The Social Gospel and The Community Church

In recent years a new phrase has appeared in our religious vocabulary, and there are many who regard its adoption as indicating a broadening of the scope of the message which Christians are sponsors for. Perhaps it is only a passing use, to be discarded when some newer conception or still greater enlargement of the scope of the gospel message is discovered. The so-called “Social gospel” with its implications and apparatus is much in the mind of the Christian world at present, and while many are somewhat bewildered by its convolutions and expansions, there are also many who adopt its methods, so far as they are discernible, and strive to work along the lines laid down by the advocates who believe they have found a better interpretation of the command to preach the gospel to every creature.

Allied to the “Social gospel” is another institution, derived partly from the necessities of the recent war and partly from an apparent kinship of meaning with the other tendency, namely the “Community church.” When the necessities of the war demanded a wider appeal to neighborhoods the idea of a community congregation came into being, and since that time the plan has expanded far and wide, until now it seems as if in every town and village there was at least one church sign which announces to all who care to read it that the edifice upon which it is fastened is the community church.

There need be no disposition to quarrel with these phrases or the ideas behind them. Even granting that in many instances the adoption of them either separately or in conjunction is simply an advertising device of the bright ministers in charge, who are aware of the drawing power of the slogan-phrase, it is true that like all advertising that has a good object in view some considerable benefit is derived from their use. But there needs to be a clear understanding on the part of those who use the phrases, and those who are influenced by them, that in neither case are they to be used as sufficient substitutes for what they in some instances seek to displace.

In the first place, the addition of the word “Social” to the familiar term “gospel,” while appearing to broaden the concept, in reality limits it. There is the implied suggestion that the former method, which may be called the “individual” gospel,—although it never really was called that, nor does it adequately describe it,—is antique in its point of view and must needs be abandoned for the broader conception which is described by the phrase “Social gospel.” The fathers did their work of preaching through appeals to the mind and heart of the person, in the belief that he would be a unit in the structure of the Church of God. And while there may be criticism that the method of individual appeal was slow and sometimes barren of results the fact is that there was both sinew and symmetry in the product. There were no weak, flabby, spineless Christians in the days when men had to think through for themselves their relationship to God and His Son. “Hand picked fruit” described the method quite clearly.

In the second place, the word “Community” does not add anything to the ancient word “Church.” While there may have been a narrowing of the concept in the course of the centuries the original meaning was extensive enough to cover every community. When the Master said, “I will build my church,” the structure He willed was in no way limited. When Paul wrote to Timothy about “the house of God, which is the church of the living God,” he did not need to identify it or broaden it by the addition of “Community.”

As has already been stated there need be no disposition to quarrel with the use of these phrases,—unless the use of them is to be considered as implying that the former words are not sufficient in themselves, when properly understood and used. But there seem to be indications that the adoption of the newer terminology tends to cause an abandonment of the time-honored methods and modes of presentation. Is it necessary for the success of the “Social gospel” that the appeal to the person’s reason must be set aside, and emphasis placed upon suppers, fairs, dances, parties, dramatics, etc.? Which is requiring more time in the pastor’s work this present month,—the planning for the Men’s supper, the arrangement for the Ladies’ Aid Fair, the coaching of the Young People’s Minstrel Show, or the consideration of the personal relationship of people with Christ as their Saviour? And the mere fact that a person happens to reside in a neighborhood should not make him necessarily a member of the Community Church. The experiment was tried with disastrous results in New England in the early days. Men were members because they lived in the town, regardless of their religious convictions, and the results were intolerable. It is a mistake to make things too easy in accepting members into Christ’s Church. The sacrifice of convictions and the loss of historic continuity is not atoned for by an attendance on a service on Sunday morning, and an attendance at a Country Club for the remainder of the day. The Church of God must be peculiar, even at the risk of being unpopular and warring against the criticism that it is strict. The question of the continuance of the organized church depends upon its adherence to the principles of its origin. That it may continue to exist even when it forgets first principles is a possibility, but not an attractive one. Let us have the “Social gospel,” and the “Community Church” if these are needed, but let us not cast aside the age tried

(Continued on page 696)
**Harvest Hours**

How peacefully the broad and golden moon
Comes up to gaze upon the reaper's toil!
That they who own the land for many a mile,
May bless her bents, and they who take the boon
Of scatter'd ears; Oh! beautiful! how soon
The dust is turned to silver without soil,
Which makes the far sheaves fairer than at noon,
And guides the gleaner to his slender spoil;
So, to our souls, the Lord of love and might
Sends harvest-hours, when daylight disappears;
When age and sorrow, like a coming night,
Darken our field of work with doubts and fears,
He times the presence of His heavenly light
To rise up softly o'er our silver hair.

CHARLES TENNYSON TURNER.

**A Visit to Mesopotamia, the Persian Gulf and India**

BY REV. SAMUEL M. ZWEMER, D.D.

V. THE NIZAM REQUESTS A LECTURE

AFTER our Poona Conference we took the morning train at four o'clock for Hyderabad, the capital of the largest and most important native state. The Nizam formerly forbade missionary effort in his dominions, but at present with some restrictions the way is open, and Rev. F. C. Philip, of the Church Missionary Society, is the home we were entertained, has proved in his large school for boys how responsive they and their parents are to Christian friendship.

We visited the large mosque in the walled city—the crowed bazaar reminding us of Bagdad—the Osmaniya University, the Palaces and the beautiful gardens. Best of all we met a number of the leading Mohammedan gentry at garden parties and in their homes: Dr. A. Siddiqi, a graduate of Gottingen University, and now Principal of the university, a liberal-minded scholar; Nawab Haidar Nawaz Jang, the founder of the university and the translator of some eighty textbooks for use in the National School; His Highness the Maharajah, Sir Kishen Perched, himself a Hindu, but surrounded by Moslem retainers; the Sultan Salih Saif Nawaz Jang. The last named is head of the large Arab community of some fifteen thousand people and halls from Hasingar, Arabia. When I recognized the portrait of his father as an Arab Sultan whom I met at Makallah in 1892, he was greatly pleased. The dinner he served us and our hosts, Rev. and Mrs. F. C. Philip, was as truly Arabian in its quantity as it was Persian in its quality. They were astonished to meet so many who spoke and read Arabic in Hyderabad. Still more to find two antiquarian booksellers who spoke Arabic, and had a large stock of second-hand books on Islam, Arabic, German, French, Italian and English. Hyderabad is a literary center and the Nizam's government (Dal'rat-ul-Ma'arif) publishes new and rare Arabic manuscripts every year. The list of manuscripts published includes over fifty works on law, exegesis, medicine, mysticism, etc. The book-bazaar would dispel any notion that Arabic is unknown in India.

In addition to the hours spent in Conference with the missionaries from the city and the district, arrangements had been made for three public addresses on the Character of Christ, the Character of Christianity and on the Crucifixion. These lectures were given in English without an interpreter on three successive nights in St. George Hall. The place seats about three hundred, and was over-crowded. We were at first perplexed but afterwards delighted when His Highness the Nizam sent word to Mr. Philip that he desired (i.e. we were permitted) to give lectures "on Islam at nine o'clock Tuesday morning for himself and his court." The proper preparations were made, the place was crowded and at the exact hour the Nizam with his daughters and a large staff drove up in motor cars. To depict the new world of Islam before such an audience without giving offense to them or to one's own conscience was not easy. But intercourse with the Nizam was a means of getting at the root of the matter. At the close of the lecture there was formal thanks and the next day Rev. Mr. Philip received a cordial invitation from His Exalted Highness to a dinner party and two hours later. It was worth far more to hear one of his secretaries, a dignified Moslem of the old school, say, "You have made us better men by your visit!"—and he said that after this on our Lord's mission. At the conclusion of that address an Anglo-Indian lady sang "When I Survey the Wondrous Cross," and one could hear a pin drop. There surely is an open door for tactful, aggressive evangelism among the thousands of English speaking Moslems of Hyderabad.

On Sunday there were services to large union congregations in Hyderabad and in the neighboring city of Secunderabad, where Mr. Goodwin of the Y. M. C. A. is doing a great work.

Our train for Madras had trouble with the engine and we failed to arrive a reason for missing our connection at Bezawda and a delay of twelve hours. But we went to the Church Missionary Society Mission House and found not only hospitality but the possibility of a Conference to which Rev. E. S. Tanner invited the Lutherans from Kistna by telegram and they came, the delay was explained. Bezawda is not only a very important railway junction but an important mission station and the central offices of a mass movement full of promise. No wonder that with the large people crowding into the kingdom, so little time and effort can be given to this.

We left at 10 P. M. for Madras, and arrived the next morning, July 18th. Here we were lodged most comfortably at Bishophope, the home of Rev. and Mrs. L. W. Ferguson of the American Mission. We were only just in time for our first Conference on Methods, with Canon Goldsmith, the veteran, present, and also three uninvited Moslem controversialists bristling with irrelevant questions. It became a clinic instead of a Conference. A larger gathering was arranged on Monday in Day Memorial Hall where a committee was appointed to prepare findings.

