THE BEAVERDAM REFORMED CHURCH
(See page 523)
When We Understand

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should:
We should love each other better
If we only understood.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Oh! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evils
All the golden grains of good.
Oh! we'd love each other better
If we only understood.

—Selected.

Quiet Talks on the Simple Essentials

BY S. D. GORDON

No. 6—The Human God

MEN hunger for the human touch in—God. It's in us humans to want to know by the feel. We crave the human touch, from cradle to grave. No fingers hold so tight as baby fingers. Children cling to mother and father and each other. The hand-clasp, lip touching lip, the light caresses, the tendering hold of the hand as life ebbs out—the hunger for the human touch is in our blood.

That's why Jesus came, for that human touch, to get it, and to give it. The hunger itself is a bit of God.

Man is like God when he is truly human. That word “human” has two meanings. The hurt meaning has become the common meaning, the weakness, the selfishness, the narrowness in man. Originally, truly, it means the distinct traits in which man is different from the lower creation, and is like God.

God is like man, the true human, in the power to reason things out, the twin power of speech, the moral sense, and, its twin, moral choice, and, most, rarest in—love. That word “love” tells most what God is. Love is a human thing. We know it. That's God's most distinctive trait.

The difference between God and man is in the limitations found in man. God knows no limit in power or knowledge or love. It's a radical difference in degree, not kind, though too great for words or mental grasp.

Now, Jesus was God showing us these two things. He made plain what the true fine human is. And He made as plain as the real God is.

Do you want to see the true human? Look at Jesus. All there is of the human is in Him.

Do you want to know the real God? Look at Jesus. When you are looking at Him, you are looking at God. All there is of God, within the true human limitation, is in Him.

Jesus shared all our human experiences. He earned bread and bed by sweat and toil. He knew family ties, friendships' sweets, sorrows' pain, indignation over wrong. He loved deeply, sympathized tenderly, and wept real tears.

He was tempted as we are. Many a time His brow was knit and moist, and His hand clenched, as He felt temptation and fought it. And He overcame temptation precisely as every man can and may, by the use of His will, His choosing, and the use of His knees. Neither without the other.

Except—yes, there is an outstanding exception. One experience He never had. That which grows out of wrong choice. But—but, that's not a human experience. It's lower down. He was more truly human in this that He refused to make wrong choice.

Jesus is peculiarly the racial Man, our Fellow. All sorts are drawn to Him, little children, the aged, ruggedly strong men, fine-fibered women, virile eager youth, student, scholar, unlettered, both sexes, all social sorts—all alike gladly confess His pull upon their hearts.

And He alone was the Son of God in the same distinctive sense. The Father was as drawn to Jesus as we are. There was the fullest understanding and oneness of purpose, appreciation and love, between Jesus and the Father as between Jesus and man.

Here is the Book's own story of how it happened that Jesus came. God and man used to live together in a garden. It was a wondrous garden, full of trees and birds, and all growing things good to see and to eat. They were fellows together, walking, working, together day by day.

They used to meet in the twilight a friendly talk, sometimes without words, as only real friends can.

One twilight God came to the usual trysting-place for the touch with His friend. But the man wasn't there. God was there. God didn't go away. God has never gone away.

But the man went away. Then he went further away. Then he lost the way back. Then he didn't want to come back. And away from God he got into bad shape. His will grew strangely stubborn. He got strange ideas about God not loving him.

All this was very hard on God. He sent messengers after the man. They were all treated badly. Then God said, “What shall I do? For the sake of my own breaking heart I must do something.”

And this is what He did. One day He hid away the God part of Him, and came in among us as
Historic Reformed Churches

**IV. THE BEAVERDAM REFORMED CHURCH**

This church was organized prior to the Revolution and was in the valley of Foxen Kill, which was west of the Helderbergh mountains. It had its origin in the High and Low Dutch Church of Schoharie. There is a tradition that a church existed here as early as 1765 (Corwin says 1763), but all we know positively is that according to the Journal of Rev. Peter Sommer he held services at Beaverdam in the homes of the members during the years 1765-1767. Mr. Sommer was the pastor of the Lutheran Church at Schoharie during this time. One might suppose that if there were a church holding the services would have been held in it. The Beaverdam Church was organized by Rev. Johannes Schuyler in 1767 and he remained as pastor for ten years, or until October, 1777. At the same time he was the minister of the Schoharie Church, which he served from November 20, 1766, to April 16, 1779, the year of his death. The dedication of the church took place September 17, 1786. In 1791 Patroon Stephen Van Rensselaer gave the church a manse farm of one hundred and forty-three acres.

In June, 1806, General Synod was asked to license a Mr. De Voe because he could preach in German. Two years later De Voe qualified for licensure and three years after this (1811) he was ordained in the Beaverdam church. His call was from Beaverdam and Middleburgh (Upper Schoharie), which had also had the services for a number of years previously of Mr. Schuyler. Beaverdam became a charter member of the Schoharie Classis when it was formed in 1826, after previous membership in Albany and Montgomery classes. In 1829 the need of a new edifice was felt to be imperative, but after much confering it was decided to build two churches for the convenience of the scattered congregation. One of these was erected at Berneville and the other at "Mechanicksville," later called Peoria. In time the first named became the First Reformed Church of Berne. Timber for the two buildings was taken from the parsonage farm or wood lot. But there was a division also of the salvage of the old church, wrecked in 1830, by which the Berneville church got the main frame and the window frames with glass of the old edifice and the western or Peoria church took what was left, including stove, spire, iron dogs and nails.

On April 15, 1835, the Schoharie Classis, by request, divided the church at Beaverdam into two congregations, which were to be known as the Beaverdam Church and the Berne Church. The first minister to occupy the parsonage at Beaverdam was Rev. Cornelius Bogardus, who had been engaged in missionary work in Madison and Warren counties. The last occupant of the manse was Rev. Edwin Vedder (1851-1855). Other ministers of this church were Geo. W. Schnieder, (1788-1789), J. C. L. Broffel, (1789-1796), Hermanus Van Huyesen, (1795-1797), Christian Bork, (1797-1800), who had been impressed into the Burgoyne army, but joined the American forces after the Battle of Saratoga, and in 1768 began his ministry at Lawyersville; Issac Labagh, (S. S. 1809-1811), David De Voe, (1811-1816), Cornelius Bogardus, Robert Blair, (1826), John H. Van Wageneen, (1826-1831), Abraham H. Myers, (1831-1835), Richard D. Van Kleek, (1837-1842), William Demarest, (1846-1850), Edwin Vedder, John C. Van Liew, (1856-1860), Edward Miller, (1860-1862), Robert Doig (1872-1886), William A. Wurts (1889-1893), H. B. Roberts (1894-1901), H. Suyter (1902-1904), G. D. L. De Graff (1905-1908), A. A. Sesio (1911-1919), K. M. Reynolds (1911-1923).

**A Far-Flung Corner of the British Empire**

By WILLIAM C. ALLEN

In the distant seas, close by the Antarctic, south of Australia, lies the island of Tasmania. It has the form of a shield. The southern end of it projects, a rocky wedge, out into the tossing water of the Southern Ocean. Its coasts are stern and rock bound. Against them beat the thundering rollers with the momentum acquired from a long journey out of the southwest. Tasmania is nearly half the size of Pennsylvania. Its population is about 210,000.

The voyage from Melbourne, Australia, to Launceston, Tasmania, is an uncertain, often disagreeable trip. At its commencement there sat upon the deck close beside us a calm-faced old lady busily knitting. For the second time in her life she had been away from her native land visiting her children in Australia. She loved them much but Tasmania more. She said, "They want me to go to Australia to live but I tell them I like Tassie—Tassie is cooler." In truth "Tassie" is cool all times of the fickle year. I did not enjoy its ever-changing weather. Yet it is a delightful country where simplicity and quietude reign. It is far removed from the hub-bub and thrills of a sadly upset world. It hardly understands its own self-contained poise, its material felicity.
Hobart is the capital of Tasmania. It boasts about 50,000 people. It nestles close by the beautiful Derwent River out into which extend docks alongside of which are sixty feet of water at low tide. Just behind the city towers Wellington Mountain, over 4,000 feet above the sea. In its environs are small and pretty homes, embedded in the gayest shrubbery and bloom. Hedges, walls, flowers remind us of the sea-girl mother-land on the other side of the globe. The streets are of the sort found in cities of the same size in the British Empire. The House of Parliament—for this little, far-away country has its own very weighty legislature—is close by the water front. The Town Hall is a pleasing sample of Municipal architecture. There is a museum and Art Gallery, a Botanic Garden and a big Park. The Post Office boasts a chime—you shut your eyes, and listen, and imagine yourself in England!

