Another Milestone Passed

New York, June 15, 1897

Mr. John Wilson

To the Christian Intelligencer,

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Received Payment, John I. Dunlop

The Club season has arrived, and already several of the churches have sent in their lists. If all do as well as those which have come in there ought to be a circulation over 12,000 before March 31. It should be noted, however, that it is inevitable for a number in each club to discontinue at the end of the year. While it is not pleasant to acknowledge it, the paper does not prove of value to certain types of minds. It needs a point of view, a love for the progress of the Kingdom, and a willingness to follow a leading of the Spirit to be willing to read, week after week, and find profit in reading the denominational paper. The multitude of other periodicals has swamped many who might with better advantage to themselves reserve a part of their reading time for the quiet study of the Christian Intelligencer and Mission Field.

The year in our Church has been good. Our work is proceeding steadily. Reports from our churches, as they have appeared in our columns, have been uniformly encouraging. After the disorganization caused by the war the finances of the congregations seem to be better than ever, and more money is being spent in improvements, enlargements and extension of work than ever before. The Boards generally are getting in a fair average, at least, and have confidence that the end of the fiscal year will see their funds close to their estimates. The three "specials" which are before the Church at present are making progress, though at different rates. There is every indication that the Woman's Board of Foreign Missions will go beyond the $100,000 mark set for the goal of the Jubilee. With a month yet before the celebration they report $61,114 already received or pledged, and there are still 324 churches,—half the de- (Continued on page 846)
Peace on Earth!

Come wealth or want, come good or ill,
Let young and old accept its part,
And bow before the awful will,
And bear it with an honest heart.
Who misses or who wins the prize—
Go, lose or conquer as you can;
But if you fail or if you rise,
Be each, pray God, a gentleman.

A gentleman, or old or young!
(Bear kindly with my humble lays;)
The sacred chorus first was sung
Upon the first of Christmas days;
The shepherds heard it overhead—
The joyful angels raised it then:
Glory to heaven on high, it said,
And peace on earth to gentle men!

My song, save this, is little worth;
I lay the weary pen aside,
And wish you health, and love, and mirth,
As fits the solemn Christmas-tide.
As fits the holy Christmas birth,
Be this, good friends, our carol still:
Be peace on earth, be peace on earth,
To men of gentle will.

—William Makepeace Thackeray

Burakayalakotta

By Dr. Louisa H. Hart

Burakayalakotta is a town 19 miles from Madanagalle along a good highway amongst high hills, which makes the journey a very pleasant one, especially when all goes well with the car. This is the first real trip of the new touring outfit for the Central Command. We started with a compounder; a gardener, who acted as cook for the party; and our mechanic, who looks after the car, superintends the cook, goes out and forages for the table and assists the compounder and does some of the first-aid work during the rush hours. The compounder's name is Rajamali; the mechanic's name is Simon; and the general servant or cook is Rajaru-tam. A "compounder" is one who does the work of an apothecary and house physician.

Saturday was a very busy day; the routine of the hospital had to go on as usual while two urgent calls to the town had to be made and urgent letters brought up to date, so it ended in our starting off with what preparations had been made, little by little, during the week. The previous Wednesday Rajamali fell ill while at the car putting medicines in the various places. The matter looked serious both for her and for the various rounds. Miss Brumler also fell ill about the same time with influenza, which became complicated with an acute attack of appendicitis, and I questioned the wisdom of my being away; however, we went ahead with our plans and when the time came all were well enough to allow us to proceed. It was Saturday evening just after the women's prayer-meeting, which is held at the hospital bungalow, so they, with all of our household and as many from the hospital as could come out, came to see us off. Our new ambulance car with the trailer created quite a sensation as we went through the streets, just at a time when many people were out walking.

In planning our first tour I asked those who were in charge of the village work to tell me where to go and they requested me to go to this place as it is in the plan of making a new centre for village education. This is a centre for quite a number of small villages or hamlets in which there are Christian people who wish to give their children an education. It is too costly to keep a teacher in each little hamlet. It is also too costly to send all the children to the boarding schools in the town, and so this plan has been evolved as not only economical but better, as it means better teachers and keeps the children in the homes longer, a thing most desirable as we have learned from sad experiences in connection with the boarding schools.

We reached camp about seven in the evening. Rev. S. Cornelius met us first, and then some of the villagers and two teachers came out to meet us. We were soon nicely settled and dinner was ready at eight o'clock. Rev. Mr. Cornelius asked me to think about till I fell asleep in my trailer-tent late that night. Sunday morning we were up betimes, as callers come early in India, and then service began at eight o'clock in the morning. There was a gathering of about fifty people, all Christian, except the barbers' band, which came with a company of Christian folk from a distant village, making a glad noise as they came winding along the sinuous paths which link the various villages together. They all sang a while and then Rev. Mr. Cornelius started the service, the first in this new place and new centre of Christian life and enterprise.

After the service was over the people were invited to inspect the new medical outfit and then after marching around it singing praises to God three times the pastor prayed, and then I had to tell them how this wonderful outfit came to us and what it was for, and then we had the benediction and all went to their homes after receiving an invitation to come and bring their sick next day. The rest of the Sabbath was spent quietly resting and resting until three o'clock, when we received a call from the official head (village Reddy) and the post-master, who garnished us and welcomed us to their region and invited us to call on the town.

This we did at four o'clock. We took the car as far as the entrance to the town. Many and many children came out to see this strange new vehicle. Then we alighted and walked through the gates and so through one street after another. The town is built four square by the roadside, on a bit of raised ground large enough to accommodate about two hundred houses, on three parallel streets, intersected by four narrower streets, a close, compact, little town surrounded on two sides by wet cultivation (rice crop), on a third side by the remains of an old fort telling of the old days of warfare, and on the fourth side by the great public highway built by the English between Bombay and Madras. This highway has opened up that part of the country and added much to the comfort and safety of the inhabitants. While passing along through the street a man asked me to see his wife, which I gladly did, and found a poor, weak, suffering figure of humanity sitting in her doorway to meet me. She was in the extreme stage of anaemia, which comes to an untreated case of malaria. After doing what I could for her and asking her to the hospital, an opportunity was given me to appeal to the men of the town (about fifteen of whom had gathered in a serious way)

Need for education.

A little book I had had to give to the class, that I thought would be in order, was returned to me at rest period. Each one had been reading it.

He came to me with which I thought he had taken to the class, that I expected at rest period.

especial, but as the evening closed in, he asked me a question which I found difficult to answer.

During this time he had, I thought, been reading a book and kept up a conversation which I found it difficult to answer.

Rev. Mr. Cornelius did not think it proper for me to approach it in a way of thought, but as I did not find it in the spirit of the place to discuss it, I proposed to let him read it to himself and to me later.

He is the kind of person who does not take his opportunities of reading what he finds interesting out of the spirit of the place to discuss it, but to himself and to me later.

As I was going to the hospital, I found that he had read the book and was now eager to discuss it with me. The next day he came to me with a copy of the book and asked me to give it to him.

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December 31, 1924

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gathered around me as I talked with the woman) to make a serious attack on the mosquito area so close around them. Need for better sanitation often make a very good text for a little street preaching; the opportunity was mine that moment, and I did my best to use it.

A little further on I was overtaken by a young man who reminded me that three years ago he was a student in the theosophical school in Madanapalle and that when he became ill he had come to me and I had found him to be tubercular and had stopped his continuing in school and had advised him, and he had taken my advice; and now he was married and had a fine baby boy and was doing business and getting on very well. He still looked frail, but seemed to be fairly strong and had not had fever for over a year.

He seemed so glad to see me and took me to his house, which was in the high caste area, and I was soon surrounded by the kindly people who were most interested in all that I had to say and in what I was doing, and were equally nice to those who were with me who belonged to the despoiled class. The catechist who was with me and who belongs to that town (that is, he lives in a little non-caste hamlet in that post-office area), was treated, with the courtesy due to a teacher, and we were all invited to come again. Then we returned to our camp for the night and were soon settled at rest in preparation for a strenuous Monday.

