Another Year of the Christian Intelligencer

It MAY be anticipating events somewhat to use the editorial space at this time to record the history of the year 1924, but there are other subjects which need to be considered in the few remaining weeks before the new year comes in, and it seems necessary to take this opportunity when it offers.

First and best of all, recognition must be made of the loyal army of readers who have continued with the paper during the year. There are many veterans among our readers, men and women whose memories go back to the spacious and peaceful days of long ago, when the old Christian Intelligencer was as necessary a part of the household as the cord wood or the family carryall. Then it was an event when the postmaster or mistress handed out the large blanket-sheet with its carefully hand set type, containing so much good reading on moral topics and so much more on solid religious subjects, with sometimes a taste of politics. The sons and daughters of those days love the paper now for what it was then, for it serves as a link between the garish present and the shadowy past, wherein the memories of other days abide, waiting for the reunion, by and bye.

And no less loyal are those newer friends who have taken unto themselves the paper as a new love, who have discovered its plan and purport, and are finding the air and light of the Reformed brotherhood sweet and pleasant. Sometimes there are things done strangely, perhaps, but when the reason is sought it usually is discovered that it is a plain one. These new readers are discriminating, and willing to be inducted into the "pith our fathers trod."

It is inevitable that in the course of a year some names should be removed from our list of subscribers. Hardly a week has passed without some writer to the effect that this one or that has died, and requesting that the paper be stopped. Even more pathetic is the painfully written note that has come in several instances from some one whose failing eyesight makes it impossible to read any longer. These are the little tragedies which come to the desk once in a while. More difficult to understand is the occasional curt request that the paper be discontinued. The editor fruitlessly wonders why, until other affairs take his thought off the note.

This year has made apparent the fact that the plan of the subscription club is becoming better understood in many of the churches. Quite a number of agents have sent in their club subscriptions already, and seemingly most of the lists contain the names of new people. Let it be clearly understood that the self-denying, difficult work of the club agents is fully recognized at the office. It is, at present, impossible to make the appreciation tangible in any way, but the editor knows he has a great number of loyal co-workers, and it gives him great joy to have so many unwarying assistants.

Very soon now it will be necessary to undertake, in most of the churches, the yearly task of gathering together the subscriptions and sending them in to the office. The goal of 20,000 subscribers is still far from being realized, but the average for the 48 weeks of the year thus far is 9,663, with the probability that the entire year will show an increase. Then, the new clubs coming in during January and February will give a splendid start beyond ten thousand for the coming twelve months.

It is only when one looks back over the files of the paper for a period that it is possible to realize the feast of good things which appear from week to week. When the bound volume for the year is placed in the editor's hands, as it will be in a few weeks after January 1st, his first comment usually is, "Where did it all come from?" Omitting all reference to the first page articles, for they are not all they might be, as the editor knows better than any one else, the wealth of information and inspiration that is printed during the year is amazing. Not alone are all the fields of the activity of the Reformed Church illustrated fully, but there are general articles on allied topics from many authors, fifty-two series of Interpretations, which are window lights into large spaces of thought, and many more than fifty-two pages of happenings and personal items, which attempt to give information on the daily life of our Church. (It is true that some churches do not appear here. This is not due to lack of occurrences, but simply to excessive shyness.) And all the news from far and near, compressed so that it does not take long to read, but yet gives a fair idea of the current happenings of the great big family of Christian brothers and sisters we call the Reformed Church!

One thing is largely absent from our pages, namely, controversial articles. The editor conceives that it is his duty to magnify the great practical religious work on which the Reformed Church is united, rather than to devote space to the discussion of theoretical subjects which are interesting only to a small portion of the readers of the paper. It is difficult to persuade some friends that the larger part of our readers take but a languid interest in some matters of controversy.

And so it happens that at the end of the year the editor and the Publication Council have come to believe that we are making headway, that a constituency is being built up, combining the splendid virility of the old friends with the
Who Joins the Host?

God's trumpet wakes the slumbering world;
Now, each man to his post!
The red-cross banner is unfurled;
Who joins the glorious host?
He who, in fealty to the truth,
And counting all the cost,
Doth consecrate his generous youth,
He joins the noble host.
He who, no anger on his tongue,
Nor any idle boast,
Bears steadfast witness 'gainst the wrong—
He joins the sacred host.
He who, with calm, undaunted will,
Ne'er counts the battle lost,
But, though defeated, battles still—
He joins the faithful host.

—Samuel Longfellow.

Per Capita Gifts

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

IT IS becoming commonplace among the various denominations to prepare tables giving the per capita gifts for various Christian benevolences by Churches, Presbyteries, Synods, etc. The Progress Council of the Reformed Church in America, in its last statement, says that the per capita gifts by Particular Synods in our Church as follows:

- Particular Synod of Albany $3.92
- Particular Synod of Chicago 8.94
- Particular Synod of Iowa 7.38
- Particular Synod of New Brunswick 4.90
- Particular Synod of New York 6.06

which, being interpreted, signifies that in three of the Synods, the church people gave per average, for all the missionary, educational, and benevolent work of our denomination, less than two cents a day; and, in the other two, less than three cents a day.

It is perfectly evident from such statistics that we are facing an arbitrary standard, that is, a per capita—per head. By derivation, per capita evidently has little to do with the heart, and yet until our per capita gifts come ex corde we cannot expect them to rise to a very much larger amount.

If, as a denomination, we are to cease living at this "poor, dying rate," we need God's Spirit to give us a new dynamic for denominational benevolences.