The City Railway service is excellent considering the small constituency it serves. Some of the tramcars are double-deckers, a la ancient London Town. You pay from one penny up, according to the distance you ride. You are given a ticket as receipt for the money you pay to the conductor. The reverse of the ticket has printed upon it instructions that the unsophisticated visitors from the larger cities will know how to behave when visiting the Tasmanian metropolis. These instructions read:

"PLEASE
Have correct fare ready, it saves time.
Tell the Conductor where you want to get off.
Move along and make room for others.
Do not stand on top of stairway.
Wait till the car stops before alighting.
Do not leave your ticket on the car, but tear it up as you get off."

Convicts from England were sent to this remote corner of the world as late as the year 1853. The treatment they received was bad and calculated to harden them. Many escaped and fled to the bush and their atrocious deeds of revenge constitute a bitter story. In a museum are relics of those early days, heavy irons and chains, instruments of woe. The original offences were often very light in proportion to the cruel punishment. Among other papers on exhibition is the "Transportation Order" of James Townsden, dated "January 3, 1849." It recites that he was transported for stealing "Four yards of printed cotton of the value of two shillings of the goods and chattels of one John Burke," and was sent across the seas, "for the term of seven years."

The streets of a little city that has bravely planted herself at the end of things are not thronged. Hobart's street traffic does not demand dodging of vehicles. But the methods of much larger communities are carefully observed. There are at least two traffic policemen in Hobart. It is an inspiring spectacle to see one of these guardians of the public weal standing at the middle of the intersection of Elizabeth and Liverpool Streets—the business centre—and solemnly attend to his duties. His eagle eye will detect a boy on a bicycle coming his way and with impressive gesture the youngster is signalled that all is well and ventures toward the corner. Again there will appear a horse and cart, ploughing their heavy way in another direction, and, although the likelihood of a collision is remarkably remote, the driver is invited forward with all the dignity and crooked fingers of a Bobby in the crowded streets of London. But when a motor car quietly meanders down the highway—ah, then the Hobart traffic officer gets very, very busy!

The people of Tasmania are rightly proud of their beautiful little country. The island has two lovely rivers, the Tamar in the north and the Derwent in the south, both richly endowed with pretty bays and tree-edged waters with backgrounds of verdant hillsides and misty mountains. During the height of the summer season, near the first of the year, tourists come over from Australia, provided strikes do not interfere with their anticipated vacations.

 Strikes are the proper thing in Tasmania. The Labor Unions are very strong. It would seem as if labor is so fully unionized that ordinary people, who constitute the vast majority, have small rights to be respected. Thus in the hotels the hours for meals are so adjusted that there is little elasticity of time afforded to the guests. This is often exceedingly inconvenient. "Eat within the hours or do without your food," seems to be the terms laid down by Unionism to those who cannot always accommodate their activities to Union hours. In Tasmania we were upon one occasion with many gestures, and agonized countenances and voices, "shooed" out of the dining room of the hotel by the proprietor and his porter because we had ventured into it three minutes before the hour for dinner. No doubt labor trouble was invited by our indiscretion and we were compelled—as often was the case—to be satisfied with a hurried nuzzle and run to our engagement, whereas if the Union hours had permitted us to commence even 15 minutes earlier we could have secured the semblance of a meal.

The toy railway system of Tasmania is mightily interesting. It comprises 650 miles. It is narrow gauged and wriggles and twists round the rugged country-side from one level to another. The miniature engines, when starting or plunging into tunnels, squeal and squeak as do their mightier cousins in England. The carriages did not seem comfortable with their straight-up seats and chilly, draughty compartments. When wedged between portly citizens and jammed among interminable masses of hand-bags and boxes you can only patiently abide the ordeal until reaching your destination. The railways are State-owned. The officials are well remunerated. The employees, according to the official report, are paid per day as follows: engine drivers (sixteen to nineteen shillings); guards (fifteen to seventeen shillings and sixpence); firemen (fourteen shillings and sixpence to sixteen shillings); carpenters (sixteen to seventeen shillings) mostly the former; repairers (three
The Christia n Intelligencer and Mission Field

August 15, 1923

Her Son

SHE sat in a back pew of the church and watched him kneeling in the pulpit—his fair curly head almost hidden in the silken folds of his gown—and it seemed to her that he was still the little, loving, impetuous boy who had knelt every night at her knee to say his prayers, on whose golden head her silk-worn hand had so often rested in loving benediction. He was only a boy, and her mother heart yearned for him this day.

She glanced round at the congregation. What did these people know of her boy, of his soul's travail, of his hopes and fears? This man who sat by her side settling himself comfortably with folded arms and coldly critical face to listen to the sermon—a hard-headed man of business, so she judged him—how could he understand? And that fashionably-dressed lady who sat just in front—had she ever had a son? Her heart rose in anger against all these respectable, well-dressed people who had come to judge of her boy. She wanted to stand between him and their hard, unsympathetic criticism. She wanted to get up and say to them: "He is only a boy. Be gentle... be very gentle with him." What did they know of a mother's sacred joy when a shy lad had stammered out his desire to be a preacher? What did they know of the planning and scheming; of the thousand and one sacrifices and self-denials, so gladly made that he might go to college? What did they know of the hours of agony when he was away at the war; of the long nights of prayer that God would spare him to fulfil his great life work? What did they know of all this, these people who had gathered together to hear and to criticize a young preacher?

He had risen from his knees now, but she could not see him for the tears that filled her eyes. The tears that had come when she saw him kneeling there with his face hidden in his gown, so like the little boy who had knelt at her knee. She fumbled with her Bible. Her heart almost stopped beating in her agony for him; she dared not look, hardly dared to listen. It was not that she really doubted her son; but now that the great hour for which she had lived so long had really come she was afraid—afraid lest he should disappoint her, lest he should fail to come up to her high expectations. The words of her favorite text came to her across the church. There was no hesitancy, no hint of fear in the well-loved voice, and when at length she found courage to look at his face she knew that all was well. Exquisitely sensitive on her son's behalf, she felt the quickening of interest in the congregation, the stir of surprise, almost, as the young preacher proceeded. That fresh young voice, so earnest, so sincere, was rousing the congregation from its lethargy and compelling attention. This was her great reward. She bowed her head in deep thankfulness that her prayers were answered and the long years of waiting, hoping and struggling had not been in vain.

The service ended. The last words of the Benediction died away and the preacher left the pulpit. The man at her side—his face did not look so hard now—was speaking to her: "That was a grand sermon. And such a young man, too. I wonder who he is." And with beautiful pride shining in her eyes she answered: "He is my son." The fashionably-dressed lady in the next pew heard the words and turned, holding out her hand: "You are fortunate to have such a son," she said, and there were tears in her eyes; "mine was killed in Flanders."—E. M. R. in The Christian World.

seen shillings and sixpence); clerks (fourteen to sixteen shillings). From the above it will be seen that wages are generally less than in America, while in America the cost of living is lower than in Tasmania.

Kind friends invited us to spend four days on their farm a few miles out of Hobart. There three brothers farm 700 acres of broad fields and fruitful orchards mingled with wood-land, rocks and beach, close by the salty sea. Their homes are set in the midst of many flowers and strange trees. It cannot be claimed that in all respects they and their families are typical of farm life. One brother specializes in the fauna and flora of distant lands, he is an artist and has won a prize for work in oil, his walls have been lovingly decorated and hung with the delightful work of his gifted hands. Not only is a regulation greenhouse attached to the dwelling, but a larger one is not far away. It is filled with greenery of many kinds, including fine tree-ferns 12 or 15 feet high. The other brother is equally gifted. One of his fads is shells. He is reputed to be the second authority in conchology in his part of the world and his large collection includes over 1,000 selections of Tasmanian shells. These brothers keep up the detail of their farming in a thoroughly business fashion. Their families were a joy to behold. Daily a period of simple family devotion is practiced in the good old way that has helped to develop the material progress and spiritual achievement in the countries where Christ is named and honored.

