Synod's Church

The Grand Avenue Reformed Church, Asbury Park, N. J.

Rev. Garrett M. Conover, Pastor
Little Things

The touch of a hand, the glance of an eye,
Or a word exchanged with a passer-by,
A glimpse of a face in a crowded street,
And afterward life is incomplete.

A picture painted with honest zeal,
And we lose the old for the new ideal,
A chance remark, or a song refrain,
And life is never the same again.

An angered word from our lips is sped,
Or a tender word is left unsaid,
And one there is, whose whole life long,
Shall cherish the brand of a burning wrong.

A line that stares up from an open page,
A cynical smile from the lips of age,
A glimpse of loving seen in a play,
And the dreams of our youth are swept away.

A friendly smile, and love's embittering spark
Leaps into flame and illumines the dark;
A whispered "Be brave," to our fellow men,
And they pick up the thread of hope again.

Thus never an act, or word, or thought,
But that with unguess'd importance is fraught;
For small things build up eternity,
And blazon the way for a destiny.—Selected.

The General Synod of 1923

AFTER an interval of a year the General Synod of the Reformed Church in America will assemble, on June 7th, in the Grand Avenue Church of Asbury Park, N. J. In 1921, when the Synod last assembled there, the repairs and remodelling of the building were not complete, but now the delegates will be welcomed to a splendidly equipped structure, with all the facilities in the way of committee rooms, etc., which such an assembly requires.

It is already evident that the proceedings of Synod will be even more important than usual. Providentially, the business which will be brought to the attention of the Synod will be wholly administrative. It will have to do with the conservation of the existing agencies of the Church and the wise planning for such extensions of work and service as may seem advisable. There is no hint of any theological question which might divide the Synod on doctrinal grounds. In truth the members, as they discuss the questions which will be brought to their attention might keep singing, "We are not divided, all one body we," and so proceed with the details of the program.

Great patience will be needed, and no thought of hastily disposing of problems should be proposed when the discussion of the matters relating to the welfare of the denomination and its greater usefulness is before the members. The matter of the business methods at the Headquarters in New York is one which is of minor importance simply because it has to do with details of business administration. Everybody is willing to do things in a better way, and improvements are always to be adopted when the wisdom of Synod directs. Change of methods implies no reflection upon present or past ways of doing things. There was a time when no typewriters were used. No one would criticize the men of a half century ago for not using them, for they were not then available. Business methods have been improved, and the church should adopt new ways of doing things whenever they are shown to be of sufficient value to warrant their acceptance.

Seminary affairs will necessarily require much attention. The lamented death of Professor J. Preston Searle will make it necessary to elect his successor, and it is expected that the sixth chair is also to be filled at this time. The report of the committee appointed by the Synod of 1922 to consider the condition of the Seminaries will be an important document, and its recommendations will undoubtedly be discussed thoroughly by the delegates.

The educational interests of the Church will come in for a large share of attention. Not only are the financial needs large, but questions of advance must be faced. The whole attitude toward religious education in the churches, and the policy of the denomination toward its existing institutions should be made evident.

It will be with regret that the Progress Campaign Committee will be discharged after its five years of labor. It has served to bring the Reformed Church into a larger conception of its privileges and its responsibilities. At its inception the Reformed Church was wakening to a renewed sense of responsibility, and was not aware of its power. Five years later the Reformed Church is conscious of greater ability and has positive assurance of its ability. The new Interboard Committee, which is to take the place of the Progress Campaign Committee, will begin its work on the level of the five years of trial, testing and achievement.

The subject of benevolent contributions to carry on the widening scope of the Church's activities will be considered by Synod. It can be safely stated that the Reformed Church will not be deceived into any inflation. But just as surely the mind of the Church will not counsel a halt in its activities, or an abandonment of any of its earned positions.

From the report published a few weeks ago it appears that the number of accessions to the church is practically the same as last year. Here is one point where everyone is agreed, namely, greater attention must be given to the enrollment of new members. Methods may change with the passing years, but at whatever cost of time and effort the claims of Christ upon the lives and service of men must be presented unceasingly. If combined effort will make for greater efficiency plans should be adopted to that effect. If the work can best be done by parochial effort, then every pastor must gird himself for the battle.
All For Good

By REV. AME VENNEMA, D.D.

A MONG the things that St. Paul said he knew, that he felt certain of, was that "all things work together for good to them that love God."

How did he know that even the afflictions of life have a beneficent effect? Is it always plain and visible? He knew, and we may know by experience or upon the assurance of God.

Sometimes, even while the burden rests upon us, we discover that it leads us to sober reflection, that it brings us to our knees in prayer, or draws us back to God from whom we had wandered away.

Sometimes we discover it in the retrospect, as we look back over the by-gone days. The patriarch Jacob, when Joseph his son, now elevated to the primacy of the Egyptian capital, sent for him, discovered that all those cruel experiences through which he had passed and of which he (Jacob) was aware, all against him, had really resulted in his profit and pleasure.

But often we do not know how good can come of it all because we do not always know what is best. The shepherd knows better than the sheep what is the proper pasture. The father knows better than the child what influence and training and care are most wholesome. The doctor knows better than the patient what the diet or medicine should be. And God knows better than we what peculiar experiences result in the highest development of character.

Nor do we always see that all things work together for good, because God is not through; His scheme with respect to our lives is not complete. For a few months in my boyhood I was employed by a carpet dealer, and helped to lay some costly floor coverings. The man under whom I worked, whenever he could, locked the door of the room in which the Brussels or Axminster was to be laid against the lady of the house. For if she entered while the work was in process and the stretcher and scissors were applied she would be apt to exclaim in horror that he was ruining the whole thing. But when the job was done, he would open the door and call her in and ask whether the work was satisfactory, and usually received hearty commendation.

In the midst of our trouble and suffering and disappointment we are undergoing a trying experience, and if we now pronounce judgment upon God's work we may think He is making a great mistake. But this process is leading up to grand results. And if we can hold our mind in abeyance until God is done and His plan is completed we shall pronounce it exquisite. The white-robed company which the seer of Patmos saw before the throne of God, who were they? "These are they," was the answer, "that came out of great tribulation." God given time to finish His work, we shall find it in every way worthy of Him, although the process by which He reaches His ends may sometimes be hard to endure.

One has put it thus: "In the baptistry of the Cathedral in Pisa, Italy, is a wonderful dome, spacious and symmetrical, composed of the choicest marble. The dome has one peculiarity. It is said that beneath it every sound resolves itself into a symphony. No discord can reach the summit of it and live. Every noise made in the building, the slamming of the door, the tramping of feet, all the murmur and bustle of the crowd, is caught up, softened, harmonized, blended, and echoed back in music. So over our life hangs the great dome of God's providence. No act of God toward us, no grief, no lack, no pain which our heavenly Father allows, however hard to bear it may be, but will come back at last, softened and blended in harmony. 'All things work together for good to them that love God.'"

In the Far East

VII. THE DUTCH LIFE OF JAVA

By WILLIAM C. ALLEN

I HAVE always considered that Denmark was the only country possessing government-owned railroads that were really worth while. Now I add Java to the very lean list. Maybe the selfpossessed Danes and Hollanders govern politicians and officials better than other peoples. Be that as it may, the Javanese railways are finely adapted to the service of the country. The lines are narrow-gauged. Forty or sixty miles per hour are speeds frequently attained. The sort of "graft" practiced upon a long suffering public, in some countries I know, is absent. Thus you can go into the restaurant cars during the day and get a very simple meal, or tea and coffee only. At certain hours regular meals are served at an exceedingly low tariff. In American money soup is 7 cents a plate, bread and butter 7 cents, coffee or tea 7 cents, a full course luncheon 80 cents, and so forth. The language difficulties of foreigners are always overcome by polite officials or by the courteous interpretations of your Dutch, but English-speaking, fellow-passengers. It is at strange stations, say after the tropical six-o'clock sundown, that you have to gird on your traveller's armour. Before the train comes to a halt a host of shouting wild-eyed natives rush your compartment and, unless you fairly fight for your worldly possessions, will grab them and disappear in the motley crowd. You dare not trust to a possible sorting-out in the dark. One funny thing about the railways of Java is that the trains do not run at night. So, for
instance, if you take an express from Batavia for Soerabaja—a 20 hour run—you stop at some city en route between about 7:30 P. M. and about 6 A. M. This is not a hardship because the hotels are excellent. The reason assigned for this is that the native crews fall asleep after nightfall!

My first experience with the Malay bath was on the Dutch ship going from Hongkong to Singapore. Afterward we came into full contact with it in Java. In hotels and private homes it essentially is the same. The houses of our missionary friends usually had the bathrooms in the rear of the houses, where, close by the kitchen and store rooms, we would find them at the end of long porticoes. A typical bathroom has no windows; light can only enter it over the ample door. There are few hooks whereon to hang your clothing. The floor and walls are made of concrete or stone. All is dark, soothing and cool after the bursting glare of the tropical sunlight. There is no bathtub, only a deep, concrete well about four feet square and on its thick wall is an enormous dipper. You plunge that simple implement into the water, lift it high above you and pour the vivifying fluid over head and shoulders. The effect is exceedingly stimulating—somehow it seems hotter than a shower. The water runs off of the very slopy floor out into a drain. You recognize that the Malay bath, next to a limpid mountain stream, is the best of all.

Dutch housewives in Java possess servants galore, but servants and sorrows may easily intermingle. The native servants work little, and, although they may be very loyal, infinite tact and patience is required in handling them. The range of wages is not large. The cooking is done in little pans and ovens over small braziers, each about the size of an ordinary jardinier. Only one thing can be cooked at a time. These miniature stoves stand in rows on one side of the oftentimes windowless kitchens, on the floors, and over them squat the dusky cooks whilst watching them. Yet amidst these weird surroundings many an excellent meal is concocted when, served, is supplemented with luscious fruits.

