian Service Opportunities for Business Girls." Following this addresses were given by Revs. Lawrence French and Cyril Plomer, and a talk by one of the young men of the church, Mr. Gray, who is president of the class of 1926 at Rutgers College. A fellowship supper was served for all visiting delegates, which was followed by greetings from the visiting societies, singing, and personal conferences with the speakers. At the evening session an illustrated talk was given on "The Lore of the Northfield Conferences." The main address of the evening was delivered by Mr. F. M. Potter, Treasurer of the Board of Foreign Missions. The conference closed with an illustrated address by Rev. Harold W. Schenck, entitled, "America calls her Young People to Christ." Besides the delegations from the Nutley churches, societies were represented from Plainfield, East Orange, Belleville, Fanwood, Irvington and Newark.

Installation of Rev. Alex. T. Paxson.—Rev. Alex. T. Paxson was installed as pastor of the Spotwood, N. J., Church, on Wednesday evening, May 2d. The service was to have been held on March 22d, but was postponed because of Mrs. Paxson's illness with a light attack of scarlet fever, and the subsequent quarantine, which necessitated the closing of the church for four Sundays. Dr. W. I. Chamberlain, as president of the Classis of New Brunswick, presided. Rev. Frederick Zimmerman, of Metuchen, the pastor of the Church, based on Matthew 5:9, "The Church," delivered the address. The Rev. Charles Bloodgood of Rochelle Park gave the charge to the congregation, taking as his text Ephesians 2:19-21. Dr. Chamberlain gave the charge to the pastor, with the text "Whatsoever He saith unto you, do it."

Men's Classical Union Meeting.—The Men's Classical Union of the South Classis of Long Island met in the First Presbyterian Church of Brooklyn, N. Y., on Tuesday, May 1st. Over one hundred members of the Union sat down to a bountiful supper, served by the Ladies' Aid Society of the Flatlands Church. The guests and speakers of the occasion were Rev. Alexander Wouters, who delivered a helpful address at the supper table, and Rev. Willard Dayton Brown, B.D., Secretary of the Board of Education, and President Milton J. Hoffman, of Central College, who spoke at the assembly in the church. Rev. John Gilmore Addy added the devotional service. The general theme of the evening was "Christian Education," and both Dr. Brown and Dr. Hoffman emphasized in their addresses that Christian Education was the greatest need of the day, and to this the men of the churches should give careful thought and study. The Union met in the fall and spring of each year, and at present it has the following officers: President, Rev. Charles William Roeder; Vice-President, Mr. Samuel Rowl- ander; Secretary, Mr. M. Stewart Hageman, Treasurer, Mr. Jacob M. Evensen.

Speakers at First Church of Little Falls.—Rev. Abram Duryee, Educational Secretary of the Board of Publication and Bible School Work, on Sunday, April 29th, occupied the pulpit of the First Church of Little Falls, N. J., Rev. C. J. Fingar, pastor, and led the conference in the afternoon which discussed the problems of the Sunday school. In the evening Dr. Paul W. Harrison described his work in Arabia. Dr. and Mrs. Taeko Bosch have recently addressed the congregation and societies.

Seventy Five Years at Delmar.—The church at Delmar, N. Y., of which Rev. George C. Seibert is pastor, celebrated with appropriate meetings its seventy-five anniversary of organization in the week beginning May 6th. The pastor, Rev. George G. Seibert, delivered a historical sermon at the morning service, and in the evening Rev. Richard Earle Locke, of the Madison Avenue Church of Albany, spoke on the future of the church, with the title "A Forward Look." The remaining days of the week were all set apart for special interests, Monday being "Fellowship Night" with addresses by neighboring ministers, including Rev. Charles G. Mallory, pastor of the First Bethlehem Church, the "mother church." Tuesday was "Young People's Night" with singing, stereopticon views and an address by Rev. Abram Duryee, Educational Secretary. Wednesday was "Old Home Day," with a supper, at which messages were received from former pastors, and the oldest active members entertained with reminiscences. Rev. Donald Boyce gave the address. At the conclusion of the Sunday Synod of Albany's session a number of the members brought greetings on Friday evening.

Somerse Church News Staff Entertained.—Rev. E. H. Keator, the business manager of the Somerset Church News, and Rev. C. E. Corwin, editor-in-chief, entertained the associate editors and a number of representative advertisers and friends of the paper at a dinner in the Y. M. C. A. building, New Brunswick, on Monday, May 7th. After the dinner speeches were made by Revs. T. Whiteside and W. F. Wefer, both of the board of editors. Mr. Christie, of the firm which prints the paper, also gave an interesting talk on his part of the business. After the addresses the editors adjourned to another room, where a large business meeting was held. The business manager showed the News to be in excellent financial and literary condition, with prospects bright for the future progress of this unique organ of urban church life. The former officers were re-elected, and plans for the future discussed.

A Venerable Ladies' Aid Society.—The Ladies' Aid Society of the Fourth Church of New York City, Rev. W. A. Sawitsky, pastor, on May 3rd celebrated the 60th anniversary of its organization. Rev. John Hehr, of the Presbyterian Church, gave the address to a well-filled roomful of people. Other pastors present were Revs. Albert F. Hahn, Julius Jaeger and Jacob Schmitt. The offering, amounting to almost $300, was given to the Evangelical Home for the Aged, of Brooklyn. After the service a social gathering was held in the Sunday school room, which had been decorated for the purpose. The oldest member of the Society, Miss Roepke, almost 90 years old, was present, and enjoyed the evening. The celebration was evidence of the deep-rooted spiritual life of the members of the church.

Attendance Contest at Thousand Islands.—The Thousand Islands Church, at Alexandria Bay, N. Y., as an aftermath of the Easter ingathering, admitted 11 new members on Sunday, April 22nd, making a total of 32 for the month. The Service Class, in the Sunday school, Mrs. Wm. F. Heath, teacher, recently challenged the Men's Bible Class, Rev. Paul Malefyt, teacher, to a month's contest, based on attendance. As the Service Class numbers 75 members, all adults, the men were somewhat hesitant, but finally consented, and by hard work won the prizes, to the tune of almost $300, given to the Evangelical Home for the Aged, of Brooklyn.

Additions at Walden.—At the communion of the Walden, N. Y., Church, Rev. Theodore F. Bayles, pastor, on May 6th, nine new members were received, seven of them on confession of faith.
Kent Street Church's Diamond Jubilee.—The seventy-fifth anniversary of the organization of Kent Street Church, of Brooklyn, N. Y., was celebrated by a week of meetings, beginning Sunday, May 6th, with a historical service in the morning, and in the evening a Christian Endeavor Service at 6 o'clock and the celebration of the Lord's Supper at 8. May 7th was Reformed Church night, with Rev. Wm. L. Chamberlain, D.D., representing the denomination and Rev. Andrew J. Meyer the Classis. Tuesday, May 8th was Christian Endeavor night, at which time the endeavor was made to secure the hospital beds for many former members and attenders as possible. On Wednesday evening, May 9th, a Pageant was rendered by the members of the Bible school, and an address was given by Rev. Abram Duryea, Educational Secretary. Thursday was a Social night, and the anniversary concluded on Friday evening with a Jubilee Banquet.