Tasmania is a small community, remote from the rest of the world. It is made up of a generous-hearted people who know little regarding the actual facts associated with the outside world. Yet there are two good newspapers in Hobart. The last week I was in the city I was able to perform a little service on behalf of inter-nationalism. In connection therewith a meeting with preachers was held, there was a good attendance, much interest and sympathy was manifested and it was decided to send a message of fraternal greeting to the Federal Council of Churches of Christ in America. An organization of leading business men, the Commonwealth Club, invited me to luncheon with the object of addressing them. The leading local newspaper, The Mercury, was so good as to materially assist. So in this little corner of the English-speaking world there was opportunity—as there ever is—to speak for humanity and Christ.
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THE CHRISTIAN INTELLIGENCER and MISSION FIELD

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Interpretations

BY WILLIAM T. DEMAREST, LL.D.

OUR NATIONAL SIN of exaggeration has been very much in evidence during these days of mourning the death of President Harding. The Interpreter believes that he had a respect for the late President no less than that of any man who did not enjoy his personal acquaintance, and an affection founded upon real appreciation of his sterling Christian character. He believes that President Harding served the country nobly in a time beset with unusual difficulties; and that his death was perhaps hastened by the fact that the President's task in these complex days is too great for any man who will not conserve his energies at the expense of appearing to be ungracious. But when in public addresses and written statements public men (and some ministers) are referring to our late President as the "greatest of Americans," as "a man who has done more for the American nation than any man in history," as "one who, like Jesus Christ, gave up his life for his fellow men," to mention but a few of the fulsome statements heard and read, it is evident that such statements are born of a habitual use of superlatives and are not the result of thought. It is also to be noted in the daily press at this time that many verbal bouquets are being offered to the memory of Mr. Harding from sources from which, during his lifetime, he could expect nothing but brickbats. Some one has been collecting quotations telling what various men conceive to be the real need of America; the Interpreter would like to contribute to this collection four words—Intellectual sanity and sincerity.

PASSING THROUGH NEW HAMPSHIRE not long ago the Interpreter was reminded that it was the birthplace of Rev. Elias Van Bunschoten, whose name is well known in the Reformed Church through his gift of seventeen thousand dollars over a hundred years ago to establish a fund for the education of young men for the ministry. The worthy man was the first benefactor of the Church in a large amount; and it should be remembered that in 1833 seventeen thousand dollars represented a purchasing value far greater than would the same amount today. In the latter days there has been some resentment in Classes and Synods over the provision in the Van Bunschoten will that it be read at each stated meeting of these judicatories and the issue has been met by reading it by title. It is one of the misfortunes of these hurried days that not Classes and Synods cannot devote a few minutes once or twice a year to be reminded of the gift and the purpose of this donor of a past century. For it may be excused that he did not ask this regular reading in his name or his gift might be in constant remembrance by the Church; but that his example might be followed by others. There are many persons at the present time who can be called to the causes of the Church for larger gifts connected with the name of Elias Van Bunschoten. One is disposed to wonder whether the attitude of the present generation as to the literal carrying out of the provisions of that gift will prove to be an encouragement to modern men of means.
Mrs. Henry J. Scudder

Inasmuch as a member of the Woman's Board of Foreign Missions, who was a Manager before her marriage, then a member of the Arcot Mission for seventeen years, again a Manager of the Board, and latterly the Foreign Corresponding Secretary for India, expects to return to the field in August, the Woman's Board of Foreign Missions takes this opportunity to express its appreciation and thanks to Mrs. Scudder for the valuable service she has rendered, both as a member of the Board and of the Arcot Mission, and recommends that Mrs. Scudder be numbered among the missionaries of the Woman's Board; and that her salary be assumed by that Board.

Meetings of Classes

The Classis of Paramus met in adjourned session in the First Holland Church of Lodi, N. J., on Friday, July 13th, at 7 P. M. Classis was called to order by Rev. A. J. Van Houten, clerk pro tem., and the meeting was opened with prayer by Elder Peter Baker, of Passaic. Rev. A. M. Van Duine was chosen president pro tem.

Rev. N. Burgraff presented credentials from the Christian Reformed Church of Muskegon Heights, Michigan, and from the Classis of Muskegon, which was read by the president pro tem. and accepted and approved by Classis. On motion the examination of Mr. Burgraff was omitted. An expression of loyalty was asked, and the answer met the approval of Classis.

A call from the First Church of Clifton upon Rev. Arthur C. Dangremont was read and approved by Classis, and the following arrangements were made for Mr. Dangremont's installation: The service to be held in the First Church of Clifton on Friday evening, September 7th, at 8 o'clock. The president of Classis to preside and read the form, Rev. Louis Vanderberg to be invited to preach the sermon, with Rev. F. S. Wilson as secondus; Rev. William J. Lonsdale to give the charge to the pastor, with Rev. Henry Suyter as secondus; and Rev. Amo Vennema, D.D., to give the charge to the people, with Rev. A. J. Van Houten as secondus.

In the evening the installation service of Rev. N. Burgraff as pastor of the First Church of Lodi was held. Rev. Amo Vennema, D.D., presided and read the constitutional form; the sermon was preached by Rev. A. H. Burgraff, of Michigan, a brother of the new pastor; the charge to the people was given by Rev. J. Webinga and the charge to the pastor by Rev. A. J. Van Duine. The service closed with the benediction, pronounced by the new pastor.

A. J. VAN HOUTEN, S. C. pro tem.

A special meeting of the Classis of Poughkeepsie was held in the Church of Arlington, N. Y., on Monday, July 9th. A joint request from Rev. A. C. V. Dangremont and the Consistory of the Reformed Church of Fishkill Landing for a dissolution of the pastoral relations was received and the request was granted. Mr. Dangremont was given a certificate of dismissal to the Classis of Paramus, where he is to continue his work as pastor of the Church at Clifton, N. J. The following resolutions were adopted:

In view of the fact that Rev. Arthur C. V. Dangremont is about to sever his relationship with this Classis, having resigned from the pastorate of the Reformed Church at Beacon, be it

Resolved, that we hereby express our appreciation of his long and faithful service in the Reformed Church at Beacon, N. Y., and especially for the interest he has always shown in the welfare of the whole denomination, and his sincere loyalty to the cause of Christ. We especially appreciate the service he has rendered this Classis in the faithful performance of every duty, his untiring zeal as the agent of the Progress Campaign, his interest in all the work of the Classis. In the brotherly spirit which has always pervaded our Classical relations he has always shared, and done much to promote it. We shall miss him in our council, but our friendship will follow him wherever he goes. We wish him every success in his new field, and ever increasing joy in the service of our Lord.

ADDISON C. BIRD, S. C.

The Classis of Kalamazoo

On Monday, July 30th, the Committee of the Particular Synod of Chicago met in the First Church of Kalamazoo for the purpose of organizing the churches of that vicinity, together with the churches at Detroit and Calvary, Cleveland, as a classis.

The organization was effected by the election of Rev. H. J. Veldman as president, Rev. W. Welsius as vice-president and Rev. J. J. Hollebrands as stated clerk and treasurer. The name, Classis of Kalamazoo, was adopted. This new classis will consist of 17 churches.

This is the second classis to be organized in Michigan during the year as a result of the re-arrangement of the churches in that state. The classes of Michigan and Grand River had their churches scattered over the whole state with the result that both were represented in all our larger cities where the Reformed Church has churches; and there were reasons for it in former years, but these have now disappeared and a re-arrangement along geographical lines, instead of linguistic lines, became possible and also desirable.

The Classis of Michigan will cease to exist, Grand River will be limited to the City of Grand Rapids and vicinity. The Classis of Holland undergoes the least change, four churches being dismissed to the Classis of Kalamazoo, and four churches, formerly of the Classis of Michigan, taking their place.

G. DEJONGE.
Chairman of Committee.

Miss Schermerhorn Called by the Master

BY MISS CHARLOTTE K. DRURY

Far back in the mountains of Kentucky, in the region about Gray Hawk, there are hearts that will mourn when they hear that their friend, Miss Louise Schermerhorn, has died—but, somehow, I feel that many souls will meet her in Heaven from that little neighborhood. Souls whom God gave her the privilege of leading to Him, through Christ the true Way.

In the early days of the Kentucky work, Miss Schermerhorn was the teacher in the county school house, and every Sunday there gathered in that same little building fathers, mothers, children and grand parents to have her teach Sunday school. Only once did I join them, and I no longer wondered at the large attendance. As one of the men said, "She can beat most of the preachers in talkin'!"