Early in the morning before we had finished our 6:30 breakfast the people began coming. They kept us steadily busy until twelve. While we worked in our traveling dispensary the catechist held school in the newly constructed open-sides and thatched-roof-shed near by, with various relays of children as they came from the various villages from which they were supposed to come all at the same time. The afternoon was hot and people busy and none came until five o'clock, and then we saw about twenty. Tuesday was busier still. They kept us at it till one-thirty and we were tired and hot when finished. They came again at three, as they began to realize that we were truly there to help them and we had a busy afternoon. Monday evening we made calls on four hamlets, but we had time for only one village Tuesday evening. After dinner we went back to Madanapalle, leaving the cook in charge of the camp. Wednesday early we were off to Punagur for our regular trip there. We took Dr. Chorley along with us, as we anticipated a busy day on account of our absence for two weeks. After a busy morning and lunch with Rev. and Mrs. Scudder we started back at three p.m., but did not get home till five-thirty as we were stopped by the way at two villages, in one of which we had to open an abscess on a woman's shin. It was a deep one and looked suspiciously near to a mastoid. The people are gypsies and although they agreed to what we were to do, when we got at it, with the first cry of the woman the onlookers, men, women and children, about twenty in all, lifted up their voices with one accord and howled. Then one of the men came near to take my hand to stop my work. I ordered him off. My work was just about done when he tried forcibly to interfere. I happened to have a little ball of cotton in my hand wet with lotion and I threw it at him. I hit him in the eye and then he was still long enough for me to clap the dressings on and release her. The patient had really made very little trouble after the first instrument touched her, but the others were at it so hard they could not tell whether she was being hurt or not. There they were, all wailing and wringing their hands and trying to wring my hands. I am glad they did not try my neck. When all was done we just had to laugh and when we laughed they stopped their noise and very shamed-facedly began to laugh. I asked them why they did it and they said they did not like such a thing before and it is teacher, and we when one cries they must all cry; so I had to give them a little lesson on the advantages of self-control. They were very grateful for all that was done and the next morning they reported the first good night in several and were proud of themselves and their patient. At Madanapalle we had tea and were off for our camp for another night and day.

Thursday was busier than Tuesday, more new people as well as some of those who had been before, and we had only one hour's let-up all day. All together we saw and treated or advised about two hundred, and did six minor operations. As compared with many other reports of medical touring the numbers cared for seem small, but our staff was small and I am not strong enough to work steadily all day long, especially when the sun burns as it does just before rain is due; and then I wanted to do some real good to those suffering women who come to me with long standing ailments, and I just took the time to talk with them and help them to understand themselves better and tell them of how they can help themselves; and those who need hospital care need a lot of talking to in order to get them to realize that it would be worth while.

We were rewarded by a number of them talking it over among themselves and making plans to come all together. To several we were able to give immediate relief from acute troubles, and we took a woman back to her village from the hospital after a very necessary major operation looking well and happy, and this encouraged those who shrink from things strange and new. By half past six we had finished, and then it was a rush to clean and close up, have dinner, pack up and start for home. It was a beautiful full-moon night and the ride home was very refreshing after the long hard day.

Rutine hospital work has been the order of the day since then. Yesterday the district chairman arranged for a special all day Fest at this same place because of the visit of Mr. Stanes with his lantern and fine pictures. Miss S. Te Winkle, who is in charge of the evangelistic work for women, was with the party, so, as they had to go in my ambulance car, I sent along my medical assistant and Rajamal also, and in the intervals between meetings and eating these two medicals were kept very busy seeing many people who availed themselves of the opportunity for medical advice. I believe they did a very timely opening of a big abscess on a child and gave it great relief even though it took them over a half hour to persuade the parents that it should be done. It is a very common thing to suffer untold suffering with deep abscesses until a whole part is destroyed, first because they are ignorant of the fact that it is an abscess, and secondly they are terribly afraid of the knife. My next tour should begin this next Saturday, but owing to committee work in Vellore it will be postponed to a week later. Rev. S. Cornelius has asked me to go next time to Rathakottas, another place for a central school. It is further away than Burakayalakottas.

New Officers at Second Grand Haven Church.—The annual congregational meeting of the Second Church of Grand Haven, Mich., was held on Monday, December 8th, the pastor, Rev. Walter Bloom, presiding. The following officers were elected for the ensuing term: Elders, Judges James J. Danhof and Mr. Edward Moll; Deacons, Messrs. Claude Van Hoef and J. C. Verlaput. The treasurer reported that the year had been the most prosperous in the history of the church. An increased budget was adopted for the coming year.
Bigness or Greatness?

BY REV. S. W. RYDER

"For the Lord your God is . . . a great God." Deut. 10:17.

We Americans are captivated by "bigness." We are drawn to big cities, to big colleges, and even to big churches. We think it is becoming as Americans to do things in a big way. Our whole life has been conditioned by the idea of "bigness" out of all proportion to real greatness. Our young men in the colleges can no longer be interested in dedicating themselves to Christian work unless it is represented to them as "the biggest thing in the world." But then too often this idea of "bigness" persists, and such young men become disinterested when they cannot show their friends and their churches "bigness" results from their efforts.

But only greatness is truly successful. If we Christians think principally in terms of "bigness" the inevitable result is a "bigness" failure. Perhaps the failure of the Interchurch Movement was due principally to its "bigness." But "bigness" has to do with mere quantity and is rooted in gross materialism; greatness has to do with quality and is grounded in the things invisible.

The idea of "bigness" is fast overwhelming the idea of greatness, not only in business and politics, but also in education, and even in religion. But we must remember that "bigness" with all its hugeness of bulk and wideness of area and height never once approaches within commensurable distance the spirituality of truth and work of religion. But alas, we have already formed the habit as Americans of sacrificing quality for quantity. American "bigness" is emblazoned forth at the principal crossroads of the world in a way that makes the most liberal and cultured Americans feel decidedly uncomfortable.

Let us look at ourselves as a nation. A great God gave us a great land, but its very greatness has been the root of irresistible temptations to put "bigness" before greatness. Earth-born "big business" soon required a "big" population to exploit our extensive natural resources, and so "bigness" contingents of peoples, widely diverse in race and language and customs, who were unincorporated, admitted to produce as quickly as possible one of the "bignest" nations in the world.

The idea of "bigness" grew. We are told that we have the "bignest" railroad and telephone systems, the "bignest" industries and factories, the "bignest" buildings, the "bignest" gold reserve, and so on indefinitely, and as a natural result of all this superlative "bigness," we also have some of the "bignest" social and economic and religious problems that probably any nation has ever faced in the history of the world.

We also have a "big" church with a "big" missionary work reaching to every quarter of the globe. We must recognize, however, that when the idea of "bigness" penetrates into the religious world, it is reaching the last stronghold of the spirit, and must soon sap all life of its finer quality.

Having gone thus far, we must go further and recognize that "big business" has become too big; there are not unbiased brains enough in the herculean mass to find solution for the big problems that have sprung up between capital and labor. Our population has become too big; there is no longer governing capacity enough to rule for the highest good of all classes. Our wealth has become too big; men's minds have been made dizzy by the glare of all their excesses and extravagant indulgence in pleasure have been announced in big headlines in the biggest newspapers of the world.

Our Church is too big; if the vital, active part of it connected with the Living Head could be relieved of the dead, bulky, "big" element, it could doubtless cry out with a united voice, in no uncertain or hesitating tones against the universal folly of over-giving quantity for quality, "bigness" for greatness, material for spiritual.

Our missionary work is too big. We have mapped out for our efforts areas that we cannot possibly evangelize; in our efforts to build up a "big" church, we have lost sight of the ideals of a spiritual church, characterized by true greatness and faith, we have constantly driven country districts to sow the good seed, and at the same time allow students to spend several years in our schools without learning enough about Christianity to be attracted by it.