Meditating on the "Table That Talks," and the per capita gifts of churches and classes, one is convinced that 80% of the gifts come from 20% of the church membership. How can we reach the larger fraction of non-cooperators, and so turn a deficit into a surplus?

The average salary of a pastor in our churches at home is less than $1,500 a year, and he always leads in all benevolence of his church. How much is that pastor's per capita compared with business men?

When an expert stenographer leaves a New York office, where she can command $1,400 a year, to become a missionary in Arabia, in charge of educational work, at a salary of $900, as one of our Church did, what is her per capita for missions? When a graduate of a State University and of a Medical School of international renown, a surgeon who has made his mark, serves on the border marches of civilization at less per year than he would receive for the performance of one major operation in New York City—how much is his per capita for the Kingdom of God? How much was the widow's mite in the records of the Jerusalem Temple service?

We shall never understand the real significance of per capita until we stop counting heads in the congregation, and gaze upward to see the head of our Lord.

—Samuel Zwemer, D.D.

O sacred Head, now wounded,
With grief and shame weighed down,
O kingly Head, surrounded
With thorns, Thine only crown!
O sacred Head, what glory,
What bliss, till now was thine;
Yet, though despised and gory,
I joy to call Thee mine.

What Thou, my Lord, hast suffered
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.
Lo, here I fall, my Saviour!
Turn not from me Thy face;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

What language shall I borrow
To thank Thee, dearest Friend,
For this, Thy dying sorrow,
Thy pity without end?
O make me Thine for ever;
O may I faithful be;
Lord, let me never, never,
Outlive my love to Thee.

These words go back to Bernard of Clairvaux, and the days of the Crusades, when men sacrificed all to win an empty sepulchre. How much do we sacrifice to proclaim a living Saviour? Or is it possible that some of us have "outlived" our love for Him?

Ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—Deuteronomy 32:3, 4.
Our second department includes the dispensary work. Here our mountaineers come from all the most backward localities in our mountains—Wild Dog, Turkey Foot, Pigeon Roost, Little Sturgeon and Travelers Rest, even all the way from "Burning Springs"—to receive minor surgical attention such as the opening of abscesses and the care of the ear, eye, nose and throat. It is here in the dispensary waiting room that you will find the typical tall, gaunt mountaineer. He keeps his broad brimmed hat placed squarely upon his head, for he wishes to know just what we "fureen" women are doing. He never asks a single question. He only states an incident and waits for your comment. In this way his questions are answered indirectly.

The old "granny" sits on her side of the waiting room. She takes a huge twist of "tobaccer" from the pocket of her black cambric apron and cuts off a wad, which she tucks away within her cheek while she peers at you from underneath a sunbonnet. She is of the old "yarb" or "doctorin" women in the mountains and believes in charms and superstitious treatments, but she is curious to know what we are doing and realizes that her trade will have to give place to modern medical progress.

Next our young mother comes riding up to the hospital on what she calls a rickety mule. She has two little tots perched up behind her and carries her babe in her arms while she guides the mule to the stile. She wishes to have Omer and Jobby "hexamined for thee toothache," and the baby has the "breastis complaint," but she comes for more than medical advice. She is only a girl of sixteen, for our mountain girls are often married at the ages of eleven and twelve. She craves a word of kind, loving sympathy, for her burdens are far too heavy for those frail young shoulders, and her road in life is long and dreary. We give our very best to our dispensary cases, for our contact with them is but slight in comparison to the contact we have with our other patients in the various departments. Last year we cared for 2,000 patients in the dispensary work alone. This year we are increasing even these numbers.

Our third department is the school or community work. Dr. De Jong sends out a public health nurse to all the free schools of the county, which are the public schools of our section. The nurse takes with her a portable Victrola and on it she plays musical gymnastic tunes, musical health talks and tooth brush drills which the children greatly enjoy. She tells the children that good teeth, good tonsils, good hearing and good eyesight are conducive to good health and good learning. She also tells adults and children that the four most prevalent diseases in the mountains are typhoid fever, hook worm, tuberculosis and trachoma, and that they can be eradicated from the mountain cabin home by closing up and cleaning the open polluted stagnant wells and by cleaning up the unhygienic conditions within the cabin. She teaches them that the hook worm larvae are carried between the toes of the bare footed children and adults, and that hook worm can be eliminated from the mountain cabin home if the unsanitary conditions about the cabin are cleaned up.

It is very difficult for the nurse to teach the separate use of wash cloth, towel, soap and basin in a family where from ten to fifteen wash their faces in a frying pan, it being the custom only that the hook worm larvae are carried between when they wipe their faces on a filthy black rag, one which you would hesitate wiping your shoes with, and the family soap reposes upon the rafters of the lean-to as an ornament and not as a useful article in any way. In this case the nurse provides wash basin, soap, towel and wash cloth and teaches their separate use for the individual afflicted with trachoma. She directs all persons suffering with trachoma to the "free clinics" held at the Hospital, where they may have free surgical care, free medical treatment and free glasses if necessary. Children and adults alike are responding to our public health work.

Our fourth department is "Out patient care" and it is by far the most difficult one. Dr. De Jong very often travels down trails where her horse sinks down to his knees in mud, where mountain boulders on the hillside are so slippery that she is in danger of being thrown from her horse, and where the creeks are forded when they are often swollen far beyond their banks. Mountain parents, however, realize that when Dr. De Jong comes in the dead of night to administer antitoxin to their child who is dying with diphtheria and saves its life, she can be trusted, and their confidence is won and also that of their neighbors.

Calvary Church at Cleveland, Ohio

(The following article, together with the picture of the church, appeared in the Christian World for November 8th, and it shows how well other people think of us. Incidentally the last paragraph gives a hint from the practice of Calvary Church which could profitably be imitated elsewhere.)