It was a joy to live with her, to see her warm love for children, her ready sympathy with the sick and suffering, her quick seizing of every opportunity for a personal word for her Master, and most of all, to go forth on a Sunday morning to my own little Sunday school with her words
The American Church at The Hague

It is with great pleasure and appreciation of the liberality of friends of The American Church at The Hague that the Committee in charge acknowledges the receipt of the full sum asked for the support of the Church for the current summer. The following contributions have been received from $485, previously acknowledged, to $55; from Edward Ludwick, $3; from "Kingston, N. Y." $1; from Mr. Alex Siseo, from Mrs. Flora S. Williams, $3; from Mr. Sanford Abrams, $5. The Committee has been put to an added expense of $44.75 for needed advertising, sign boards for the Church and chart cards of The Hague which are put on board the steamers of the White Star Line and sent with Mr. Siseo. The Committee would be glad to receive further gifts to this amount so that the summer may be self-supporting. Letters from The Hague indicate that Miss Smelik, who has succeeded her father as representative of The Church at The Hague, is careful and thorough in all preparations for the opening of the services, and that the minister-in-charge, Rev. Joseph R. Siseo, is engaging most earnestly in the re-establishment of the work. His reports through THE CHRISTIAN INTELLIGENCER AND MISSION FIELD will be awaited with interest.

For the Committee,
WILLIAM REESE HART, Treasurer,
307 Montgomery Street,
Jersey City, N. J.

"An Island of Fellowship in a Sea of Strangers"

It was at the close of the morning service at the American Church at The Hague on the third Sunday of July—the 15th. There were present a large number of American and British tourists as well as some residents of this city in the chapel where, since 1904, services have been conducted regularly during the summer months, except during the war period.

It was one of the many services we have in the American Church that never fail to inspire. The genuine joy with which the worshippers had joined in the service was impressive. I took part in or conducted the morning service in which one could "feel" that something called response. It was an inspiration to share the responsive readings and sing the hymns we all sing in our churches at home. How eager was the audience of strangers in a strange land to hear the old story told again. Any minister in America may well covet the privilege of preaching to hearts so receptive and responsive as we have here each week. After the benediction the organist played a few chords to enable the minister to go to the rear of the chapel to greet all.

Just to hear the expressions of appreciation and gratitude for the service or the sermon is enough to enliven any man. Here is a gentleman from California who gives expression to his joy and sense of privilege; then a group from New England speak in gratitude for something that was said; then others from Indianapolis, Maine, Ohio, New Jersey. A minister from a very prominent pulpit of the Presbyterian Church at Pittsburgh gives his thanks for the opportunity given him for a day in his hotel with his name written on it. Professor and Mrs. Stout (of the Biblical Seminary of New York) express their sense of privilege; and so on.

As we were talking together for a little while longer we remarked that we are here now only for a day in Europe. We have been touring for months and have been lonely. Here I am on an island of fellowship in a sea of strangers." That is what the American Church has come to be to all who worship in it. It reminds them of home. The large number of tourists present witness to the need of the church.

But there are other avenues of service, too, which the American Church offers. Not a day goes by but some help can be given. Last week an officer of the Trans-Atlantic liner who is out of employment (there is little shipping) was given a letter of introduction to a large American firm. A few days ago a University graduate wanted help in securing a visa for a passport—longing to go to America; and that was given. Yesterday the wife of an American sailor, sick in a nearby hospital, wanted more relief. Today—only a moment ago—another came. He had seen the American flag fly over the church and knew he could locate help. The American Church is needed for all these things and then for that large service—the contact with the historic church of the Netherlands, and to promote that supremely needed work, international good will and friendship. In the day when hopeless lingers like a pall over Europe the Christian Church of America must give the Christian Church of Europe assurances of helpfulness and friendship.

I cannot refrain from adding my appreciation of the sympathetic interest and cordiality of our American Legislation at The Hague. They are all Christian gentlemen who stand for, as well as uphold, the highest traditions of American life. Our American Minister, Honorable Richard M. Tobin, has deservedly earned himself and our country in the high esteem of all in The Netherlands. It is a source of pride that one feels for the American Legislation and the Consular Offices.

It may be of interest to know that through the courtesy of one of the leading ministers of the Reformed Church in The Hague I wear the gown of the Reformed Church at the American Church. It is not unlike the Geneva gown worn by many at home—with its black velvet trimmings and white cravat.

When you come to The Hague it will do you good to spend a day with the American Church located in the very center of the old city at 44 Prinsestraat.

JOSEPH R. SISEO, Minister-in-Charge, 1923.

A Heroine of Old Wallkill

MRS. MARY JOSEPH V. Z. MILLSPAUGH, of Wallkill, N. Y., who recently entered the Holden Memorial Home for Aged Women, in Newburgh, N. Y., had been a resident of Wallkill since 1865, when, as the bride of Joseph Millspaugh she left Montgomery, Orange County, N. Y., where her father, Rev. Abram Van Zandt, D.D., was pastor of the Reformed Church.

During her long residence in Wallkill she always affiliated herself with organizations and associations which stressed the religious, moral and social uplift of its residents. Mrs. Millspaugh states in a reminiscent vein that when she arrived in Wallkill in 1865 there were two hotels, two stores and a dozen dwellings in the village. The town now has a population of 600. Drinking, carousing and horse-racing were the principal forms of amusement. It was a common thing to see drunken men lying on the streets.

There was no church organization, but services were held in the upper part of the old school house located west of the Wallkill River. Three years later, in 1868, branches of the New Hurley and Shawangunk congregations united and founded a church organization, and built the "Wallkill Valley" Reformed Church. All the neighboring ministers and a large number of the opposing ones attended the first service at the new church in the fall of 1868.

On March 15, 1869, Joseph Millspaugh died. Mrs. Millspaugh was left to rear their seven children alone, and to bring up her youngest, Eliza, who had been born the year they were married. She worked with her long, slender hands to keep her family together. She had no thought of herself. She used to say that the reason she looked past the past six months was that she did not have time to think about it. She had an undergraduated mother-in-law. Mrs. Millspaugh was the mother of the present pastor. In 1877, when Mr. Millspaugh graduated from Union College he was a member of the class that would party at his own home. He was the thirtieth in the line of the "History of the Millspaugh Family." The birthplace of Mrs. Millspaugh was Wallkill, New York. It was a rainy day when Mr. Millspaugh was born.

But the story is not over. STILL there is the challenge of the evening to the world, the evening of life giving it up, to turn the page and begin again, it is not over yet. A second day is opened to us, those of us who have the effort to hold on. So he was, not a burden to the community. As a wedding gift to his neighbors he offered to build a new church, and it was accepted.

Then, Yen 7,000, the usual price of time then, was given. He had a front on the street, and extremely fine values were put on it. But he did not sell it until he made it seem better. Then he cleared the night until these homes have all been built. We have been thus far free from the injury of the life accidents. A large number of people living in Wallkill had a fire insurance which covered all the loss of life. The death caused by the first fire was done, and I had a rough and ready time. The surgeon came at once, and the doctor was there in a short time. The first delight we had was to shut down the water and turn us up with bribes and all sorts of things that no other people would do for the minister.
Meiji Gakuin Wins National Oratorical Honors

On April 20th the following note was received from Aoyama Gakuin (Mission School of the Methodist Mission):

"Gentlemen: For the purpose of stimulating interest among Japanese students in the practice of public speaking in English, the Public Speaking Society of Aoyama Gakuin has planned to hold a National Intercollegiate English Oratorical Contest on May 18 and 19, 1923. The Tokyo Nichi Nichibun (newspaper) and its English edition are the enthusiastic supporters of the enterprise; they have promised to advertise the meeting and to provide prizes and have offered us the free use of the auditorium of their office building.

"You are cordially invited to send us a contestant representing your school. Below you will find an application blank which you will please fill in and mail early enough to reach us before May 1, 1923."

"I sincerely hope that this enterprise will meet your approval and that you will lend your support by sending the name of your representative at your earliest convenience.

"Very respectfully yours,

"TAKO MATSUMOTO,
"Public Speaking Society,
"Aoyama Gakuin."

Enclosed with this note were the complete rules and regulations for the proposed contests. Since this invitation came on a Friday we were unable to present it to the students before the following Monday, the 23rd. On that day a conference was held at which it was decided that in spite of the limited time, we would compete and April 30th was set as the date for our local elimination contest.