During Saturday and until Monday morning we visited the book-bazaar, the offices of two Tamil Moslem magazines, the Ahmadiya center, and also some of the Christian institutions, including the splendid Union Christ College for Women. There were meetings at the Y. W. C. A. for Indian Christians, and at the Y. M. C. A., for young men, an open meeting for Moslems and Christians at the Goldsmith at Royalet House, and church services on Sunday.

The address given at the open meeting in Madras reached a larger audience. The next morning the Madras Mail's Moslem correspondent reported it succinctly and accurately, "... he spoke yesterday evening to a small audience of Mussalmans on "The Greatest Event in Human History." The learned Doctor, after a few preliminary remarks, pointed out the importance of the death of Jesus on the Cross and its significance in the modern world. The speaker then analyzed the evidence that Jesus died on the Cross, in support of which he cited Old Testament prophecy, the New Testament, the references in the Koran, unbroken tradition and a great deal of evidence. Dr. Zwemer said, 'You can't fault a theory in the face of the experience of 500 million people,' referring to the death of Jesus on the Cross. Summing up, he emphasized that the death of Jesus was voluntary and his death was not for his crime but because he was 'the Lamb of God.' He concluded by saying that God could not have allowed the tragedy of the death of Jesus on the Cross if He Himself had not put in its plan of redemption. 'We give this newspaper report only to show how direct a message is possible to Mohammedans in India.'

(The To be Concluded)
Confessions of a Chinese Mother-in-Law

By Miss Katharine R. Green

One of the greatest barriers to the spread of Christianity in foreign mission lands is the difficulty of weaning people entirely away from heathenism in the first generation. These "confessions" of a Chinese mother-in-law will help church workers at home to appreciate some of the missionary problems in China.

BIT BY BIT, and at various times, a Chinese woman by the name of Mrs. Chhio Tan told me her story, for her lack of leisure have compelled her to a continuous narrative. And for the convenience of those unversed in the difficult dialect of the Amoy region I have transposed it into English but have taken special care to keep to the feeling which passionately possessed her.

Mrs. Tan is a native of a small village five miles from Amoy city, Fukien, South China, and when I first knew her was residing in Tungan, a city near Amoy, where her son was teaching. The girl who became her daughter-in-law was a teacher in the school of which I had charge and the virago mother-in-law was a constant "thorn in the flesh." A few of the more shameful details of her dealings with her daughter-in-law I gleaned from a Chinese woman, a good friend of mine, who came from her son's village direct to Tungan. Mrs. Tan with sorrowful vindictiveness, had poured them out. The baby girl mentioned is now 2 years old and has a small brother of three months.

"As is usual with Chinese parents, my son's marriage was arranged with his consent but without his active courtship of the girl. I was very careful about choosing a wife for him for I wanted a gentle, obedient girl, and my son would never consent if she were not well educated. Her education was not a vital point with me for I myself barely know how to read, but there are certain rites for the protection of our family from evil demons influences that I observe very strictly, although having the name of being Christian I must do these things as absolutely as I can. So the girl must be ready to obey me and if she does not understand the meaning of these ceremonies it might be easier. In any case she must fear and obey me so thoroughly that she would never tell my son of my secret observances for he scorns these ancient rites which he calls 'superstitions.' But I can tell you that by whatever name one calls these necessary ceremonies they certainly have kept our family from serious evil influences."

"While he was teaching in the boys' school at Tungan my son became interested in a young teacher in the girls' school there—a pretty, quiet, obedient girl—and he talked with her about asking for her. But I was not so glad the girl's mother for she said to her, 'you poor demurring woman, but I thought in my heart that a girl used to such a mother's control would be easier for me to manage; so the arrangements for my son's marriage with 'Precious Pearl' were completed."

"The wedding was held in the boys' school, and every one praised the bride and said she certainly was quiet enough but I did not like her self-possession. She ought to have been more frightened. At any rate now I was a mother-in-law and I planned to have the girl, while she was new and strange, do certain rites for the well being of the family. These were simple—just a matter of arranging the household things in a certain way and following certain rules in the first meal cooked by the bride. It was at this point that I found that my new daughter-in-law was aptly named 'Pearl.' A hard resistance lay under the soft luxuriant exterior; she absolutely refused to follow my orders.

"Thus was born in my heart the beginning of my dread of my daughter-in-law's influence over my son and little by little I began to feel determined to have nothing to do with demon worship, I grew to hate her more and more. Sometimes I was able to deceive her so that she unconsciously followed the demon rites for doing the household tasks; but even from the first she raged my son against me and with all the force he dared he insisted that I refrain from all 'superstitious' observances."

"Fortunately I have a good tongue and I decided to frighten the girl into obedience or failing that to turn my son against her so that we might get rid of her. So I recalled the bold, coarse language of my early days and scolded and reviled 'Precious Pearl' until she was wrapt with rage and sorrow; but do you think that she bent to my will? You never saw anything like the hardiness of that young girl! And I never saw anything like the hardiness of that young girl! And I never saw anything like the hardiness of that young girl! And I never saw anything like the hardiness of that young girl! And I never saw anything like the hardiness of that young girl! And I never saw anything like the hardiness of that young girl! And I never saw anything like the hardiness of that young girl!"

"When the schools reopened it was decided that the bride should teach again, and although I was sure that it was merely to get her away from me, I was not sorry. I was getting tired of the little Pharisee for I hated her so that it wore me out.

"While she was in school I thought I'd ruin her reputation so she would be disliked and my son would hate her. So since I had plenty of leisure I went about to my neighbors and told them what an unfortunate marriage my son had made and what a disagreeable, nay even what a bad girl, my new daughter-in-law was. I knew these tales would spread and I hoped the girl would be dismissed from the school, but instead of that the principal himself called me and forbidden me from talking so. Then I wrote some of the fearful doggerel about the teachers and school and even mentioned the principal and had my nephew write it on the school wall.

"When the Easter vacation came my son and his wife refused to return home. Instead they rented a little two-room house for themselves. This enraged me, for if the girl were not to have her home with me, how could I influence her and unless son listened to my words, how could I turn his heart away from his wife? But I took this opportunity of saying publicly now that he had a wife I had no son and of course his marrying such a bad girl could have no other result. I even pretended that he had cut off part of my alms and that the baby would soften its grandmother's heart. But my hopes and longing were in vain. My deepest, sincerest endeavors were of no avail. Even my dear little baby is not safe from the hatred and malice of my mother.'" 

"'Mother,' and frowned in her earnestness, 'Mother, you must go back to the ancestral village and live there with your relatives. I shall send you a part of my earnings each month and I will try to be as filial a son as I can, but if I ever hear of your harming my children or indeed of again blackening my wife's name we shall be as strangers to each other.'

"'It was a terrible thing that my son threatened. To go back to my village was bad enough, but for a Chinese widow to return without a son is a great curse. There was nothing to do but to obey him, and with as little publicity as possible I went back home for a visit, knowing in my heart that my son was now master of his family and that any interference from me would bring a terrible curse upon me."

"For my daughter-in-law is now a young woman and she has a son and although I wish her every evil under heaven, I shall hereafter be forced to leave the little family undisturbed."—From The Continent.
How It Started

Mrs. L. R. Scudder, realizing that some of the girls could not take advanced school work, originated the Lace Class, which under her guidance flourished. From the last report we quote: "All know of the Ranipetla Boarding School. We wonder if you know that up to six months ago there was tucked away in one of its corners the Woman's Industrial School. We were as a hamper full to overflowing, waiting to be washed, starched and ironed that we might stand alone. For years we had been hoping for a new place for the girls and women whose bent is for trade rather than study.

"The purpose of the school is to train and teach girls to make better homes, to cook, to sew, to be clean, and to manage well, to learn a trade by which a livelihood may be earned.

"We have secured a bungalow and have three airy school rooms. Back of the bungalow are four double cottages. These can accommodate six or eight each. Each family has a mother, who keeps the house accounts. The Auntie takes the laundry account. The Sister does the big sisterly act of seeing that all baths are taken and the house clean. The rest of the family group dc all their part in the daily round of affairs.

"If you were to visit us you would find us far from any railway, but we are on the direct motor route from Madras to Bangalore. We are also halfway from Chittoor, Vellore, Kaptadi and Ranipetla to Madanapalle."

The Warp and the Woof

BY MISS ALICE SMALLEGAN

From a warped, entangled life, they come, from far-away jungle towns. Brains, that go in little circles, and then stop short. Eyes, that see not the straight lines of either warp or woof of the bright linens and lawns. To tell them how to cut is as wasted words. To show them and then to watch the first trial is proof they have not observed. But perhaps by repeated showing and repeated trials something is accomplished. Naturally they should be good imitators. As a nation they follow in the footsteps of their fathers. A barber a barber, a tailor a tailor, and so the merry round. Their belief that life is as it is because it was so destined grips them fast. Our Christians, however, are instilled with new ideals of education. In their life blood runs a desire to be some one. We of the west would say, "Where there is a will there is a way"; but as one faces the problems of India it is so.