It is time for us Christians, at least, to emphasize quality rather than quantity. Should we not be more interested in having honest business than "big" business; in having a moderate-sized population of good character than a "bigness" population of indifferent character; in seeking to be known among the nations as a nation of great character than to be foremost on all the lists of "bigness." But perhaps it is time that we realized that it is better to have a hundred church members carefully trained to pay their tithes and assume their share of the responsibility with the pastor in teaching and preaching the Word than to have five hundred members, many of them with outside "big interests" whose chief characteristic is their high degree of indifference at all services of worship. On the mission field, we have constantly exclaimed the superfluity of a single working convert to a hundred who ally themselves with the Christian cause only as it suits their convenience.

The glamour of the "big" must no longer blind our eyes. It unifies us for working with the kind of God with whom we have been invited to co-operate. It was not through the wind, nor through the earthquake, nor through the fire, but through the still small voice that God spoke to Elijah, and we must admit that He does not speak very conspicuously through the "big" things of our own day. Less quantity and more quality; less broadcasting of our effort and more intensive work is the crying need of our times. Unless the Christians, filled with a deeper inspiration for life as way in subordinating size to quality, our nation will stagnate in the bulky materialism in which it is ensnaring itself.

It is time that we realized that the true glory of our nation does not consist in its "bigness," but in the quality of its civilization as shown in the great character of the American Christian. It is for us Christians to see the peril of the "bigness" idea and to say that everything set forth by Christianity drives it from our shores. This may result in retribution. It may result in cutting down our church membership lists in a startling manner. But it might result in convincing men everywhere more effectively than ever that the God we serve is a great God, and lead them to follow Him.

Reflections Educational

XIII. DENOMINATION RESPONSIBILITY

BY STUDENTS

The present situation in Religious Education places a heavy responsibility upon the denomination also. Or, had we better say, presents to the church an unusual and unprecedented opportunity. We, like the latter sentence, feel that Obligations do not so much bring, but are present, as plan for, furnish, mighty incentives and inspirations. Let us be sure that the Lord honors us when He lays upon us heavy duties.

So the denomination faces an unprecedented opportunity. The religious atmosphere is surcharged with the discussion on education. This bids fair to engage the major part of the church's attention in the century upon which we have entered. Perhaps it is the frenzied attempt to save out of the present wreckage of the church whatever may be salvaged, thus being possibly a philosophy of despair. That element may have contributed to the prominence given this subject in these latter days. We have our doubts about this, however. We prefer to believe—and feel that we have grounds for believing—that the present emphasis was born of several elements. First was a renaissance of interest in education in general and a restatement, or new statement, of the philosophy of education. In the light of this, the inadequate character of most religious education was more clearly seen. Then followed a conviction that for the sake of the future church and the future citizens the church must do this. Then came the determination that by the help of God something should be done. Hence the present emphasis.

But a determination involves much if translated into action. We have tried to point out some things involved in such a determination. At this time we want to speak of some things which the denomination would face. We pass by the creation of an educational consciousness...
already noted. We speak not here of the creation and promotion of an educational literature—text-books, curricula, methods, teachers' helps, teacher-training, etc. But we do ask to lay the emphasis on the training of leaders. For a denomination like ours, we believe it is largely a problem for the seminaries. We realize that a multitude of agencies is furnishing some kind of training for our church workers today. Pastors are attempting to do something with teacher training classes. The County and State Sunday school Associations are holding institutes and summer schools. A few of our New workers are being sent to special courses. But, after all of this is said that can be said, there has yet to be said that only a comparatively small number have had or are having training; and much of what has been had is woefully inadequate.

We hope we are approaching the day of the fully trained worker. When that day comes, where shall we find the trained worker? Where will he be, or have, received the training?

But where does the theological seminary touch this problem? At this point, at least, that it must create this educational consciousness in the men who are there preparing for the ministry. They must be led to see the necessity of laying a great emphasis on education. The day of the preacher is not past. He will still get leaders. But the necessity for much of the preaching of the present day is past.

We venture the prediction that there will be less preaching in the future, relatively, with one result, namely, that the preacher will have more time for preparation to make it better preaching. But please note our adverb in the middle of the sentence before this one. There will be less preaching and a more prayerful phase of the minister's work which will clamor for recognition. That other work of educating the rising generation in religion.

We fear that most of our ministers who graduated from the seminaries prior to 1910—and some who graduated since—do not have this vision. What means it that one-third of the present graduating class at one of our seminaries is considering taking postgraduate work in religion at another seminary before going into the ministry? What means it that numbers of our young ministers are flocking to Union, Hartford and Princeton seminaries for graduate work largely in religious education? What means it that large numbers of the younger ministers of the western church are beginning to question the education of our Church are looking forward to having the in the near future more New York students. They may have the same opportunities? Well, it means this at least, that these men have caught a vision of the needs of their profession and are making preparation to meet that need.

Our seminaries ought to meet that situation. The work in religious education offered by either, or both of them, is altogether too meager to prepare the men for the new educational day that has already dawned.

In addition, there ought to be facilities and courses to offer to those who are in our colleges and who desire to specialize in religious education without taking the regular seminary course. One of our seminaries is located in a college town and the other in a university city. It would almost seem that there is the academic atmosphere already at hand. Surely if work of academic standard is done, it ought not to be difficult to establish reciprocal relations with the other institutions by which work done in the seminary in the department of religious education could be credited toward degrees in the colleges for students who contemplate religious work other than the regular ministry, or who desire that work for the sake of their future usefulness in the church.

Again, the wide-awake seminary will have a summer school in which courses could be offered, in connection with the summer school of the colleges, not only for graduate students, but also for college students and high school graduates who are unable of doing work of college grade. We doubt not that many a Sunday School teacher and many a student in the summer schools would take advantage of such a situation.

Have we been presenting only a "counsel of perfection?" Is this all too ideal for actual practice? Well, before dismissing it as such, reflect that no person and no movement ever got very far unless it had an ideal that far outran its achievements. This must be the ideal. Permit us to say that it is a necessary ideal. Further, it is an attainable ideal.

The Federal Council at Atlanta

BY REV. ALBERTUS T. HROEK, D.D.

REPRESENTATIVES of twenty-nine denominations assembled in Atlanta on December 2 to 9 for the Fifth quadrennial meeting of the Federal Council. About 500 delegates were in attendance and listened to reports of the tasks of the Protestantism by such outstanding men as Robert E. Speer, S. Parkes Cadman, Wm. Adams Brown, Wm. J. Bryan, James I. Vance, Bishop Wm. E. McDowell, Bishop F. J. McConnell, Samuel M. Zwemer, Sir Willoughby Dickinson, of London; Prof. Julius F. Rich- ter, of Berlin; Rev. Adolf Keller, of Zurich; Rev. K. Tsu- shima, of Japan; Hon. Carl E. Milliken, of Maine; Gov. Wm. E. Sweet, of Colorado, and many others.

It is impossible in the brief space at my command to make any expanded statement as to the various subjects presented. The Commissions on Evangel am, on Social Service, on International Justice and Good Will, and on Race Relationships presented the results of their investigations. The com- mittee listened with undivided attention to a letter from former Ambassador Wood of Japan, in which he de- scribed the hostile legislation enacted by the American Congress as "an international catastrophe." Dr. M. Ashley Jones in an impassioned address stressed the need of better understanding in race relationships, especially as it affects the life of the colored people of the South. The Church's attitude toward the outlawing of war created much discussion. Among those who raised a voice against the war system was William J. Bryan. On Monday morning, he de- livered an address before an audience that consisted of the Central Presbyterian Council. Mr. Bryan dealt with Mr. Bryan's political and some religious questions, but on the great moral issues there is no uncertain tone in his speech.

Our own Samuel M. Zwemer presented the unprecedented opportunities that may arise in the Moslem world. With a massive array of facts, he depicted the internal life of the Mohammedans. European Protestantism faces trying conditions, and the sympathies of the Council were aroused as Prof. Richter, of Berlin, and Dr. Keller, of Zurich, related the problems that have arisen since the war.