With some difficulty we secured four promising young men who were willing to compete in the local contest just one week in the future. Since the time for preparation was very limited we permitted the free use of notes in this opening contest and instructed the judges to base their decisions largely upon personality and general first impressions. As a result Mr. Murakoa Hisao, a fine Christian lad of the second year class, was chosen to represent our school at Aoyama Gakuin on May 18th, and at the Nichi Nichi Hall on the following evening if he should succeed in the preliminary.

The students of Japan's colleges and universities responded very heartily to the invitation from Aoyama. Twenty-one institutions in all parts of the Empire expressed their approval by sending in the names of their respective candidates whom they had chosen to compete for national honors in English Oratory. The eventful May 18th soon arrived and the twenty-one speakers were on hand ready for the preliminary tilt which was opened at 6 o'clock that evening. Meiji Gakuin, humble though she be in point of numbers, was ready for the occasion with her man trained as carefully as the limited time would permit. In the order of speakers our contestant drew the eleventh place, one just preceding the intermission. From among the 21 contestants of this preliminary contest the 10 best speakers were to be selected for the final to be held the next night. After Mr. Murakoa had spoken I was certain that he would enter the finals. The next ten speakers who followed him did very well all through the whole, but true to prediction we were among the ten best. Waseda, Nihon, Chuo, Doshisha, and Rikkyo Universities, all much larger, failed, but our little Meiji came through with no cause for concern.

Knowing the prestige of Keio University, Kobe College, Kwansei Gakuin, Aoyama Gakuin and others, among the

An Unusual Call to Duty

BY MISS JENNIE PIETERS, Shimonoseki

STILL this rain continues! These are days which challenge our every ounce of faith and courage, for with the exception of a few glorious days to keep us from giving up, we have had hard rains from June 15th and it is now July 10th. During the first five days there was a rainfall of twenty-two inches, and our banks slipped again, also a low stone wall—two of them in fact. It sounds almost as though some one was speaking of the release of a sick friend. In fact one of the men on guard the second day said as he looked at the bank, so carefully covered with matting and held down with ropes in last effort to hold it in place: "He is a very sick man." And so he was, mortally so, for all our efforts to save him were now wasted across the public path, a menace to all and a grief to us every time we look at him. Our damage during this storm will amount to at least 7,000 yen, and how much more depends upon the length of time the rains continue. The high expensive stone wall in front of the new dormitory stood firm, for which we are extremely grateful. The upper low wall back of the Dormitory fell and then a landslide from the hill above made it seem unsafe for the girls to sleep there for one night until proper barricades could be put up. The buildings have suffered no injury at all, nor has there been any injury to the charming stone. The storm has caused much loss of life elsewhere as well as making hundreds of people homeless. The homes of two of our day pupils simply collapsed, but so gradually the entire family escaped. For a time the city reservoir was in great danger and the people living below were warned to leave, but fortunately we had a few nice days and a force of men were able to relieve the falls which where the earth had slipped. It looks for all the world like a sick man with bandages applied for first aid while he is propped up with crutches until a proper surgeon can arrive. And we have had to try to see the best side of the situation where possible, so as to relieve the nervous strain which has been upon us all. The first day we ladies simply had to wade ankle deep in the water to keep the drains clear so that the torrents could rush down the proper channels, for these drainpipes were not designed to carry their traffic. We had no way in order to save the property. How is that for the missionary call to service? Few of us ever dreamed
winning ten, I scarcely dared to hope for any place in the final contest, but I did not transmit this thought to our representative. On the contrary I gave him a few more points during the early part of the day on Saturday and he went out to win. The Nichi Nichi Hall proved to be a less satisfactory place for the final than we had found at Aoyama Gakuin the previous night. A long, narrow, low-ceiled, crowded room just above the noisy printing presses was the scene of the final, closely contested meeting. Mr. S. Kaga of Aoyama Gakuin, on the subject entitled “A Life with Vision,” was the first speaker. Kwanai Gakuin followed, and then in the fifth place Mr. H. Muraoka, our representative, spoke on the subject, “Let Us Be Brothers.” The rumbling of printing machinery disturbed him just a little, but, determined not to be denied, he spoke the more forcefully and held his audience throughout.

At last the tenth speaker, Miss Tambe of Kobe College, the only woman contestant, delivered her oration and we impatiently awaited the decision of the judges. Finally the following decision was announced: Gold Medal, Mr. S. Kaga, Aoyama Gakuin; Silver Medal, Mr. H. Muraoka, Meiji Gakuin, and Bronze Medal, Mr. H. Ohkiki, College of Commerce, Otaru, Hokkaido. Round upon round of applause have greeted each of the three winners as he was called forward to receive his laurels. The large delegation of supporters from Meiji Gakuin were wild with enthusiasm over a victory which they had not dared to expect until the decision of the judges dispelled all doubts.

The purpose, as you have seen quoted above in the letter sent out by the Public Speaking Society of Aoyama, was only realized. Mission schools such as Aoyama and Meiji Gakuin can demonstrate their prowess in English. The earnest addresses of their bright Christian young men were not to be ignored.

Blazing New Trails

By REV. H. E. VAN FRANKEN

OUR Aoy Mission sees visions and dreams dreams. To realize these visions and make the dreams come true we are now compelled to blaze new trails. The old trail has wound in and out among the poorest of the poor for the past six years. There are many who follow that trail. There are few new to the old trail. It leads to greater things than the old. Many obstructions in the pathway. It needs blazing so that others may go that way and not turn aside to the well worn paths. Not that we have done wrong in continuing the old but we are coming to realize that the message must be preached to all, the caste and non-caste alike.

Of late it has been found expedient to hold conferences which centered upon particular phases of the larger work of evangelism. Subsequently Rev. H. J. Scudder called for a Conference of Evangelistic Bands to discuss “Work among the Caste People.” Over thirty evangelists came together at Puthalappatu to give time and thought to this new work. Since 1919 Rev. Mr. Savarirayan, has been working almost alone at the caste problem. It opened up before us a tremendous field. The difficulties attendant upon this are by no means small nor should they be passed by unheeded. This conference revealed much useful preparation and forethought to be necessary. We talked the matter over. We prayed and gave attentive ear to those who spoke. So the preparation for this great work has begun.

Rev. H. J. Scudder, Chairman of the Evangelistic Council, addressed the conference at its first meeting on Friday evening, Dr. L. R. Scudder and Rev. J. H. McLean, during the following days spoke along appropriate lines. Time was also given for open discussion, in which great interest was evinced by all. Much thought was given to the care of caste converts. Various difficulties were mentioned. Unless many of the same caste and relation should become Christian at one time, all social relations would be cut off from those who break away to become Christian. In some cases the means of livelihood would be disturbed and other lines of work must be sought. The question of marriage also loomed up large among the barriers which prevent the caste convert. Two men of caste from the Madanapalle side were present. In the resolve to follow Christ, difficulties similar to the above are faced. Their presence gave an added interest to the discussion. One caste member of the Telugu preaching band spent six months entirely alone in a village. Here he worked and was given food by one man during all this time. A caste convert is the result of this six months’ labor.

Much interest and discussion arose over the advisability of work at Hindu Festivals. Though such occasions were full of religious significance to the Hindu mind, it was noted that all listened to the preaching respectfully, and not at all in an unfriendly way as in years past. Many were reached in this way who could not be approached at any other time since they lived at great distances.

The following were disposed of at these festivals. They were an influence not in any way to be despised or ill thought. Reports were given by those who had attended the Thalaiakonna and Mailam Festivals just the week previous.

The conference came to a close late Sunday evening. It is our hope as time advances, to reach a clearer and more clearly the presence of God and the value of His blessing and power. We have hope to meet another of this sort to promote the work and blaze still further the trail just begun.

Unified Methods in Christian Education

THAT Christian Education, from childhood, is the foundation for the best citizenship, leadership, and evangelisation, is a verified fact. The myths who have been educated by Christian parents and Christian schools, plus environment, are humbly grateful that they are privileged to render Christian service for an eternal God in His world. While the essence of Christian Education is changeable, methods for such training vary according to individual needs and the trend of the times. The Sunday School, Week Day School of Religion, including catechistical instruction, and Denominational Schools and Colleges, are at present in co-operation with home and public school, the great teaching agencies for the youth of America. To plan and adapt practical methods needs spiritual vision, guided by prayer and faith, by our God, whose resources are inexhaustible.