The Editor attended church at Calvary Reformed (R. C. A.) in Cleveland for the morning service on October 26th. The auditorium is about the same in size as that in which we worship when "at home." The former was much better filled than the latter usually is. "It must be because Calvary has a larger membership," we thought. No; it has over a hundred less members. In its 96 families there are 237 members. We concluded that the church attendance is just about as large as its enrollment. Its evening audience is not so large as the morning, yet is very creditable.

Calvary's members seem to be as good givers as they are church-goers. Its total of gifts in all auxiliaries and congregations for the past year was $8,382.50. Of this $3,428.25 went for benevolent objects.

Calvary's pastor, Rev. O. G. Droppers, preached an excellent, earnest Reformation Day sermon on the occasion of our visit. We congratulate him upon having so many of his people out regularly to receive the best that their pastor has to give. Having occasionally preached to them, we know that they are good listeners.

We Reformed churches of Cleveland (R. C. U. S.) can very profitably "rub elbows" with their brothers in the R. C. A. They have some things which we hope will prove "catching" to us. They are usually well represented in our Reformed Sunday School Conventions, and they are splendid supporters of the Fairview Park Hospital—so we were told by the Hospital's financial secretary.

Notice that cut above, of Calvary's substantial church and parsonage—that window especially. Any evening of the week, if you pass along West 66th street, you see the window illuminated from within—irrespective of a service being held or not being held. The church thus lets its light so shine that the passer-by sees the Light of the World shining as Christ, The Good Shepherd, there appears. So many churches have splendid windows that do not shine at night.
Historic Trees

There have been and are a good many of them in the country, but the one that will interest the readers of The Christian Intelligence and Mission Field especially is General Gates’ weeping willow, which was planted on his farm in Manhattan, (New York City) in 1790. If it were alive today it would stand about two blocks east of the Church House, at Third avenue and East 22nd street. This willow tree was a shoot from one that Mr. Custis, George Washington’s step-son, had planted at Abingdon, Virginia. Mr. Custis had obtained his planting from a young English officer who had brought it overseas from the famous “Pope Willow.” The story goes that Alexander Pope, the poet, had found in a wood near the farm which this willow grew, and had stuck it in the bank of the Thames at Twickenham. This tree was the parent of all of its kind in both England and America.

The “spreading chestnut tree,” made famous by Longfellow, was cut down in 1876. On the poet’s seventy-second birthday the children of Cambridge gave him an armchair made from the wood of this tree.

Penn’s treaty tree was an elm, and lived to be nearly three centuries old. Penn signed the treaty under this tree in 1682. Its circumference was twenty-four feet.

Washington’s elm, at Cambridge, Mass., where he first took command of the army, is a noted tree. At Flushing, Long Island, was the famous Fox Oak, which fell in 1841. Its age was unknown; it was six feet in diameter and was greatly revered by the Quakers. The Charter Oak, at Hartford, Conn., blew down in 1856, but its wood was cared for, and pieces of it are to be found in the State Capitol, as well as in many homes. It was said to be six hundred years old when Connecticut was founded.

W. N. P. D.

A Conference in New York

By REV. GEORGE CHAMBERLAIN LEXINGTON, D.D.

On November 24th and 25th the Secretaries of the Pension Systems of sixteen Churches of this country met to confer about the work committed to them. The President for a number of years has been Rev. Joseph B. Hingley, D.D., who has held the office of the Methodist Episcopal Church to the first rank so far as the amount of its Endowment and payments is concerned. The Secretary is the able executive for the Southern Presbyterian Church, Rev. Henry H. Sweet, D.D.

Interesting information was given about the various systems.

The Russian Church in America is the only one that provides nothing for orphans. Its natural support has been suddenly taken from them. In the Methodist Church, North, the Norwegian Lutheran Church, and the Presbyterian Church, South, all profits from the denominational Boards of Publication are devoted annually to the Pension Funds. The total endowments of the Churches represented amount to $72,014,519, and the annual grants paid to all beneficiaries at $6,560,031. It was reported that there is no denomination of any importance in the country that is not building a pension system for its ministers, if it has not already accomplished it. One, the Protestant Episcopal, has established in addition to its Pension Fund, a life insurance organization for all its workers, in which policies amounting to over $13,000,000 are already written.

The Conference covered two days, occupying a number of subjects about which there was animated discussion. A noticeable fact was that almost every pension plan is in process of change or development. Some of the Churches are frankly asking for advice because dissatisfied with their present plans. It was unanimously agreed by all that no plan can be successfully operated unless fortified by a large endowment. Two of the Communions are actively working to increase their invested funds to $25,000,000 each, and the Methodist Church has adopted a plan that requires $4,000,000 as a permanent amount.

The best manner of investing such endowments naturally was one of the most eagerly studied questions. In many of the states very stringent supervision and control are practiced by departments established for this purpose. The laws of the State of New York, where the Ministers’ Fund of the Reformed Church is incorporated, not only specify the character of all investment, but require rigid supervision of all by some official. Mr. O. M. Harris of Harris, Forbes & Co., presented a carefully studied opinion of this phase of the Pension systems.

It developed that those Funds which had conducted Homes for retired ministers or widows considered them one of their greatest problems. Many had been closed, and no new ones were being established unless supported by a cash endowment that would make their operation possible.

A number of arrangements, similar to that effected by the Reformed Church and the Presbyterian last June, had been made. It was stated that in every case the provisions were working better even than expected. The proposal was made that such a fund be set up as an operation just as soon as the churches involved could take action on it. Comity among the denominations is breaking down barriers and making the work of Christ’s Kingdom conform much more to the spirit in which it was founded.