As I look back upon the Conference, there are two im- pressions that stand out clearly. First, the problems confronting Protestantism are too big for any one denomina- tion to solve. It is only as we are ready to work together that the light of Protestantism will shine brighter. The second impression is this: Christ is the only hope of the world. That note was sounded over and over. "We are not making enough of Jesus Christ," said Bishop McDowell in a stirring address on the evening of the first day, "and we never will make enough of Him except as we work together."" Robert E. Speer sounded that note in an address before a large gathering in the City Auditorium on Sunday afternoon when he said, "If Christ could not quell a small squall on the Sea of Galilee he cannot stop the disorders of the present hour." Who will ever forget the conventional sermon preached by Dr. Cadman on Sun- day morning as he exhorted Protestantism to let her light shine. The great fundamentals of belief were all included in that memorable sermon, an hour in length, calling upon the Church to move forward to greater tasks under the leadership of Christ.

Not a d coordinate was sounded from the beginning of the Conference to the end. For a few days we forgot our denominational lines and saw only the exalted Christ. Broken fellowships are the prolific causes of the world's troubles. When men sit down as brethren in Christ and take counsel as to the methods to be employed in solving the gigantic problems confronting Protestantism, we are aided in the right direction. Such is the attempt of the Federal Council of Churches. As such it is entitled to the support and cooperation of all Protestant bodies.
There is a far different feeling, both personal and national, about a debt than there is about a common danger. Undoubtedly money helped greatly to remove the danger of that war, and many good-will was promoted by cooperation against the danger which might have been preserved if, when the danger had passed, the nations might have said to each other: "Let us forget about the money." But one of the unfortunate attributes of money is that it refuses to be forgotten; so now we find our own country and Great Britain exchanging rather ill-natured words about it. A long time ago England arranged for the gradual payment of its indebtedness to the United States. More recently France opened negotiations with this country with the same end in view. Great Britain at once said that the terms we make with France must be no more favorable than those made in the former case, and that every dollar France pays America must be matched by a dollar from France to England. One is reminded of boyhood days, when urchins quarreled over the distribution of marbles or some other boyish plunder; and it is disappointing and saddening.

It is a somewhat disturbing thought which comes at this holiday season to the administrators of our mission and other boards that the end of their present fiscal year is but four months away; and that while they would like to do some constructive planning along the lines of service in 1925, they must devote their time during these four months to the securing of funds with which to pay all bills on or before April 30th. One cannot efficiently plan the enlargement of the church when the wolf is ever howling at the door. It would be well if all of the Reformed Church people understood conditions in the several offices in the Reformed Church Building. The next year for Board business begins May first. From that date until about October first comparatively little money finds its way from the churches to the treasuries of the Boards. Under the best of conditions something like seventy-five per cent of Board incomes from contributions for any fiscal year must come to the offices in the last seven months. But it is impossible to adjust expenditures to fit this situation; for service that is begun must be regularly maintained by monthly payments; any other method would mean confusion and inefficiency. In recent years there has been a growing tendency in the churches to send their funds to the Board offices weekly; and it is evident that a substantial increase in the amount of money sent will result in an increase of the amount available for the Board's work.

Interpretations

By William T. Demarest, LL.D.

When travelling about the country one is impressed with the distorted news of his home city ordinarily to be found in the newspapers of other parts. Travelling across the country a few weeks before the Interpreter learned from a number of eastern papers that some new form of plague had broken out in his destination, Los Angeles, and that, a very serious situation existed. On his arrival he learned that there were but a few cases of the illness, that they were entirely confined to the Mexican quarter, and that the average resident knew little about the matter and cared less. Later on a hotel man said that the exaggerated reports in eastern papers had caused reservations for winter visitors, to fall off more than twenty-five per cent. "The day," he reached Los Angeles the Interpreter learned from the local papers that an epidemic of hiccoughs was making the people of New York both uncomfortable and solicitors. For several days the papers carried the news of this epidemic, the daily number of new cases and other unpleasant information. Back in New York, a few days later, no one could be found who had heard anything about the affliction. In recent weeks there have been a few cases of typhoid in New York and some cases of smallpox in the central part of the state. One can imagine from the foregoing the use that has been made by western papers of these facts. An old associate of the Interpreter on the daily press uttered a profound truth when he said, a long time ago: "Do not believe more than one half you read in the papers; and doubt the other half."
Second Grand Haven Church Remodeled.—On Sunday morning, December 7th, a large and enthusiastic congregation gathered in the Second Church of Grand Haven, Mich., for the first service held in the newly decorated building. For November the services were held in the basement, while the church interior was undergoing finishing under the direction of J. C. Hoek & Sons, of Holland. Some alterations were made to the interior of the church, a new window was installed between the pulpit and the organ loft, and the entire interior was repainted and varnished, the walls being finished in two-tone light gray, and the woodwork done in mahogany, making a very beautiful and artistic contrast. A clock was presented by one of the Bible school classes and new lighting fixtures were given by one of the church families. The church is now much brighter and more attractive than before, and is a joy to every worshiper. It is understood that the church will be further decorative in May due to the donations received from several businesses at expenses been begun, any money lingering in the church.

New Community House at Highland Park.—The Church at Highland Park, N. J., Rev. Anthony Luidens, pastor, dedicated its new Church school and Community building on Sunday morning, December 16th. During the last five years the Bible school attendance has doubled. The larger educational program of the church, including Sunday school, Vacation school and Winter Week-day school, has brought a hearty response to the church from the children and parents of the community. In the dedication service the old Bible lecier, the baptismal font and the communion table used by the congregation thirty years ago were given a place. The message of the morning was taken from the Latin words inscribed on the Reformed Church coat-of-arms, “Nisi Dominus Frustra.” The sermon stressed the centrality of Christ in every movement of the church, the need of the Personal Christ to complete educational courses, psychology, method, equipment, organization, building facilities; and the guarantee in the history of the church that where Christ is so honored He will be the Continuance of every worthy enterprise. The church will open its fifth annual week-day school after Christmas with a study of Old Testament characters. It has demonstrated that the more religious instruction children get the more they want, and that parents respond where earnest, intelligent efforts are made to develop Christian character and life through progressive educational evangelism.

Installation of Rev. W. H. Dickens.—Rev. William H. Dickens was installed as pastor of the Nassau, N. Y., Church on Tuesday, December 9th, in the presence of a goodly number of people, by the Classis of Rensselaer. Rev. E. C. Vanderlan, of Kinderhook, presided in the enforced absence of the President of Classis, Rev. J. Perry Beaver. The sermon was preached by Rev. A. B. Weldorf Smith, of the Greenbush Church. The charge to the pastor was given by Rev. E. A. MacCulum, D.D., of Castleton, and that to the people by Rev. H. B. Roberts, of Kinderhook. The benediction was pronounced by the newly installed pastor.

Beacon Church Shows Appreciation.—On closing his fifteen months service as slate supply in the Beacon, N. Y., Church, Rev. Wm. Wyckoff was once more assured of the loving affection of the people there by the presentation to him of a piano containing over $120, with “the best wishes of the congregation.” Rev. Mr. Appeldorn enters upon his work in the Beacon Church with a united and devoted people.

First Kalamazoo Church Congregational Meeting.—At the recent Congregational meeting the First Church of Kalamazoo, Michigan, reelected Messrs. C. VerMeulen, M. Mulder and M. Sterenberg as Elders, and Messrs. A. Gideon, J. Zeedyk and J. Eichorn as Deacons. Mr. John Van Dyke was chosen Elder to fill the vacancy caused by the recent death of Elder Niesink. The financial reports were given, showing a surplus 'n both the benevolent and general funds. By a vote of the meeting the salary of the pastor, Rev. J. J. Hollebrands, was increased $500 per year. The Ladies' Aid Society is working hard to secure a large offering for the Jubilee Fund. On Saturday, November 22nd, the Daily Income Offering for missions amounted to $352. The church will soon be enjoying the use of new pews, pulpit, chairs, draperies and baptismal font.