Congregational Dinner at First Brooklyn Church.—Exactly three hundred members of the "Old First Church" of Brooklyn, N. Y., gathered for the annual congregational dinner on Wednesday evening, May 9th, in the chapel. Special honor was given to those who had been members of the church before it moved to its present location, over thirty years ago, and an informal reception was given to those who had united during the past year. Among the outstanding achievements reported by the representatives of the women's society and the organizations of the church were the rebuilding of the church and the purchase of nearly $5,000, to which the Ladies' Aid Society and the Young People's Society for Service each contributed $1,000; gifts of over $1,500 to the Mission Boards by the Woman's Missionary Society; a very successful Daily Vacation Bible School for the children of the Park Slope, where they have been for four years; and the winning of a league championship by the Boys' Basketball Team, with a record of 24 out of 25 games; and a gift of $150 to the Church school by the Home Department. Mr. Charles W. Osborne gave some reminiscences of the earlier days of the church, and his welcome for the evening consisted of selections by the church quartette, and the singing of favorite songs by all present.

New Pastor for Buffalo.—The First Church of Buffalo, N. Y., after a period of about nine months without a pastor, has called Rev. Edward Ton, who has accepted the call. Mr. Ton is newly ordained a graduate of the Moody Institute of Chicago, and McCormick Seminary. The installation is planned for Tuesday evening, May 29th, the following arrangements having been made: Rev. H. C. Jacobs, president of the Classis of Rochester, to preside and give the charge; and Rev. J. Van Es, Classical Missionary, to charge the congregation. Rev. J. E. Te Paske, of the Abbe Church, Clymer, N. Y., to preach the sermon. A number of local pastors, including Revs. N. Liddy, J. S. Ebersole, J. Decker and Chaplain Welsh, have been invited to assist.

Accident Wipes Out Family.—Information has been received of a tragedy in California, whereby six members of the family of Mrs. Flipse, wife of Rev. M. Eugene Flipse, of Douglaston, L. I., were instantly killed. Details are not at present at hand, but the information given is to the effect that the party was riding in an automobile, and when it struck a railroad track was struck by a locomotive. Mrs. Flipse's father, mother, sister,—only recently married,—uncle, aunt, and aunt's husband were instantly killed. Mr. and Mrs. Flipse have gone to Hull, Iowa, where the bodies of the six will be interred in the family plot.

Illness of Prof. Sadler's Wife.—The many friends of Prof. Sadler, the popular professor of music at Central College, will be interested to learn that his wife has been removed to the hospital at Des Moines, Iowa, where she has undergone an operation for the removal of a tumor. Reports concerning her condition are that she is doing as well as can be expected under the circumstances.

Class Gives Piano to Church.—The Sunshine Class of the Brethren Church in Douglaston, N. Y., has given a high class piano to the church. The class, which consisted of young ladies, is thoroughly organized, and is very evidently true to its name.

The American Church at The Hague

The Treasurer of the Committee in charge of the American Church at The Hague acknowledges with pleasure the following contributions for the work of the following months; from Rev. I. W. Gowen, D.D., $10; from the St. Nicholas Society of Nassau Island (Long Island), $25; from Rev. W. D. Brown, D.D., $10; from Miss Lida T. Bellis, $25; from Rev. William Elliott Griffiths, D.D., $20; from Miss (Mrs.) I. H. Coates (Illinois) $25. It is hoped that the spirit of giving will be kept up, and an oversubscription might open the way to advertising of a profitable character.

William Reebe Hart, Treasurer.

307 Montgomery Street,
Jersey City, N. J.

The Evangelistic Conference of the Particular Synod of Iowa

BY REV. J. A. INGHAM, D.D.

THE Conference arranged to be held in Sioux Center, Iowa, last November was postponed by reason of unfavorable weather and hotel conditions. It was finally decided to hold it in connection with the meeting of the Particular Synod. Therefore the delegates assembled at Hull on Tuesday afternoon, May 1st. In the absence of both President and Vice-President, Synod was called to order by Rev. Amos Wayer, Stated Clerk. Rev. Frederic Lubbers was elected President, Rev. J. H. Krogel, pastor of the First Church of Hull, welcomed the delegates and invited them across the street to the Opera House for sandwiches and coffee at the afternoon recess, where also dinner was served at six o'clock. At the afternoon session Rev. J. A. Ingham, D.D., reviewed the work of the year as carried on by the several boards, and emphasized the fact that the statistics presented to the Particular Synod showed a measurable advance over last year in nearly every item.

In the evening the Synodal sermon was preached by Rev. Anthony Haverkamp (in the Dutch language) from Matthew 2:4; "Draw me; we will run after thee." (Song of Solomon 1:4). Dr. James Cantine gave an address upon the newly arranged work of the Arabian Mission. Wednesday morning the concluding session of Synod was held, with Rev. J. H. Krogel, the work of the year, as carried on by the several boards, and emphasized the fact that the statistics presented to the Particular Synod showed a measurable advance over last year in nearly every item.

In the evening the Synodal sermon was preached by Rev. Anthony Haverkamp (in the Dutch language) from Matthew 2:4; "Draw me; we will run after thee." (Song of Solomon 1:4). Dr. James Cantine gave an address upon the newly arranged work of the Arabian Mission. Wednesday morning the concluding session of Synod was held, with Rev. J. H. Krogel, the work of the year, as carried on by the several boards, and emphasized the fact that the statistics presented to the Particular Synod showed a measurable advance over last year in nearly every item.

The Session held its annual session on Wednesday, May 16th, and an increase in the membership.

Dr. Peter Colenbrander, from the Netherlands, and Rev. Henry Taber, from Chicago, were among the large number of delegates that attended. Rev. J. H. Krogel, pastor of the First Church of Hull, welcomed the delegates and invited them across the street to the Opera House for sandwiches and coffee at the afternoon recess, where also dinner was served at six o'clock. At the afternoon session Rev. J. A. Ingham, D.D., reviewed the work of the year as carried on by the several boards, and emphasized the fact that the statistics presented to the Particular Synod showed a measurable advance over last year in nearly every item.

In the evening the Synodal sermon was preached by Rev. Anthony Haverkamp (in the Dutch language) from Matthew 2:4; "Draw me; we will run after thee." (Song of Solomon 1:4). Dr. James Cantine gave an address upon the newly arranged work of the Arabian Mission. Wednesday morning the concluding session of Synod was held, with Rev. J. H. Krogel, the work of the year, as carried on by the several boards, and emphasized the fact that the statistics presented to the Particular Synod showed a measurable advance over last year in nearly every item.

The Session held its annual session on Wednesday, May 16th, and an increase in the membership.

Dr. Peter Colenbrander, from the Netherlands, and Rev. Henry Taber, from Chicago, were among the large number of delegates that attended. Rev. J. H. Krogel, pastor of the First Church of Hull, welcomed the delegates and invited them across the street to the Opera House for sandwiches and coffee at the afternoon recess, where also dinner was served at six o'clock. At the afternoon session Rev. J. A. Ingham, D.D., reviewed the work of the year as carried on by the several boards, and emphasized the fact that the statistics presented to the Particular Synod showed a measurable advance over last year in nearly every item.
May 16, 1923

The Christian Intelligencer and Mission Field

313

THE LADIES' AID AND MISSION SOCIETY OF TRINITY CHURCH, of Orange City, Iowa, was organized three years ago, and has already done several definite things for the extension of the Kingdom, both in its own field and for the work of the denomination in its mission fields. Beginning with a membership of 23 it now has 67 members on its roll.