After tiffin—usually enjoyed at one o'clock—a missionary host, unless he saw evidences of going to our room, would smilingly say: "Mr. Allen, you will excuse us now, it is time to go to bed." So all members of the family would retire to their bedrooms and a midnight silence would settle on the house. The same process was observed in all hotels. By two o'clock guttural voices or laughter ceased and quietude reigned supreme. But after four o'clock stirrings would be overhead. The deep-shadowed windows would evidence signs of life. Curtains would be drawn. Men and women in pajamas and bathrobes leisurely wandered to the bath.

The custom of going to bed in the afternoons, as practiced by most foreigners in Java, is a sensible one. It means escaping from the enervating heat, which obtains all the year in the early afternoon. It carries with it physical and mental relaxation. I seriously question if most white people could possibly live for a series of years in Java without it. By four o'clock, even if I did not sleep, I was equipped for work or for the remainder of the day; whereas otherwise I would have been exhausted by that hour. The natives take all the rest they can and, as for the Chinese, they never seem to tire—they put to shame our effete European stock—so they go on.

By five, Dutch-Javanese life is in full swing once more. The time for relaxation has arrived. Dutch ladies, gowned in easy fitting garments of flimsy fabrics and simple colors, appear upon the scene. The fashionable shopping hour has arrived. The right calling hour is seven. Afternoon tea prepares our Dutch friends for valiant service at the dinner table. This function is generally at eight o'clock, or may be much earlier. While speaking of table things we do not forget the coffee. It is a heavy black syrup offered in little pitchers. Very little is sufficient and the cup is then filled with water or milk, to suit the taste. If genuine American cream were only introduced, instead of boiled milk, the beverage would be ideal.

One of the notable institutions of Java is "Rystafel", or Rice Toffe! What is Rice Toffe? It is a gastronomic wonder of the world. Bagnosting feature does not consist in the strangeness of the dish, or in its cookery, but in the fantastic mixture of a huge variety of things such as only a contemplative Dutchman could possibly evolve. In the hotels it is the great dish for tiffin. A typical Rice Toffe is heaped upon you as follows: Immediately after giving your order there bears down upon you a line of ten solemn-faced, turbaned, white-jacketed, unshod Malay waiters each armed with his contributions to your sure present joy and possible future sorrow. Some of these men carry several articles of diet, some only one. The first places an immensely deep soup plate in front of you and into its depths you are expected to put as much boiled rice as you feel confident of mastering. Most Dutchmen take—as a foundation for their repast—enough rice to make an ordinary meal for commonplace men. Then follow the other waiters holding aloft a bewildering array of cooked spiced things which the true epicure masses up, cover and around the original basis of this extraordinary meal. The mound of rice is lost to view under beefsteak, cabbage, baked bananas, done-over meats, beans, all sorts of curried affairs, chicken, peanuts, fritters, fried eggs, to say nothing of the pickled things and what not too numerous to mention. Some of the smaller dishes are very hot and burn your tongue. When this mountainous conglomeration has been heaped up the real Dutchman takes his huge spoon, and big fork, and mixes the component parts with the rice, and then—he eats it!

Foreigners who are not, so to speak, to the manner born, generally do not indulge in all the ingredients composing Rice Toffe. But I confess that, with its almost mystic charm of rarely blissful seasoning, it is a delightful compound although you must,
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The Christian Intelligencer and Mission Field

III. AT TWO SCORE

Came the whirling currents. He is caught in the great maelstrom of the war. No thought now of ebb or flood. He is too busy to think, too tired to wonder, too hurried to despair. War passes. The trenches recede into the background of memory. He approaches the forties. The veteran of the strife finds his place of leadership at home again. The vision returns. His message finds a response. He speaks from wider ranges of experience and deeper tides of feeling. It is the flood of life's noon-tide. In the fulness of the years spiritual harvests are ripening. He is busy and happy, and the Lord gives him assurance of "a Power that is not man's power," which he realizes is "lent him to lead."

IV. THE MID CENTURY

Life brings its chances and changes. Pressure responsibilities multiply. The old questions recur. The resiliency of youth is but a memory. Still comes the old, insistent question. Life is more than a living—but can one always feel that this is so? Those who apparently bend their whole energies to making a living are speedling along the highway where others are doomed to plod. The beach is unloved when the receding waves have exposed the mud flats.

V. AT EVENING TIME

Shadows lengthen. The warm afternoon sun is genial. The sea grows full again as the sun slowly dips toward the west. There is a golden glory which illumines the clouds and speaks to the soul of that light which never was on sea or land. After all life is everywhere athrob with God. He gathers up the experiences of the decades and passes on the message of serenity, of faith, of a goodness which never fails, of tender mercies which are over all God's works.

Sunset and evening star, And one clear call for me! And may there be no moaning of the bar When I put out to sea.

But such a tide as moving seems asleep, Too full for sound and foam, When that which drew from out the boundless deep Turns again home.

Four Sons of One Parsonage

Early in the last century there were four boys living at home with their father, who chanced to be a Methodist minister. In course of time each of these boys, whose name was Field, started out to make a career. David Dudley was the oldest of the four and when he left home his father gave him $10, a copy of the Scriptures, and a "God Bless You." The dream of this Massachusetts boy was to earn at least $500 a year, but his realization of the dream increased that amount many-fold as one of the leading lawyers of the United States. He died in 1914, in the harness, after a few days'
The Board of Education

The year has brought satisfaction and disquietude. From the financial standpoint, eliminating special and unusual gifts, the receipts have been slightly in advance of those of last year. Considering it from the broad standpoint of all our Educational Institutions, Academies, Colleges and Seminaries, the Reformed Church gave to them this year over $12,000 less than last year. We do not attempt to interpret this, only state the fact. We must say, however, that the Reformed Church ought to face seriously the problem of adequate support for its schools.

Another feature of the work of this Board is the aiding of students for the ministry. The total number under our care at the time of making the annual report (May 1, 1923) was ninety-two. Of these seventy-six were ministerial, fifteen were medical missionaries in preparation, and one educational missionary. Forty-four percent of these ministerial students are studying in Hope and Central Colleges. The disquieting feature of this is that in 1860 there were eighty-three students for the ministry under the care of the Board while at that time we had only about one half as many churches as we have now.

An outstanding feature of Reformed Church education this year has been the discussion relative to the Theological Seminaries and theological training. Most of this has centered about the Seminary at New Brunswick, N. J., although in some quarters it has been more than hinted that we could profitably revise our theological curriculum. Apparently, it is not a question of orthodoxy, but of giving our theological students an equipment that will equip them for the work to which they go. The General Synod will probably give some time to the discussion of this question.

Kingdom is Within:—Neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is within you.—Luke 17:21.

Character

By Rev. W. N. P. Dailey

The one thing that abides when all else is lost is character. Wealth, fame, position, ability—these can never lift the beam when character is in the balance. The element of heredity almost always enters into the building of character. Nero and Caligula were the sons of assassins; Hannibal and Napoleon were the children of soldiers; Edwin Booth was a tragedian's boy; Beecher and Emerson and Holmes were born in the manse. Heredity, environment, education are all potent factors in character development, but Christianity is more than character. The latter must have its standards and convictions, and these worked out in life will be its creed. Like the spine to the body, belief is to character. The luscious peach is but the fruit of the tree—not the tree; even so character, Christian character, is the fruit of Christianity. Christian character is life and power, it is love and friendship, it is service, and, if need be, sacrifice.

And character is the photograph of the human soul. No matter how subtle or keen the intellect, no matter how adroitly men and women may endeavor to conceal their true natures, as the days and nights of any human life advance and then recede, at length the light of the soul, shining out through that life, results in a picture that reveals all that is rugged and fine and beautiful within it, while it evidences also the scars and seams which sorrow or sin may have made upon it. But unto us men and women, slowly building up character, comes the vision splendid of the Man of Galilee, filling all the sky of our souls. There is given to us in these passing days the abundant opportunity of testing character in the strife and stress of life's common ways, while we seek to realize in character and conduct the high ideals that God has set before us.

The Second Sunday Service

The second service in most city churches seems to be more of a problem than a privilege. In an age devoted to amusement and entertainment as is ours, what can the Church present which will attract the multitude? How can we hope to compete with the motion picture house, the radio and the social function? Obviously we cannot hope to compete with any of these. Ours is not a business of competition for popular favor and following. But to men and women who are weary with the struggle of life, and distracted by its problems; to the souls who seek comfort and courage, faith and hope and love, the Church of Jesus offers the only message, and the only answer. It is not because men do not realize this that more of them do not avail themselves of the privilege of worship? And the reason they do not realize the benefits they might obtain in the House of God is largely because Christian people are so remiss in telling the "Good News" to their fellows!—Bulletin of Fort Washington Collegiate Church.
BANDITRY IN CHINA has aspects which it does not present in other parts of the world. From all accounts those who wrecked a railroad train and murdered passengers a week or two ago are not regarded by Chinese officials in the same light as would be the perpetrators of a similar outrage in most other countries. Perhaps the underlying reason is that most of the military operations in China represent a form of banditry which is excused when it succeeds and denounced only for failure. Soldiers are paid only when their raids produce the wherewithal for payment; and if raids are not frequent enough, the unpaid men are likely to desert their leaders and take to the bandit life on their own account. There are indications that this is just what led to the recent outrage; for it will be remembered that among the proposals submitted by the bandits was their admission or readmission to the army. It should be remembered, also, that these statements do not apply to the whole of China; for no general statements can be applied to China as a whole. Conditions differ in different localities; and yet the whole of China is today disturbed because it is going through the throes of adjustment to new ideas—a strange and new kind of freedom. Those who know China pay little attention to the manifestations of banditry; for they deem them inevitable in a changing order. They believe, furthermore, that stability will come with time; but, as one of our missionaries expresses it, you must think of China in terms of decades rather than of years.