Retirement of Rev. J. P. De Jong.—On Sunday, November 22nd, the pastor between the Twin Lakes, Michigan, and Rev. J. P. De Jong, was dissolved, to take effect on December 21st. Mr. De Jong has been in Twin Lakes for two years. He has now removed to Holland, Michigan, where he intends to make his home hereafter. He has a record of 41 $2 years as a minister of the Gospel in the Reformed Church, and will now become a pastor-emeritus. The supervisor of the Twin Lakes Church is Rev. J. J. Hollebrants, 323 West Cedar street, Kalamazoo, Michigan.

Silver Wedding at Kalamazoo.—On Monday evening, December 1st, a celebration took place in the Third Church of Kalamazoo, Michigan, on the occasion of the 25th anniversary of the wedding of the pastor and his wife, Rev. and Mrs. William Woolvius. Two speakers were on the program of the celebration, Rev. E. M. Broekstra, of Chicago, who spoke on the "Pastor's Relation to the Church," and Rev. H. J. Veldman, D.D., of Detroit, Mich., who discussed the "Pastor's Relation to His Wife." The gathering was very well attended by the congregation and friends of the happy couple, all of whom united in wishing them many more years of wedded joy.

New Lights for Flatlands Church.—The historic Flatlands Church, of Brooklyn, N. Y., has had its beautiful interior enriched by the gift of a complete electric lighting system of colonial design, showing the art of that period in iron and brass. The donors are Mrs. Cornelius Ditmars and her daughter, Miss May Ditmars, who have presented this peculiarly appropriate gift as a token of love to their church home.

Removal at Trinity Church of Plainfield.—After having been closed for repairs and complete renovation since last July, Trinity Church of Plainfield, N. J., Rev. John Y. Broek, pastor, was reopened on Sunday, November 23rd. The interior alterations include the installation of a new heating system, the laying of a new cork tile floor, redecorating of the walls, and revarnishing of the woodwork. A new and modern lighting system has been installed, and the auditorium has been rewired. Many sundry repairs have been made to the Bible school auditorium, kitchen and basement. The total cost of the improvements was $15,300. Plans have also been prepared by De Witt Clinton Pond, the architect, of New York, for remodeling and modernizing the exterior of the church building, but this has had to be postponed until spring. The building committee is composed of Messrs. George W. Anderson, Edgar F. Shepherd and Henry F. Seader.

New Members at Little Falls.—At the communion on Sunday, December 7th, in the First Church of Little Falls, N. J., Rev. C. J. Fingar, pastor, ten new members were received, of whom six came on confession of faith.
All Saints' Church.—At the evening service on Sunday, December 7th, Rev. E. C. Kuizenga, pastor of the Montville, N. J., Church, preached at the Lincoln Park Church, Rev. Claus Olandt, pastor. Mr. Kuizenga was accompanied by his choir and organist, and the music, consisting of a solo and a song, was much appreciated. The Lincoln Park Church has recently paid $100 on the $2,000 note held by a local bank, reducing it to $1,900.

Stained Glass Windows Unveiled.—The Union Church, at Delmar, N. Y., Rev. George C. Seibert, pastor, has recently placed sixteen stained glass windows in the church auditorium. The installation is entirely paid for, with a substantial balance in the treasury.

Rev. P. F. Strauss Goes to Harlingen.—Rev. Preston F. Strauss, pastor of the Steinway Church of Long Island City, N. Y., has been in receipt of $700 since 1912, and has received a call from the Harlingen, N. J., Church, of the Class of Philadelphia, and taken up his work there. His first work in the church was to take charge of the work there some time in January. He became pastor of the Steinway Church when it had but 22 active members on roll. Within a few years it made rapid strides and is now one of the foremost Reformed churches in Long Island City. During the war it became known as the “Breakfast Church,” because each of the 990 men who were drafted and sent away from the district were given breakfast in the basement of the church by a committee of women numbering forty-five.

Try This on Sunday Afternoon

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HORIZONTAL

1. A people noted for their comedy tents.
2. What the people did in the desert.
3. A prophet who took a disaccustomed name.
4. The 11th chapter of St. Mark.
5. The shape of the Holy of Holies.
6. The pastor of the church.
7. A garden tool.
8. The land where Moses died.
9. A major prophet. (Anglicized spelling)
10. A book of the Pentateuch.
11. The prophet of God who wrote the last book of the Bible.
12. What the Psalmist said he was.
13. Fifty verses.
14. The land where Moses died.
15. A major prophet. (Anglicized spelling)
16. Form of the verb to be.
17. Eleven verses.
19. Possession.
22. What the Psalmist said he was.
23. Fifty verses.

VERTICAL

2. The prophet who took a disaccustomed name.
3. The prophet who wrote the last book of the Bible.
5. A major prophet. (Anglicized spelling)
6. The land where Moses died.
7. A major prophet. (Anglicized spelling)
8. The book of the Pentateuch.
10. A major prophet. (Anglicized spelling)
11. The prophet of God who wrote the last book of the Bible.
12. What the Psalmist said he was.

For the correct solution consult The Board of Education, B. C. A., 24, East 22nd Street, New York City.
Side Lights of Work by Mission Pastors

In his work as Classical Missionary in the Minnesota townships of Adrian, Rushmore and Ellsworth, Rev. K. J. Dykema has found at least three hundred Hollander who are w thout any religious life whatever. Only a few of the families send their children to American schools, and only the children who have been trained at the Dutch, Germans who can speak only the German, and those who use a border dialect which is neither Holland nor German. Because of this mixture of languages, and for other reasons, Mr. Dykema has not yet thought it wise to begin public religious services, though he has visited much in the homes, and has talked with many people on religious matters. He finds that almost all the families are concerned for their children, although they seem to have lost all initiative in the matter of giving them instruction regarding spiritual things; he hopes through these young people to develop a point of contact which may help him in breaking through the inertia of the older people.

The people of the Grand View Church, at Armour, South Dakota, have been improving their house of worship. White paint on the outer, and also on the inside, has made it look neat and well kept. The parsonage has shared in the general renovation. In addition to the painting, a new basement was dug under the church building, cement walls and a cement floor were built, and a new furnace installed. A new pulpit has also been acquired, and a bell hung. The labor connected with these improvements was done by the people themselves, so that the expense was not large in comparison to the gain in convenience, and in the appearance of the church property.

In a report recently received by the Board of Domestic Missions, Rev. G. J. Schork, of the First Evangelical Church of Jersey City, comments upon the situation in his church and community, in a graphic way. Mr. Schork's is a downtown work, and he finds that while he is receiving new members of the Sunday school and church, the numbers remain about the same; hundreds of young people, he estimates, have been brought up in his church and are now helping to build up other Jersey City churches. The young folks who remain, however, are as excellent helpers as a minister could want; the Young People's Society and the Ladies' Aid Society have made a man with a truck and an attack upon the membership of the church; they have paid $1,000 upon this encumbrance, and they do not intend to stop until they have paid it off altogether. Mr. Schork's great desire at present is to obtain a room where his people can hold community affairs which are not exactly appropriate for the church auditorium—dinners, lectures, socialettes, which will bring in the unchurched young folks of the neighborhood; but he feels that this improvement is still rather far in the future.

Rev. J. J. Burggraaff writes from Decatur, Michigan, that this year his people will have need of all their faith and courage, for a hard early frost has badly damaged the wheat crop which is the main income of the majority of the families. The church needs more room for its growing Sunday school work, but for this year there seems to be no way to obtain it, since the people will have enough to do to maintain themselves.