To illustrate what the society has done in its short life, it may be stated that it has purchased a piano for the church at a cost of $400, paid $1,000 for the lighting system of the church, and has recently paid off a note of $800 on the debt on the church. Besides this local work the society has sent over $300 to various missionary objects. This has meant hard work, but the result has justified all the labor expended. Love and harmony have made the united effort possible, and sacrifice has made growth in spiritual power manifest.

Meeting of Particular Synod

The Particular Synod of New York met in regular session in the Church at Flushing, N. Y., on Monday and Tuesday, May 7th and 8th. Rev. J. Harvey Murphy was elected president, with Rev. J. C. Rauscher as vice-president, and Revs. L. M. Braam and J. A. De Boer as temporary clerks.

At the evening session the synodical sermon was preached by Rev. A. I. Mann, from the words, "And the common people heard him gladly." The sermon was a very suggestive one, and was enjoyed by all. Synod expressed its appreciation of the papers that were read. Rev. John C. Rauscher's paper was on "The Kingdom of God," and that of B. F. White "The Right Arm of the Church," a strong appeal for the work of the Sunday school.

The statistics and the report on the State of the Church showed a moderate growth for the past year. The chairman's report made a strong plea for absent members to connect themselves with other churches. The Particular Synod now has 8,000 absent members as indicated by the figures reported. The gifts for denominational objects and "other objects," have decreased, while funds raised for congregational purposes are much larger than last year.

The Synod memorialized the General Synod to prepare a new form for use at the Installation of Elders and Deacons. It was felt that the latter are left with little to do.

A telegram was sent to Governor Smith by Synod, urging him, in behalf of the 49,000 members of the denomination in the Synod, to withhold his signature from the bill that is designed to set aside the Mullina-Gage law.

The routine work of the Synod was attended to with promptness and dispatch, so that the session was adjourned at noon of the second day.

The ladies of the church entertained the delegates at dinner on Monday evening, all near-by ministers being invited as guests. They also served luncheon at the close of the session.

All the Classes were represented by delegates, the Classis of Westchester having its full quota. The delegates went home delighted with the progress that the church had made in many directions, and with a fixed purpose of better service in the year to come. The next session, in May, 1924, will be held in Walden, N. Y.

H. Hageman, S. C.

Death of Rev. E. J. Meeker.—Rev. Edward J. Meeker died on May 4th as the result of an operation performed a short time previously. He was born at Succasunna, N. J., on August 8, 1867, and graduated from Rutgers College in 1896, and from the New Brunswick Seminary in 1899. He served a number of churches, mostly in the Classis of Montgomery, being in the pastorate for about twenty years. His health failed several years ago, and since then he has been in retirement. He is survived by his wife and three children, who are living in Succasunna.

Called to Hageman, N. Y.—According to an Amsterdam, N. Y., newspaper, the church at Hageman has called to its vacant pulpit Rev. George De Witt.
Delegates to General Synod

B ELOW is given the list of delegates to General Synod prepared by the Permanent Clerk, Rev. James M. Martin, from the lists furnished to him by the Clerks of the Particular Synods. In order to conserve space the addresses are not given.

Synod convenes on Thursday, June 7th, at 2:30 P. M. (standard time) in the Grand Avenue Reformed Church, Asbury Park, N. J.

PARTICULAR SYND OF NEW YORK

CLASSIS OF HUDSON
Secundii, Revs. F. M. Hemenway, F. R. Ferris; Elders Miller Lasher, Frederick Coons.

CLASSIS OF NORTH LONG ISLAND
Primarii, Revs. A. E. Van Antwerpen, Frank A. Schofield, George S. Bolsterie, Henry J. Hede; Elders Wm. Bakelaar, James A. Patterson, F. N. Smith, J. D. McPherson, M.D.

CLASSIS OF SOUTH LONG ISLAND

CLASSIS OF ORANGE

CLASSIS OF NEW YORK

CLASSIS OF POUCHKEESES

CLASSIS OF ULSTER

CLASSIS OF WESTCHESTER

PARTICULAR SYND OF ALBANY

CLASSIS OF ALBANY
Secundii, Revs. Frank J. Jessing, Donald Boyce, George O. Rude; Elders Walter R. Marden, C. W. Chapman, Franklin Pitcher.

CLASSIS OF GREENE
Primarii, Revs. M. G. Niesz, Edward Emerson Davis; Elders Howard M. King, William Van Orden.

Particular Synod of Albany

CLASSIS OF MONTGOMERY
Primarii, Revs. A. B. Boynton, H. C. Ficken, W. H. Dickerson; Elders Harry Jennings, Frank P. Clock, Joseph Springer.

CLASSIS OF RENSSELAER

CLASSIS OF ROCHESTER
Secundii, Revs. G. Hondelink, B. De Young, J. Oasewaart; Elders Isaac Brasseler, Wm. Schoonerman, M. Bainbridge.

CLASSIS OF SARTOGA

CLASSIS OF SCHENECTADY


CLASSIS OF SCHULMAR
Secundii, Revs. George B. Scholten, George Z. Collie; Elders J. P. Turner, Augustus Sweet.

PARTICULAR SYND OF CHICAGO

CLASSIS OF CHICAGO
Primarii, Revs. James Vander Heide, I. Van Westenburg, F. Zandstra; Elders John Van Ramahorst, L. Vander Bilt, Teunis De Young.

CLASSIS OF GRAND RIVER

CLASSIS OF ILLINOIS

CLASSIS OF IOWA

CLASSIS OF MISSOURI

CLASSIS OF WISCONSIN


PARTICULAR SYND OF CHICAGO

CLASSIS OF CHICAGO
Secundii, Revs. Frank J. Jessing, Donald Boyce, George O. Rude; Elders Walter R. Marden, C. W. Chapman, Franklin Pitcher.

CLASSIS OF GREENE
Primarii, Revs. M. G. Niesz, Edward Emerson Davis; Elders Howard M. King, William Van Orden.
PARTICULAR SYNOD OF NEW BRUNSWICK

CLASSIS OF BERGEN

CLASSIS OF SOUTH BERGEN
Primarius, Revs. James S. Kittell, C. Alex. Terhune, Harry W. Noble; Elders Wm. A. Gommell, Frederick Peterson, Louis Sherwood.
Secundi, Revs. E. M. Duck, August F. Bender, Gottlieb Andree; Elders Peter Madsen, Jr., Edward H. Dieckmann, Henry Schwacke.

CLASSIS OF MONMOUTH
Primarius, Rev. Alfred Duncombe, Daniel P. Doyle; Elders Thomas Sherman, Walter D. Fields.

CLASSIS OF NEW BRUNSWICK

CLASSIS OF PALISADES

CLASSIS OF NEWARK

CLASSIS OF PARAMUS

CLASSIS OF PASSAIC

CLASSIS OF PHILADELPHIA
Primarius, Revs. Thomas McKeen Polk, Frederick C. Leybold; Elders Joseph Addis, Joseph Leute, Jr.
Secundi, Revs. M. N. Kalemjjan, Marion G. Gosselink; Elders Lewis Wyckoff, Henry D. Heilbrun.