All centers about India's economic problems. The dire needs of India are appalling, hence they have received much. The person who has always received knows not the true worth of the gift. To give of what we have that we may have more abundantly; to give of what we have that others may receive—are these not the things that fit us for greater service?

One may ask, "Why then ask the Woman's Board for funds for the Indian girls who should be helping themselves?" These people need to be taught to help themselves. Therein lies the answer, and we need funds to carry on this teaching. The day cooie, the farmer, all menial laborers, have a great deal to learn in lessons of thrift. The people are so poor that thrift is a necessity. But often the foolish expenditure of money saddens us. The people often have little to spend and that is frequently not enough to educate their families.

In July we admitted to our Woman's Industrial School a class of eleven, and have had twenty applications asking that other girls be given special consideration and taken in. There was a time when girls were sent to the school. Today requests for admission come to us. For a time no teachers seemed available. We are facing inadequate appropriation. Rupees 105 (35 dollars) per month is not large enough for the present number of girls in school. You say the teaching of the warp and woof of the finer arts should pay. Yes. For girls that are worthy of their hire it does pay. But there are many to whom trial must be given. It is the first years of learning that cost, and that cost and that expense cannot be met in any other way than by gifts of kind friends. We had an allowance of 300 rupees for a transfer from Ranipetla to Palmaner. Forty-five girls have been here as pupils since July, 1923. The Woman's Industrial School should hold before it a future of teaching other trades than merely needle work. At present this does not seem possible.

The School has a future in the economic life of India. Its warp if rightly set and its woof if well woven will do service as the common woman's cloth, and will sparkle and brighten the drab life of Indian women as the golden borders of the silken sari.

Strength and Song:—The Lord is my strength and song, and he is become my salvation.—Exodus 15:2.
Bringing in the Rice
BY MISS TINA HOLKEBOER, TONG-GAN

When we heard, confidentially to us, that we had better lay supplies for the schools, as there was danger of trouble here, I had already bargained for an extra supply of rice from Hong-seng, but we could not get folks to carry it up. Even our own servants cannot go out—the soldiers ignore the permits we got from the Mandarin some time ago.

The teacher got alarmed, and suggested that we get volunteer pupils to carry up the rice. Yesterday morning I explained the situation—and ALL volunteered! We selected sixteen middle sized girls, and, together with our coolie, I led the troop to Hong-seng. A-höng supplied us with four bags on the way, and so each girl came back with one and a half tau of rice on her shoulder. It was quite an amusing procession!

Foreign Missions Convention of the United States and Canada
BY F. P. TURNER
Secretary. Foreign Missions Conference of North America.

THE Foreign Missions Convention to be held under the auspices of the Foreign Mission Boards of Canada and the United States is announced to meet at Washington, D. C., January 28 to February 2, 1925.

The primary purpose of the Convention is for the information and inspiration of the churches of Canada and the United States. It will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field; its messages will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations.

The attendance will be limited to 5,000 delegates, representing the Foreign Mission Boards and Societies of Canada and the United States. It is recommended that each delegation include officers and members of Foreign Mission Boards (both men and women); pastors to foreign churches; laymen and laywomen in equal numbers; general church officials; theological and college professors; foreign missionaries at home on furlough; student volunteers and other candidates for the foreign mission field.

The Committee on Arrangements is organizing a program which will include as speakers the best qualified men and women to be found in Canada, the United States, Great Britain, and on the Continent of Europe, as well as those from the foreign mission fields.

Special meetings will be arranged for the representatives of different denominational groups for the purpose of considering the best methods of gathering up results of the Convention and carrying to the churches and the membership of the different denominations the inspiration of the Convention.

The benefits of this Interdenominational Missionary Con-
Interpretations

By William T. Demarest, LL.D.

On the theory that there are many in the Reformed Church who desire to have a good example set before them, the Interpreter is led to tell of a man who passed to his reward a few days ago and of a decision made by him about two years ago which will be of lasting benefit to his home church. This man knew that the church with which he had been connected for many years was suffering because of the changed community conditions; and he also knew the importance of its maintenance because of the service which it could render to a decreasing population. He therefore made overtures to the Board of Domestic Missions looking toward the establishment of a trust for the benefit of the church. Negotiations were somewhat protracted; for there were many details to be arranged; but at the end securities yielding an income of upward of two hundred dollars per year were given to the Board upon an agreement that the income would be allowed to accumulate until the death of the donor, when it should be paid to the church, and that thereafter the income from this trust should be regularly paid to the church so long as it should exist and be connected with our denomination. As a result of this kind act the Board will in a few days pay to this church the accumulated income of two years, and the church will annually receive an amount which, while perhaps no larger than have been the annual contributions of its friend, will nevertheless continue his benefactions down through the years. It should be added that no very great amount of principal was involved in this transaction. Hundreds, perhaps thousands, of Reformed Church members might do likewise.

It would be difficult for one to estimate the difference made in a general election by the expenditure of large sums of money for purposes of propaganda; although it is evident that political leaders believe that the party with the most financial resource has an advantage. One could wish that an election might be held without such expenditures; not only to observe the effect but also because there is always the natural suspicion that large contributors to campaign expense funds have an interest in the result of the election that is more personal than general. It is a sign of improved conditions, however, that these contributions and the expenditure of the funds thus accumulated are now a matter of public record and that to some extent bills of past campaigns have been abolished. It is doubtful, moreover, whether there is any actual purchase of votes in these days; except as it may be assumed that votes are purchased with pre-election promises. Since the expenditures in a campaign are largely made for the dissemination of such promises, and since it has been demonstrated through many years that few of them are remembered after the election by those who made them, we again arrive at the point from which we started; that large campaign expenditures cannot serve an equitable purpose. Perhaps the time may come when the law shall provide for a fixed minimum expenditure, varying as to the offices sought, such maximum to be an amount which is not beyond the reach of a minority party. The present arrangement undoubtedly gives to a party in power a money raising ability beyond that of others.

Residents of New York City are smiling these days over the fact that while the city administration has for many years been urging city ownership and operation of transportation lines, this one system thus owned and operated has been losing money. The trackage lines on Staten Island, which is Richmond Borough of the greater city, have been operating for a five cent fare and it is now disclosed that the actual cost of transportation per passenger is over ten cents. It is shown, furthermore, that the rolling stock is in deplorable condition, that not sufficient cars are operated to accommodate the people, and that conditions in general are such that these lines were to be operated by a traction corporation its shortcomings would long since have been called to the attention of the transit commission. As it is, they are owned and operated by the city they are exempt from such official examination. Public ownership of public utilities is undoubtedly an ideal toward which we should strive in this country; but it is doubtful if we have yet reached the point where the civic right of public ownership is yet so thoroughly developed as to make any real remedy at hand. Able men refrain from the political affairs in our larger communities because they will not stoop to current political methods; and their professional politicians are perfectly willing to continue their activities undisturbed.

The Interpreter was reminded last week of one of the older German waiters, which bears a title something like "Autumn Foliage," and the theme of which is the hurrying autumn leaves at this time of year. Scheduled by the Progress Council to visit the Classes of Hudson and Poughkeepsie the Interpreter undertook to make the trip by automobile and spent the hours from seven in the morning till six in the evening on the road, except for a brief stop at the cities named. It was a gorgeous autumn day and the foliage in the Hudson Highlands was most brilliant. A strong northwest wind was blowing and the red and yellow leaves were falling from the trees and dancing along the road and through the meadows. The beauty of the landscape was such as to make one thank that the lot had been cast in a country and in a climate where each season has its compensations. The weather was dry; where, in spring, summer, fall or winter, one is led sincerely to say "God is good." In the dying foliage of fall there is both beauty and promise; for as it falls it mantles the earth and makes certain the springtime resurrection; which comes with a new beauty and a new promise—that of fruit and harvest. Possibly our lives may furnish an analogy to these changing seasons; for as we find the autumn of years upon us, we are happy if we are able to think that we have given to extend the harvest of good deeds and noble thoughts which will make the time of new lives better and more fruitful because we have lived and passed on.
Our Church at Work

New Members at Douglaston Community Church.—On Sunday morning, October 5th, at the Communion in the Community Church at Douglaston, Long Island, Rev. M. Eugene Flipse, pastor, five new members were received on confession of faith and nine by certificate. Seven denominations were represented in the previous affiliations of those who united.—Lutheran, Episcopal, Presbyterian, Methodist, Congregational, Baptist and Reformed. This is a characteristic of the membership of the church since its organization.

Convention Delegate Reports at Herkimer Church.—On Monday evening, October 6th, the Men's League and the Clothe Society of the Herkimer Church held a joint meeting to hear the report of Miss Anna B. Harter, Superintendent of the Primary Department of the Sunday school, who had been sent as a delegate to the World's Sunday School Convention held in Glasgow, Scotland, in June. A well arranged musical program occupied the first part of the evening. Rev. Henry Vruink, pastor of the church, introduced Miss Harter, who told of her trip to Europe. On the ship with her were 450 other delegates. She was able to take a trip through Scotland, and after the convention was over she went to France for a brief visit.