ONE MUST TAKE ISSUE with some of those who attempt to define what is American and what un-American. There are always extremists who will denounce as un-American everything that is in any sense restrictive or voluntary on the other side, anything that tends to liberty. It is not with these that we are concerned, but rather with those who are maintaining that there are no American principles or traditions which should stand against the tastes or the opinions of the present majority. This is to argue that the foundations of a nation are just as susceptible to change as is its superstructure. No nation could long survive the removal of its moral and spiritual props; if American principles are to be changed with every social, political or moral whim it will soon cease to be a power in the world. There are certain fixed American principles handed down by the fathers which are fundamental to the life of the nation. For the most part they are phases of which manifested themselves in the several colonies. It was therefore inevitable that these principles should have a spiritual background although at the same time they proclaimed the ideals of religious freedom. For a century there have poured through every gate of America millions of people from every country in the world. They sought refuge and prosperity and having found these many of them now desire to overthrow the very principles which made their success possible. If the movement is not checked the nation is doomed.
Our Church at Work

Spring Party at First Brooklyn Church.—On Saturday, May 12th, the Primary Department of the Bible school of the First Church, Brooklyn, N. Y., had a Spring Party and Mothers’ Meeting. Rev. W. I. Southerton, of the Brooklyn Sunday School Union, spoke to the mothers. The children had an afternoon of games and songs. In spite of the rainy weather about fifty were present.

Called to Canajoharie Church.—Rev. Edward R. James, of Jersey City, N. J., has accepted a call to the church at Canajoharie, N. Y., recently vacated by Rev. Victor J. Biekkink. Mr. James at present is assistant pastor at the Bergen Church, Rev. J. S. Kittell, D.D., pastor.

Great Expectancy at Hope Church.—There is great expectancy at Hope Church, of Detroit, Mich. In the under-taking to secure $1,000, with which to begin the parsonage, a friend in Grand Rapids sent $25, and another friend in Zeeland pledged $50 while the Classis of Michigan has promised already $500. Rev. H. Van der Poeg, the pastor, is working hard to get the funds necessary to begin the building and thereby relieve his shortage of space for the growing work.

Baby Party at Flatlands Church.—The Cradle Roll Department of the Flatlands Church of Brooklyn, N. Y., held its annual Baby Party on the afternoon of May 23rd. The children spent the afternoon with toys and games, under the supervision of Miss F. Willard Bergen, superintendent. A social hour followed, in which the mothers and the babies enjoyed the refreshments which were served.

Stereopticon Lecture at Keyport.—Rev. F. T. B. Reynolds, of the Keyport, N. J., Church, is well known for his historical investigations, and has recently presented to his people a lecture, illustrated with nearly 100 stereopticon pictures, on “Indian Arts and Crafts.” A number of the pictures illustrated methods of weaving baskets, rugs and blankets, and the completed articles.

Communion at Zion Church.—At the communion in the Zion German Church, Bronx, New York City, held on Pentecost, May 20th, fourteen new members were received into the membership. 115 persons attended the service, more than half of them being young men and women. Rev. Albert F. Hahn, pastor, preached on “The Power, the Love, and the Discipline of the Holy Spirit.”

Rev. Calvin Meury Goes to Nutley.—In the absence of Rev. Harold W. Schenck, who has been granted a year’s leave of absence, the Franklin Church at Nutley, N. J., will be cared for by Rev. Calvin C. Meury, who graduated this year from New Brunswick Seminary.

Making the World Better.—The Christian Endeavor Society of the Bloomingburg, N. Y., Church, composed of young people none of whom are over sixteen years of age, has recently had a literary contest which might be profitably imitated by other societies. Articles on the topic “How to make the world better” were solicited from the members, and when sent in were read by three judges, who awarded the prize to Miss M. Gertrude Godfrey. Her essay is very creditable indeed.

Address of Rev. A. Oltmans, D.D.—Correspondents will please note that the address of Dr. and Mrs. A. Oltmans, and the Misses Oltmans will be, from June 1st to 15th, 25 East 22nd Street, New York City. After that it will be 239 Jefferson Avenue, Grand Rapids, Mich.

New Members at Second Marion Church.—At the Communion on Sunday, May 13th, the Second Church of Marion, N. Y., Rev. John Ossewaarde, pastor received 14 members, all but one on confession of faith.

Fine Record for Ladies’ Aid Society.—During the past twelve months the Ladies’ Aid Society of the church at Lawyersville N. Y., raised over $1,000 for the improvement of the church building and parsonage.

New Organ for Passaic Church.—The First Holland Church of Passaic, N. J., has recently finished rebuilding its organ, at an expense of about $5,000. The organ has been of considerable size, and the church believes it now has a very fine instrument. Just at the present time the church is seriously debating the question of changing the language of the Sunday morning services from Dutch to English. At a congregational meeting held at the beginning of May a strong petition was presented asking for the change. After a serious consideration the matter was laid over for two months, at which time it will be acted on. The need for the change seems so great that it will have to be made for the good of the church. It is hoped that the right spirit will be used in effecting the change for a large field is opening up for the church.

New Members at St. Nicholas Church.—At the recent communion of the Collegiate Church of St. Nicholas, Fifth Avenue and 48th Street, New York City, 19 members were received by letter on confession, five on reaffirmation and two by letter from other churches.

Men’s League at Wanaque.—The Men’s League of the Wanaque, N. J., Church, held its first anniversary on Monday evening, May 14th. There are 96 members now on the roll. The ladies of the United Workers provided a chicken supper, which was enjoyed by all. Rev. W. Warren Giles, D.D., of East Orange, N. J., is to speak at the open meeting of the League on Monday evening, May 28th.

Death of Rev. A. J. Van Lunen.—Death came with tragic suddenness to Rev. A. J. Van Lunen on Saturday evening May 12th. He was about to perform a marriage ceremony in his home when he suddenly was stricken, and in less than ten minutes he was dead. Mr. Van Lunen was born in Utrecht, Holland, on November 10, 1861, and was educated in the Gymnasium there. Coming to this country somewhat late in life he entered the Western Seminary, from which he graduated in 1906. His first charge was at the Sixth Holland Church of Paterson, where he remained from 1906 to 1917. He served two years in Boyden, Iowa, and in 1919 was called to the Seventh Church of Grand Rapids, Mich., where he continued until his death. He had no intention of illness, so far as can be learned, and had planned for three church services on the following day.

The General Synod of 1923

The One Hundred and Seventeenth regular session of the General Synod of the Reformed Church in America will convene in the Reformed Church of Asbury Park, N. J., on Thursday, June 7, 1923, at 2:30 P.M., STANDARD TIME.

The Synod will be called to order by the President, Rev. Albert Oltmans, D.D., who will preside throughout the Thursday afternoon session, and will preach the Synodical Sermon on the evening of that day.

All communications for Synod should be addressed to the Stated Clerk at his home address until June 1st; and after that date at the Metropolitan Hotel, Asbury Park, N. J.

A primarius delegate who does not expect to attend Synod should notify his secundi; and the Stated Clerk should take notice of any change.

HENRY LOCKWOOD, Stated Clerk.
East Millstone, N. J.

Announcements

The Nebraska Seminary will hold a meeting of the Synod of the Great Plains in Omaha, May 3rd. Only four delegates are present. A letter from Rev. John W. Buxton, president of the Seminary, has been received by Dr. B. F. Hahn, president of the Synod of Michigan, stating that the Seminary had been vacated for the present.

A report on the death of Rev. Wm. J. J. Mixon, of the Flatlands Church, City of New York, has been received by Mr. H. L. Newkirk, president of the Synod of New York.

The Centennial Congress of the Reformed Church in America will be held in Bloomingburg, N. Y., on Saturday and Sunday, May 21st and 22nd, at the Bloomingburg Reformed Church.

The First General Synod of the Reformed Church in America, held in New York City in 1686, is to be commemorated.

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Change in General Synod Delegates

A communication has been received from Rev. Eugene Hill, stated clerk of the Classis of Paramus, announcing that an error had appeared in the list as published in The Christian Intelligencer and Mission Field of May 10th, which was taken from the official list, issued by the Permanent Clerk of Synod. According to Mr. Hill the following is the correct list:

CLASSIS OF PARAMUS


Annual Meetings of Boards of Superintendents

The Board of Superintendents of the Theological Seminary at New Brunswick, N. J., held its annual meeting on Wednesday and Thursday, May 16th and 17th. Only four members of the Board were present: Rev. M. Seymour Purdy was elected President and Rev. George Schnucker was chosen Temporary Clerk.

The report of the Faculty showed that twenty-one students had been in attendance during the year. The Faculty was heartily commended for the faithful and efficient work done during a year which was marked by many unusual difficulties.

Appropriate resolutions were adopted in reference to the death of Professor J. Preston Searle, D.D., who had long served as President of the Faculty.

The regular examinations were conducted and the necessary routine of business was handled with dispatch. Considerable time was spent in discussing plans for the enlarged and more efficient work of the Seminary. A joint meeting was held with the Alumni Association on Thursday morning, at which the special committee appointed by the General Synod on the condition of our Seminaries was present and spoke at length of their investigations and some of the features of their proposed report to the Synod. Many participated in the conference, which was very profitable and resulted in many suggestions of value. The whole spirit manifested augurs well for the Seminary, and there seemed to be confidence that the institution is on the threshold of greater power and usefulness.

The Faculty has established two prizes for the Middle Class on New Testament Interpretation, from the income of the H. Doellittle Fund, left by her for that purpose. The first prize this year has been awarded to Mr. George W. Turner, and the second prize to Mr. M. J. Verduin.

The Edward Lodewick Prize for the best preacher in the Senior Class was awarded to Mr. Tunis W. Prins.

The Commencement Exercises were held in Kirkpatrick Chapel at 11:45, Thursday morning. Professorial Certificates were presented by Professor John H. Raven, D.D., to the five members of the Senior Class—Peter Garret Baker, Roscoe Mott Giles, Calvin Christian Murry, Tunis Wayman Prins, and Edward Prins. The address on behalf of the Board of Superintendents was given by the retiring President of the Board, Rev. William Reese Hart. Rev. Edgar I. McCully delivered the Alumni Oration. The benediction was pronounced by Rev. Edward Dawson, the President of the Alumni Association.