CLASSIS OF RARITAN

PARTICULAR SYNOD OF IOWA

CLASSIS OF CASCADIA
Primarius, Rev. Marinus Cook. Secundus, Rev. Martin Flipse.
CLASSIS OF DAKOTA
Primarius, Revs. H. Van Egmond, C. De Young; Elders Joseph Ralph, H. Bolhuis.
Secundi, Revs. R. D. Douwstra, A. Rosendal; Elders K. F. Wynia, G. Scholten.
CLASSIS OF GERMANY

1922-1923

From the Widows' Fund 69 widows and 22 ministers received grants of $200 each.
Contributions and dues were $14,012.98
$197.30 more than the year before.
The Endowment is $137,362.

From the Disabled Ministers' Fund 65 widows and 29 ministers received $26,357.50.
Contributions were $15,321.86
$33.13 less than the year before.
The Endowment is $266,345.

As soon as it begins operation the Ministerial Pension Fund will largely increase the aid that the two Funds named above can give.

MINISTERIAL PENSION FUND

REFORMED CHURCH IN AMERICA
25 East 22nd Street
New York

Secundi, Revs. J. B. Freerichs, J. Schaefer; Elders W. Miller, W. S. Meyer.

CLASSIS OF PELLA
Primarius, Revs. J. Heemstra, Z. Roetman; Elders G. Van Ommen, Ira De Cook.

CLASSIS OF PLEASANT PRAIRIE

CLASSIS OF EAST SIOUX

CLASSIS OF WEST SIOUX

REPRESENTATIVES OF THE SEMINARIES

New Brunswick
Primarius, Rev. John W. Beardalee.
Secundus, Rev. John H. Raven.

Western
Primarius, Rev. Evert J. Blokkink.
Secundus, Rev. John E. Kuisenga.

New Members at Clarksville Church.—At the spring communion service of the Clarksville, N. Y., Church, three new members were received into fellowship.
Three Cheers for Jimmy!

That is, his real name was Jimmy, but the boys of the "gang" called him "Leather," because he was so tough.

"Why, Miss Holmes," Billy Bunker said, "he is so tough that when his father hits him over the head with a stick he doesn't shed a tear."

Miss Holmes smiled, but at the same time she sighed. For Jimmy was a "tough" in other ways, too. He was a born leader of boys, and he knew it, but the sad part of it was that he didn't always want to lead the boys in the right way. How could you expect him to, when he grew up way down in the crowded streets of the "tough" section of the great city!

So when there was a very fond of Miss Holmes, who came down there every week to sing to them and teach them in the basement of the old church, and one day he trusted her with a great secret—of Covey.

"Gee, Miss Holmes," he said, "one day the bunch was going along, and I fell through a broken grating over a drain. What do you think? When I got to the bottom, there was a dark, low tunnel, or somespin', and it led to an old basement that nobody knows anything about. That's where we hold our secret meetings, but we know you'll never tell."

"No, indeed," smiled Miss Holmes, and then she sighed again. "O Jimmy," she thought, "you are adorable, with your sunny blue eyes and your wavy brown hair, but you can think of more mischief in one minute than any other boy carraied a week. I am way I left this special business, with you as the leader of it."

It was about that time that Miss Holmes and other workers went about from house to house through that part of the city holding little meetings in preparation for some big meetings that were going to be held at the church. Miss Holmes never knew just how it happened. Perhaps she had more to do with it than she dreamed of, but at any rate Jimmy was one of the boys whose hearts were touched, and who started out bravely to live true and clean, right in the midst of their old surroundings. "Dear God," Jimmy prayed in one of the little meetings, "I thank you for keeping me good for two years. Help me to stick to it."

Would he? Even Miss Holmes' faith was quite sure about it. But Jimmy went along with it. He always was a great one of hitching up mischief, he took the gang—Jimmy will always be a leader—

to the gymnasium in the church basement, and put them through their drill and waltz. "No slackers—no nonsense—no talk," said Jimmy, and such was his wonderful faculty that when they were through the whole gang of sixteen boys shouted, "Three cheers for Jimmy!"

Miss Holmes heard it, and her eyes filled with tears. But this time she didn't sigh.

"Thank the Lord," she said, "Jimmy is just the leader we need."—Everyland.

Ragged Robin
(The Legend of a Flower)

BY DAISY M. MOORE

Wee Robin Red in ruddy coat was known in fairyland—well known and loved the best of all the airy, fairy band. He took three winks with a rose; he bathed in the dewdrops fair; he swung head down from cobwebbs bright and climbed a rainbow stair. He darted here, he scampelled there, he twinkled in and out; such trifling things as fairy clothes he never thought about.

One day, when Robin's velvet coat was fringed around with tatters, the fairies said the careless elf must learn to heed such matters.

Wherever Robin went he heard, "Wherego, Ragged Robin?" From every tongue there came the word, "What doest, Ragged Robin?"

Wee Robin hung his golden head, then slipped off quietly and flung his much-battered coat as far as he could see.

Upon a flowerless plant it lay, a splash of ruddy bloom, and there it lies to this far day and lights the wood's gray gloom.—Youth's Companion.

A Long Flight

It takes about seventy-eight days for the robin to finish the three-thousand-mile trip he makes twice a year—Exchange.

The Bible-School
Hints and Helps on the Lesson

BY REV. JACOB VAN DER MAIJNE, D.D.

Lesson for May 27, 1923.—Isaiah, the Statesman-Prophecy.—Isaiah 6:1-8.

GOLDEN TEXT
Here am I; send me. Is. 6:8.

Last week we studied the life of Elijah, "the stern man of the hills and desert, rude in dress and rude in speech." This week our interest centers in Isaiah, "the man of wealth, education, social position." Some one has said that Isaiah was the forerunner of Savoranola, Luther, Calvin, and Knox. "He is also the first Hebrew thinker to formulate a Messianic hope and to deliver a Messianic message. Isaiah therefore becomes a figure of surpassing interest not only in Jewish life but also in the history of the world." (Tarbell.)

I. Isaiah's Birth and Environment.
It would be interesting to know something of Isaiah's antecedents. Scripture however has little to say of his parentage. He was the son of Amos. This Amos is not to be identified with the prophet of somewhat similar name, Amos. The Jewish tradition which makes Amos a brother of King Amaziah, can scarcely be believed, as that would make Isaiah of greater age than is possible. We are hardly ready to go with Dean Charles Reynolds Brown, who says that Isaiah was born to the purple. It is more likely that the prophet's father was not a man conspicuously distinguished or prominent. The name Isaiah means "the Salvation of Jehovah," and in that instance may be a witness to the religious hope of God-fearing parents; it at any rate has a peculiar attractiveness as borne by him who was destined to be the greatest prophetic figure of the Old Testament.

Isaiah's home was in Jerusalem, where he seems to have spent his entire life. George Adam Smith says: "Isaiah's citizenship in Jerusalem is found in all his prophecy. More than Athens to Delphes, to Delphi, to Cloisters, to Rome, to Dante, is Jerusalem to Isaiah. If he takes wider observation of mankind, Jerusalem is his watch-tower. It is for her he battles through fifty years of statesmanship. She is the summit of those hopes and wishes in which he fills the future. There was reason for Isaiah's patriotic pride. His boyhood had been lived under the reign of King Uzziah, the greatest of the kings of Judah. During his long reign of fifty-two years, he was succeeded in the arts of both war and peace. He had walled cities, big armies and much wealth. Judah was at the summit of her prosperity and pride.