Rev. Louis S. H. Hamory, pastor of the Hungarian Reformed Church of Peekskill, N.Y., is caring for four other small colonies of Magyars located at points along the Hudson—Roseton, Hudson, East Kingston and Poughkeepsie. By going back and forth Mr. Hamory is able to hold services once a month or oftener at each of these places, and also to do pastoral work, and also to have Sunday schools at three out of his five charges. He is planning to start three cate-

clical classes for the older boys and girls. Mr. Hamory feels that, on the whole, his work is encouraging; in his occasional periods of discouragement he gets out the history of the Reformed Church Fathers, and, reading of their hardships and s appointments, he forgets his own, and starts out anew with hope and faith.

The President's House at the Vellore Medical School

In recognition of the work done by the Lutheran women in the campaign for the Women's Union Christian College in the Orient and the amount contributed by the Committee on Special Gifts has raised the President's House at Vellore, India, to be known as the Kugler-Weiniger Building. It will be not only the home of the President but the guest house as well, and will be a beautiful, dignified building, costing approximately $20,000—a fitting tribute to the pioneers in medical work in Guntur and Rajahmundry. There are no hotels in Vellore, so the President's house will be large enough to accommodate the visitors, lecturers and others who stay at the Medical school for a few days.

Our denominational interest centres around the present President (and she is the first one), Dr. Ida Scudder, and long may she reign!

The New Organ at the Church of St. Nicholas,

The new Chancel Organ at the St. Nicholas Collegiate Church, Fifth Avenue and 48th Street, New York City, recently installed and completed by the Austin Organ Company of Hartford, Conn, has made this part of the organ one of the finest in the city and the church is to be congratulated on this remarkable addition to its music. It was dedicated on Sunday evening, December 7th.

The organ is built under the patents of the builders, namely, the Austin Universal Air Chest System, making it accessible while the organ is in actual operation; that is, one can enter the air chambers, breathe the actual air furnished to the pipes and watch the mechanism in operation and in view for any necessary adjustments. It is surprising how wonderfully this system lends itself to the rather unusual conditions found in St. Nicholas Collegiate Church.

The old organ was so built that the choir did not hear the instrument as it should, for the reason that the tone was sent out over the side gallery and away from the choir. The new construction has obviated this in having the tone go into the chancel and from there into the church. The organist and the choir may well appreciate this change, for it will be the President's help to them in their efforts.

The new console (key-board) is of the Austin Stop-type. In addition to controlling the chancel organ, it also operates the old Fifth Avenue organ, as well as the Echo organ above the ceiling.

The chancel division has a total of 34 stops, making a total of approximately 2,500 pipes. The whole organ now has 65 speaking stops, with a total of about 5,000 pipes, all under the control of the organist, and when one watches him operate this new console, its wondrous simplicity and accuracy of operation can well be realized. Few people, off side of those technically connected with the building and operation of pipe organs, realize what a complex problem a modern organ really is, each pipe being under the organist's individual whim, and, of course, to do this, electrical mechanism must be provided by the builders to give this control. There is in the neighborhood of 2,000 silver electrical contacts in the console and organ. This, of course, means that there are this number of circuits, all of which must respond to the organist's desire.

The low voltage current operating the 2,000 circuits throughout the organ is furnished by a low voltage generator belt to the larger motor which furnishes the wind supply, the old form of bellows being entirely done away with.

On Sunday, December 7, a musical service was rendered by Mr. Arthur Depew, the Church Organist, showing the beauties and worshipful features of the new instrument.
A Challenging Testimony

The approach of the new year reminds us of the many resolutions that we are accustomed to make and how soon they are forgotten. Elder John Smith, a Winnebago Indian, recently gave a remarkable testimony of his conversion to his pastor, Rev. G. Watermulder, our Missionary at Large on the Indian Field. May his wonderful faith, grown stronger through adversity, inspire us to appreciate our own advantages and to resolve to give religion and prayer a more important place in our every day lives. Elder Smith's testimony is as follows:

"First of all I thank God that I gave my heart to Jesus sixteen years ago and that He has kept me to this day. What Jesus has done for me is so great that I can not do enough for Him, but all I seem able to do is to give my testimony. I can not read or write, and I speak very little English. Oh, how many times I wish I could read the Bible! My white brother, you have the opportunity to serve Him and be a strong Christian. You are educated and I am not. If God can take a man like me and keep him strong in the Christian life, He can help you, for you can find help through reading the Word of God daily—and I know He will surely keep you and help you to live a strong Christian life.

"When I took Christ as my personal Saviour, I had to struggle against one of the worst sins among the Indian people. That sin had been rooted down deep into my life. It was very hard for me to break away from it. It was the old heathen Indian religion. It came to me from generations back; I was born in it and I was taught it. When I think of my past life I realize that I was a savage of the forest. I have heard that a pet coyote will never get away from his nature. The minute he gets into the chicken-coop he will kill the chickens. But I thank God that by praying to Him He took the old nature out of me. I can picture it only in this way. Before I accepted Christ I tried to find a place of rest and leaned on the green oak tree. It looked strong and would not easily be uprooted, and yet at the end of its span of life it dried up and fell over. That was the way with my old heathen religion. But now I am resting upon Jesus and leaning upon Him and I know He will stand forever. My pale-face brother, you have no religion to tear away from, but you may have some other sin that you are leaning on. Will you not rest upon Jesus, lean upon Him with your whole life and soul? He will stand forever.

"I have just one way to keep close to God, to be happy and have peace with God—I never lose sight of Him in my prayers. Back in God's creation he said 'Let there be light' and there was light and there is still light to-day. By looking at nature I know that God is not changeable. He is always the same. Man is changeable. By this I know that God will never change His Word or His promises. By faith I trust His Word and by faith I pray to Him.

"One year after I became a Christian I went totally blind, and my people told me it was because I gave up my old Indian religion and took the white man's religion. I was blind for a year and during all these years I prayed that my sight be restored. But I knew that if my physical sight was not restored in this world I was sure of my spiritual sight when called up yonder. God heard my prayers and now I have one good eye, although I lost the other. I pray God to keep me close to Him and by prayer I get my strength, peace in my heart and power to overcome temptations.

"My Christian friends, let us make our prayers our power house."

John Smith, Winnebago Indian Elder.

"Peyote"

BY REV. G. WATERMULDER

The Peyote question is still a live one in our Indian fields. Notable advance in ultimate prohibition has, however, been made. Many substantial friends of the American Indian are showing intelligent and aggressive interest, as the following testimony of Dr. Harvey W. Wiley, of the Department of Agriculture, before the Senate Committee on Indian Affairs will indicate:

"This is the point which I desire to bring before this committee—that a substance which is not a food, and which does not have nutritive value in any sense, can exert a powerful influence upon the nervous centers—because that is where it must be exerted finally—should not be used except for medicinal purposes, and then only under the advice and supervision of a competent physician. Now, that is the attitude which we hold toward drugs similar to peyote and all intoxicating drugs.

"We also take the same position toward the remedies that are not intoxicating in the ordinary sense, although they may be toxic in their general effect, but we speak of intoxication as some derangement of the mental structure, and followed by lack of coordination in the physical structure. We have laws carefully controlling the use of such drugs in this country, laws passed by Congress and created by the States. The Harrison Narcotic Law, so called, is an attempt and 'a fairly successful one, to limit the use of opium and cocaine on account of the fact that they have the properties, which I have just mentioned, of intoxication.

"The people of the United States have ratified an amendment to the Constitution controlling alcohol, which is an intoxicant, and thus the principle that these dangerous drugs should be controlled has been written into the Constitution and the opposition to legislation of this kind on the ground that it is unconstitutional, that it interferes with personal liberty, or that it is a matter that should be left to the individual judgment, is not tenable, because had we followed that principle, we would have had none of these acts of restrictive legislation.

"It seems to me that those who should control, so far as argument is concerned, are persons who are not subject to the drug themselves, who have no desire to use it for themselves, but who have at heart the welfare of the people who use this drug.

"I would not regard as a religious cult any exhibition or exercise produced by a toxic drug. I do not believe in that kind of culture. So far as building up a peyote Church is concerned, if that is established we will have an alcohol Church and a cocaine Church and a teabacco Church, and any person who wants to use a drug and escape legal penalties for doing so can call it a religious rite. It is a drug addiction, pure and simple."