The reason for this amazing growth in the agencies by which the Christian Church provides for its workmen when they have reached life’s evening was recognized by all to be a deep feeling of regret for the past, and a determination to obviate the Master’s Will for His old messengers. The King Whom these have served still speaks of gifts to them as “a sacrifice acceptable, well pleasing unto God,” and promises as a result of them that “God will supply every need through His riches in glory by Christ Jesus.”

Reflections Educational

X. AN EDUCATIONAL CONSCIOUSNESS IN THE CHURCH

BY “STUDENTS”

In the closing articles of this series let us note some of the implications contained in that has gone before. If we have made ourselves at all clear, what we have said indicates a more or less distinct departure from the philosophy of education which the Reformed Church in America has been following in the past. For our philosophy and method have been exemplified in the teaching and learning the precepts and formulas, with the expectation that the precepts and formulae would be guiding and formative principles in the life and character of the child. To this expectation we have added exhortation and preaching by way of reinforcement.

And, let us say, that we have seen many excellent results from this type of teaching. But, we have been disappointed also, and frequently, because these precepts and exhortations did not seem to “take.” We have sometimes attributed these failures to the work of the devil. Sometimes we have passed them by or excused them as inevitable. It was a convenient and comfortable way of ridding ourselves of the responsibility for the losses.

But this series of articles will have missed its purpose if it has not already pointed out to the writer the understanding of the first of all, to give the devil all that credit, and, secondly, to attempt longer to shift to his satanic majesty, or to any others, any portion of the responsibility for these losses that rightfully belongs to us as Christians and workers.

He is ready to examine his ideas of Christian pedagogy to discover—if it be so—where his thinking and educational outlook have been partial, faulty or beclouded. He has concluded that the Church can profitably think very much further here on the subject of Christian Education than apparently she has as yet thought. He has found a theory of education which promises better things for the future. This theory he has been trying to state.

But we realize that this type of education presents great difficulties. It is not one which is quickly and readily to supersede the present methods of teaching the truths of Christianity. We should not wish this. It must be thought out first. We do not look for, nor would we wish a revolution in the teaching methods of the Church. What we were looking for was a more thorough understanding of education and the place of education in the Christian scheme of salvation.
we would like to see would be a development by which we should gradually pass from the present to the new type of educational activities of the Church. Whether this shall come to pass or not will depend largely upon the Church itself. There will be little change at all unless the Church develops a much deeper educational consciousness than she has at present. The rapidity of the development will depend also upon this factor. The Church must come to realize the challenging importance of this theme. Dr. Luther A. Weigle, of Yale Divinity School, turns prophet—in the sense of forecasting events—when he says in a recent publication:

"It is probable that the work of religious education will engage the interest and enlist the resources of Christian churches in the twentieth century in a degree comparable to that in which the missionary enterprise engaged their activity in the nineteenth century. Not that the work of missions is over, or that the churches of Europe and America will take less interest in their brethren across the seas or give them less aid. But it is becoming increasingly clear that the great need of the world in the years immediately before us is for Christian education, and that in this field lies the opportunity and the duty of the Christian churches.

This is true even in lands hitherto non-Christian, for the missionary enterprise itself is passing from the stages of exploration and propaganda to the less adventurous, slower and more constructive processes of cultivation, assimilation and education. Not so to pass would be evidence of failure. The missionary enterprise cannot remain a crusade. Its success, ultimately, is to be measured by its establishment of responsible, self-supporting and self-controlling, native Christian churches, which express, as well as help to create and sustain, a culture at once indigenous to the life of the people and Christian in principle and motive.

"That better religious education is a primary need of the nations which have been deemed Christian, is clear to any observer who reflects upon the contrast between what is and what might be, and who perceives the essentially pagan character of many of the dominating motives of modern civilization. The likeness between our own time and the period preceding the fall of the Roman Empire is too startlingly real to be explained away by soothing statements of the great differences which modern science, modern big business, and modern politics are supposed to make. The civilization of so-called Christian nations is headed straight toward disaster and ruin, which it can escape only by becoming Christian in deed and in spirit, whole-heartedly and completely, rather than in partial and perfunctory profession."

The question which this paper raises is, Does the Church realize this problem and is she giving herself to the solution of it?"

A Tribute to Annville and McKee

Praise of our mission stations is always welcome and particularly appreciated when received from outside of the Reformed Church. Dr. William J. Hutchins, the President of Berea College in Kentucky, and a neighbor of our Jackson County stations for the last five years, has written Rev. Wm. A. Worthington the following letter, which we take pleasure in sharing:

"I have not seen your work at Gray Hawk, but I have seen and know a good deal about your work at Annville and at McKee. Permit me to say that I think you are doing a service, sane and statesmanlike. I was especially impressed by the plan worked out at McKee, the cooperation with all the resident forces of the community that can be evoked or strengthened. I like your determination to carry on an intensive, rather than an extensive (and superficial) type of work.

"I notice that your workers are not forever throbbing and thrilling with the glamour of mountain work. They know that the work is grilling and grinding, and claims, not transient emotion, but life-blood.

"In one respect at least you and your workers are like 'Little Bobe', you don't 'advertise'; but when all the wood and hay and stubble are burned up, your work will abide."

"Education for Christian Service."

While you are giving—give health

THE greatest gift of all is health.
You can give that priceless treasure of health to many this Christmas. Buy Christmas Seals.
Everywhere are solitary sufferers and whole families stricken by the Great White Plague. Often they have no help except that furnished by the Tuberculosis Associations, which are financed by the annual sale of Christmas Seals.