II. Isaiah's Call.—In the year that Uzziah died, about 740 B.C., Isaiah, then a young man, had a vision. It marked a turning point in his life. It was the commencement of a career. There is truth in the saying: "A task without a vision is drudgery, a vision without a task is a hobby, and a task and a vision make a man a hero and world benefactor." The poor drudge in the stone quarry had no interest beyond the closing time and his pay check, unless walking along the streets of a city, he saw them placing stones which he had cut, in the walls of a beautiful building and then—he had a vision and an ambition.

Commentators are disagreed as to whether this vision recorded in the sixth chapter of Isaiah's prophecy constituted his first call. Why may it not have been that and recorded at this particular time for a reason? Isaiah's first prophesying did not meet with acceptance on the part of either king or people. They ignored him, they scorned him. Did then questions arise in the minds of the people whom he addressed as to his authority? Did the prophet himself feel momentary doubt as to whether God had sent him? Here is the answer.

He records this vision and the attendant circumstances of his original call, just here, as a reminder for himself and an assurance to the people, that so far as in him to do, he is ordained to the prophet of the Lord. What is the occasion of the vision?
It was in the year that Uzziah died. When that beneficent and powerful ruler laid down the scepter, the welfare of the kingdom seemed to hang in the balance. Who could take the place of the nation's hero and idol? Who could protect them from the great Assyrian king Tiglath-pileser, who was becoming the conqueror of the western world? The prophet had little expectation from Jotham, the son and successor of Uzziah, for it was manifest that he was lacking in ability and devotion to the interests of God's people. Gloom was in the thoughts of the prophet, and one day, perhaps in the temple, busied with these thoughts, he has a vision of Jehovah, sitting upon a throne, high and lifted up; and his train (of his garments) filled the temple. Whatever the changing circumstances of earth, it is God who orders and controls all movements. God still reigns as King. And the prophet's thought must go back farther than Uzziah's death. He recalls how a few years before, the king, in the midst of his prosperity and pride, had presumed to encroach upon the priest's office and with unhallowed hands himself offer unto the Lord. The vengeance of the Lord was swift. Uzziah was smitten with leprosy, and as a leper spends the rest of his days in isolation. Yes, God is King. Even the mighty Uzziah, Judah's hero and idol, is laid low before Him.

Seraphim, the embodiment of strength and obedience, are the attendants of the Eternal King. Each was provided with six wings; with two he covered his face reverently; with two, his feet, humbly concealing his presence; with two, he did fly, eagerly obedient to the Lord's commission. The main lesson of the vision is conveyed in the seraph's song: "Holy, holy, holy, is Jehovah of hosts, the whole earth is filled with his glory." The term holy as applied to God conveys the idea of distance and difference. How far removed above man's highest thought, and how utterly unlike man in the possession of everything that is beautiful and good, is God Most High.

No wonder the prophet was smitten with a sense of littleness and unworthiness. "I am a man of unclean lips." Listening to the praise of the sinless Seraphim, Isaiah is conscious of the contrasting defects of his own and his people's worship. But the space of himself and the nations find their chief manifestation in the imperfection of their worship. Thus the prophet thinks of his sins as lying upon his lips as upon an altar. And more acceptable unto the Lord, whole burnt-offerings or sacrifices, is a broken and contrite heart. Thus there flew one of the seraphim unto him, and touched his lips with a glowing stone from off the altar, and feels the fire with the threshold of his mouth, where he has gathered the guilt, and consumed it there. Thus his sin is forgiven.

Having seen the vision the prophet is ready for the task. He hears from the lips of the great King Himself of the need of messengers, and he leaps to the conclusion that he is the man for the mission and he cries: "Here am I; send me." It was no easy task. Israel will not receive the messenger kindly. They will reject his message. And willfully hardening their own hearts, God will at last judicially confirm them in that state of rebellion. Thus the prophet is commanded: "Make fat the heart of this people, and Paul the word of Isaiah as fulfilled in their ministry also.

But it is not a ministry of despair. A remnant shall be saved. And the salvation of the Lord shall be realized through the coming of the Ideal King. He healed all manner of diseases. Palestine was and is today a land of diseased people. There were those with eye and skin diseases, the palsey, the epileptic, the insane, the lepers. The sick came to Jesus, and some of them had to be healed, and the record tells us that He healed them all. He was the one Physician that no disease could baffle. Even where disease had done its worst, and the spirit had left the broken vessel, Jesus spoke, and the spirit returned.

Jesus evidently had a double purpose in healing. It was not only to free men from pain and give them the chance to live as God intended they should live, that Jesus carried on His blessed ministry of healing; but it was also to lead them to the higher truth that He had come to help people and some sin, which was part of all the suffering in the world. He gave bodily healing to those who came to Him in order to encourage them to come for spiritual healing.

When Jesus sent out His apostles He not only commissioned them to preach and teach, but also to heal the sick. That must have meant that they were given the power to heal, for our Lord never commissions us to do anything He does not stand ready to help us do, when we have done our best. That the Christian church might do much more than it is doing in the way of healing ministry is the belief of the writer. Be this as it may, it is true that wherever Christianity is at work there, doctors, and clinics, and hospitals abound. The scientific study of disease and its treatment is known only in Christian lands.

The practice of the healing art is one of the best methods of approach to the heathen world. It has unlocked doors where nothing else could do so. It has first arrested the attention and then won the interest of many who were opponents of Christianity. Those who were healed have won them more from the benefactors. Admiration for their skill has ripened into affection toward their helpers. Many of those who have been delivered from suffering have gone on to deliver the message of the Gospel.

"Medical missions," says Dr. James L. Barton, "have not lost in the least degree their original aim and purpose. They represent and the compassionate Christ lingering over the suffering masses of His ignorant children, to whom He stretches out His hands in loving invitation. At the same time they are introducing among the people of the East a new profession, are making the modern medical school and hospital indigenious to the Orient, and are constructing barriers through which epidemics and scourges that seem to breed in those countries may not break."

The Mission Boards of the Reformed Church are giving the ministry of healing a large place in their work. In the home field we find Miss Mees running a clinic for the Indians at Colony, Oklahoma, Dr. De Jong doing a splendid work at Gray Hawk, Kentucky, and other workers endeavoring to promote more healthy conditions.

In the Amoy, China, mission field there are five great healing centers, the Hope, Dr. Wilhelmina, Neerbosch, Fagg Memorial, and Elizabeth H. Blauvelt hospitals. In Japan, we have ten hospitals and dispensaries, in which more than 100,000 patients are treated yearly. In Arabia the chances of opportunity are many, and a minister or doctor more rapidly than the staff of physicians can enter them. At Masket,

---

**Christian Endeavor Prayer Meeting**

**BY THE REV. ARTHUR DUNTON**

**Topic for Week Ending Sunday, May 27, 1923**

**Medical Missions at Home and Abroad**—Matt. 4:23-25; 10:5-8.

Jesus preached and taught and healed. He healed all manner of diseases. Palestine was and is today a land of diseased people. There were those with eye and skin diseases, the palsey, the epileptic, the insane, the lepers. The sick came to Jesus, and some of them had to be healed, and the record tells us that He healed them all. He was the one Physician that no disease could baffle. Even where disease had done its worst, and the spirit had left the broken vessel, Jesus spoke, and the spirit returned.