Madison Avenue Church on the Air.—On Sunday, October 6th, the entire service of worship, morning and evening, at the Madison Avenue Church, Albany, N. Y., was broadcasted by the General Electric wireless station, WGY, of Schenectady. This was done on a previous occasion and the pastor received many letters of thanks from people who were profited by the service.

First Philadelphia Church Bulletin.—The September Bulletin of the First Church of Philadelphia is worthy of note as the first to be issued in the new pastorate, Rev. Jesse F. Durfee having been installed during the month. The Bulletin contains a Cell to Service, written by Mr. Durfee, and then follows a sketch of all the organizations of the church, with their work described, and notes of the events planned for the month. It is away from the stereotyped form, and will be read and remembered.

October Additions at Throggs Neck Church.—At the October Communion of the newly organized church at Throggs Neck, Bronx, New York City, 27 new members were received, of which 23 were received on confession of faith.

Missionary Society Holds Chicken Supper.—On Wednesday evening, October 1st, a chicken supper was held in the Fonda, N. Y., Church, under the auspices of the Missionary Society. It was a success both socially and financially. The spacious parlors presented an inviting appearance, being decorated with an abundance of cut flowers and yellow bunting. The color scheme of yellow was further carried out in the table decorations of yellow marigolds and lighted candles. Over 200 people enjoyed the bountiful supper prepared by the ladies. Several out of town parties motored to the village from Johnstown, Gloversville, Amsterdam and Tribes Hill Glen and vicinity for the event. The next proceedings were $155, which will be added to the Golden Jubilee Missionary Fund already under way.

Improvements at Suydam Street Church, New Brunswick.—Extensive improvements have been made in the Suydam Street Church of New Brunswick, N. J., Rev. George H. Pierson, D.D., pastor. The interior was redecorated, and the choir platform enlarged to accommodate sixty persons. The kitchen was refitted and refurbished. The cost of the alterations was about $12,000, more than half of which has already been secured, and it is expected that the remainder will be obtained before the end of October.

Unique Golden Wedding at Pompton Plains.—On Wednesday, October 15th, Pompton Plains, N. J., rejoiced with Mr. and Mrs. Charles Mandeville on the occasion of their golden wedding. On this date fifty years ago, Mr. Mandeville's father and mother, and Mr. and Mrs. Thomas Mandeville, celebrated their golden wedding, and Mr. and Mrs. Charles Mandeville were married. The father and mother had ten children, five boys and five girls, one of the boys being Rev. Giles H. Mandeville, D.D., so well known as President of Hope College and Secretary of the Board of Education of the Reformed Church. The other nine children of Thomas Mandeville were all present a half century ago when Charles W., the youngest, was married. Today Charles is the only one living. Mr. and Mrs. Mandeville have four children,—Charles L. Mandeville, Mrs. Elizabeth Jackson, Mrs. Herbert S. Poilemus and Miss Jennie B. Mandeville, all of Pompton Plains. The Mandeville family was one of the earliest settlers in New Jersey, and has always been active in the Reformed Church.

Miss Otte Home on Vacation.—Miss Elizabeth Otte, daughter of our well remembered missionary, Dr. J. A. Otte, recently returned from her three years work as teacher and Principal in a school connected with Robert College, Constantinople. After a few weeks visit with relatives and friends she has gone back to the Orient, to teach in a school in Cairo, Egypt.

Rev. R. H. Harper Speaks in Buffalo.—On Tuesday, October 14th, in the First Church of Buffalo, N. Y., Rev. E. Ton, pastor, Rev. R. H. Harper, of Oklahoma, spoke before a combined meeting of the Men's Club and the Ladies' Missionary Society. There were about 50 present, the largest number to hear a missionary address in several years. A great deal of interest was shown.

Rally Day at North Hackensack Church.—Sunday, October 5th, was Rally Day at the North Hackensack, N. J., Church, of which Rev. Andrew Judson Walter is pastor. The auditorium was decorated with fall flowers, fruits and vegetables, these latter from the fertile old farms of the neighborhood. A full program had been prepared by the committee in charge. Each department of the church work was represented by its leader, who introduced a speaker to enforce the needs and opportunities, these speakers being as near every case an expert. Rev. James Boyd Hunter summarized the thoughts of the several speakers in a closing address. In the evening Hon. Frederick A. Wallis, Commissioner of Correction, New York City, delivered a stirring address. At both services gratifying audiences were in attendance.

Dr. N. J. Sproul Leaves Somerville.—Rev. N. J. Sproul, D.D., who was for six years pastor of the First Church of Somerville, N. J., has left to take up his new pastorate over the Presbyterian Church of Salem, N. J. Just prior to his departure with his family he was made the recipient of a number of gifts from the congregation to show the high regard in which they held him and their regret at his departure.

Declines Call to Clifton Church.—Rev. Bernie Mulder, pastor of the Covenant Church of Muskegon Heights, Mich., who was called to the Lake View Heights Church of Clifton, N. J., and accepted, has been persuaded by his parishioners in Muskegon to withdraw his acceptance, and he will remain in Michigan.

Twenty-two Years at Knox Memorial.—On Sunday, October 12th, Rev. E. G. W. Meury, D.D., completed twenty-two years of Commissions at Knox Memorial Church, New York City. At every one of these celebrations there have been communications to the membership by confession of faith.
Reflections Educational

V. WHAT IS RELIGIOUS EDUCATION? (1)

BY "STUDENTS"

IT MAY be that we shall come to an understanding of what religious education is by considering first some of the things which it is not.

It is not merely filling the mind of the child with Scripture truth or noble sentiments. We are quite confident of the value of the Holy Scriptures, and the statement in the previous sentence is not by any means to be construed as belittling the Bible or denying the value of respect for it. We still believe that the entrance of Thy words giveth light;" that "The works of God may perish, His word never." The Bible is still to us the "precious Book," "The Book," and there is nothing in the world to take its place.

But this is not to say that the mere learning of Scripture passages constitutes religious education. If we rely on this alone, we shall have more failures than we desire. A religious and Christian character is not something that can be attained merely by the memorizing of Scripture passages, however admirable and valuable those passages may be. A Christian character and a religious nature are something unto which we must attain, or which we acquire. And these are attained or acquired by a much profounder process than a mere intellectual effort.

We need only to remind ourselves that the keenest enemies of Christianity and the Bible today are as thoroughly conversant with and can quote Scripture as readily as and accurately as the most ardent lovers of it.

So the basis of our statement that religious education is not a mere matter of learning Scripture passages lies in the conviction that this might generate into a mere intellectual process without the fruits of it ever showing in the life. According to Jesus, except there be these fruits it is quite unlikely that there is much life. "By their fruits ye shall know them." The trained educator calls this "Transfer of training," and he is very much aware that it shall take place. He is quite sure, however, that it will not take place unless he makes provision for it; in other words, unless he makes it a part of the training. Children "learn" religion in no other way than that in which they learn other things. If we expect religion to "take" with them, we shall have to be as careful of our method as is the trained educator in other lines.

It is quite clear in the thinking of the Church that religion and Christianity are not merely a matter of intellectual apprehension. How often it is said that "Religion is a matter of the heart, not of the head." This seems to be quite the language of the Church. But, having said that, we proceed at once in the religious education of our children on the basis of religion and Christianity being entirely a matter of intellectual apprehension. That is, we assume that if the child only learns the statements about Christianity as expressed in Biblical or theological or catechetical forms he is religiously educated.

We say also, and repeatedly, that we wish the child to "take," "choose" or "decide for" Christ as his Lord and Saviour. In other words, we make it our supreme desire that the child shall be enlisted in this divine enterprise. And yet, in our work of educating that child in Christian things we proceed again on the basis of an intellectual apprehension of Biblical truth, a process in which the will of the child is practically ignored with the exception of an exhortation on occasional "Decision" days to accept Christ.

But the will of the child is not an isolated thing that can be ignored for the major portion of the year, and then be called upon in one service of the year and be expected to function in the way we desire. That will is an integral part of the child's consciousness as much as his intellect and his emotions, and cannot be separated from the other. Unless it has been choosing Christ all through the year, it is quite probable that it has been choosing the very opposite or something quite unrelated, and we shall find ourselves bailed on Decision Day. The problem of religious education in the problem of enlisting the whole child all the time.

In saying this we do not ignore the fact that many do "accept Christ" during the exhortations of Decision Day; nor the fact that the church membership is largely recruited from the Sunday schools. But the numbers of those who drop out of the Sunday schools and pre-loss to the church—probably the larger proportion of the Sunday school enrollment —constitute an element in the consideration which we cannot ignore. We have been accustomed to think of these losses as inevitable and of those who are thus lost to the church as "impossible" for the church to reach. Thus we excuse ourselves.