Having this aim in mind, the Kent County Sunday School Association with headquarters in Grand Rapids, Michigan, has planned for all evangelistic churches in the county, a unified program of Christian Education which meets the needs of the individual at various ages. A Council of Religious Education and the Supervisors of the various departments—Children’s, Young People’s, and Adult—are appointed by the Board of Directors who are representatives of the evangelistic churches in the county. This Council is mainly responsible for the educational work of the Association. Although their deliberations have covered a wide field, their main efforts include: 1. Kent County School of Religious Education, to furnish efficiently trained Christian teachers and leaders. 2. Daily Vacation Bible schools. 3. Syllabus of Bible Study for High School credits. The third major course in the school includes Bible study, History, Pedagogy, Psychology, Sunday school Organization and Management, and the needs of its various departments of a thoroughly organized Sunday school. Completion of the course entitles the student to an Interdenominational Sunday school Diploma. Post-graduate course includes Story-telling, Hymnody, and History of Missions. As experienced by the writer, a student of the school, the instruction has an unusually high standard. During the five years of its existence eleven members of our Reformed Church have graduated from this school. The faculty included the clergy, instructors in Grand Rapids Public schools, Kindergarten Normal, and our efficient General Secretary, Mrs. Ida W. Wilson, who is planning to attend the World’s Sunday School Convention held in Glasgow, Scotland, June, 1924. For those not enrolled in the school a Bibliography for Reading Course has been

August 15, 1923

Lafayette College School of Social Work, N. J., completed its second. With thirty-five of fifty-eight students the average during the three years was a high record. Rev. H. W. Scudder, Scudder and others were taught:

Anneniversaries of the Grand Rapids, Michigan, Historical Society, on July 5th, at which the society met for the first time, and the last birthday, was a grand meeting. The call to the Sacred Office was a triumph. Another anniversary of the Brooklyn College, community, on July 3rd, at which the college met for the first time, and the last birthday, was another great meeting. The call to the Sacred Office was a triumph.
In Mid-Summer

the churches are thinking about the Pension Fund.

In one week five accepted their appointments directed by General Synod:

Mohawk, N. Y.
Fort Plain, N. Y.
Kerhonkson, N. Y.
Minaville, N. Y.
Canajoharie, N. Y.

Others, West and East, write that they are studying to see if they cannot accept theirs.

THE MINISTERS' FUND

REFORMED CHURCH IN AMERICA

25 East 22nd Street
New York

Trinity Church to Be Enlarged.—Owing to the rapid growth of both the church and the Sunday School, the Trinity Reformed Church of Holland, Michigan, Rev. Clarence P. Dame, pastor, is about to make extensive additions to the church building, which was built about ten years ago. Plans are being drawn to increase the capacity of the auditorium by two hundred and also make substantial additions to the Sunday School rooms, where the total enrollment is now over six hundred. A new heating plant is also contemplated.

Vacation School in Paterson.—Forty children who attended the Daily Vacation Bible School in the Reformed Church of the Covenant, Paterson, N. J., participated in the closing exercises recently. Rev. F. S. Wilson, the pastor, has built up a school which is becoming a community institution, children being enrolled from eleven Sunday Schools.

New Pastor Called to Nyack.—The Church at Nyack, N. Y., has called as its pastor Rev. William Neely Ross, D.D., of the Chelsea Presbyterian Church of New York City. He is spending his vacation with his family at Lyme, Conn., and will take up his work in Nyack about the first of October.

Communion at Shawangunk.—At the last communion, Sunday, August 5th, in the Shawangunk (N. Y.) Church, three adults were received, two on confession of faith and one by certificate. Holy Baptism was administered to one adult and three children.

Missionary on Furlough.—Rev. H. P. Boot, missionary in China, has reached this country on his third furlough, and with his family will make his home while here in Holland, Mich.

New Parsonage to Be Erected.—The Central Park Reformed Church has awarded a contract for a new parsonage. This will be of frame construction, having all modern conveniences, and is estimated to cost $7,000. Rev. F. J. Van Dyk of Hamilton, Mich., has been called to serve this church, and his decision is expected soon.
I "done lost my place, cause I was sick; and I was pow'fully fretted 'gainst my hebbeny Father 'bout bein' sick, 'bout losin' my place, 'bout 'most everything. Seemed to me lak nobody cared. Well, here come along one of dem high-steppin' ladies, and say out loud and cheerful like: 'Good mawnin', Dick.'

How come she know my name? I done. Anyhow, I got up and made my word to her, and felt pow'ful good. 'cause she just stood dar in de sunshine, talkin' to Dick lak he was de President.

"Cheer up, Dick," says she.

"Den she give me a card wid her name writ on it.

"You take dis down to Baker and Northern," says she, "an' 'em to give you some work today."

"I took myself down dar in a hurry, an' when I showed dat scrap o' white card, de gen'lum smiled kin o' pleasant, and set me to rightin' up his lumber room."

"Dat fer lock dat lady up, Dick," says he; "if don't, she'll send me all de city.

"Best let her 'lone, master," says I. "I if ain't mistaken de great Master set her doin' dis work; else how she come ter know Dick's name? I want yer to 'pлин dat, sir.'"

Dick was right; the "chance" that make the kind voice call out "Good morning, Dick," was one of God's "chances," one of the kind that keeps de sparrow from fallin' to de ground till God's best time—Exchange.

There are half a million individual radio sets in American homes, twenty thousand licensed sending stations, and more than one hundred enormous broadcasting stations now in operation.

The Bible-School
Hints and Helps on the Lesson
BY REV. JACOB VAN DER MEULEN, D.D.


GOLDEN TEXT
He was a good man, and full of the Holy Spirit and of faith. Acts 11:26.

The name of the character that we now study was Joseph and it speaks well for him that the apostles sur¬named, or "nicknamed," him Barnabas, a son of exhortation or consolation. Every mention made of him is a revelation of his real influence and sympathy and console. We picture him a big, genial, tenderhearted fellow, one whom we should like to meet in our time of need.

I. Barnabas the Benevolent.

The first mention of Barnabas is in connection with the ministry to the poor. Apparently the majority of the early believers were from the poorer classes and many were in needy circumstances.

The Christ spirit manifested itself in that these who were possessed of some means, willingly shared with their pov-
Gentiles also he was gathering a church purchased by the blood of Jesus, the 532 Savior of men. Barnabas was a first champion of foreign missions.

III. Barnabas the Discoverer of Paul. Association with the great Apostle to the Gentiles, Paul, was no doubt destined to give Barnabas a more conspicuous and enduring place in the church than he would have known otherwise, but it is also true that Barnabas was soon overshadowed by Paul and that his greatness suffers by reason of the contrast with the superior greatness of Paul. Barnabas was too big a man to be jealous of the latter's being advanced to first place in the service and the esteem of the church. Humanly speaking, Paul owed his opportunity to Barnabas. When the latter found himself confronted with a great problem and a great task, that of furthering the salvation of the Gentiles, he at once goes in search of Paul and is satisfied in becoming the associate of him who by the grace of God, 'is chosen to be the church's first research missionary.' It has been said, and with truth, that the biggest thing which Barnabas ever did was this bringing Paul to the front. And there is nothing which reveals the greatness of Barnabas more than this: when he himself was to be overshadowed by the towering figure of him whom he once befriended when he was friendless, and feared, and hated by all, there was in him no spark of jealousy or friendship. Thus they continued to be associated. Together they entered upon their first missionary journey. They rejoiced together that by their ministry the kingdom of Christ was being promoted.

True, these two friends became separated, a separation which may be permitted to suggest that it was the big-heartedness of Barnabas that was the cause of this estrangement. On their first journey, John Mark had accompanied the apostles in the capacity of secretary. But fearful of danger or hardship, Mark left them and the missionaries found themselves deserted. Or perhaps Mark was not quite ready to acknowledge the Gentile's equal place in the kingdom and refused to support Paul's labors any longer. At any rate the young man proved a deserter. When later a second journey was to be entered upon, Barnabas desired that Mark should accompany them again. But Paul would not give his consent. And so the second journey went its way. We cannot but feel that the conflict was to be lamented, but neither can we help but feel that Barnabas was not altogether in the wrong. Because if a good man has erred, must he not be forgiven, shall he not have another chance to redeem himself? Nor did Barnabas champion his cause in vain. Mark goes with Barnabas, proves himself loyal to him, and later to Paul also who in his latter letter, bears witness to his fidelity and zeal.