J. S. HOGAN, Stated Clerk.

FROM the issue of The Leader of May 16th the following items of interest relating to the annual meeting of the Board of Superintendents of the Western Seminary are taken. The Board met in Semelink Hall, Holland, Mich., on Tuesday and Wednesday, May 9th and 10th. Rev. G. J. Hokhuis was re-elected president, and Rev. J. Wesselink was elected vice-president and Rev. M. Cook temporary clerk. After examination the seniors in the Seminary were granted professorial certificates, and the students in the two lower classes were advanced.

The report on the finances of the Seminary was eminently satisfactory. It was resolved to increase the insurance on the buildings.

The committee of General Synod appointed to consider the condition of the Seminaries was present for a time, and presented their inquiries and message, and some conference followed. The following was adopted:

"Nothing has been referred to your committee directly. Your committee has listened with great interest to the information that has come to the Board through the special Seminary Committee of General Synod. As Committee we would suggest that this Board adopt the following:

"We regret that the New Brunswick Seminary has to contend with certain conditions not entirely under their control, and that some short-sighted men have written in The Christian Intelligencer to the detriment of our Seminaries, especially New Brunswick. It is the unanimous conviction of the Board that the future of our church is largely dependent upon our Seminaries, and that both Seminaries, New Brunswick as well as the Western Theological Seminary are indispensable to the future growth of our Reformed Church."

Five Hope College seniors were admitted to the Seminary, after examination, viz.: Isaac Scherpenisse, Raymond Lubbers, Bert Wieringa, George T. Kots and Bert Brown.

The faculty will increase instruction in the English Bible, which includes memorizing of Scripture, also in Missions. Rev. A. Pieters was asked to give a course in this line next year; the Board of Foreign Missions to make compensation for such services.

General Synod will be asked to appropriate the sum of $500 for the necessary repair to the buildings. This is in addition to considerable amounts already expended and paid for by other funds. Wear and tear are constantly calling for such outlay.

General Synod will be asked to increase the salaries of the five professors by $500 in each case.

A new departure, suggested by obvious conditions and reasons, is the acceptance of the kind invitation of Rev. John Van Perseum to hold the next commencement in one of the churches in Zeeland, where an appreciative large audience is assured. This precedent, it was remarked, might well be followed in future years, in order to extend the privilege to several congregations outside of Holland, and to add to the commencement the importance, dignity, and enthusiasm not locally manifested.

P. MREYKE.

Meetings of Classes

The spring meeting of the Classis of Montgomery was held on Tuesday, April 17th, at Christ Church of Utica, N. Y. The retiring president, Rev. A. B. Boynton, of Mohawk, led the devotional service. By the rules Rev. W. L. Bennett, of Syracuse, became president, and Rev. W. H. Dickens, of Stone Arabia, vice-president.

The call of the Herkimer Church on Rev. Henry Vruwink was received, and arrangements were made for his installation. Four churches were recommended to the Board of Domestic Missions for aid, and a large sum was recommended from the Church Building Fund to help the Thousand Islands Church in the erection of its new building.

The Classis decided unanimously in favor of the Interboard Classical Committee, and Rev. Thomas Adams, of Amsterdam, was made chairman. The following classical agents were appointed: Foreign Missions, Rev. W. B. Boynton; Domestic Missions, Rev. E. F. Adams; Publications and Bible School Work, Rev. W. H. Dickens; Education, Rev. H. O. Hopers; Public Morals, Rev. Paul Malefyt; "Widows' Fund, Rev. W. L. Bennett; Disabled Ministers' Fund, Rev. H. O. Hopers; Ministerial Pension Fund, Rev. H. C. Cussler.

ROYAL A. STANTON, S. C.

A special meeting of the Classis of New Brunswick was held in the chapel of the Second Church, New Brunswick, N. J., on Friday, May 18th, at 2 P. M.
Eight ministers and four elders were present. In the absence of the president, Rev. L. H. Holden, D.D., was elected president pro tem.

Licentiate J. H. Thomson, son of Rev. J. A. Thomson, of Middletown, N. J., was granted a letter of dismissal to the Presbytery of Carlisle, Pa. Mr. Thomson has accepted a call to become assistant pastor of the Pine Street Presbyterian Church, of Harrisburg, Pa., where he will assist the pastor, Rev. C. Waldo Cherry, D.D., and also have charge of a chapel conducted by the church in another part of the city.

Rev. Lawrence H. French, Y. M. C. A. Secretary in Rutgers College, was received from the Classis of Ulster.

Mr. Tunis Wayenberg Prins, a recent graduate of the New Brunswick Theological Seminary, was examined according to the rules in the Constitution of the Reformed Church in America. His examination was well sustained, and upon his signing the Formula he was received as a licentiate. He was, at his own request, dismissed to the Classis of Raritan, within the bounds of which he expects to accept a call to the church at Whitehouse, N. J.

CHARLES E. CORWIN, S. C.

**Meetings of Women’s Societies**

THE Women’s Missionary Societies of the Classis of Ulster met in Saugerties Church on May 15th for an all day conference. The gathering was ably presided over by Mrs. M. L. Weed, president of the Missionary Union. Full reports from each auxiliary were included in the business part of the program. These reports were very encouraging, showing marked increase in spirit through contributions and work accomplished.

Miss O. H. Lawrence represented the Woman’s Board of Foreign Missions, and spoke especially of our work in India. Mrs. Charles W. Smith, of the Hurley Church, presented the need of a new building at Brewton, Ala., among our colored folks. The Alien work was presented by Mrs. Alfred Van Buren, of the First Kingston Church, and Miss Luther, of the Port Ewen Church, read a paper on “Japan and Her Needs.” The final address of the day was given by Miss Florence Reylea, of the Bloomington Church, on the subject of “China and Her Condition and Needs.”

One of the developments of the Classical Union this year is that of dividing the Union into five groups. The aim of each group is to enable the different societies to help adjoining weaker ones. The members of the Union decided to hold a spring conference annually, as they were much inspired by this, the first conference. At the noon hour a bountiful and appetizing luncheon was served to all the members of the Union by the Saugerties Society.

**Mrs. J. B. STETKER, Recording Secretary.**

The Twenty-seventh Annual Meeting of the Missionary Auxiliary of the Shawangunk, N. Y., Church was held a short time ago, and the report has been sent to the paper for publication. It is a model report in many ways. In part it is as follows:

We came to you today with our 27th annual report, a brief record of another year of service of the Ladies’ Missionary Society for the Master’s Kingdom. There may be much of sameness in these reports as we present them year by year, but, as has been said, “Tis greatly wise to talk with our past hours, and ask them what report they bore to Heaven.”

We may have a sense of discouragement, that we have done so little when the work is so great—we may not always have been loyal to duty—there may have been opportunities we failed to improve,—failures there may have been, but they were on the human side, not the divine, and God can bring success out of our seeming failures. His word, today, is the same as it was centuries ago, when He said to His chosen people, as they seemed facing unanswerable failure: “Speak unto the children of Israel, that they go forward!” It comes to us today, in no uncertain tones, “Go Forward!” “My Presence shall go with thee!”

Seven meetings have been held during the year. The severe cold, and snow-blocked roads of the past few months prevented our meeting together during the winter, but these few meetings are fraught with happy memories, as we came, a little band of women, with hearts aglow, to talk and pray regarding the things of the Kingdom.

At our Praise and Thank-offering service, last November, we were cheered by the presence of our pastor, who gave a most helpful talk and bade us God speed in our striving to further Christ’s cause, as far as our influence may extend. The last event of the year was a Christmas Sale, similar to one held the previous year, held on December 7th, at the Hall. A song service was enjoyed and the financial results were satisfactory.

This, I believe, is the record of our Society for the year now closed. A new year is before us. Shall we “Follow on” with constant prayer, unfailing purpose, united effort, “lifting our eyes to the hills, from whence cometh our Help!” Strong in the assurance of that Help who is ever present, we may and should “go forward,” with an earnest desire to “do with our might what our hands find to do.”

“Not to the strong the battle, Not to the swift the race, But to the true, the faithful, Victory is promised through grace.”

MARIANA BRUYN, Secretary.

**Death of Rev. Calvin E. Lasher**

The funeral of Rev. Calvin E. Lasher took place in the New Palts Church on Saturday, May 19th. The building was filled with friends who gathered to show their respect for him.

Mr. Lasher was born in Columbia County, N. Y., on January 11, 1845, and passed away on May 16, 1923. He graduated from Rutgers College in 1870, and from the New Brunswick Seminary in 1876. Occasionally he accepted a call to the church at Guilford, N. Y., which he served as pastor until 1915. Since that time he has been pastor emeritus.

He was a careful student and an exponent of a most thorough type of sermonizing. His ministrations covered a large territory outside of his own congregation. He was highly respected for his splendid Christian character and his warm hearted friendship.

The funeral service was in charge of Rev. Theodore F. Bayles, of Walden, N. Y., who delivered the address. The Scripture was read by Rev. Ernest F. Grupp, D.D., of New Palts, and prayer was offered by Rev. H. W. Brink, of Gardner, N. Y.

**An Old Subscriber Dead**

On Saturday, May 12, 1923, there entered into Life at her home in Huntington, Long Island, Mrs. Catherine Titus, wife of Mr. William W. Titus. Mrs. Titus was, for many years a subscriber to THE CHRISTIAN INTELLIGENCE and MISSION FIELD. She was active in the Reformed Church of Oyster Bay, N. Y., founding the first Missionary Society there and teaching in the Sunday school. For the last sixteen years she was a member of the Presbyterian Church of Huntington, and until the last few months active in the work, although she never lost interest in the great work of Missions in the Reformed Church, and in her friends and former pastor, Rev. Walter T. Scudder.