Humility and Exaltation:—Humble yourself therefore under the mighty hand of God, that he may exalt you in due time.

1 Peter 5:6.
Women to Confer on the Cause and Cure of War

Women of all denominations will have a notable part in one of the most remarkable gatherings ever held in the United States, the Women's Conference on the Cause and Cure of War, which will take place in Washington, D. C., from January 18 to 24, 1925.

The Council on Woman's Home Missions and the Federation of Women's Boards of Foreign Missions in North America are two of the eight women's organizations in the country which will take part in this conference, which represents the most business-like and serious attempt ever made by the women of America to face facts and substitute clear thinking for hazy idealism in the matter of war prevention. The purpose of the conference is to arrive at a practical working program, which may unify the independent efforts now being made in behalf of world peace by each of the organizations. Approximately five million women will be represented by the conference.

Mrs. Carrie Chapman Catt, the internationally known leader of women's movements, will serve as chairman. Among other leaders are prominent women in the eight cooperating organizations, which include the two already mentioned, the American Association of University Women, General Federation of Women's Clubs, National League of Women Voters, National Council of Jewish Women, National Council of Women's Christian Association, and the W. C. T. U. The speakers include Dr. James T. Shotwell, largely responsible for the draft treaty, which gave rise to the present Geneva Protocol; Dr. Manley O. Hudson, who is Benis Professor of International Law at Harvard University, and John Foster Dulles, of the Foreign Policy Association.

The Council on Woman's Home Missions and the Federation of Women's Boards of Foreign Missions in North America have appointed the following leaders for the conference: Mrs. John Ferguson, President and Chairman of Arrangements; Mrs. Fred S. Bennett, Program Chairman; Mrs. Orrin R. Judd, Chairman of Finance. The Federation of Women's Boards of Foreign Missions in North America has appointed: Mrs. E. H. Silverthorne, President; Miss Sarah A. Bussing, Chairman of Arrangements; Miss Ella R. McLaren, Program Chairman; Miss Ella R. McLaren, Chairman of Finance.

A New Plan for Church Bulletins

The universal adoption of weekly bulletins for distribution at church services is hindered chiefly by the cost of production, in a majority of cases. The printing costs are high, and the character of the work possible in some localities is not high. The attempt to make the church bulletin a paysheet by putting advertisements in it is not successful, and is only infrequently adopted now. The utility of the weekly bulletin is undeniable, and its presence in the pew, or the home, (where it is sent by mail, as some pastors do a day or two before Sunday) keeps interest up and makes the hour of worship more worshipful.

What seems to be the most satisfactory system—where cost is a factor—thus far devised is the one which is being issued by "Church Service, Inc." an organization with its headquarters in the B. H. House, New York City. Pastors and committees having this problem in mind will do well to get in touch with these people and obtain particulars of their plan. Generally speaking, this plan involves the agreement to purchase a certain number of bulletins for a specified time. The bulletins are 9 1/2 x 11 inches in page size, and one may obtain them with pages 1 and 4 blank, or pages 2 and 3 blank, for local printing or multigraphing, or m'egraphing. The printed pages are done in good black ink, and are clear, crisp, neat, and bright, well printed, showing good detail, good type, good design, good illustrations, good lines, and good colors. The paper is a very good quality, and is made of a fine silk. The cost per hundred is $5 a month for four issues, or $12 for three months, (twelve issues). This is just one dollar a week per hundred. For larger quantities the cost is less, and for the smaller, two months a month for $11, or $30 for three months, a reduction of $6. The circular, which may be obtained on application, gives full details of the plan. Perhaps as good a recommendation as can be desired comes from Miss Margaret Appelgard, the well-known author of mission literature. She writes to Rev. Charles A. McAlpine, the originator of the idea, as follows:

"I have been wanting to tell you how thoroughly I am enjoying and profiting by the fine material you furnish for the two inside pages of our First Church calendar each week. We have had it for over a year now, and you have a positive genius for assembling gripping and pithy material that drive home practical Christianity as straight as an arrow. Indeed, I do not know where else many of our members would ever read of Christianity in action or have their imaginations caught and held so interestingly. My own enthusiasm is of a very grateful variety, for I file away every calendar and consult them so constantly that it amazes the height of ingratitude not to tell you how valuable I find them."

"Ever cordially yours,

MARGARET T. APPLEGARTH."

Christian Reformed Classis Suspends Minister

At a session of the Classis of Grand Rapids East, of the Christian Reformed Church, held on Friday, December 12th, the case of Rev. Herman Hoeksema was finally decided by the Classis voting, 37 to 4, to suspend Mr. Hoeksema and his Consistory until the General Synod of 1926 decides the controversy.

It seems that the matter in controversy is Mr. Hoeksema's interpretation of the doctrine of common grace, which, according to the men who conducted the case, is not in accord with the standards of the Christian Reformed Church. His Consistory is likewise suspended because the members did not question their pastor as they were instructed by the Synod of 1926.

The Holland Sentinel, which gives a long account of the case, declares that "The controversy will not be settled by the Classis of Grand Rapids East, but will be brought up next month by the Classis of Grand Rapids West, which has a goodly number of supporters who will fight to the limit against decisions such as taken by the Classis which tried the Hoeksema case. Several ministrars of the Classis of Grand Rapids West have declared that they will never submit to the questions put to the young pastor of the Eastern Avenue Church."

"We Have Heard the Joyful Sound 'Jesus Saves'"

BY REV. RICHARD H. HARPER

HE "saves to the uttermost." Many an Indian of the western plains has been lifted from sin and degradation by the power of Christ.

W— was a drunkard and a libertine, known among the Indians as a bad man. From a human viewpoint people would say there was no hope for him. He heard the Gospel message, accepted it and its Saviour, and became an earnest, helpful Christian.

F— tells how, with other Indians, he was traveling on the plains, years ago, when they met a young ranchman, coming from his home, whistling. The Indians killed him and cut open his body, and ate him for dinner. Such cruelty! Christ can melt the hardest heart, and F. H. listened to H. S.'s "Come unto Me," and became His follower.

N— was a leader in peyote, and strong in the way. His little niece became a Christian; and, through her influence, the uncle took the same step. A little child shall lead them.

M— was a woman victim of the peyote habit, who thought she could not give up the use of this drug-plant-fruit. She went through a terrific struggle. Satan strove for her soul. Christ won the battle, and she has been a faithful member of the Church.

T— was a prominent woman gambler, who allowed her children to care for themselves while she went off to take part in the gambling games. Her husband was an addict of liquor and peyote. Both are now earnest Christians. God says, "My word shall not return unto me void."
Sunday in Kagoshima
BY MRS. JOHN T. BORG
SUNDAY in the States—it makes no great difference whether you worship in a large city church within a few minutes walk from your home or drive long distances to the village church—is much the same and miles of separation from you does not change the mental picture we have of you as each Sunday comes and goes. Maybe it is because we are not yet two years old in Japan that Sundays are so full of interest here, but I really think it is due to the fact that we have so many common experiences with you, and still—Sundays are different.

Morning service begins at ten o'clock and a quarter of an hour before that time we are ready to leave, equipped with Bible and song book. If it is not raining the man at the first corner is taking advantage of the good weather and is hastening to fasten long strips of silk or other material that he has cleaned on improvised racks set up along the sides of the streets. The carpenter may look up from his work long enough to bow as we pass. The maker of countless numbers of Japanese umbrellas is busy fashioning the form or applying the paper. Nearing the church groups of children stop to make polite bows and we conclude that they have come from Sunday school.

You could easily pick out the parts of the service because you are familiar with the form if not the language. You could just as easily be impressed by the enthusiasm and sincerity of the minister although you might not understand his words. And when the congregation sings the hymns to the tunes you know so well the difference in sounds would seem insignificant.