IV. Barnabas the Bearer of the Church's Alms. Not only was Barnabas benevolent himself, giving of his own means to the support of the poor, but when the church would contribute to the necessity of the poor saints at Jerusalem, whom could they more fittingly send to convey their sympathy and their gift than this man, whose own charity had been manifested in the liberality of his giving? A certain church had among its deacons one who, although comfortably situated, was niggardly in his contributing to the support of the church. When the quarterly subscriptions were collected from the membership of the church, it was easy to find the reason why the contributions received by this deacon were always smaller than those obtained by his associates. Let it be known that the solicitor for any cause does not have a very large sympathy for that cause himself, and the response to his heart-affected appeal will not be a very liberal one. Barnabas had sold his possessions in order that he might have something to give to the poor. He must have had a part in soliciting the contribution of the church and to his exorcist, whole-hearted support, there must have been a glad and ready response. And now the church fittingly appoints Barnabas to bear these gifts to the mother church at Jerusalem. If a sympathetic heart is required to make one a liberal giver, the same is required to make one a gracious and tactful distributor of alms.

Barnabas met the requirement. We esteem Barnabas for what he did himself and for what he inspired others to do.

Christian Endeavor Prayer Meeting

BY THE REV. ABRAHAM DURREE

Topic for Week Ending Saturday, August 26, 1923

Lessons in the School of Prayer

The title of this topic is a beautiful expression. It implies several things:

1. It implies the possibility of prayer and the desire of a man to learn the art. The conception of prayer is universal with humanity. Since it is an instinct, and no instinct is false there must be a way to cultivate it. No matter how mysterious it is, it is, it must be possible for men to approach to God in such a way that he answers their desires with temporal blessings and with friendship with himself. Much of the world's praying has been childish and ineffective, but some men have found it the source of all good and of the highest life. It therefore is possible to learn how to please and those who attend a school of prayer must desire to acquire the art.

2. It implies a teacher of the art of prayer. Many good men, like John the Baptist, have taught their disciples to pray. But when we think of a teacher in the School of Prayer, at once the mind reverts to our Lord Jesus Christ, and we cry, "Lord, teach us to pray." He was himself pre-eminent in prayer. There was no doubt regarding his in his own mind, no uncertainty of method in his approach to God, and no failure of results in his prayers.

3. It implies a lesson to be taught. We find that Jesus gave instruction on the subject at many times and in various ways. Sometimes his lessons were in the form of parables. Indeed Jesus seems to have considered his instructions in the art of prayer among the most important of the things which God has commissioned him to teach mankind. Christian Endeavorers would do well to study the lessons in prayer which Jesus gave, both in the Gospels and in other books which men have written on this subject. A little book by Rev. J. M. Murray, "With Jesus in the School of Prayer" is most illuminating and a great aid in helping one to appreciate the mind of the Master on this theme.

4. Among the many lessons which Jesus gives in the School of Prayer, only two are selected for our study under this topic.

The first one of these, Matt. 18:19-20, has to do with the power of united prayer. Jesus had taught the importance of secret prayer, but a tree has its root underground but its branches in the light, so the Christian should have the roots of his prayerlife in secret but its branches in fellowship with his brethren. The Christian is not only united with God, but he is also united with his brethren. The Lord gives the marks of true united prayer. The first is agreement. Hearts must be knit in one purpose and expression. The second is, we may be called the Name of Jesus. The center of the union must be the Name of Christ, as all the members of a family are united in a common name, common, because it represents a common origin, common support and a common purpose.

The second one of these lessons in prayer is Matthew 21:18-22. It is "Have faith in God," the secret of believing prayer. In the high sense in which Jesus understood "Have faith in God," the soul becomes one in purpose with the will of the Heavenly Father, even as Jesus had received a human will which he had merged in that of God. With such a faith the man can do within the sphere of his activity exactly what God is doing in the larger sphere which includes the man's smaller sphere. Thus it becomes really true that mountains yield to the strength of such faith.

CHARLES E. CORWIN.

"Pa, what is preparedness?"

"Preparedness, my son, is the act of wearing spectacles to breakfast when you know that you are going to have grapefruit."—Lyce.
Labor and the Church

Since the Interchurch report on the steel strike, there has been wider recognition of the role which the church can play in the arbitration of differences between capital and labor. The latest number of The Forums contains two interesting articles discussing the Church's attitude toward labor.

In the first, Mr. Paul Blanchard, who represents the Amalgamated Clothing Workers of America, throws down a challenge to the Church, inviting it to raise its voice against low wages, long hours and economic inequality.

"The Church," he says, "is well situated to make fact-studies on modern industrial situations and report to the public the truth disclosed. We recognize that the Church should be just as militant in its fight against Negro slavery or the saloon. Why play safe? Jesus didn't.

"We feel that the Church is now largely controlled by business men. This is not the fault of the business men or primarily of the Church. It is simply a reflection of the social inequality in which we live. Business men have a chance to learn the lessons of executive management; workers have not. Business men have surplus money for supporting the Church; workers have less. Business men may be personally kind and honest (they have a better chance to be good than the workers) but their prejudices are in favor of the current economic system of wealth and social standing to the people who own and manipulate, and a bare subsistence to the people who produce."

William Palmer Ladd, Dean of Berkeley Divinity School, takes up this challenge and implies that enlightened churchmen are prepared to give labor its moral support. "Few will it remain that the Church ought definitely or officially to ally itself with labor," he states, "or with any social, economic, or political group. But the Church is not likely to get a hearing for a non-episcopal song of workmen.

"Christian principles require, above all, that the attitude of the student of economic questions should be open-minded and honest. He should avoid prejudice and partisanship. He should be suspicious of propaganda. And he should seek his knowledge elsewhere than in printed pages. If he is earnest he will go to the sources of information. And congregations might well request of those who have the ordering of their services that more frequent opportunity than at present be given them of hearing labor tell its own story rather than that they be left to gather their knowledge of the labor movement from ill-informed or prejudiced sources of information. Where there is a difference of opinion the em-
ployer should of course have an equal opportunity of putting his side of the case before the churches."

A Striking Contrast

The famous "Ahzar University is a Mohammedan institution of learning which draws its students from the entire Mohammedan world. The classes are conducted in an open court, where from fifteen to twenty students, composing a mathematical class, sit cross-legged on the ground, and are taught by their sheik, their teacher. Most of the classes are on the Koran, with now and then one in geography or arithmetic, as part of their "University" training. In private rooms around the sides of the open court are students from countries other than Egypt—Sudan, Abyssinia, Arabia, and China. In its "palmy" days, this University boasted of twelve thousand students. Today, we are told, there are about three thousand. The scientific departments consist of a few chemical specimens, a telescope, and some scales, all kept in glass cases, to be looked at but never used. There is an excellent library of Arabic literature, but this is almost wholly neglected and seldom if ever used by the students.

From this greatest of all Mohammedan institutions of learning, we wound our way through the narrow, dirty streets of the native section with heavy laden hearts as we thought of the enormous weight which Egypt must carry around her neck.

At last, we come upon the American University, with the stars and stripes floating over it. What a thrill it gives to old Glocks and students from countries in surroundings! The University is ideally situated about fifty yards from the main thoroughfare to the Pyramids. Across the street is the Ministry of War and Agriculture, while on the opposite side is the residence of the American Minister and Lord Allenby, the High Commissioner. The building itself is an old pasha's palace, surrounded by several smaller buildings and a beautiful garden, with a never failing supply of flowers of all the freshest groups of palms and eucalyptus trees. As we enter, the two hundred students of the College of Arts and Science are at work in their class rooms. Instead of apparatus in glass cases, the young men are performing chemistry experiments with their own hands in an up-to-date laboratory, under the guidance of a technically trained American professor. The college library is filled with students who are reading and studying, but with none of the mumbling and swaying that we saw in the Mohammedan University.

The national leaders of Egypt are one in their opinion that the supreme interest of their country is the education of their young men and that it means leadership with strong moral character. As one turns from the Ahzar and looks at this American University and at the fine young Egyptian undergraduates, it needs no prophet to see graduates of the latter holding positions of great leadership in the Egypt of tomorrow.

Some New Books

Buddhism and Buddhists in Southern Asia.

By Kenneth J. Saunders.