But, would it not be more scientific, if indeed not more Christian, to ask ourselves if we have done everything that we might have done to keep them for Christ? May there not be something wrong with our method, or with the content of our curriculum, or with our equipment, including our personnel, in relation with our philosophy of education which would take account of all these things?

Inauguration of Professor Theodore F. Bayles

Rev. Theodore F. Bayles was inaugurated as Professor of Practical Theology at the New Brunswick Theological Seminary on Tuesday afternoon, October 15th, 1924. The service was held in Kirkpatrick Chapel, Rutgers College. The day was a beautiful one and a considerable number of ministers and friends of the Seminary came to New Brunswick. Several of these had been sent to sixty or more theological institutions in the United States and Canada. Several of these sent representatives. A few members of former churches of Mr. Bayles at Walden and Bayonne also made the journey to be present at his inauguration.

The procession marched from the Rutgers Alumni House to the chapel. The invitation was offered and the Seminary was attended by Dr. Rawn, who is acting as President until January, when Rev. William H. S. DeWorp, D.D., LL.D., will take up his new duties as President of the Seminary.

Prayer was made by Dr. Denarese. Rev. John E. Kuipenga, D.D., President of the General Synod, and President of the Western Seminary, preached the sermon, from the text, "The gospel of the glory of the blessed God" (1 Tim. 1:11). Then the new Professor signed the Formula, while the audience waited. After this the Charge was given by Rev. James S. Kittell, D.D., of the Bergen Church, Jersey City. Then Mr. Bayles delivered his inaugural address, and pronounced the benediction. Space will not permit any great detail from the sermon, the charge, or the inaugural address. They will be printed in the "Christian Intelligencer."

Immediately after the inauguration a reception was given to Professor and Mrs. Bayles in the Kate Library. More than 150 friends from New Brunswick and elsewhere were present and enjoyed the hospitality of the Seminary.

The Seminary took advantage of the presence of Dr. Kuipenga to have him give two lectures to the faculty and students on Wednesday afternoon and Thursday evening, October 16th and 17th. The first of these was on "The Leverage of Natural Intuit," and the second was entitled "The Unfolding Life." These able lectures presented vital matters of Christian experience from the point of view of modern psychology and of the Reformed Theology. The New Brunswick Seminary was glad to hear Dr. Kuipenga, not only because of the lectures, but also because his coming was in fulfillment of the plan outlined by the General Synod for a larger cooperation between the two Seminaries of our Church.

John H. Raven.

The Social Gospel and the Community Church

(Continued from first page)

method of personal approach and personal dealing with those who are not Christians, and let us have the ancient belief that the Church of God is the refuge of all the rallying point of all sorts and conditions of men—which are wondering except that for which it exists, and to carry out the principles and practices of its Founder.
General Synod's Press Clerk Speaks

EDITOR OF THE CHRISTIAN INTELLIGENCER AND MISSION FIELD:

Dear Sir:—Your issue of October 15th gave information that one of the Classes had resolved to ask General Synod to abolish the Press Clerk, and to make provision that correct information be presented to the press each day when Synod is in session. I presume that some one made a blunder in the wording of this, for while Synod might abolish the office it could hardly abolish the person of the Clerk,—in fact the present Clerk refuses to be abolished until the Almighty sees fit to do it.

It would seem that this step was taken without a full knowledge of the facts, and without that spirit of fair play which should prevail among Christian brethren. The implication of the resolution is wholly false, for all information given by the Press Clerk for the past fifteen years has been correct, as his files will show.

In 1923, and again in 1924 certain objectionable articles appeared in the local paper of the city where Synod was held, and were copied by nearby papers and the Associate Press. These were the work of a local reporter who attended Synod and heard the proceedings and then went out and wrote what he pleased. The only way the Press Clerk could have stopped him would have been to knock him senseless with a club.

The present Press Clerk has asked that reporters be excluded from Synod, and thus have to obtain their information from him, but two years ago, when Synod did this for a session, certain delegates (I am glad I do not know who they were), told the reporter the whole proceedings and the Press Clerk got the blame.

It is not a question of giving correct information each day, for the papers have always had that, even before the present arrangement, but in getting them to use the facts. The objectionable story published at the last session was made up out of the whole cloth without the slightest foundation of fact, because a Philadelphia paper telegraphed for that kind of a story. I saw the telegram, and the reporter admitted that he knew what he wrote was not true. Neither the Press Clerk nor any officer of Synod can be held responsible for such a thing. Other denominations suffer the same, and the only way it can be dealt with is the way you deal with any scandal monger.

The Press Clerk is appointed for one year only, and the present holder of the position has no strong desire to retain it. Several times he has wanted to decline re-appointment, and accepted only because he was told that he was doing a service for the denomination. He is ready to resign in favor of the member of the resolution or of anyone else who thinks he can do better. He positively intended to refuse appointment after the next General Synod held in the West, thinking it not fair to give the double work of a western Synod to a new man.

If the last part of the resolution is to be carried out there must be some one to do it,—call him what you will—so this whole affair resolves itself into an attack against the present Press Clerk. No one can give out correct information and have it printed unless reporters are excluded and delegates do not tell Synod's affairs—and not always even then. No attention has been given in this resolution to the 28 papers all over the United States which get reports before, during and after Synod direct from the Press Clerk, and print it as they get it, and no report has ever been made of these. Whatever we do let us play fair.

I am sorry, Mr. Editor, to take this space, but Justice demands that the facts be known.

The PRESS CLERK.

Western Seminary Notes

On Friday evening, October 10th, Dr. and Mrs. Henry Hopers entertained the faculty and students of the Seminary and their wives and friends at an informal reception at their home. The first part of the evening was given over to a brief program, consisting of a selection by the Seminary quartet, an address by Mr. Cornelius Dosker, of Grand Rapids, and a vocal solo by Miss Cornelia Nettinga, daughter of Dr. and Mrs. Nettinga. During the social hour refreshments were served by the hostess, Mrs. Hopers.

Garret De Jong, of Orange City, Iowa, a member of the Senior Class, preached at the Seminary service this week. Mr. De Jong is a candidate for the Foreign Mission Field.

Reverend G. Watermulder, of the Winnebago Indian Mission, addressed the Seminary body Saturday morning at chapel services.

The Senior preaching appointments for the week were as follows: Mr. Burrgraff, Fulton, Ill.; Mr. Tanis, Ebenezer, Mich.; Mr. Meengs, Corinith, Mich.; Mr. Hoffman, De Mott, Ind.; Mr. Pennings, Jackson East Lawn, Muskegon, Mich.; Mr. Rozeboom, New Era, Mich.; Mr. Rybrant, Allendale; Mr. De Haan, First Church, Muskegon, Mich.

The Adelphi Society held its regular meeting Tuesday evening in Divinity Hall. Edward Tanis conducted the devotional period, after which Isaac Scherpenise read a paper on "The Sabbath Observer." The purpose of these papers is to keep the Seminary student in touch with the leading questions of the day.

The tennis courts are kept busy these days. Jack Peelen, of the Junior Class, and his corps of assistants have rolled and retaped the courts so that they are now in splendid condition.

On Monday afternoon the Middlers enjoyed an outing at Dr. Vander Meulen's cottage, located at Gibson, Mich. Thanks to the married men in the class, abundant provision was made for a beach supper. Michigan's sand dunes afford a splendid opportunity for such outings.

ORDER YOUR CHRISTMAS CARDS EARLY

From the Woman's Board of Foreign Missions

A beautiful double card, Italian in design, having both a real Christmas message and a Calendar for 1925, has been prepared by the Jubilee Committee for the very low price of five cents each, including envelope.

Use These Cards Generally!

HE WROTE A LETTER

to our Board the other day in reply to one from us that we had enclosed his cancelled Bond which he gave at the time of receiving aid from the Board and which bound him to repay in case he failed to serve in the ministry of the Reformed Church for a period of ten years after graduation from the Theological Seminary.

In cancelling his bond, we had taken the occasion to congratulate him on his excellent record, and to express the appreciation of the Board for the privilege of helping him to make his work possible for the Kingdom and for our Church. He replied substantially and in part as follows:

"I cannot tell you how grateful I am for the aid of the BOARD OF EDUCATION during those (financially) difficult years of preparation. Without it I should not have been able to realize my desire to enter the ministry."

He is only one of many who write us in the same strain. The Board has under its care at this time the largest number of students in years. Will not the churches remember this fact with increased contributions.

BOARD OF EDUCATION, R. C. A.
25 East 22nd Street - New York City
Death of a Seminary Graduate
On Tuesday, October 21st, Henry James Bogardus, M.D., died suddenly, of heart disease, at his home in Jersey City, N. J., where he had been a practising physician for about forty years. During all this time he specialised in orthopaedic surgery, and for a long period he had been attending surgeon at the New York Orthopaedic Hospital. He was also interested in the surgical work at Christ Hospital, Jersey City, and was instrumental in securing funds for a ward for crippled children.