Give—and feel the joy that comes with giving. Buy Christmas Seals. They have helped stamp out half the ravages of consumption. Buy Christmas Seals, and help stamp out the dread disease entirely.
Suggested by a brief comment in another journal, the question has come into the Interpreter's mind as to whether or not the progress of the Church is retarded by the fact that many ministers in our modern churches are required to exercise the functions of business managers as well as those of preachers and teachers. We laymen think of the ministry as the highest of callings; in which a man dedicates his life to the spiritual uplift of his fellowmen. His sincere consecration and long years of studious and spiritual preparation are needed by the minister who is to be properly equipped to lead others into the Way of Life. When this preparation has been completed the minister finds himself in charge of a church; and unless the field is an exceptional one he finds himself confronted with problems that are not only outside the sphere of his preparation but which are antagonistic to the ideals with which he has entered the service of the Lord. He finds that he is expected to be the financial manager of an institution rather than the spiritual leader of a people. He finds in many cases that his own livelihood depends upon his success as a raiser of money. In a word, we are requiring our ministers to perform in our churches a service which ought to be cheerfully rendered by the Iry. Our churches need business management; they ought to be efficient institutions, in the wider sense of that term; but if the teaching ministry of the Church is to fulfill its high mission it must not be hampered by financial and physical details.

The mentor who occasionally looks over the Interpreter's shoulder as he writes suggests that the following paragraph is incomplete without some suggestion of a remedy. It is always easier to point to a condition than to find a solution; but as a beginning it might be suggested that Consistories in their meetings place greater emphasis than they ordinarily do on the spiritual aspects of their office. The Interpreter has been present at meetings of many Consistories and has usually heard much more said about last winter's coal bill and kindred subjects than about the growth of the Kingdom. It might even be suggested that the important service to be rendered by a spiritually minded elder is often marred or prevented by the fact that he is also the trustee of a church corporation; and yet in many cases it has been found that a separate board of trustees leads to confusion and misunderstanding. It should be possible, however, to so organize the Consistory of a church that its committees on property and finance might have reasonable powers and exercise those powers without constantly running to their minister for suggestions or giving him to run with them that they either do something or let him do it. Some ministers, because of constant demands for financial support have become habituated to its exercise and might now be loath to relinquish it; but the Interpreter believes that the young entering the service of the Church with a zeal for souls would welcome a condition which left them free from "Worldly avocations."
December 10, 1927 The Christian Intelligence and Mission Field

Our Church at Work

Reception at First Philadelphia Church.—On Thursday evening, October 9th, a reception was given to the new pastor of the First Church of Philadelphia, and Mrs. Durfee. After a brief musical program, addresses of welcome were given to Mr. and Mrs. Durfee by representatives of the Consistory, the Board of Trustees, the Sunday School, the Christian Endeavor Society, the Junior C. E. Society, the Young People's Association, the Ladies' Aid Society and the Men's Society. The treasury of the Ladies' Bible Class presented Mr. and Mrs. Durfee with a fine electric floor lamp. Mr. Durfee responded to the many greetings in suitable fashion, and a social hour, with refreshments, followed.

Surprise Party at Luctor, Kansas.—Rev. and Mrs. William Stegeman, of the Luctor Church at Prairie View, Kansas, were very pleasantly surprised by the congregation on Wednesday evening, November 12th. The object of the meeting was to give expression of their gladness and appreciation at the declination by Mr. Stegeman of a call recently received by him. A purse of $50 was presented to Mr. and Mrs. Stegeman with which to purchase a new rug for the sitting room in the parsonage. Elders Reusink, Greving and Navig all spoke of the blessings of the recent years, and then Mr. Stegeman, in characteristic fashion, responded, after which refreshments were served and a social hour enjoyed.

New Manse Babies, East and West.—Frake Voss Everts reached the manse at Davis, South Dakota, on Saturday, November 8th, to gladden the hearts of Rev. and Mrs. William R. Everts; and on Sunday, November 16th, Rev. and Mrs. George I. Robertson welcomed George Ignalls Robertson, Jr., to the parsonage at Annandale, N. J.

Team Work at Grove Church.—The Women's Missionary Society of the Grove Church, New Durham, N. J., Rev. I. W. Gowen, D.D., pastor, is conducting a vigorous campaign for funds, and the membership has been divided into four teams, all of which are hard at work raising their share. On Thursday evening, November 20th, the members of the "North Bergen Team" gave an entertainment entitled "Mrs. Toplot's Scheme," and despite the fact that some of the members of the cast are near the four-score mark, and confessed to having done nothing similar since their teens, the parts were very well taken and merited the ample applause given by the audience. The theatre was well filled, and the treasury of the team will be enriched by more than $200 through the entertainment.

"The Out of Town Team" is taking advantage of the Christmas season to sell Christmas cards, and expects to turn a goodly sum into the treasury also. "The Union Hill Team" had a Coffee party recently, and "The Weehawken Team" expects to hold a Fair and Coffee Party before long as its share in the campaign for funds.

Accepts Call to Fremont, Mich.—Rev. Harm Dykhuisen, of Higham, Wisconsin, has gone to Fremont, Michigan, to take the church recently left vacant by the removal to Grand Rapids of Rev. G. M. Van Pernis.