**Contributions on the Seminary Question**

The editor acknowledges the receipt of a number of articles relating to the New Brunswick Seminary matter, all of them interesting and temperate in tone. It does not seem wise to print them at this time, for the matter will be presented to the General Synod by the committee which has had it under consideration during the year, and any further discussion in these columns might appear to be an attempt to prejudge the question. It is evident that the committee is aware of what is in the minds of so many, and can be trusted to present a report which will spell progress and development.
Installation of Rev. William Charles Hogg

The installation of Rev. William Charles Hogg as pastor of the First Church of Ridgewood, N. J., took place on the evening of Thursday, May 10th. There was a large company present, and the platform was banked with palms, forming a background for those who took part in the service.

Rev. J. A. Van Neste, D.D., pastor emeritus of the church, opened the service with prayer, and read the Scripture lesson. Rev. Malcolm J. MacLeod, D.D., of the St. Nicholas Collegiate Church, gave the sermon, taking as his text Matthew 7:11. The installation service was read by Rev. Albert C. Wyckoff, president of the Classis of Paramus. The charge to the congregation was given by Rev. Henry Sluyter, of the Second Church of Paterson. The charge to the pastor was given by Rev. Robert Hunter, D.D., Secretary of the Presbyterian Board of Ministerial Relief and Sustentation, a personal friend of the new pastor.

On Tuesday evening, May 15th, the Consistory and the Woman's Aid Society gave a reception to Mr. and Mrs. Hogg, which was attended by over 200 persons. In the words of the Ridgewood Herald, "A delightful atmosphere of old-time sociability prevailed. A number of faces not seen at such gatherings there for a long time were in evidence."

Why Central College Needs $400,000

IV.

In a previous article it was made clear that Central needs $400,000 since, in spite of every economy, the income from all sources is not sufficient to meet the needs of the school. No college can hope for a successful future if deficits continue to increase from year to year.

There is, however, another reason why Central needs the above mentioned sum. As there is a Dun and Bradstreet in the business world, so there is a Dun and Bradstreet in the educational world. A college must meet certain requirements such as enrollment, library and laboratory facilities, and a teaching staff large enough to offer a required number of courses, if it is to be ranked as a Standard College. The North Central Association of Secondary Schools and Colleges is this accrediting or standardizing agency. This is a voluntary organization whose primary objective is to maintain as high a standard of scholarship as is possible. Until 1922 this organization set a productive endowment of $200,000 as essential to a fully accredited college. Owing to the increased costs in every line this has been raised to $500,000.

In spite of the fact that we nowhere nearly meet this requirement Central is fully accredited in the State of Iowa. Besides, several of the leading institutions in the country have placed us on their lists of accredited institutions, for they have made a study of the work that Central is doing. No university is unreasonable about this. However, there is no need to disguise the fact that we are under a great handicap because we are not universally recognized as one of the standard colleges of the land.

To many this requirement seems to be very arbitrary, since it seems that too much emphasis is placed on the dollar. However, those who are familiar with the history of the development of the American colleges are agreed that such a standard is quite just. A small college builds itself up around its teaching staff. No teacher can do his best work if his salary is wholly inadequate, and, what is more, if he is compelled to wait weeks and sometimes months for his pay.

The oldest living alumni of Rutgers College will tell you tales of the early struggles of that school. The struggles of Hope College in the eighties and early nineties are still so recent that one often hears alumni speak of them today. Central is now passing through a similar struggle. As in the past the Reformed Church rose nobly to meet serious situations, so too will she rise this time, and before 1923 comes to a close Central will rank with the standard colleges of the land.

M. J. HOFFMAN.
In 1766 Queen's College, now Rutgers, was founded, when there were only 88 churches in the entire denomination. The year 1866 witnessed the opening of Hope College, when there were only 57 churches west of Detroit. In 1916 Central College was added to the educational forces of the Church. There were then 127 churches west of the Mississippi. Church statistics prove conclusively that a denominational college soon develops a strong church constituency about it, while, in giving more than it receives, a college adds materially to the strength of the entire denomination. Rutgers, Hope and Central were founded for identical reasons. The former have made incalculable contributions to the Reformed Church in America. Central aspires to do the same.

Since 1916 Central College has given the Church seven ministers, four students still in preparation in the Seminary, and three foreign missionaries. Another Central graduate will sail for the foreign field in August. There are in college today more than 30 who have some form of definite Christian service in view.

Central College

1. To avoid crushing deficits.
2. To pay more adequate salaries.
3. To be ranked as a Standard College.
4. To insure the highest standards to replace...
COLLEGE

IOWA

OLD BUILDING

PELLA, IOWA, TO REPLACE

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WITH a Faculty of twenty well-trained, consecrated teachers, Central offers:
Courses leading to the Bachelor's degree in Arts, Science and Music.
A two years Normal Training Course.
A pre-Medic Course.
Unusual advantages in Public Speaking and Forensic lines.
A strong Music Department, offering work in Piano, Voice, Pipe Organ and Violin.
Strong Glee Clubs, which make extended tours annually.
Wholesome and healthful athletic life, with athletic field and gymnasium second to none.
The morning Chapel devotions, the Christian Associations and Student Volunteer Band all combine to hold constantly before the student the Christ Ideal.
Parents will do well to investigate the advantages of Central for their children.
Young people who are planning on going to college will receive a warm welcome at Central. For catalog or any other information, write to the President or the Dean of the College.

THE LIBRARY

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Building efficiency, while at the same time conserving the finest ideals of Christian education.
THE SYNOD OF 1823

The year 1823 found the Reformed Church in a turmoil. One of the two professors of the New Brunswick Seminary, Rev. John Ludlow, D.D., had been invited to become pastor of the First Church of Albany. As professor, according to rule, he had been required to give six months notice of his intention resigning his professorate, but following the calling of a special meeting of General Synod in Albany, N. Y., in February, had not cleared up all the technicalities in the matter, and it had to be discussed at length when Synod assembled in Regular Session on Wednesday, June 4, 1823, for the First Church of Albany, N. Y.

Along with this turmoil, there was a movement among the delegates that the threatened schism, which had been brooding in New Jersey, was going to be brought to an issue. Fifty-two ministers and elders composed the Synod, and Rev. Jesse Fonda became the president. Rev. John De Witt, who was chosen Adensor, and Revs. Isaac N. Wyckoff and James Romeyn Clerks pro tem.

The committee appointed to secure funds for the second professorial chair in New Brunswick Seminary, made a report which showed that their efforts had been quite successful. The method pursued by the committee was to secure the subscription of churches to the amount of ten dollars each, and the list of churches and individuals who contributed showed that in those days there was wealth and interest in the churches and their members.

The report of the Board of Managers of the Missionary Society of the Reformed Dutch Church shows that the idea of missions was still in the day of small things. Rev. Robert McLean had been employed by the Society to undertake new work in the city of New York. He had rather an unsuitable location at the corner of Howard and Elm Streets, but funds amounting to $7,000 had been raised and the foundation of a church at the corner of Broome and Greene Streets has already been laid. This church became the Broome Street Church, and continued in its original location until 1860, when it moved and became the Thirty-fourth Street Church, afterwards a part of the Collegiate Church.

Other interesting things about the report is the description of work undertaken at Hoboken, Harsimus and Paulus Hook, the two last named places being downtown localities in what is now Jersey City. The comment on this work is that the Missionary’s labors were attended with several discouraging circumstances, but it is believed that they have not been altogether that.

It was in the Mohawk Valley, however, that the most fertile field of the Society was found. The report tells of traveling preachers, one of them covering upwards of eleven hundred miles in four months, with daily calls on families.

An interesting request is mentioned in the report. “A communication has been received from the Salta of St. Mary’s (Michigan Territory), requesting a Missionary. The Managers have resolved to send one, whenever a suitable candidate is presented.”

The Board of Superintendents of the Seminary presented a report which showed that the First Class (Seniors), had three members, the Second (Middlers), had thirteen, while the Third (Juniors), had four. One hope of the Board has not been achieved even after a century. “The Board, with the utmost respect and earnestness, would suggest to the General Synod, the propriety of adopting immediate and efficient measures not only to secure, if possible, the sum of money already subscribed for the support of the Professorate, concerning which there is some contingency expressed in the last acts of the Synod; but also to draw forth the liberal and benevolent, in the northern parts of the church; that embarrasments, similar to those which now exist, may never again recur, and that it may soon cease to be necessary to call on the members of the church for annual contributions to support the Seminary.”

The discussion concerning Prof. Ludlow must have taken a considerable time, but was settled by permitting him to accept the pastorate in Albany, where he remained eleven years. He then became Provost of the University of Pennsylvania, and in 1832 returned to the Seminary, as Professor of the Ecclesiastical History, and General Government, which chair he held until his death in 1857.

The Board of Corporation, as the Board of Directors was then called, was in the midst of controversy with Rutgers College, the details of which are of no modern interest. The Board reported having accepted a “Twenty-five Cent Contribution,” which had been impressed upon the minds and consciences of the church members by the previous Synod, had had only fair results. The 1822 Synod had voted that this collection be taken in all the churches about New Year’s Day. In a note appended to the 1822 minutes is written this which was realized by all, that, upon a general and careful attention, throughout all Churches, to the twenty-five cent collection, on, or about the first of January, is suspended the important interests, and, perhaps, the very existence of our THEOLOGICAL SEMINARY.”

The total receipts of the collection were $778.00.

The committee on the State of Religion begins its report with words which have been heard in particular Synod of recent date, namely, “That the sources of information on which their report are predicated are few and defective, to preclude that particularity and extent of view, which, with the circumstances of the times and the state of church work, there is also considerable likeness to conditions existing today. “From the data before them, your committee remark, that the vacancies in the church are very generally supplied in those congregations where there is ability to support the pastor. There remained a number of weak and dilapidated churches, which require missionary aid, and in all probability, without such aid, must either become entirely extinct, or pass under the protection, and be raised by the aid of other denominations.”