Dr. Bogardus was born at Fishkill Landing, N. Y., on February 15th, 1858. He entered Rutgers College and graduated in the class of 1878. Entering New Brunswick Seminary, he graduated in 1881, and then, intending to go out as a medical missionary, he attended the Medical School of New York University, from which he obtained the degree of M.D. in 1883. For some reason he did not carry out his original intention but entered into the work of the medical profession at home, and settled in Jersey City.

He was licensed by the Classis of Westchester after his graduation from the Seminary, and was carried on the roll of the Church until 1920, when his name was removed.

Dr. Bogardus was bared from the First Presbyterian Church of Jersey City on Thursday, October 23rd, and the body was interred at Wilton, Maine.

Death of Another Veteran Minister
Rev. Jacob Outcault Van Fleet, aged 76 years, died at his home, 229 Parkwood Boulevard, Schencadny, N. Y., on Friday, October 10th, 1924. Rev. John C. Meengs, pastor of the Second Schencadny Church, and Rev. Cornelius P. Ditmars, pastor of the Niskayuna Church, officiated at the funeral and burial.

Mr. Van Fleet was well known in the Hudson River and Mohawk Valleys, having served as pastor of several Reformed churches in that section of the state. Immediately following his graduation from the New Brunswick Seminary in 1876 he accepted a call from the church at Kiskatom, N. Y., where he remained several years. His successful ministry there brought him calls to other pastorate. He was pastor of the New Baltimore, N. Y., Church for thirteen years, where he was held in almost reverential regard, not only by his parishioners, but also by the entire community, because of his lovable qualities of mind and heart. His resignation of that charge was accepted with the profoundest regret.

He next assumed the pastorate of the Lisha's Kill Church, and held that charge five years, when the infirmities of age compelled his permanent retirement from regular ministerial labors. Here, as in all of his previous pastoral connections, he lasted himself to be a man who came within the atmosphere of his gentle life and kindly disposition.

Mr. Van Fleet was a persuasive preacher, and the churches he served prospered under his ministrations because his Christian life and character convinced the people of the sincerity of his words and deeds.

He was a most faithful disciple and servant of His Lord and Master, his whole life-work being characterized by an assiduous devotion to the spiritual needs of those in his pastoral care. Of a most congenial, sympathetic and warm hearted nature, with a heart overflowing with love for his fellow beings, he himself became much beloved, and his death is most deeply mourned by all who knew him. His was a very fruitful ministry and now he is receiving from his Heavenly Father the glorious reward for work well done.

Mr. Van Fleet was born in New Brunswick, N. J., and was graduated from Rutgers College in 1873. He was a noted athlete when in college, and was one of the famous Rutgers twenty who defeated Princeton in the first inter-collegiate football game of all time in the world. A bronze tablet, commemorating this historic event in inter-collegiate football occupies a prominent place on the Rutgers athletic field.

Mr. Van Fleet is survived by his wife, Mrs. Sarah Christopher Van Fleet, one son, Herbert C., two daughters, Mrs. L. B. La Foy and Mrs. S. S. Pearse, a sister, Mrs. S. L. Covert, and four grandchildren.
Three students for the Ministry were commended to the Board of Education, two from the German Evangelical Church at Hoboken and one from Trinity Church. The Committee on Evangelism has arranged for two meetings this Fall and Winter. The first is to be at the Grove Church, North Bergen, N. J., on Friday evening, November 28th. This is to be a supper and conference of the men of the Consistories and the leaders of the churches and is to be addressed by Dr. Charles H. Goodell, Secretary of the Evangelistic Commission of the Federal Council; and the second to be a Young People's Supper and conference on Friday evening, December 12th, at Trinity Church, West New York, N. J., to be addressed by Rev. Samuel M. Zwemer, D.D., and Rev. Abram Duryee.

The Committee on the Indian Missionary requested that our Missionary at Colony, Okla., Rev. John Baxter, be invited to visit the Classis this Winter. The Boards and Funds of the Church were ably presented to the Classis by Mr. F. M. Potter, who especially gave a very informing and interesting account of the progress of the interest in the Arabian work. The resolutions regarding the Pension Fund were adopted.

The Committee on Resolutions presented the following on the death of our late beloved brother, Rev. Charles S. Wright:

This being the first meeting of the Classis of Palatines since the Home coming of our beloved friend and brother, minister and fellow-servant of Jesus Christ,

REV. CHARLES SEYMOUR WRIGHT,

it is fitting that we place in the records of this Classis our consciousness of our loss of his genial and helpful presence in our meetings, from the very beginning of our organisation.

We express our thankfulness to our Heavenly Father, that He spared His servant so long to labor in the Gospel ministry, so capable, so constant, so faithful, from his ordination in 1916, through his long pastorate in the Central Avenue Reformed Church of Jersey City, from 1888 to 1909, as well as his readiness to respond to any call for service from his brethren, in the years of his release from pastoral duties.

We are personally grateful that we were permitted, some of us for many years, to be his co-workers in this Classis, as well as in the Classis of Bergen, enjoying his uniformly genial companionship, inspired by his faith and optimism, warmed by his spiritual personality.

We rejoice that the closing days of his earthly career were ones which might expect to follow such a life, days bright with testimony that his faith had triumphed, and whose golden sunset gave promise of an unclouded tomorrow.

We are confident that his works do follow him and that he has entered into a glorious reward.

Joy, shipmate, joy!

Pleased to buy soul at death I cry!

Our life is closed, our life begins.
The long, long anchorage we leave.
The ship is clear at last, she leaps.
She swiftly crosses from the shore.

Joy, shipmate, joy!

L. W. GOWEN,
A. W. HOPPER,
HARRY D. BROWN, Committee.
A. W. HOPPER, S. C.

New Brunswick met in regular full session in the First Church of New Brunswick at 16 A. M. on Tuesday, October 21st, 1924. It was a beautiful day and there was a good attendance of ministers and elders. Dr. Payson retired from the presidency and Dr. Ingham became President. Dr. Payson preached from Psalm 85:6, "The Revival that we need." It was a striking and useful talk, very appropriate to its audience.

There was a good deal of routine business which progressed rapidly with a very pleasant and cheerful spirit.

The overture from General Synod in regard to making professors emeritus at seventy years of age was approved. The various benevolent works of the Church were very carefully explained and considered. While the approvals were in usual form, it is hoped that the spirit to put them in operation was largely approved.

The pastoral relation between Rev. C. E. Corwin and the Church of Rocky Hill was dissolved, to take effect November 24th, 1924. Mr. Langwith was appointed supervisor of that church. The call of the church of Bound Brook upon a minister from a neighboring Classis was approved, although the brother has not yet signed his acceptance. The condition of other vacant churches was considered.

At noon the ladies of the "Old First" supplied a bountiful dinner in a gracious way in the lecture room. Dr. Ingham presided at the table in a way to greatly aid in the consumption of good things, and his original poem on prohibition, after the style of the "Old Oaken Bucket," brought down the house. Mr. Zimmerman also spoke gracefully and with earnest purpose at the table. Rev. Charles J. Scudder thanked the ladies for their hospitality.

Classis adjourned about 3:30 P.M., to meet on April 21st, 1925, in the church of Franklin Park, N. J.

CHARLES E. CORWIN, S. C.

The following resolutions were adopted and ordered printed:

WHEREAS, There is a continued violation of the laws of the land, especially the laws for the enforcement of the 18th Amendment to the Constitution of the United States, and, WHEREAS, in many cases when the violators of such laws are found guilty, the penalty imposed is inadequate, and, WHEREAS, juvenile delinquency is growing at an alarming rate, and, WHEREAS, the lack of respect for law and for things sacred shows an increase,

Therefore, we, the members of the Classis of New Brunswick, record our protest against the general condition of lawlessness, and deplore the sentimental leniency of our courts in their frequent failings to impose adequate penalties.

We request that these resolutions be published in THE CHRISTIAN INTELLIGENCER and MISSION FIELD and THE NEW BRUNSWICK HOME NEWS, and that they be sent to the New Jersey Bar Association. We also request that the Particular Synod of New Brunswick and the various Classes of that Synod take notice.

JOHN NEANDER,
FREDERICK ZIMMERMAN,
JOHN A. INGHAM,
W. H. S. DEMAREST,
Committee.

The Old Preacher

All his life
In kindly gentle ways
He toiled
To mend mankind;
Preached mercy,
Fed the poor,
Gave oft the welcome hand
To passing strangers,
And in his daily course
Comforted
Sad lives.
But when his hair grew gray
And his thin voice
Reached only to the middle
Of the church,
His congregation
Generously
Gave him
The key to the street!