This book of 7 short chapters is by one who spent ten years in intimate contact with the Buddhists of southeastern Asia. His aim is to introduce Western readers to the religious life of its devotees in Burma, Ceylon, and Thailand, and to present some of its excellent and impressive facts, that may all know how to work with success amongst them. He believes that all missionaries should employ very little of the spirit of criticism or condemnation, and would have Christianity assimilated in so beautiful and attractive a form that it shall conquer Buddhists' hearts by comparison.

The book says much in a very brief compass. Every missionary among Buddhists would do well to read its pages. But it was with considerable disappointment that we read the few pages devoted to "Respects in which Buddhism is patently inferior to Christianiety." The author failed to recognize the importance of the Buddha's message as a self-sufficing source of strength and comfort, and his remarks on the "fanciful," "superstition,"" and "paganism" of Buddhism seem to deny the very being of God, to refuse man the hope of immortality, and is utterly lacking in a redemption that truly relates the soul to God. When we studied comparative religions we were taught that Buddhism was largely due to the singular personality and the courage of Buddha, to its negative morality urging submission, resignation, indifference, and despair, and to its statement of doctrine and exposition of metaphysical principles contained in one book of the "Pitaka." And yet, this particular book of the "Pitaka," whilst containing a system of religious doctrines, leaves out all ethical, social and political suggestions for the improvement of men. Buddhism is largely due to the singular personality and the courage of Buddha, to its negative morality urging submission, resignation, indifference, and despair.

The Religion of the Orient.

By Louis E. Yule, M.D.

Science, 1913.

The title of this book is clear indication of its character. It is believed that the chief difference between the heart of the Mohammedan in the East and the Christian in the West is also invig-
or wishing for happiness, and the utter extinction of every feeling that might ruffle the unevolved calm of the spirit. And so are some of the teachings of Buddhism! We have no objection to an appreciation of the good qualities to be found in the Buddhism of southeastern Asia, but we think that its formulations stressed numerous other teachings which in Buddhism is potentially inferior to Christianity. $1.00. (The Macmillan Company.)

The Land of Punch and Judy. By Mary Stewart. This is a book of Puppet Plays for children by an author who knows how to interest the children. The publishers have classified it as "fiction fit to read," and every play in the book justifies the classification. Each play also teaches a spiritual moral, some scientifically, and sometimes by the condensation of its opposite. We welcome the advent of such fiction for the children. $1.25. (Fleming H. Revell & Co.)

Pulling Together. By J. T. Broderick, with an introduction by Charles P. Steinmetz, Ph.D. This book is the record of a conversation in the smoker of a Pullman running between New York and Albany between a manufacturer, a salesman, and a newspaper reporter. The manufacturer, the head of a plant employing some 30,000 men, and he relates how he has found the solution of many of the problems in the relation of capital and labor by the creation of "employee representation," or, "management through co-operation as distinguished from the conventional driving method which has become ineffective with changing conditions." The views expressed in the book are, moreover, we have heard many other speakers during the last two or three years who also have argued that in some such plan as that outlined in "Pulling Together" lies the solution of the problems that confront the industrial world. A wholesale distribution of this book among both capitalists and labor leaders might help such to put an end to this ever-recurring industrial conflict which characterizes our day, and bring about industrial peace and happiness. $1.00. (Robson and Adee, Schenectady.)

The Religious and Social Problems of the Orient. By Masaharu Anesaki, Litt.D., Ph.D., Professor of the Science of Religion in Tokyo Imperial University, Professor of Japanese Literature and Life in Harvard University (1913-1915). The title of this volume is an index to the character and purpose. The writer believes that in spite of deep and broad differences between the East and West, the heart of man is essentially one. Hence the impact of the West upon the East is not merely disruptive, but has also invigorating factors. Dr. Anesaki considers certain aspects of these changes and endeavors to lead to an understanding of the higher synthesis which he hopes may result, when East and West meet, not merely "at God's great judgment seat" but in this world. The book is worthy of study by every one who aspires to be in a true sense a world citizen. (The Macmillan Company.) $1.00.

The American Sunday School Union

Organized 1817
Incorporated 1845
Interdenominational
Organizes Sunday Schools, publishes and distributes Christian literature, works in missions.

For the year ending February 28, 1923, employed 219 missionaries, established 1,141 new churches, trained with 5,889 teachers and 55,663 scholars. Distributed 18,859 copies of the New Testament and of the Gospel of John and visited 202,646 families not touched by any other Com. During the same period 47 churches and 264 Young People's Societies were organized. Twentyeight stations were established and 5,515 conversions reported.

Send contributions to Rev. Geo. J. Becker, District Secretary, 156 Fifth Avenue, New York City.

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Stolen Sweets

They were discussing the North American Indian in a rural school, when the teacher asked if any one could tell what the leaders of the tribes were called.

"Chiefs," answered one bright little girl.

"Correct. Now, can any of you tell me what the women were called?"

There was a delay for some time, and then a small boy frantically waved his hand for recognition.

"Well, Frankie?" said the teacher.

"Mis-chiefs," he announced proudly.

He: "Who is that plain lady?"

She: "That is my mother."

He: "Oh, I beg your pardon! I didn't notice the resemblance."

—in London Opinion.

In a certain town lives a merchant who always tells his clerks, "If you do not have what a customer asks for, sell something else if possible; don't let any one leave without buying something."

One day a lady came in, and said to the clerk, "I would like a pair of little hose like those I bought a few weeks ago."

"I am very sorry, madam," he replied; "we are out of them, but,—with a winning smile, thinking of his employer's advice—"we have some nice fresh Limburger cheese just in; won't that do as well?"

A recent recruit to the Methodist Church—so relates a minister of that denomination—was chatting with a facetiously inclined official of the local congregation.

"What are these 'conferences' I hear so often?" inquired the new member.

"Why, the ministers get together and exchange sermons and thus get ready for the winter. You remember, don't you, that the pastor was away to one a couple of months ago?"

"Oh, yes. Well, our man sure got stung, didn't he?"

Mrs. Kay was visiting some friends and left the following note for her nearest neighbor: "Dear Mrs. Garrison: When you please put out a little food for the cat I have been feeding this winter. It will eat almost anything, but do not put yourself out."—The Booster.

Shortage of Ministers

The Christian Reformed church needs ministers badly. This is apparent from the fact that 16 vacancies exist in three Michigan Classes. In the entire denomination there are 48 vacancies. The figures in the last report show an increase of ten ministers over the preceding year and these will be augmented by a class of 11 which graduated from the seminary this year.

Holland Sentinel.

Every Member Present
Rally Day

Get together and round up your Church members, parents and friends for a grand Rally. The last Sunday in September is the most popular day. This year—September 30th.

Special cards with invitations can be used with great results. Send for circular of Rally Day Requisites.

The Board of Publication and Bible-School Work
25 East 22nd Street
New York

Women as Wives or Slaves

If you are short of a wife or slave in China, make for the nearest prison. On the wall of the prison in Canton are hung pictures of the women and girl prisoners held for petty offenses. Many of the young girls have committed no crime, having been purposely lost or sold by their parents and found homeless.

The only hope of escape of these young girls and children who are thrown into confinement with seasoned offenders is that some one will be attracted by their pictures, hung outside the prison wall and buy them. According to Miss Elsie R. Anderson, who has just returned from five years of Young Women's Christian Association work in China, the price depends on the length of time they spend in prison.

"Beauty or youth does not enter into the transaction," said Miss Anderson. "The price depends on the amount of rice eaten, in other words the length of time spent in prison. The authorities want some return on that."

"Sometimes the girls are glad to be released under almost any conditions. Even as slaves some get good homes. One mistress who bought one of the girls who had been in our classes was glad to have her continue with us. She comes every day."

The Y. W. C. A. and missionaries who alternate going to the prison to teach, are eagerly received by the girls. Handicrafts are taught and girls are given the opportunity to sell their work in the bazaars.

Impressed by the results the prison authorities are paying for all books, desks and other expenses, including Jinnickis' fare.

A Vacation for Mother

Who thinks of a vacation for mother? She packs up Tom for a fishing trip, Dick for a hiking tour, and Harry for the sea, to say nothing of getting the girls off to display their latest summer finery that she helped to make. If a Monday to Friday vacation would help mother, here it is! The Plainfield (N. J.) Y. W. C. A. offers its completely equipped cottage in the mountains. Week-ends it is used by the girls. The cottage affords wonderful views, rest and quiet. It is easily reached from the Plainfield-Somerset trolley. Information may be had from the Y. W. C. A., Plainfield, N. J.