Jesus evidently had a double purpose in healing. It was not only to free men from pain and give them the chance to live as God intended they should live, that Jesus carried on His blessed ministry of healing; but it was also to lead them to the higher truth that He had come to help people and some sin, which was part of all the suffering in the world. He gave bodily healing to those who came to Him in order to encourage them to come for spiritual healing.

When Jesus sent out His apostles He not only commissioned them to preach and teach, but also to heal the sick. That must have meant that they were given the power to heal, for our Lord never commissions us to do anything He does not stand ready to help us do, when we have done our best. That the Christian church might do much more than it is doing in the way of healing ministry is the belief of the writer. Be this as it may, it is true that wherever Christianity is at work there, doctors, and clinics, and hospitals abound. The scientific study of disease and its treatment is known only in Christian lands.

The practice of the healing art is one of the best methods of approach to the heathen world. It has unlocked doors where nothing else could do so. It has first arrested the attention and then won the interest of many who were opponents of Christianity. Those who were healed have won them more from the benefactors. Admiration for their skill has ripened into affection toward their helpers. Many of those who have been delivered from suffering have gone on to deliver the message of the Gospel.

"Medical missions," says Dr. James L. Barton, "have not lost in the least degree their original aim and purpose. They represent and the compassionate Christ lingering over the suffering masses of His ignorant children, to whom He stretches out His hands in loving invitation. At the same time they are introducing among the people of the East a new profession, are making the modern medical school and hospital indigenious to the Orient, and are constructing barriers through which epidemics and scourges that seem to breed in those countries may not break."
and Bahrein, and Kuwait the work of healing goes forward, and last year’s report says that the entire peninsula is now open to medical touring.

The inner spirit of our medical missions may be seen in the words of the late Dr. Vandewegh, of Tong-an, China, “When we look back on the last year, 1921, we praise the Lord that He has used this institution to draw some souls to Jesus Christ, and we are glad that we have a chance here to proclaim His Gospel of forgiveness of sins through the blood of Jesus to many who never heard that wonderful message before. Our hospital is not a big institution so we are allowed to live together as a big family, united in one ideal, and that ideal is the name of Jesus.”

Death of Robertson Nicoll

Announcement in the daily papers of Saturday, May 5th, of the death in England on May 4th of Sir W. Robertson Nicoll, N.D., D.D., for the past thirty-seven years of The British Weekly will cause multitudes to mourn the departure of a great Christian writer. Under his care The British Weekly became the most influential and widely read religious periodical in the world. It was read wherever the English language was spoken, and the articles which Dr. Nicoll wrote weekly for over a generation were the inspiration of a great company of ardent admirers.

Robertson Nicoll was a great discoverer of embryo talent. He encouraged young writers, and many today who are influential in the literary life of England and her colonies owe their position in his kindly encouragement and discriminating criticism. To mention only a few such, it was in the pages of The British Weekly that Ian MacLauren, (John Watson, D.D.) first found publicity, and many of those tales of Scotch life which were so popular some years ago and are still enjoyed today to favor through the suggestion of the editor. Dr. Nicoll was a great admirer of R. W. Dale, of Birmingham, and his successor, Dr. Jewett, inherited the same regard from him. In like manner, Joseph Parker, of the City Temple, was a contributor, and Reginald Campbell, both at Brighton and later, conducted columns for the editor. The massive intellect of Dr. Fairbairn, the keen wit of David Smith, the solid thought of Marcus Dods, James Smith, and many another scholar adorned the pages of the paper from week to week.

Dr. Nicoll’s appreciation of poetry showed itself in his weekly selection of portions, often from unknown writers, which were gathered up from time to time in volumes that found their way into many homes. His selection of prayers, also printed each week, showed his appreciation of the devotional spirit found in Christians of widely separated communions.

As a compiler and overseer of publications he brought out a number of standard works which are in use almost universally. He was withal a Christian statesman, standing stoutly for the rights of the Nonconformist against the vested privileges of the Churchman. Nevertheless, he always had a large place for the clergy of the English Church, and contributions from near all the parties to the national church were welcome to his columns.

Robertson Nicoll was a great editor, a great reader, a great Christian. Perhaps he was the last of his type, for in these days specialization is entering the sanctum, and editors are being divided up into parts, each one of which attends to its own peculiar business. Those who came to know him in early life will never pass out of the influence of his broad view of life, his deep love for the vital things of Protestantism, his wide acquaintance with the best in literature, and, perhaps most of all, that mystical element in his religious expression which he inherited from his Scottish forebears.

Who Cares for Travelers?

A striking instance of solicitude for the religious welfare of travelers is shown by the decision of the proprietors of the largest hotel managers in the country to establish in three big hotels in New York City under his managers, chapels for the use of the patrons of the hotels. These chapels will be open at all hours for meditation and prayer and on proper occasions for worship.

What can the church do for travelers? The writer of these lines has been in many hotels in which inquiry showed that clerks knew absolutely nothing of the churches in the city or near the hotel. Churches might make it a point to send some visitor to the hotels occasionally and talk with these versatile men of affairs in the welcome strangers as they register their names and have these friendly men acquainted with the churches near their very doors. Something can be done by the way of friendliness toward hotel clerks.

The writer, while in Providence, Rhode Island, served with a committee of the Y. M. C. A. which saw to it that every Sunday morning a personally addressed invitation to the churches of the city was placed in the box of every guest of the hotel who remained over Sunday. There is a great host of people who are away from home over Sunday and they are folks like other folks with religious convictions and with religious needs and open to neighborly approach of a reasonable kind. There are doubtless ways by which some of the strong business men of the churches could call in hotels and without being obnoxious in tactless ways make known to the hotel proprietors, of a church, and their neighborly thought for folks away from home. Whatever means may be suggested for the contact with sojourners and travelers, we may be sure that until the presence in a community is realised by the church, the church will be losing out of its prayer and out of its solicitude a large number of people who, because of absence from home, and possible loneliness, are especially open either to the influences of grace or to the influences of evil.

The New Home Missions

There is a new home missions. The old home missions planted churches, “each after its kind.” The new home missions seek to convert men and get them then to plant and maintain their own churches. The old home missions brought an organization into a community from without. The new home missions think of developing the religious life within each man and have him express his faith and conviction in his life of service, others. The new home missions think of Race Relations, of industrial conditions, of recreation, social life, neighborhood, sobriety, honesty, and in the new home missions is planning for a new Christian social order and strives to have the Law of Christ prevail among men and in all human institutions.

The new home missions is interested in creeds as was the old but insists even more than the old upon life and conduct, upon neighborliness and service. The new spirit then is asking churches not simply to reproduce other churches like themselves, but to make themselves more efficient in ministry, more Christ-like in deeds to the people around them and to the people throughout the nation and in all the world. The new home missions seeks to demonstrate the reality of the parable of Jesus when he spoke of the Gospel as leaven in the measure of meal.