Dr. S. M. Zwemer at Red Bank.—On Tuesday, November 15th, a Consistorial Conference of the churches of the Classis of Monmouth was held at Red Bank, N. J., which was attended by upwards of seventy men. Rev. Dr. Peary Yale, of Colt's Neck, presided, and the supper was served by the Young Women's Missionary Society of the Red Bank Church. The principal address after the supper was given by Dr. Samuel M. Zwemer, who roused the audience to enthusiasm. In every way the conference was a success. The committee in charge was Rev. James Dykema and Elder Many, of the Red Bank Church.

News Items from Iowa.—The Pella Ministerial Association had two meetings recently, one at the home of Rev. and Mrs. G. H. Douwstra, at Atwood, and the other with Rev. and Mrs. B. D. Heeftebrink, also at Sully. Both gatherings were enjoyable and profitable. After a long vacancy, the Prairie City Church is glad to welcome Rev. C. Dolfin as its pastor. The churches of the Pella Classis have raised a considerable sum for the Golden Jubilee of the W. B. F. M. Two families of the Sully Church have decided to place a fine bell in the church tower, as a token of love and goodwill. Rev. H. Colenbrander, of Rock Valley, has been called to Hull. The Sully Church has recently held its annual bazaar, and was very successful, with a good program, a large crowd, and $396 for missions.

Church Night at Mellenville.—The semi-annual Church Night of the Mellenville, N. Y., Church, Rev. Marinus J. Den Herder, minister, was held on Tuesday evening, November 28th. The entertainment of the evening was provided by home talent, and consisted of vocal solos, duets, trios, and a dramatization of "Ruth and Naomi," with a cast of ten characters. Before the refreshments were served the pastor announced that a collection would be taken to defray the cost of the food. The first intake was $31.97, which was $3.63 short of the cost, and consequently a second collection was taken, which resulted in a report that all bills could be paid, even without a discount for cash. More than a year ago the Consistory decided to secure all the funds of the Church by pledges. Should a deficit appear at the close of a year a free-will offering is to be taken to make up the deficit. The finances are in a flourishing condition, and there is every indication that no free-will offering will be necessary this year, even though the progressive improvements made in the church interior last summer involved a large expenditure.

Activity at Glenham Church.—On Wednesday, November 5th, the members of the Glenham, N. Y., Church, held a Fair and Clam Chowder Supper, the proceeds from which will amount to about $125, which will be added to the Church Improvement Fund of the Young People's Association. In the last two years this society has furnished funds to repaint the church building both inside and out, to resharpen the roof, install electric lights, and make many other necessary improvements. The church at present has no settled pastor, but Rev. A. A. Vrardenburg, of the Methodist Church at Beacon, conducts a service every Sunday afternoon, which is very well attended.

Union Thanksgiving Service in Newark.—A Union Service was held in Newark, N. J., on Thanksgiving Day, in the New York Avenue Reformed Church, participated in by the following churches: First Presbyterian Tabernacle, Sixth Presbyterian Church, Third German Presbyterian, New York Avenue Reformed, Union Street Methodist and Grace Methodist. The sermon was delivered by Rev. Charles T. Hock, Ph.D., of the Third German Presbyterian Church, on "Thanks Giving." The offering was for the benefit of the East Side Day Nursery, on Elm street. All present felt the spirit of the Psalmist, expressed in the words, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Classical Dinner in Albany.—A Classical Dinner for the men of the Albany Classis was held in the Madison Avenue Church of Albany, N. Y., on Monday evening, December 1st. About 120 men sat down to a regular Thanksgiving dinner, with "turkey and all the fixins" which was finely served by the ladies of the church. The toastmaster was the pastor of the Madison Avenue Church, Rev. Richard Earle Locke, D.D., and the speakers were Rev. Samuel M. Zwemer, D.D., and Rev. Richard H. Harper.
President Wishart, of Wooster, Says:

"I have always believed that we should show at least as much loyalty to our grandparents as to our grandchildren. The world in which our ancestors lived is fixed. Nothing we can do will ever change that. But the world in which our grandchildren must live is still in solution. Only God Himself knows what it is to be, and His plan for it must be worked out through our agency. Is it to be a world of bohemians, of atheism; a world of horrid, devastating wars, a world of moral degradation and spiritual decay?"

"There is a present effort that will go far to prevent it. This is through train-d. Christian leadership, and back of that leadership stand adequately equipped Christian citizens.

"NO COLLEGE CAN LIFT ITSELF BY ITS BOOT STRAPS. WITHOUT THE RANKING OF CHURCH AND ALUMNI, IT INEVITABLY FAILS SHORT OF ITS SPIRITUAL PURPOSES."

"The importance of a closer bond between education and the Church can be overstated."—Christian Education, October, 1924.

For the Reformed Church in America

This Means

HOPE AND CENTRAL

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Are you planning to share in spreading the Christmas spirit on the mission fields through your special gifts this year? Each station will have a Christmas tree, laden with small gifts for the children and grown-ups. Will some of your gifts hang on one of these trees?

Do send soon to the Women's Board of Domestic Missions, 25 East 22nd Street, New York City, for a leaflet tilling just what is needed for this year, for the individuals, distribution, for the mission staff, the numbers to be provided for at each station and especially directions for sending your Christmas gifts.

Perhaps you or your society would rather send a gift of money to the Board, designating its use to procure something that is needed for the work, this leaflet will give most interesting suggestions and you are sure to find some articles which you would be delighted to have purchased with the Board's money.

The list of wants range in cost from $100 for playground apparatus for Dules, and a hay rake at $35, down to a screen door at $3. What pleasure it would give you to supply such equipment as a dictionary, a Singer Sewing machine, an oil stove or a washing machine. Start collecting your Christmas funds now and send for the leaflet telling how to provide Christmas cheer for Home Missions.