DON C. SEITZ.
The feeding of the Five Thousand is one of the few miracles which are narrated by all four of the evangelists. John begins by telling us of the retirement of Jesus and His apostles to the eastern side of the Sea of Galilee. The apostles had just returned from their first "missionary journey." They were elated with their success; they had healed the sick and had been able even to deliver the dead, who were possessed of evil spirits. It had been a strenuous campaign for them, and even now they might have gone on, "living on their nerves." Jesus, however, knows that they have no need of rest. Jesus Himself is deeply agitated, too. He has been in conflict with the Jews. He felt the constant pressure of the surging multitude eagerly seeking His help and scarcely leaving Him time to eat or sleep. And added to this, there has now come the dread intelligence of the murder of His friend, Lazarus, by the Rab¬ bitist, by Herod. There was need that the little company "should recover the tone and bloom of their spirits by a brief period of rest and solitude," Thus Jesus said, "Come ye yourselves apart into a desert place, and rest awhile." The Bethsaida to which Jesus would now retire was the village of that name which was the home of Andrew and Philip, and which was situated on the western shore of the Sea of Galilee, but Bethesda Julia, on the eastern side of the Lake, just beyond the point where the Jordan enters the Sea of Galilee, was the green and narrow plain of El Bethlah, which, like the hills that close it round, was uninhabited. There Jesus and His company sought repose. It was only six miles from Capernaum. The winds seem to have been contrary, so that the little boat made slow progress. In the meanwhile, the multitudes had learned of the departure. "Some of the multitude had already out¬ run the vessel, and were thronging about the landing place when the prow touched the pebbly shore; while in the distance were the thronging groups of Pem¬ over pilgrims, who were attracted out of their course by the increasing celebrity of this Unknown Prophet." Farrar.

All hope of quiet and repose was gone. But the heart of Jesus was touched with compassion. He saw the multitude and they seemed as sheep without a shepherd. There were in it the weary ones they were all assembled and then He dismissed them and continued his ministrations of healing and teaching.

I. The Hungry Multitude. The day passed swiftly. The sun was sinking in the west and, still charmed by that Presence and voice, the multitude linger¬ ed. A new problem arose. How was this multitude to be sustained? Jesus had already gone all day without food, to be fed? Jesus had already submitted the question to Philip. That apostle was perhaps a "practical business man." He, if any, would be able to solve that prob¬ lem. Some hours passed. A consultation had been held. And now Philip can only answer, that it would require a sum equal to two hundred shillings, about thirty-five dollars in our money, to pro¬ vide even a mouthful of bread apiece for such a multitude. Philip declares that the situation is hopeless. Nor does Andrew bring any relief when he men¬ tions that here is a little lad who has five barley loaves and two small fishes, but adding in a despairing tone, "What are these among you to give them to eat?" The disciples have no resources. They are lacking in faith in Jesus' power. They can only say, "Send them away. Let them go to the nearest villages or towns and pur¬ chase for themselves. We can not help them; let them help themselves." But, Andrew insists, and I dare say so; the result of the discussion is to be so easy. The multitude is hungry and faint already. Many must perish along the way, if they are to seek bread else¬ where. "Give them to eat," says Jesus.

II. The Compassionate Saviour. "Make the men sit down," is the brief command of Jesus. Wonder of wonders, ex¬ pectant is seated, in convenient groups of fifty and a hun¬ dred upon the green grass which at that season clothed the hillocks. Mark intimates that the groups resem¬ bled flower beds. Such was the impres¬ sion made upon his informant, Peter, by the pay red and blue and yellow colors of the clothing which the poorest Orientals wear.

The multitude does not stand, wait¬ ing to snatch as hastily as they sit, expecting a full meal. And their disappointment. Jesus stands in the midst of His guests, raises His eyes to heaven, gives thanks, blesses the loaves, breaks them in pieces, and gives them to His disciples and they to the multitude. And He does the same with the two fishes.

In His hands, what before was ab¬ solutely insignificant, becomes a suf¬ ficient supply for all those hungry thou¬ sands. In His hands, a little lad's lunch provides a delicious meal for about five thousand men, women and children.

And when all were satisfied Jesus com¬ manded the broken fragments that remained be gathered up; and they filled twelve baskets.

Somewhere between the breaking and the distributing the bread the miracle takes place and the supply is multiplied until all are fed. Jesus could have made the bread outright sufficient for the need of the multitude. He preferred to take that which was there already and increase it by His blessing. "What hast thou in the house?" "How many loaves have ye?" are frequent questions that put us to the test. He would take us into partnership with Himself. Putting all that we have, He tells us, that we all have, insignifying as it all is, into His Hands, He will do the rest.

I I I. The Bread of Life. The mira¬ cle made a profound impression upon all who witnessed it. It resulted in an attempt to crown Jesus king. The feeding of the multitude met the Jewish expectation. They had been taught that when the Messiah should come, he would of his own boundless resources provide for every need of his people. What more appropriate than that he should heal the sick, yes, more than that, that he should feed the hungry? He would be an invincible Conqueror who could supply his army with adequate provisions without exhausting their part. Thus, enthusiastically would they make this "miracle-worker" their king.

But Jesus would not have it so. He compels His apostles to embark in their boat that they may precede Him in crossing to the other side of the Lake. With the apostles, who shared in the ex¬ citement of the multitude and were as eager as they to make Him king, with the apostles gone, Jesus could more easily dismiss the crowd.

Jesus would not be a temporal king of their own making. He would not reign on earth merely because His kingdom embraced heaven and earth. He had not come merely to satisfy men's bodily hunger with bread of earth. But He was Himself the Bread of Life, come down from Heaven that He might minister to men's spiritual need.

The lesson which Jesus wished to teach was this—that eternal life is in the Son of God. Just as man feed on bread and their bodies are sustained and nourished, so by faith are men to feed on His and find nourishment for their souls.

In the enlargement and enrichment of personality with its ever-widening capacity for service, I find something more than anything in the story of the loaves and fishes." Dr. Charles R. Brown.

"It is almost as presumptuous to think you can do nothing as to think you can do everything." Phillips Brooks.

"A little in the hand goes far." Frederick Langhorne.

"Give ye them to eat," said Jesus.

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For information address Dr. Coenen, President, or Sister Berta, Secretary of St. Paul's Home, Pompton Lakes, N. J.

October 29, 1924.
The coming anniversary of the Women's Board of Domestic Missions, to be held at the Marble Collegiate Church, Tuesday, November 18th, with sessions at two and eight o'clock, not only has a treat in store for you but special features for your daughters, nieces and all the young girls the cost; she had given everything. We in your church. They are to gather for a special banquet at the Hotel Breslin, 29th street and Broadway, New York City, at a quarter before six o'clock on the day of the anniversary. They will enjoy meeting other young girls, hear short, enthusiastic talks by our missionaries and later fill the gallery of the Marble Collegiate Church for the evening session, when they are sure to hear messages that will be a fitting climax for their Fall Rally.

Be sure the young girls in your church have heard of these plans for their special dinner. They will doubtless be anxious to go but may need your help in planning. Perhaps their parents are reluctant to consent to the New York trip. Would you not enjoy acting as chaperon and guide for a group of your own church young women?

Our young women's supper and reception in previous years has attracted many out-of-town girls, who have been warm in their praise of dear church friends, who have assisted so materially in arranging the trip back to their homes, leaving the Marble Collegiate Church about half past nine o'clock. These friends have helped make our young women's meetings a success and we do hope many more of you Mothers and Aunts will play the role of chaperon on November 18th, 1924.

R. MILDRED LANG, Field Secretary.

Mothers and Aunts — Play Chaperon!
She explained when a conversation started, that the child had been ill since early infancy, and she had gladly denied herself everything that the child might have the best care. She had not counted costs, nor help wondering if that loving, self-sacrificing mother would give as much consideration to the care and development of the soul of that child as she had to its physical improvement.

We are stewards of our money, not owners of it. The best we can do is to make the wise use of it here, for we cannot take it with us when we leave this earth. If we are not putting any further the tithing of God's Kingdom on earth, we may be sure we are falling short in one of our responsibilities. There is so much more joy in being stewards for Christ than there is in selfish spending. Those who disregard are usually those who have not tried both ways. "Of Thine own have we given Thee" is the spirit which should be with us when we have given of our money to His work.

In business, the only successful method of carrying on an enterprise is by some systematic procedure. So in the matter of God's business, there should be system and regularity. Our denomination, in carrying on the work of the church, urges its adherents to become tithers, setting aside one-tenth of their incomes for the work of God. The advantages of this system, both to the individual and to the work, are manifold, as the testimonies of many tithers evidence. We quote from various authorities concerning this system, with which Christian Endeavorers should be familiar.

"The Tithing was undoubtedly the standard of giving under the Old Testament Dispensation; and it was in use among the Jews in the days of our Lord. In the early Church, giving is always spoken of as a Christian grace; and by the apostle Paul is classed with other virtues, such as 'faith,' 'utterance,' 'knowledge,' 'diligence,' and 'love.' It is an evidence that the grace of God dwells richly in a Christian's heart when he determines to give at least a tenth of his income to the Lord, and as that grace abounds in him his offerings are more likely to exceed the tenth than to fall below it."

"Frequently the real point in the tithe discussion is obscured by the very name given it. It is not so much the 'tenth' as the tenth that inculcates that should be observed. It is proportionate giving that is enjoined and emphasized, and not the size of the proportion.