Character Counts

A jeweler in a Western town found a precious treasure in a peculiar place. His home coffee mill was broken, and he took it apart to find what was the trouble. He discovered that it had been wrecked by the action of a stone of some sort that had chipped out of the metal of the grinders. He took the stone to his jewelry store, and, putting it under a microscope, discovered that it was a large diamond of the blue-tint variety, and worth about $200.

It is thought that the diamond got mixed up with the coffee when the grain came through and the coffee was raised. The diamond was about the size of a coffee grain and had the same dull color.

What a striking illustration of the value of reality over the sham and pretense! The diamond was plain and unassuming, and yet it had that being a diamond, whereas over it was found, no matter how humble the circumstances or associations, it was a precious treasure. So true character will ever come to its own in the end. It may be neglected and forgotten for a while, but genuine manhood and womanhood, however humble their associations, will make themselves felt, and God will honor them in his own good time.—Homiletic Review.
IN MEMORIAM

On April 11, 1923, early in the morning, while it was yet dark, the angels of the Lord came to take home our brother and friend.

REV. THEODORE W. WELLES, D.D.
our beloved pastor emeritus.

Assembled in memory of him on May 6, 1923, on the 84th anniversary of his birth, and the 83rd anniversary of his ordination as pastor of our church, we, the officers and members of the Second Reformed Church of Paterson, N. J., bear to his kindness and love as a friend, to his devotion as a husband, and to his Christian loyalty to the Kingdom.

We affectionately commend his beloved and faithful wife, his true and loyal children, and all his dear and faithful worshippers with him, to Him whose name he bore and whose honor he now shares.

Resolved, that a copy of this resolution be sent to the family of Dr. Welles, that it may be published in the Press.

A.R. CRUCECE, S.C.

Benevolent Societies

CHICAGO TRACT SOCIETY
IMMIGRANT EVANGELIZATION
ORGANIZED 1859, INCORPORATED 1869

Works among the neighbors of foreign speech. Has literature in 38 languages and Mission privileges in 39 cities. All Evangelical Churches in their work among immigrants.

All donations should be sent to the Board of Benevolence at 235 Wabash Ave., Chicago, Ill.

REV. PROOF., O. L. ROBERTSON, President; Mr. WM. T. VICKERY, Treasurer; REV. G. E. F. K. ZAFCX, Secretary.

NEW YORK SABBATH COMMITTEE
(Incorporated) 1884

Local, National and International. Secures, defends and executes the privileges of worship for everybody. Its literature includes more than a hundred titles besides a periodical. Offices at 10 Van Vechten Place, New York City.

Supported by voluntary contributions.

Address correspondences and remittances to THE NEW YORK SABBATH COMMITTEE, Room 31, Bible House, New York City.

Officers:
Chairman, Theodore Gilman, Treasurer; E. Francis Hytre, Secretary; Duncan J. Millman, Membership represents the various denominations. Catholic and Protestant.

THE AMERICAN SEAMEN'S FRIEND SOCIETY
Incorporated, 1833

The only American un denominational, international and national society aiding seamen. Maintains a Seamen's Home and Institute at 507 West Street, New York City. Loans Libraries (65) placed on vessels sailing from New York.

PUBLISHES THE Seamen's Magazine ($1.00).

Supported by contributions and legacies.

John H. Calvert, D.D.; President; Samuel W. Whitmore, Treasurer; C. Pinnock, Treasurer, 76 Wall Street, New York, to whom contributions may be sent.

AMERICAN TRACT SOCIETY
101 Park Ave., New York, N. Y.

CENTENNIAL CELEBRATION IN 1923

Interdenominational; educational in scope. Has literature for over forty-seven years. Sermons, addresses, etc., of many denominations are published. Literature in several languages for use of seamen.

Churches and individuals should send their offerings to the Treasurer.

Officers: William F. Van Nest, President; Dr. Wm. H. Noyes, Treasurer; Willard Burrall, D.D., Vice-President; REV. William H. May; Miss Frances C. H. Payne, Executive Secretary; REV. Henry Lewis, Secretary, New York Office.

THE AMERICAN SUNDAY SCHOOL UNION
Organized 1817
Incorporated 1844

Interdenominational

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

For the year ending February 28th, 1923, has published 1,441 new Sunday School works, and 3,938 reissues. Distributed 24,063 Bibles, Testaments, and visiting cards. Has reached 265,000 families not touched by any other Christian work. Over 10,000 churches and schools are now in favor. People's Societies were organized, 323 preaching stations were opened, and 9,000 new Readers appointed. Send contributions to Rev. Geo. J. Baker, District Secretary, 156 Fifth Avenue, New York City.

Officers of Church Boards

Address of all except where otherwise indicated, Reformed Church Building, 26 East 22nd Street, New York, N. Y.

GENERAL SYMPO.—Rev. Albert Oltman, D.D., President. New York City, N. Y.; Rev. Henry Lockwood, D.D., Stated Clerk, New York City, N. Y., to whom all communications for General Synod should be addressed. Rev. James M. MacFarlane, Secretary; Miss Helen G. Voo brace, Assistant Secretary.


Board of Domestic Missions.—Rev. James S. Kimmel, D.D., President; Rev. S. Vander Vliet, Secretary; T. J. McGovern, Treasurer; Mr. Charles W. Osborne, Treasurer.

CHURCH BUILDING FUND.—Mr. Charles W. Os- borne, Treasurer.

BOARD OF TRUSTEES OF THE DOMESTIC MISSIONS.—Mr. John S. Bussing, President; Mr. John S. Allen, Corresponding Secretary; Mr. H. W. Sweeney, Treasurer; Miss Helen G. Voo brace, Assistant Treasurer.

BOARD OF FOREIGN MISSIONS AND THE ARABIAN MISSION.—Rev. H. E. Cobb, D.D., President; Rev. W. J. Chamberlain, Ph.D., Corresponding Secretary; Rev. W. J. Van Keuren, District Secretary; Mr. F. M. Potter, Associate Secretary and Treasurer.

WOMAN'S BOARD OF FOREIGN MISSIONS.—Mrs. DeWitt Knox, President; Miss Eliza P. Cobb, Corresponding Secretary; Mrs. C. Kimmel, Treasurer; Miss Bertha T. Wilcox, Editor and Educational Secretary; Miss Katherine Van Nest, Treasurer; Mrs. H. W. Sweeney, Assistant Treasurer; Miss E. P. Komig, Candidate Secretary.

BOARD OF EDUCATION.—Rev. A. T. Brock, D.D., President; Rev. Willard D. Brown, D.D., Corresponding Secretary; Mr. John F. Berry, Treasurer.

BOARD OF PUBLICATION.—Rev. Oscar M. Voo brace, D.D., President; Mrs. Lucinda H. Twining, Business Agent, to whom all business communications should be addressed; Rev. Abram Duyre, Educational Secretary; Rev. R. E. Van Wagen, D.D., Corresponding Secretary; Mr. John F. Chambers, Treasurer.

WINOGR'S FUND.—Mr. F. P. Van Nest, Treasurer.

DISABILITIES MINISTRIES' PERK.—Mr. F. R. Van Nest, Treasurer.


PENNABER CAMPAIGN COMMITTEE.—Rev. Thomas H. Mackenzie, D.D., Chairman of General Com- mittee; T. D. Deming, LL.D., Chairman of Execu- tive Committee; Rev. John A. Ingham, D.D., General Secretary; Mr. Frank R. Van Nest, Treasurer.