Once More

The beautiful new Missionary Home Department material has just gone out. Will it be received in your home? The Missionary Home Department envelope will come to any home without cost. The only condition is that someone in the home join the Missionary Home Department by signing the Missionary Home Department enrollment card and by sending the mailing directions of name and address. After the material has been used, will you not pass it on to others?

One packet of Missionary Home Department material in every Reformed Church home is the ideal. Won't you try it?

Address Missionary Home Department, 25 East 22nd Street, New York, N. Y.

But now is Christ risen from the dead and become the first fruits of them that slept.—I Corinthians 15:20.
Thanksgiving at the Comanche Mission

BY REV. J. LEIGHTON READ

FOLLOWING an annual custom of several years' standing, a Thanksgiving feast was given on Thanksgiving Day, November 27th, by the Indians and workers of the Comanche Mission to their friends and the non-Christian Indians of Lawton, Oklahoma, and vicinity.

The dinner followed a Thanksgiving service in the church in the forenoon, and was a success from every point of view. By actual count there were 212 people served, which is said to be the largest attendance since the custom has been observed. They came from Wallers, Cache, Indiahoma, Apache and other places.

The notable feature of the dinner was that turkey was served instead of beef. An Indian feast without "woahaw" is almost an unheard of thing, but there was no beef to be seen,—and very little turkey, either, when everybody had finished. And all the "fixin's" that generally go with turkey were there too, of varied quantities and descriptions! All this is mute evidence that the Indian is taking up with the white man's ways more and more.

Another interesting thing about these dinners is that they are not only provided but are also prepared by the Indians themselves, with some assistance from the mission force. This year a committee of three women provided for and served one of the large tables, seating sixteen. All but one of the tables was set the second time. Each committee had the liberty to provide whatever they chose for their menu, which resulted in a very large and varied bill. Only the turkeys, which were furnished voluntarily by different persons, were pooled and served on each table alike.

Yonkers Churches Consolidate

The Park Hill Church and the First Church of Yonkers, N. Y., which have been holding union services since October 6th, 1924, were legally united as one church by order of the New York court on December 1st. The united church will hereafter be known as Park Hill First Reformed Church.

The building heretofore occupied by the Park Hill Church will be the home of the united congregations, and the pastor of the Park Hill Church becomes the pastor of the new church.

The negotiations looking toward union, which began last July, resulting in the beginning of union services on October 6th, and finally bringing about corporate union, have been attended by the finest kind of Christian courtesy and mutual understanding. The Sunday schools, the Young People's organizations, and the congregations have been working and worshiping together in beautiful harmony for two months, and all are glad to be legally incorporated as one Church.

The union will not only conserve the name and traditions of both churches but will greatly strengthen the witness and the efficiency of the Reformed Church in Yonkers. At the communion service on Sunday, November 30th, six new members were received, five of whom came on confession. In the afternoon of the same day three children were baptized.

The recent church fair, conducted by the various societies, was a great success. More than $1,000 was realized for the Bruce Memorial Building Fund, and the fellowship engendered by the cooperative effort was worth that much again to the united congregations.

166 Years Old.—The East 68th Street Church, New York City, of which Rev. Julius Jaeger is and has been pastor for the past eighteen years, celebrated its 166th anniversary on Sunday afternoon, December 7th. Rev. Milton J. Hoffman, of Central College, Pella, Ia., gave an address in English, and Rev. George C. Wacker, of Trinity Church, Brooklyn, spoke in German. Special music was given by the choir, under direction of Choirmaster Philip Hauser. In conjunction with the Anniversary a Festival and Bazaar is to be conducted in the Sunday school rooms December 9th, 10th and 11th. Special speakers will be provided for each of the evenings.

"To Shall Hallow the Fiftieth Year"

1875 - Our Golden Jubilee - 1925

The Woman's Board of Foreign Missions

THROUGH the Record of Fifty Years,
AT the Jubilee Objectives,
UP TO God with Praise and
Thanksgiving,
FOR New Members for your
Society.
AROUND the World, to the
Uttermost Parts,
ON the Fields, White to
Harvest,
UPON the Thin Line of Mis-
visionaries.
OUT for Recruits, perhaps
saying,
"Here am I, send
me."
OVER the list of Needed
Buildings.
FORWARD to Attaining
Them.
WITHIN, and ask, "What is
MY Part?"

UNT0 GOD BE HONOR AND GLORY

Jubilee Years of Service Honored

In the article of last week with the above title a portion was omitted because of lack of room. The editor regrets that the requirements of "make-up" once in a while demand what seems to be a ruthless "cutting out" of important information. He hopes to be forgiven by those who are generously indulgent, and promises to do better hereafter.

The following action by the Women's Classical Union of the South Classis of Long Island, shows the high place which the Misses Talmage hold in the hearts of the Union.

At the Annual Meeting of the Women's Classical Union of the South Classis of Long Island, held on the 12th day of November, 1924, at the First Reformed (Protestant Dutch) Church of Flatbush, N. Y., the following motion was duly made, seconded and unanimously carried:

"Whereas, it has been our great privilege to have had Miss Kitty Talmage as our missionary, now we, the members of the Women's Classical Union of the South Classis of Long Island, do heartily approve of the action of the China Mission and of the Woman's Board of Foreign Missions of the Reformed Church in America, in refusing to accept the resignation of Miss Talmage, and, as evidence of our approval of such action, we continue the support of Miss Talmage and to claim her as our missionary."