The unfortunate accession of the churches in and about Schraalenburgh, N. J., engaged the attention of Synod, and the controversy became intricate in its ecclesiastical aspects. Dr. Solomon Frasher, pastor and professor, was the storm center, and as he refused to accept citations to appear, although he was in the city of Albany, his resignation as professor was not accepted and the fact of a recession had to be faced. It is not necessary to recapitulate the facts of the Synod or of the Seceders. According to Corvinus’ Manual (Fifth edition, p. 88), “They called themselves The True Reformed Dutch Church. In the course of the next nine years seven other Dutch ministers and parts of their congregations seceded and in 1825 a Classis was formed, in 1824 they organized a General Synod and formed two Classes—that of Hacckensack, N. J., and that of Union in central New York. During the first six years they gathered 26 churches, of which soon became extinct. In 1859 their records showed that up to that time they had had in all 24 ministers and 26 congregations. Fourteen of their ministers had then died, been suspended, or left the church, and ten of their churches had become extinct or independent, so that in that year (1859) they had ten ministers and 16 churches. They continued a feeble and declining existence until 1890 when the remnant of this secession joined the Christian Reformed Church.”

THE SYNOD OF 1873

Fifty years ago General Synod met in New Brunswick. Of those who were delegates probably not more than two are still on the roll of ministers of the Reformed Church—Rev. H. V. S. Myers, D.D., now of Shanghai, China, and Rev. J. S. Jorama, D.D., who is still living, in his 98th year, at Los Angeles, Calif.

The report of the Board of Superintendents showed the New Brunswick Seminary had twenty-one students, quite a number of them being still in the ministry of the church. Among them, George W. Labaw, Richard A. Pears, James C. Garretson, Andrew Hageman, W. J. Laggert and John A. Van Neste.

A communication was received from the Presbyterian Church (South), announcing the appointment, by that body, of a Committee to confer with a Committee of General Synod, if appointed, on the subject of a closer

A communication was received from the Presbyterian Church (South), announcing the appointment, by that body, of a Committee to confer with a Committee of General Synod, if appointed, on the subject of a closer
A communication of similar tenor was received from the Presbyterian Church (North).

This was the year when the New Brunswick Seminary received the large legacies from Mr. James Suydam. Mr. Suydam had bequeathed $20,000, in addition to $40,000 previously given, to the endowment of the chair of Polemic theology, and $20,000 in addition to $50,000 in bonds previously given, for the erection of Suydam Hall. Mr. Gardner A. Sage was elected to fill the vacancy caused by the death of Mr. Suydam.

The Board of Direction had a long report upon its finances, which is interesting but too intricate to present here.

Rev. A. G. Vermilye presented a report on the subject of union with the Presbyterian churches, which recommended a committee of fifteen to meet and confer with other committees from the other denominations and report in 1874.

The Committee on the State of Religion presented a report, the general tone of which is healthy and hopeful. The Committee of Paramus sent up an Overture asking that the view of the constant pressure upon the Benevolent boards for money, and in view of the annual expense of about $19,000 now paid for collecting and distributing funds, a Financial Agent be appointed as a substitute for the present number of secretaries, whose business it should be to present the wants of the different objects under their care to the churches, attend to the distribution of the funds, and report the doings of the Boards annually to General Synod. A similar request came up in the year 1872, by an overture from the Classis of Newark.

The committee replied in substance that it was possible to reduce the expense of conducting the Boards and at the same time to reduce their efficiency as to render the experiment totally inexpedient if not disastrous. The committee did, however, recommend that the expense of a secretarial position for the Board of Publication seemed to be entirely disproportionate to the benefit derived. They recommended therefore "That the Board of Publication reduce its offices and clerks to such an extent that the entire salaries paid shall not exceed $3,500 per annum."

Interesting reports came from Hope College, then struggling for larger life. The Seminary was a part of the college at this time, and reported a total of nine students, while in the academic department there were 38 students in the four classes.

From the present day points of view the place accorded to missions, both foreign and domestic, is meager. It is interesting to note that the printed reports of the boards are included in the minutes, but the report of the committee on foreign missions runs to two pages, while that of the committee on domestic missions is very little longer.

A notable event in which the General Synod participated was the laying of the corner stones of the Gardner A. Sage Library and the James Suydam Hall.

At this session of General Synod the committee was appointed to prepare the Centennial volume to commemorate the place the Reformed Church had taken in the first century of the nation.

One action has a modern touch. "On the evening of the seventh day of the Session, the Synod resolved itself into committee of the whole, and proposed to raise $5,100 to meet the deficiency in the income of the General Synod for the current year. Subscriptions were received, and the whole amount was secured."

This resolution also is given in full for remembrance—"Resolved, That the General Synod recognizes the ability with which the Christian Intelligencer is conducted, and the very important aid which it renders to our Church and its institutions, and recommends its general circulation in our churches." THE SYNOD OF 1898

Twenty-five years ago General Synod met at Asbury Park, N. J., on Wednesday, June 1st. The date is so recent that the roll of Synod contains the names of many who are still doing valiant service in the denomination. Among the delegates, taking them as they found on the roll, were W. I. Chamberlain, J. S. N. Demarest, Alfred Duncombe, John S. Gardner, F. S. Schenck, E. O. Moffett, W. A. Dumont, C. H. Tyndall, A. Mabon, Eugene Hill, J. R. Kyle, E. J. Bleekink, J. D. Peters, P. T. Phelps, George G. Seibert, C. P. Ditmars, G. De Jonge, B. W. Lammers, S. Van der Werf, Peter Moerdyk, S. M. Zwemer, W. B. Ackert, M. J. Roop, J. H. Raven, Geo. W. Labaw, F. S. Wilson, O. M. Voorhees and B. V. D. Wyckoff, all of whom are now on the roll of the church. Probably there are others, with whose names the writer is not familiar. The General Synod was one of those gatherings which assemble to transact necessary business under the pressure of an outside crisis. 1898 was the year of the Spanish war, and the country was stirred to its depths by the events which had led up to it. The "Maine" had been sunk in Havana harbor earlier in the year, and the war cry "Remember the Maine" had roused the nation.

Dr. Edward B. Coe was chosen president, and Dr. Samuel M. Zwemer, vice-president. A serious condition was reported from the New Brunswick Seminary, owing to the shrinking of interest on the invested funds. Plans were put in motion to tide over the emergency and also to increase the endowment.

This was the year in which Dr. Riggs resigned from the chair of Greek in the Seminary. The election of his successor was a long process, seventeen ballots being necessary before a choice was announced. The committee appointed to suggest candidates announced three names, but the Classes and the Synod members nominated fourteen others. The election took practically the entire day, and at last Rev. John H. Gillespie was chosen.

A long discussion took place concerning the funds of Hope College held by the Board of Direction. The result was that all funds which had been given directly to the College were transferred to the trustees.

Twenty-five years ago the Committee on Foreign Missions recommended that $8,000 be the least that could be contributed for the Arabian Mission, and $120,000 for the Foreign Mission Board. Among the speakers at the
evening Foreign Mission meeting were Drs. S. M. Zwemer and W. I. Chamberlain, whose words stirred the assembly. For Domestic Missions a like sum of $120,000 was decided upon as the least that should be asked from the churches for the year.

A difficult judicial case engaged the attention of the Synod during the considerable time. A Consistory of a Montana church had been ordained by a presbyterian minister acting as its stated supply. The Classis of Dakota decided that the ordinance was not legal. The Consistory appealed to the Particular Synod of Chicago, which, sustaining the Classis, Appeal was then brought to General Synod, which hesitated many months in making a delinquent, but instead a series of resolutions was adopted, some approving and some reversing the action of the Particular Synod, and counselling the Montana church to pursue such a course as would make for peace.

The following resolution was adopted concerning The Christian Intelligencer:

*Whereas, The Christian Intelligencer is a most excellent religious paper, which has long been, and still is, published distinctively in the interests of the Reformed Church, and which no other contemporary paper can take the place of in any home, where it is sought to keep intelligently informed respecting the ecclesiastical, political, missionary operations and other enterprises of the Church; therefore*

Resolved, That this Synod heartily recommends The Christian Intelligencer to the members of the Reformed Church.

The prolonged details of the professorial election and the legal case made the last hours of the Synod crowded, and as a final discomfort the lights went out in the room where the session was being held. The correspondent of The Christian Intelligencer, in reporting the closing moments discreetly states that "Owing to the lateness of the hour, and the unfortunate extinguishment of the electric lights, which left the Synod quite in darkness, the interesting exercises that usually mark the final adjournment of Synod were abbreviated."

**Some Japanese Happenings**

**By Mrs. H. V. E. Stegeman**

It is sometimes delightfully interesting to be living in a foreign country, provided one has a sense of humor. The English signs are well worth reading. On a recent trip to Yokohama we passed a garage which advertised "Autos for hire. We give you life!" Another ambitious establishment displayed the sign, "International General Repairers." What a boon they might prove to Bonar Law or President Harding if they only knew!

A few days ago when I was buying a tooth brush, the druggist showed two kinds, saying, "This is male and this is female." I bought the female and went away smiling to myself. And yet, I daresay that my mistakes in Japanese are just as ludicrous, and we mutually furnish each other amusement.

Do we have snow in Japan? Yes, indeed! We have had several beautiful snowfalls in Tokyo this winter, and as there are numerous evergreen trees, the sight was exquisite. The Japanese take excellent care of their trees, and many of our gardens have a little winter overcoat made of strings to keep the snow from settling on the branches so heavily as to break them.

We have had some reasons for encouragement in our work. Our little cook, who has been with us two years, decided to become a Christian and received baptism. Humanly speaking the greatest single influence in her life has been our daily family worship, and we are ready for an answer to our prayers.