HOPE COLLEGE ENDOWMENT AND CONTINGENCY FUND.—Edward D. Dimant, Treasurer, Holland, Mich.

THOLOGICAL SEMINARY, NEW BERNBURG, N. Y.—President, Rev. F. A.家纺es, D.D., Corresponding Secretary; Rev. Geo. H. Heinrichs, D.D., Secretary.

THOLOGICAL SEMINARY, HOLLAND, MICH.—Mr. F. R. Van Nest, Treasurer.

Checks and money orders should always be made to the Board of Committee of Fund for which they are intended. Never insert effect of names.
The Christian Intelligence and Mission Field
May 16, 1922

Attention! Foreign Missionaries

All foreign missionaries on furlough, or retired, and all missionary candidates under appointment are invited to the Fortieth Annual Meeting of the International Missionary Union to be held in Clinton Springs, New York, from Wednesday the 30th, to Monday morning, June 4, 1923.

Registrations are being sent to the Secretary, Rev. H. F. Lafiambre, 71 West 23rd Street, New York City.

The program will include such well known missionary speakers as Dr. Samuel M. Zwemer of Cairo, Egypt; Rev. James Cantine of the Arabian Mission; Mrs. W. E. Emrich from Turkey; Dr. Clarence D. Uscher of Van, Turkey, who went through the worst days of the last Turko-Russian struggle; Rev. Harlan P. Beach, D.D., of China, formerly a Professor of Missions in Yale, and now in Drew Theological Seminary; and Robert P. Wilde, General Secretary of the Student Volunteer Movement for Foreign Missions.

The theme will be, "The Vital Missionary Message of Today."

Work Among Seamen in New York

Some indication of the great activity in shipping circles in the Port of New York is given in the ninety-fifth annual report of The American Seamen's Friend Society, made public at the Society's service at Central Congregational Church, Brooklyn. The number of sailors on the North River waterfront is indicated by the fact that at the Society's Sailors' Home and Institute, below 14th Street, there was a total attendance of seamen of 145,600, and 62,386 bedrooms were rented by seamen between voyages. Dr. George Sidney Webster, Secretary of the Society, also announced that during the last year the Society's international work has been enlarged by re-affiliations with the work of the Rio de Janeiro, Brazil and Naples, Italy. He further stated that 159 loan libraries had been placed upon ships. The attendance of seamen's reading when afloat. There were 6,637 volumes in these libraries, and the total number of volumes which have been shipped out by the Society is 672,415. Altogether there have been 28,464 libraries sent to sea for the reading of the sailors. Some of them have been lost in storms and in time of war, but most of them have come back to the Society's headquarters for renting and renewal of books which have been worn out.

The Society's report also shows that workers visited 22,615 men on ships docked in the Port of New York, and that the Sailors' Home was called upon to provide safekeeping for more than $400,000.

Apparently a sea-going man is a faithful letter writer. A record of 30,616 letters written and received indicates that one visitor out of five to the Sailors' Home is interested in matters pertaining to his home. The attendance at the Sailors' Home was 10,585 and the church attendance totalled 4,073.

The Pastors' Association

The weekly meeting of the Pastors' Association was held on Monday, May 14th, in the Assembly Room of the Reformed Church Building, 25 East 22nd Street, New York City. The reader was Rev. Joseph R. Sixoo, of Somerville, N. J., whose subject was "Gathering Goat Feathers." Next week the reader will be Prof. E. E. Scott, of Union Seminary, who will read on "The Holy Spirit in the New Testament." On May 28th the reader will be Rev. Thomas W. Davidson, of Brooklyn, who will consider "The Faith of the Modern Man.

Stolen Sweets

"How did the Queen of Sheba travel when she went to see Solomon?" asked Miss R. of her Sunday school class of little girls. No one ventured an answer. "Could she have gone by the cars?" asked Miss R. "Yes," said a little girl. "She went by steam-car?" added one. Did she, indeed? said Miss R. "Well, Louisa, we would like to know how you found that out." "In the second verse," responded the child, "it says she came with a very great train."—Illustrated Christian Weekly.

Shopwalker: "She complains that you didn't show her common civility." Shop Girl: "I showed everything in my department, sir."—Arkansas Utility News.

Edison complains that college men lack imagination. Some professors correcting examination papers might be able to check him wrong on that point. —Beloit News.

"My body is in the valley," sings one of our younger poets, "but my soul is among the mountain-tops." Apparently one of these boys has been poet being unable to keep body and soul together. —Life.

"Contentment," remarks the familiar philosopher of the Atlanta Constitution, "is a mighty fine thing. De only troble 'bout it is dat it's kin' o' hard sometimes to 'stinguish it from jis' plain laziness."

FAMILIAR BLOSSOMS.—Sarah brought her three children for her former mistress to see.

"And what are their names, Sarah," asked the mistress.

"They's all got flower names, missy," replied the negro. "I'm rathe' proud of the names. The oldest one's Helle- trope and the second one there is Dahlia."

"Yes?" said the mistress kindly, "very pretty. And what's the baby's name?"

"Flower name again, missy. We call her Abigail Joll. —The Argonaut (San Francisco).

Back: "Can you give definition of an orator?"

Private: "Sure. He's a fellow that always ready to lay down your life for his country."—American Legion Weekly.

EVERYLAND
THE CHILDREN'S MISSIONARY MAGAZINE
Filled with stories, pictures, and articles of interest, adapted for all ages. Young and old alike can read it with pleasure and profit.

Complimented by Our Woman's Board of Foreign Missions.

$1.50 a year, ten numbers, August and September being omitted.

In clubs of five or more, sent to individual addresses, 75 cents each. For sample copies and other information, or to order subscriptions, address

O. H. LAWRENCE,
25 East 22nd Street, New York, N. Y.

"Books of All Publishers" can be supplied by,
Board of Publication and Bible-school Work
25 East Twenty-second Street New York City

MENEELY
BELL CO.
TRU, N.Y.,
AND
BELL,
PIPE ORGANS
OF ANY SIZE OR CONSTRUCTION.
ESTABLISHED 1859. COMPLETE ORGAN WORK-
ISHED. Also Bells. Organ Blowers, Cow Bells
For Organ or Organ Drums, Wind Chimes, Whistles which oti-
ting is desired.

MENEELY Organ Co., Pueblo, III.

Barlow's Indigo Blue will Not
be used for fifty years. Proof that it is the best. All process soil it.

Free Sample Mailled
A. LAM PNMMON, Co. & Strain

PAIRAMON
& Co., Strain

Whole Dugger
230 Bosie Street . . . Philadelphia
Clothes

FRECKLES
New is the Time to Get Rid of These
Uggy Spots
There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—out of any druggist and apply every night at night and morning and you should soon see that the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed for complete cure, and it is a saving of clear complexion.
Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Barlow's Indigo Blue Will Not
be used for fifty years. Proof that it is the best. All process soil it.

Free Sample Mailled
A. LAM PNMMON, Co. & Strain

PAIRAMON
& Co., Strain

Whole Dugger
230 Bosie Street . . . Philadelphia
Clothes

FRECKLES
New is the Time to Get Rid of These
Uggy Spots
There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—out of any druggist and apply every night at night and morning and you should soon see that the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed for complete cure, and it is a saving of clear complexion.
Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.