Councils Attend Newark Church.—On Sunday evening, November 23rd, the New York Avenue Church, Rev. George C. Hock, pastor, had as its guests the members of General Putnam Lodge, J. D. U. A. M., and the Daughters of America, Good Intent Council No. 19. This service marked the annual Thanksgiving Day service of the organizations. General Putnam Council presented a handsome silk flag to the church, the presentation being made by Mr. Lowery, Junior Past State Vice Councilor. Mrs. Keller, State Vice Councilor, gave a brief address in behalf of the Daughters of America. The pastor preached in the subject, "The Spirit and the Truth of Thanksgiving Day." It was a pleasure to see a Sunday evening audience that taxed the capacity of the church auditorium.
Two Classes

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THANK YOU!

Some New Books

Bibles as Gifts

One of the principal gifts made at Christmas is the Holy Bible, and the innumerable styles make it possible for every taste and requirement to be fitted. The characteristics of these are standard, and their names are familiar to all. The American Bible Society from its depot in the Bible House, New York, supplies not only the cheap editions intended for wholesale distribution in the process of evangelization, but it also carries a large variety of better bound Bibles, with and without references, in all the standard bindings. The Holman Bible is one of the standard makes, and, as will be noted in the advertisement on the back page of this issue, a full line is carried by our Board of Publication and Bible School Work.

The Oxford University Press has issued a new edition of the Marked New Testament, in which important verses are underscored in black ink, with marginal indicators in red ink, whereby the words are emphasized. For those who wish to know the vital verses of the New Testament, this little book is a great help.

Two interesting volumes of excerpts from Scripture are issued by The Macmillan Company. One is The Little Children's Bible, intended for children from five to seven years of age, and the other is The Older Children's Bible, for children from eight to eleven years. These are sincere attempts by competent persons to present in attractive form selections from the Bible which will suit the understanding of those for whom they are planned. Both books represent the work of a committee of English scholars, composed of Alexander Nairne, Arthur Quiller-Couch, and T. R. Glover.

Perhaps the most significant issue of

the Bible this year is the one volume edition of Professor Moulton's Modern Reader's Bible. With over 1,700 pages, with 50 full-page colored pictures. It may be regarded as the final presentation of the great labor of a wonderful scholar, who, working along a line which was scarcely considered by anyone else, has driven home to all the necessity of a modernization of the typographical arrangement of the Bible. Using almost exclusively the Authorized Version, Dr. Moulton writes it in accordance with the best usage of the present day, and while his interpretations may never always commend themselves to every person, yet his method does cast abundant light all along the way. There are two hundred pages of literary introduction to the books of Scripture, and as many of notes on various topics concerned with the metrical system of the Bible, and other topics. The fifty pictures are original, the painter being J. H. Hetherington, and in general they represent a reverent and modern attempt at interpretation of scenes which are familiar by their use by the old masters. The only modern painter who has worked along similar lines is James Tissot, and Harleyn is better than Tissot in most attempts. There is a magnificent book, and will be a source of perpetual delight to those who possess it, because of the light it will cast upon the meaning of the Scriptures. (The Macmillan Company.)

Historical Method in Bible Study, by Albert Edwin Avey, Ph.D., is a compact little book which attempts to explain the methods of historical investigation as applied to the Bible. From this it will be seen that the volume is a forward-looking one, designed to show that the historical approach in Bible-study, which it strongly advocates and explains in detail, opens the way for reasonable harmony in religious belief. It enables all interpreters, whether they call themselves conservatives or liberals, to get upon common and fairly solid ground. The book will be found useful as a textbook for class work everywhere, as well as for individual reading. It deals with problems which never grow old or get out of date. (Charles Scribner's Sons.)

The Bible and Christian Science, by Allen W. Johnston, who is a layman in one of the Schenectady churches, is a book whose principal content is the language of the Bible used in refutation of the doctrines and claims of Christian Science. The method followed by Mr. Johnston is to take a passage from Mrs. Eddy's book, "Science and Health," and place alongside of it a passage from Scripture which refutes it. While this method is not so spectacular as others, it has the advantage of being always consistent. Dr. Daniel P. Peling, of the Marble Collegiate Church, writes an appreciative introduction to the book, and those who read it will find it an armory of defense.
December 10, 1924

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In Memoriam.

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and profitable reading. One is disappointed,
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a knowledge of its sacred books, its history and
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the perpetuation of denominational differ-
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The Contradictory Camel

As far back as history records, camels have been domestic animals. There are now no wild camels. These ungainly burden carriers hold a grudge against all who restrain them. They are very ready to use their long legs to kick their foes or the dogs that guard them. But in the presence of enemies—wolves and other beasts of prey—the camel is a coward.

What is poison to other beasts is food for the camel. He pines and wastes in fat meadows. He grows fat, powerful, and savagely independent among arid, scrubby sands.

Sudden and unreasoning panic is the greatest failing of the camel. The stupidest and laziest camel will show all the coyness of a thoroughbred colt in the presence of a white stone, a heap of bones, or some sprightly little animal that dares about his feet.

The slightest cold carries him off, and when one camel in a caravan dies, the others die. If a camel sinks in the mud, in the struggle to release himself he strains his long leg and is never good again as a carrier. On ice he is helpless. Mongols, traveling in winter, carry bags of sand, which they scatter upon every little patch of ice they approach.

For all that, the camel can stand more cold and more heat, and can carry on with less food and fewer drinks than any animal we know. And he can weather that awful blight of desert regions—the sandstorm. He has a trick of closing his nostrils when caught in a sandstorm. —The Pioneer.

Today we judge a man's character by observing whether or not he has enough authority to keep his wife from bobbing her hair.—Dry Goods Economist.