We have organized a Fuinkai (Woman's Society) in our church, and had twelve present at our first meeting, a very good showing. They had asked me to be president, and although it is not easy to take the responsibility for meetings held entirely in Japanese, I shall try to do my best in this new form of service. Our society was barely organized when its services were required. Less than a week ago a large fire occurred in the neighborhood, over a hundred buildings being consumed. The fire spread so rapidly that many were compelled to flee from danger clad only in a single garment. Our women's society saw the need and the following day some members went out in the clothing, kimono, "tabi" (socks), skirts and other garments. Our pastor's wife says that a large number of the fortunate people were very poor, and of course lost the homes and all they possessed.

Another item on my calendar is that of a member of Mission's committees on Burial Ground. Several of the missionaries have found their last resting place in the country of their adoption. Counting children and adults, we have nineteen graves under our care this year, Tokyo, Yokohama and Nagasaki. Some of those who have been will have dear ones in the U. S. A., in whose care we are glad to care for their interred places. Perhaps the most familiar name is that of Dr. Guido F. Verbeek, and there are many others whose names recall years of faithful service before they fell asleep.

A few days ago a young man came from the tax office to see Mr. Stegeman, and, after finishing his official business, he said, "And now, I should like to learn about Christianity (Kirisuto Kyo)." Who can tell how the seed of that desire was planted in his heart? Only the Great Husbandman knows who has been watching its sifting and sifting, and who has been tending the plant, while we continue sowing the seed in other hearts also, and we doubt not that He will give the increase.

**Summer Gathering at Zurich, Switzerland: Reformed and Presbyterian Churches in Conference**

On July 21, 1923, the next Continental Conference of the World Alliance of Reformed Churches holding the Presbyterian System will be opened in the town of Zurich. There is a peculiar fitness in its assembling at Zurich this year, which marks the quarter centenary of great events in the history of the Swiss Reformation. It was in 1519 that Zwingli began his ministry in Zurich, but not till 1523 did the great Council of the City take the important step of arranging a public discussion that indeed decided the future ecclesiastical Constitution of the community, and eventually began the work of Church Reform in the Alpine Republic—twelve years before Scotland, and only six years after Luther's nailing of his ninety-five theses: to the door of the Castle Church in Wittenberg. 1523 also saw the publication of Zwingli's fifty-seven articles which, more thorough-going than Luther's Manifesto, were directed against the whole structure of Roman Catholicism and not merely against the abuse of indulgences.

The Swiss Federation of Evangelical Churches which recently joined the Alliance has its headquarters in Zurich, and its Secretary, Dr. Adolph Keller, a very able organizer, who is at present visiting America, under the head of Continental Relief, is superintending the local arrangements. Zurich, the chief center of German-speaking Switzerland, has never before been the place of meeting of a Conference of the Reformed Churches. On account of its convenient position it is very suitable for that purpose. Its situation is beautiful and, after the Conference is over, the opportunities for visiting the choicest parts of Switzerland will be abundant.

All the churches of the Alliance, particularly those of the Eastern section, are being invited to send delegates. America, it is hoped, will be well represented, as special provision will be made to secure the presence of pastors and others from the remote parts of Europe where the Reformed Cause is exposed to hardships and perils. Among those expected are Dr. Joseph Vance of Detroit, Dr. God of Philadelphia, American Vice President of the Alliance; Dr. R. F. Mackay of Toronto, Professor David Sinclair (Moderator of the General Assembly of the United Free Church of Scotland), Professor Curtis of Edinburgh, Dr. Alexander Ramsay of London, Professor Anderson Scott of Cambridge, Dr. J. Macdonald Webster, formerly of Buda-Pest, Professor Hjeas of Prussia, Professor Vincent of Leyden, Professor A. Lang of Halle, Dr. C. Merle d'Aubigné of Paris and other prominent men from many countries. The constituent bodies of the Western Section (Presbyterian...
Help Wanted!

THE editor is in need of help from the readers of The Christian Intelligencer and Mission Field. While he has the lists of subscribers to obtain information from, and directories to supplement them, there are some problems of which he depairs of solution unless help is secured from the readers. Here is, for instance a postal card, postmarked New York, N. Y. On the other side is this information: "On account of the death of Mr. S. L. F. Deyo, please discontinue sending the paper. (signed) H. B. Deyo."

Now, of course we ought to know just where Mr. Deyo lived when he was alive, but we do not, and consequently we cannot discontinue sending the paper, nor do we know whether he has paid his subscription recently. Sometimes it happens that when we are notified to discontinue the paper because of death there is no offer to pay up the subscription. It is a delicate thing to discuss, at such a time, and we have to quietly remove the name and lose the money.

But here is another case needing the help of our readers. Mr. Angus M. Winter sends a check for $1.50, to pay for his subscription, presumably. But he sends no address, and we cannot look over 10,000 names, more or less, to find whether he is on our list or is a new friend. The bank is a New York one but the check comes from a Brooklyn office, and he may be living in any one of twenty Long Island towns. We want to know where Mr. Winter lives, so that we may credit him in his account for the subscription.

Here, however, is a letter concerning which we need no help, for we are able to take care of it ourselves. We pass it on in order to let all our readers share in the friendly feelings it exhibits. It comes from Grand Rapids, Mich., and reads as follows:

"Dear Editor:—I received your second notice to pay up my subscription, and I read your editorial in the May 9th issue, and I thought he had better get busy and send the

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Write for Catalogue and Information

John H. Raven, D.D., New Brunswick, N. J.
money as I am not playing fair. I read a New York financial paper which costs $10 per year. They sent me notice 30 days before my subscription expired to renew it, and I did as they wanted, as I know they would quit sending it. I have been readers of THE INTELLIGENCE for about twenty years, and wish to keep informed about what the church is doing and what is going on in the mission field.

We have never been readers of THE INTELLIGENCE for more than a year, and wish to keep informed about what the church is doing and what is going on in the mission field. We want to thank you for your efforts in trebling the circulation of the paper, and we want to thank your contributors for the splendid articles they write, as we have been edified a good many times this past year.

"We enclose a $2 bill, which pays the subscription and 50 cents for you to a treat. You can buy cigars, or ice cream or candy for it. If I lived near your office I would drop in now and then and pass the time of day, and have a pleasant chat with you."

Thanks, for the gift, but thanks also for the sentiment and the good wishes. The gift is being held in reserve until warmer weather, when ice cream will be more appreciated than it is in these cool days. But it is the feeling of appreciation that makes the letter so welcome. Would that there were more who wrote such letters!

However, as we have to take the bitter with the sweet, the following letter is submitted, with all traces of locality removed, just to show the problems we have to consider and try to solve. It is dated, but there is no "Dear Sir," or other favor of address.

"Enclosed you will find returned bill for 1922 subscription which at that time I kindly ask you to cancel as I had joined our Church club for which I worked to get the ten subscribers. The Church is the First Reformed of X — The Mrs. Y. of C — avenue is the same Mrs. Y. of S — avenue and I told you at the time I had moved to S — avenue but you paid no attention to it but have sent the paper right along. You can send the paper just as long as you like but do not look for any money from me as I will not pay for it. I did all that was required of me and you paid no attention to it. Now it is up to you."

Alas, yes. For several months Mrs. Y. has been receiving two papers, one with no initials and one with her proper initials; one sent to her former address, and the other to her new one. So far as can be discovered here no notification has been received, either from her or the post office. We shall have to forego the anticipated pleasure of receiving her subscription, and very probably she will not read the paper any more.

But, may the editor broadcast this very definite bit of information, namely: a young lady is employed here to attend to all matters as changes of address, subscriptions, etc., and she is not likely to make such mistakes. It is her business to keep the lists straight and clean, and she is doing her work from month to month as accurately and as promptly as possible. If any errors are noted, please try to remember that we are only human, and liable to err, and also that we are perfectly willing to make any corrections, and stand any loss necessary, and all the rest of it.

Manhattan Settlement

Editor of THE CHRISTIAN INTELLIGENCE and MISSION FIELD:

We note the various news items in your paper anent the coming "Tercentenary Celebration of the Wallonians IN New Netherlands." Please note that the Commission of the Federal Council of Churches does not attempt to settle the question of the settlement OF Manhattan, a very much disputed issue by both sides.

Your space is worth too much to recount the discrepancies in the records which tell of the first settlement of the Island, and too valuable to repeat the varying findings of the modern doctors of history. Undoubtedly there is nobody who can prove, with documentary evidence, just when and where the Island was settled by the first settlers. Neither the New York State Archivist, Mr. Van Laer, nor that indefatigable researcher, Mr. I. N. Phelps Stokes, the author of the "Iconography of New York," will say when this event took place, or who were the first settlers on the Island.
GREETINGS

To Delegates to General Synod 1923

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Cari's Memory Day

BY WILLAMETTA PRESTON

Cari had moved away out in the country with her father and mother, so far out that there were no schools within reach, no churches, hardly a town—just a few shackas and half a dozen boys and girls for playmates and—"Memory day" was coming.

Cari remembered last Memorial Day. He had marched with the rest of the school to the cemetery, had put flowers on the soldiers' graves, and had helped sing. He had listened to the speakers who told the children what Memorial Day really meant. It was a memory day—the day when we remember what the brave soldiers have done for us.

Out here they could remember just as well as in the dear old home, but how could they show it? Cari tried to think of some way. There were plenty of flowers, but no soldiers' graves. Suddenly Cari thought of Washington and Lincoln. Why not honor these two great men on Memorial Day?

Cari told the other children what he thought and they were glad to help him. The storekeeper said they could have all the empty boxes they wanted, and the children carried them off to the center of the field which they used for a playground. Putting the largest box at the bottom, they built a pyramid as high as they could reach. Then, upon the bottom of the box they printed the name George Washington, and Lincoln's name on the next, and upon each of the other boxes the name of some one they had found who was brave and who had served his country.

At each home the children asked parents and friends to come to their "Memory Day" and many of them came. The children were dressed in wreaths and garlands of flowers. Cari carried the flag leader. At the head of the little procession he marched, beating time on a tin pan. At his signal they stopped before the pyramid of boxes and began singing "My Country 'Tis of Thee." Other voices helped them through with it. Then Cari put his flowers upon the edge of the lower box. "We remember George Washington because he was the father of our country."