6. The tenth is demanded of Israel.
7. The tenth is less than was required under the law.
8. The tenth is guaranteed fore runner of blessing.
9. The tenth is equitable as a proportion.
10. The tenth is easy to reckon."

6. The tenth is approved by our Lord.
7. The tenth is unceessed as a beginning."

"The tithing system is to teach men to put God and the church first. With most professing Christians self, home, business, pleasure come first. After the main, attention, energy, money have been given to other things, if there be any left the church may get it. The church takes last place instead of first. The main drive, therefore, must be to reverse the order. When a man is asked to become a tither, he is asked to establish as a life were triple habit of putting God first. This of course gets the tithe, but it does vastly more, it gets the tither. It creates a new race of Christians who put God and His Church where they rightfully belong—first."

Elsie T. Ehrman

The Children's Corner
CONDUCTED BY COUSIN JOAN

Bobby-Cant-Try
BY ETHEL MAJOR DAVIS

Whenever Bobby was asked to do anything he almost always said, "I can't," and when asked to try he would whine, "I can't try." On account of this bad habit he was nicknamed Bobby-Cant-Try.

One day his grandmother asked him to get her scissors. He looked hurriedly in her basket and called, "They are not here, grandmother."

"Yes, they are. Try again, Bobby," she said.

"I can't try, and anyhow they are not here," he cried impatiently.

Grandmother found the scissors just where she had told him they were.

"Bobby," she asked cheerfully, "would you like to hear a story about some squirrels I once saw?"

"Yes, indeed! Start right this minute, please," he answered eagerly, for he liked nothing more than grandmother's stories.

A few years ago, she began, "I was too sick to leave my room. I passed many of the long hours watching some squirrels build their nest in a tree right near my window. They were very happy there all winter.

Just as we thought spring was coming a terrible ice storm came instead, and it broke off the bottom of their cozy home. It could not be repaired, so the poor squirrels had to go house-hunting.

They found that a shingle had been blown off the roof of an empty cottage near by, and they decided to make a new home in this hole. They lived happily there for a short while, when people moved into the empty house. The people found the hole in the roof and chased the squirrels out.

"Father and mother squirrel talked things over and then went house-hunting again. This time they found that a pane of glass was broken in an attic window of another cottage in the square. They carefully carried their family one by one to this new home that night.

"They were just beginning to like their new home when that house was occupied also and they were disturbed once more.

"By this time spring had come so they built another big nest in a tree. There they kept their little family until they were old enough to go through the trees and find their own food.

"Bobby, the squirrels never once thought that they couldn't try to find another home, but persisted each time," finished grandmother.

"They had a little squirrels and I'm going to try to be like them," he cried courageously.

He tried so hard that he lost his old name Bobby-Cant-Try and became Bobby-Try-Hard.

Read Your Rugs

The Oriental who starts out to weave one of the beautiful carpets or rugs that is almost priceless by the time it reaches our American shops, literally covers it with romance and history and religion. The weaver always has an eye for color, but there is more than color effect in the work he puts out. There is a studied design: a story in picture, you might call it. Stories of wars, of making and unmaking of nations, of happiness and tragedy, are tied into them, a knot at a time. Even religion and its sacred symbols work themselves into the soft, rich design, and many a family history has been painstakingly wrought into the woven piece.

Since many of the old-time symbols still appear in very modern Oriental rugs, it may be interesting to note some of them and try to weave a story out of them. Here are a few of them: The stag intelligence; the bat: duration; the bee, immortality; crocodile or a wheel, deity; dove, love; lizard, wisdom; egg, life; feather, truth; butterfly, soil; leopard, fame; pine cone, fire; bird, spirit; sword, power; lion: courage; ox, patience; zig-zag, water; owl, wisdom, etc.

If there is an Oriental rug somewhere about your house, see if you can read something of the story it is trying to tell you...Pioneer.

Jackie Coogan Carefully Guarded in Near East

On the initiative of the governments of all the Western countries, special precautions will be taken to guard Jackie Coogan, the youthful American film star, during his travels in the Balkans and Bible Lands. His trip has been considerably curtailed on the advice of the Near East Relief medical directors, who fear that too intimate contact with the refugee camps would expose the young visitor to danger from typhus, malaria and other epidemic diseases now prevalent.

City Urchin (in the country): "Quick, there's a bee—catch it and we'll have some 'oney."—Passing Show.
**Stolen Sweetest**

Porter: "How would you like to sleep first or feet first?"

Voyager: "If it's all the same to you, I'll sleep all at the same time."—Yale Record.

"Why did Ikekey invite only married people to his wedding?" "Well, in that way he figured that all the presents would be clear profit."—Record.

"I'm very sorry to hear your wife is ill, Benjamin. Not dangerous, I hope."

"Thank'e, Miss, but she be too weak now to be dangerous."—Humorist (London).

Sam: "What am yo' doin' now?"

Bo: "I'm an exporter."

Sam: "An exporter?"

Bo: "Yep, the Pullman Company just fixed me. —Black and Blue Jay.

The Tiger in Life: "Gur-r-r-r!" Same Tiger After Death: "R-r-r-ruger."—American Legion Weekly.

Doctor: "I don't like to bring a bill to a man as sick as you are, but it causes me so much red tape, you know, to get money out of any one's heirs."—Santa Barbara News.

Cockey Visitor: "What's that awful noise outside?"

Country Host: "Why, that's an owl."

Cockey Visitor: "I know it's an owl. But 'oo's owling'?'—Dry Goods Economist.

Smith, being introduced to golf for the first time, had hit the ball a terrific whack and sent it half a block. "Where do I go to?" he cried, excitedly. —Toronto Telegram.

"Aw, what good is percentage?" growled little Tommy.

"Now, Tommy," asked his teacher reproachfully, "don't you want to learn to figure at all averages?"—Louisville Courier-Journal.

"You and the Newcombs' little boy seem to play very nicely," said Johnny's mother. "I am glad there is one boy in the neighborhood you can get along with." "Yes," replied Johnny, "I lick him every morning and then he's nice to me all day."—Boston Transcript.

"I told my son that he was not going enough attention to the classics," remarked the conscientious parent. "I reproached him for not knowing the difference between the Iliad and the Odyssey."

"Was he properly apologistic?"

"Not at all. He merely said nobody could know everything, and asked me if I knew the difference between crystal receptivity and a neutrodyme."—Washington Star.

**Smoking in Holland**

The Hollander is an inveterate user of the weed. Smoking material in Holland has always been of the best and cheap, due to the fact that the East Indians produce excellent grades of tobacco and that for a long time Holland allowed free entry to tobacco of foreign countries, or against a nominal import duty only. Visitors to Holland are sometimes scandalized at youngsters, still in short pants, puffing clouds of smoke from a big, man-size cigar. Hollander considers smoking an art, harmful if overdone or not done in the right way, a social accomplishment and a pleasure when done in moderation, and with regard to another's feelings.

During 1923 about 1,600,000,000 cigars were produced, with a retail value of $22 million dollars. A total of 2 billion cigarettes represented a value of $14,400,000. Pipe tobacco was sold for a value of $11,500,000. This makes the national smoke bill of Holland $58,000,000.
War Emphasis in Histories

A study of the emphasis on war in school histories has recently been made by the Association for Peace Education (Chicago). Three investigators, not connected with the Association, were employed to make the study purely as a scientific problem without regard for the motives of the study or the use to be made of the data. Twenty-four widely used elementary school textbooks in American history and twenty-four volumes widely used as "supplementary readers" were chosen for the survey. The objectives for the study were: "First, quantitative analysis of both texts and readers to determine the percentage of the total amounts of words devoted to war and to peace material in each. Second, quantitative analysis of the space devoted to war in the texts to determine the percentage of material devoted to (a) the causes of war; (b) war activities; (c) the results of war. Third, qualitative analysis of the illustrations of both the texts and the readers to determine the proportion devoted to war and peace in each. Fourth, qualitative evaluation of the war material, both of the word content and of the illustrations, in both texts and readers to determine the degree to which the mind of the youthful reader would be influenced."

The conclusions reached were: "The average history text devotes a disproportionate amount of space to war. . . . The amount of space devoted to peace by both the texts and the supplementary readers is almost negligible. . . . There are practically no illustrations of distinctly peace topics. . . . The war word content is on the whole nationalistic, biased, and, in many cases, flamboyant. . . . Frequently the sectarian and se-

tentional views, and the prejudices of the authors is quite evident. The war illustrations as a rule picture only the glorified imaginations of the artists. . . . Very few histories even approach the real truth about war. . . . Histories pay little attention to the Edisons, the Horace Manns and the Franklins; they are too busy depicting the overdrawn exploits of the Lees, the Grants and the Nathan Hales. . . . Much of the supplementary reading material of an historical nature is neither history nor literature; it is untrue sentimentalism."

Greene: "Did you ever hear an after-dinner speech that was really worth while?"

Dean: "Only once. Last night I dined with an old acquaintance and he said: 'Waiter, bring me the check.'"-American Legion Weekly.

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