A little girl laid flowers upon the second box. "We remember Abraham Lincoln because he saved our country and freed the slaves." A second girl put her flowers upon the next box. "We remember LaFayette because he came to help us."

Cari asked his father to put the best of all upon the open box at the top. "With these, we remember all who have ever served our country. We promise to serve ourselves, whenever we have a chance."

"We promise to serve our country, every chance we have." The fathers and mothers gave this pledge. Then all sang, again, the one song the children loved best of all: "My Country 'Tis of Thee."—The Sunbeam.

Why the Oriole's Nest is Hung

When you are looking at the deserted birds' nests which were so easy to find after the leaves had fallen did you ever notice an oriole's nest swinging on the very tip of a bough? And did you wonder why the orioles had hung it there instead of in the crotch of a tree or in a secure place in the ground?

If you have ever seen a collection of tropical birds you will remember that nearly all of them have very brilliant colors. You know, too, that the oriole is one of the brightest colored birds that come to spend their summer in our country. The oriole is a tropical bird, too, in a way. He has cousins who live in the jungles of warm Southern climates. Some people even tell us that he used to live there himself. Now in those jungles there are snakes, dozens, yes, hundreds of snakes. They all like birds' eggs. A bird's nest is a limb or in a tuft of grass the snake can easily find himself a nice breakfast.

So, when the heavenly Father who loves birds was giving them the nest-building instinct, He planned for the orioles and some of their cousins among the tropical birds to swing their nests from the tips of slender boughs where eggs and birdlings would be safe from the snakes.—Martina Gardner Owen.

The Bible-School
Hints and Helps on the Lesson

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

Lesson for June 10, 1922.—Nehemiah, the Bold Builder.—Nehemiah 4:16-15.

GOLDEN TEXT

Be not ye afraid of them: remember the Lord. Nehemiah 4:16.

The predictions of the prophet Isaiah, Jeremiah and others had been fulfilled. Jerusalem was taken in the ninth year of Zedekiah, King of Judah, 586 B.C., and the inhabitants taken away into captivity in Babylonia. After fifty years, Cyrus; later, Artaxerxes, made known to the Jews who desired to return to their native land, to go to Jerusalem and rebuild the temple. Thus a considerable number returned under Zerubbabel. The work of restoring the temple was completed in four years. Fifty-eight years later, when Ezra had come at the head of another company of exiles and instituted his reforms, and especially that of compelling the Jews to put away their heathen wives, Jerusalem came to an evil plight. The nations surrounding were aroused to fury by the contemptuous dismissal of their daughters who had been married to Jews. Thus they plotted against the Jews, hindered their work, made breaches in the newly restored walls, and finally secured an edict from the king of Persia forbidding further work. It is here that the story of this week's lesson begins.

I. Nehemiah, the Cup-bearer, Nehemiah was the son of Hacaliah, and presumably of the tribe of Judah. While still a youth, perhaps because of personal character, perhaps because of an attractive external appearance, he became an attendant upon Artaxerxes, king of Persia, serving in the capacity of cup-bearer. It was a responsible and honorable position. He was an official of the monarchy, and a personal officer of the king, and was thus in danger always from intriguers and a favorite way of removing a king was by the route of poisoning. The cup-bearer's office was to safeguard his master. Before he drank this king anything, this servant must in the royal presence pour some of the liquid into his own palm and drink it. It established a relationship of confidence and intimacy between the king and the cup-bearer. Nehemiah at once takes the matter to heart, and many days he gives himself up to fasting, mourning and prayer. And one day the king takes notice of his changed appearance and demands an explanation. He finds that the royal cup-bearer is troubled. It was a rule of course he would not appear to stand in the king's presence. A gloomy face would not be tolerated.

"Let me have men about me that are fat."—Sleek-headed men, and such as sleep o' nights: Yond' Cassius has a lean and hungry look; He thinks he's much; such men are dangerous.

It was a critical moment, but Nehemiah had a habit of fortifying himself for such times by prayer. He says: "So I prayed to the God of heaven." Then he unhorsed himself to the king and seeing that he had found favor he requests to be permitted to go to the relief of Jerusalem. It was a dangerous request to make, not merely that it meant absence from the king, depriving him of the service of a trusted official, but that it meant the recinding of the decree which this same Artaxerxes had issued, forbidding further restoration of Jerusalem. It might seem impertinence on the part of his slave. It might have the appearance of treason.

Here the courage, the religious patriotism, of Nehemiah shows itself. He is not concerned about his own safety. He is intensely interested in the welfare of Jerusalem. The Holy City, sacred in the memories of the past, the centre of the prophetic hope of the future, there is the place of Nehemiah's affection. And the king recognizes that there is here no selfish ambition, but a holy devotion to the cause of his people. "And the king granted me, according to the good hand of my God upon me."
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with. The chief was Sanballat, the Horonite, a native of Beth-horon, a Samaritan; next, Tobiah, of the tribe of the Ammonites; third, Geshem, an Arabian. A recently found inscription tells how Sargon imported an Arabian colony into Samaria, thus the presence of Geshem is accounted for. These men hated the Jews of whom they were jealous. But their ridicule and scorn, their opposition, their threats of open violence, were of little avail. Nehemiah's defence consisted in prayer, watchfulness, and courageous example. Thus the work which Nehemiah had come to Jerusalem to accomplish, was completed within six months of the day that he obtained his commission from Artaxerxes. For thirteen years at least, he governed Judea with vigor, promptness, and divinely guided wisdom. Besides his heavenly, he had an earthly reward, in that the Jews glorified him in their traditions, and Josephus observes that his best and most enduring monument was the wall of Jerusalem.

When he dismissed her she had the audacity to ask for a recommendation. He wrote: "This young woman has been in my employ for a week and I am satisfied."

(As burglar enters the house of Banker Johnson.) Mrs. Johnson: "John! There's a strange man in the room!" Banker: "What do you want?" Burgler: "Money!" Banker: "What security do you offer?"—Sundays Niece.

Topic for Week Ending Sunday, June 10, 1923

Lessons from Everyday Objects.—

The Bible is full of illustrations. No other book drives home its truths with such vividness and unforgettable forcefulness. The prophets seized upon everyday objects to portray the majestic words God had given them to speak so that the learned and the unlearned might not miss the divine message they had to foretell.

When Jeremiah wanted to cut Israel to the quick and bring home the awfulness of disobedience to God he illustrated it with the story of a visit to a potter's field. There upon the wheel of the potter was a piece of clay that would not yield itself to the beautiful form in the potter's mind, but time and time again refused to obey the touch of his gentle hand, until at last the potter reluctantly had to take it off, break it up into pieces and begin all over again.

Is it possible to forget that object lesson and the beautiful thought con-
Stolen Sweets

Even in Japan, which one associates with cherry trees and Rickshaws, a set of rules has been evolved for tourists in automobiles. American motorists may recognize some of their own in them, although somewhat weirdly worded. They follow as given by a recent traveler:

"What a passenger of foot, how in sight toilet the horn trumpet melodiously at first. If he still obstacles your passage toot him with large vigor and express by word of the mouth a warning, 'Hi, hi.'"

"Beware of the wandering sow that he shall not take fright as you pass him. Do not explode the exhaust noise box at him. Go smoothly by.

"Give space to the festive dog that makes playpart in the roadway. Avoid entanglement of the dog with your wheel spokes.

"Go smoothly on the grease mud, as there lurks the skiddy cémon. Press the brake of the foot smoothly as you roll around the corner and save collapse and tilup."

The doctor told him he needed carbohydrates, proteins and, above all, something nitrogenous. The doctor mentioned a long list of foods for him to eat. He staggered out and wabbled into a Penn Avenue restaurant.

"How about beefsteak," he asked the waiter, "is that nitrogrenous?"

"The waiter didn’t know.

"Are fried potatoes rich in carbohydrates or not?"

"The waiter couldn’t say.

"Well, I’ll fix it," declared the poor man in despair. "Bring me a large plate of hash."—Pittsburg Post.

Bill Smith, a country shopkeeper, went to the city to buy goods. They were sent immediately, and reached home before he did. When the boxes were delivered, Mrs. Smith, who was keeping the shop, uttered a scream, seized a hatchet, and began frantically to open the largest one.

"What’s the matter, Sarah?" said one of the bystanders, who had watched her in amazement.

Pale and faint, Mrs. Smith pointed to an inscription on the box. It read: "Bill inside."—Ex.

"I’m ashamed of this composition," Charlie, said a teacher one morning. "I shall send for your mother and show her how bad you are doing."

"Send for her—I don’t care," said Charlie. "Me mudder wrote it anyway."—New York Sun.

Over the telephone: "I’m sorry to drag you all in the country on such a bad night, Doctor."

Doctor: "Oh, that’s all right, I have another patient near there, and I might as well kill two birds with one stone."

Teacher—"Sammy, in the sentence, ‘I have a book,’ what is the case of the pronoun ‘I’?"

Sammy (promptly)—"Nominative case."

Teacher—"Next boy, tell me in what case to put the noun ‘book.’"

"C—case."—Christian Guardian.

Jones was writing a letter when he paused and became very thoughtful. "Say, Jim," he finally remarked, "how do you spell 'graphic'—with ‘g’ or ‘f’ or two?"

"Well," responded Jim, who didn’t want to hurt Jones’ feelings, "if you’re going to use any, Sam, I guess you may as well go the limit."

"Are you quite sure that this is a genuine alligator-skin?" she inquired.

"Positive, madam," quoth the gun. "I shot the alligator myself."

"It looks rather soiled," said the lady. "That, madam, is where it struck the ground when it fell off the tree."—Youth’s Companion.

One of the advantages of living on Long Island is that on one side of the island you can see the sound and on the other hear the sea.—New York World.

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