Our short acquaintance with this church has already meant many friends. Names as well as faces have become familiar and finding these people regularly in their places is an encouragement as well as a pleasure. Many times at the close of the service I have been thankful for the inspiration of meeting with these earnest workers.

The regular procedure is to follow the morning service with a song service. All of the young people and many others stay and it is a continual pleasure for all of us.

During the dinner hour the yard begins to fill with youngsters who have come to attend Sunday school that is held at the missionary residence. They like to play, but if

**How It Can Be Done**

The Building Gift for the Missions
A Thanks Gift from Ourselves
A Victory Gift for Christ
ALL PULL TOGETHER

“Our work to the glory of God is not to be that of a soloist, but rather that of a chorus or orchestra.”
—Dr. Jowett.

Women, Young Women, Children
**All Pull Together!**

“Like a mighty army
Moves the Church of God —”

the class in our sitting room begins to sing before the youngsters are called there are many inquisitive little faces pressed against the glass doors. Soon they scamper away, and from the Sunday school rooms we hear the strains of “Jesus Loves Me,” and other favorites.

The evening service at church is not usually so well attended as the morning one, but the spirit is the same. And when the day is over we are thankful for the foundation that has been laid in Kagoshima and are hopeful that the time will come when not only the size and number of the churches will be greatly increased but also all around will be evidences of the fact that Sunday is the Lord’s Day.

**News Notes From Amoy**

Talmage College is preparing to move to Chiang-Chiu early in 1925. Buildings are going up on the eighteen acre plot there, and it is expected that enough will be ready to make it possible to move. Repeatedly the remark has been made that the moving period is a trying one for a school. During the summer the question was often asked, “Do you really expect to be able to move at Chinese New Year? If you are going to move then some boys will change schools now: for Amoy boys will not want to go to Chiang-Chiu with the school.” The remark was made so often that it seemed natural to look for a smaller attendance. We were quite reconciled to the idea, too, of going through the moving difficulty with smaller numbers.

It was a surprise, therefore, to find that the students came in such numbers that in a few days after the opening we had to tell those that came wanting to enroll as boarders that there was no room. The enrollment has reached 233, of whom 181 are boarders. This is considerably more than last term.

Some of the alumni of the school have been interested in getting subscriptions for band instruments, and as a result 17 instruments have just arrived from America, from some band that was disbanding. We would be driven off the island if the boys started practicing here, so we are waiting until we get moved to take the matter up in earnest.

Last year sixteen of the boys joined the church here on Kolonou, and in October two others were received. A number have joined Bible classes this fall preparatory to entering the church.

YEARN WOMEN’S DAY
TUESDAY, JANUARY 20th
AT THE
Marble Collegiate Church
Fifth Ave. and Twenty-ninth St., New York City

**SERVICE AT FIVE O’CLOCK**
(Miss Leona Vander Linden, Speaker)

**SUPPER AND RALLY AT SIX O’CLOCK**
(Holland House Cafeteria)

**JUBILEE CELEBRATION**
7:30 o’clock

Missionary Demonstration
Dr. James Gordon Gilkey, Speaker

GOLDEN JUBILEE
Woman’s Board of Foreign Missions

Teeth Christian Intelligence and Mission Field December 31, 1924

**To Shall Hallow the Fiftieth Year**
1875 - Our Golden Jubilee - 1925
The Woman’s Board of Foreign Missions

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New Brunswick Seminary Faculty and Students

The picture above will present to all the friends and well-wishers of New Brunswick Seminary the form and visage of those who are at present members of the faculty and the student body. One or two of the faculty are new comers, who are now for the first time shown in a Seminary group.

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Two Great Churches

have just begun full support of the Ministers’ Pension Fund:

Holland, Michigan, Third—
“At a large meeting of the membership last evening our quota was accepted by a splendid vote.”

Grand Rapids, Mich., Central—
“At our meeting the congregation voted unanimously to take our share of the Ministerial Pension Fund.”

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THE MINISTERS’ FUND

REFORMED CHURCH IN AMERICA

25 East 22nd Street, New York

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New Literature

Interesting new leaflets dealing with Indian, Kentucky and Negro work, recently published by the Women’s Board of Domestic Missions of the Reformed Church, are:

Across the Border, Part I Mary W. Roe
Across the Border, Part II Mary W. Roe
Tepee Folk and Their Songs Rev. Richard H. Harper
Out of Darkness Into Light Rev. Richard H. Harper
The Kentucky Mountaineer and H’s Needs Everdeen Harmeling
Music of the Mountaininers Everdeen Harmeling
Lost in the Hills Isabelle Whitenack
The Soul of the Black Folk Cornelia F. Bedell
A Visit to Brewton, Alabama Mary W. Roe

Any of the above titles may be obtained by addressing

The Women’s Board of Domestic Missions, 25 East 22nd Street, New York City. If as many as one hundred leaflets are needed the Board would appreciate a contribution, accompanying the order, to help meet the expense of printing and mailing.

The Missionary Home Department literature is now in the mails. The ideal of the two Women’s Boards is to place these leaflets IN EVERY HOME in the Reformed Church. If you are not enrolled in this most informing department, GET IN NOW. You cannot afford to miss it. Each Home-Department envelope contains the following:

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Another Milestone Passed

(Continued from first page)

nomination—still to report. The Pension Fund is also steadily moving forward. With 1928 three years away over half of the churches have definitely accepted the plan, and their gifts are assured. Of the other part it seems probable that a considerable number will in some degree give to the Fund, and eventually their gifts will approximate to what it was hoped they would give in the five year period. Others, probably, because of disapproval of the plan by the consistory will decline to participate. Central College Endowment is proceeding in a quiet way, with a gallant leader who is not unduly cast down because of the slowness of progress. It is helpful to remember that the part of the Church which is responding most slowly to the Pension Fund is most advanced in its help of Central’s Endowment, and they deserve all praise for their self-denying support of the cause of education in Iowa.

Indications seem to show that the churches generally are having a fruitful season of ingathering of new members. It is hoped in a few weeks to publish a statement of the number of members received up to December 31.

Master, this woman was taken in adultery. Moses commanded us that such should be stoned; but what sayest thou? ... He said unto them, he that is without sin among you, let him first cast a stone at her.—John 8:4, 5, 7.
Girls and the Jubilee

The girls and young women are to have a special share in the Golden Jubilee of the Woman's Board of Foreign Missions. January 20th is their day, and we are hoping for large numbers of you to be present at Marble Collegiate Church, New York City.

Look on another page of this issue for special announcement of the day's events. They are being planned by those who know what young women like.

And be sure your Society has received its special invitation, with full information regarding the supper and the afternoon and evening meetings.

A special word to you who are too far away from New York to attend the celebration. Why not plan for a special meeting of your society on that date, January 20th? Make it a service of praise, a service of consecration. It will give new impetus to the work of your society, and the working out of such a meeting would give opportunity for the exercise of your ingenuity.

Your Field Secretary will be glad to hear of any such meetings held by the girls and young women on January 30th, Young Women's Day.

The New Forum of Methods
For the Sunday Schools and Young People's Societies

BY REV. ABRAM DURKIN.

In the last issue of THE CHRISTIAN INTELLIGENCE AND MISSION FIELD the editor announced the change which is to take place in the departments of the paper which have to do with the Sunday school and Young People's Societies, stating that the comments on the Sunday school lessons and the Christian Endeavor topics would cease with the beginning of the new year. In place of these two departments there is to be one which we shall name, "The Forum of Methods for the Sunday schools and Young People's Societies."

In this new department we shall not present material for one Sunday school lesson system when our schools are using three, the Uniform, the Closely Graded, and the Departmental Graded; but we shall try to help teachers using any of these lessons to become better teachers. We shall not furnish, ready for clipping and reading, comments on the Christian Endeavor topics. We shall rather endeavor to guide our young people in preparing their own comments. This new department will be a clearing house for the best methods in church school organization and administration, including the Weekday school of Religion and the Daily Vacation Bible school. It will help the young people to discover their own possibilities, and to prepare their own programs of worship and service.

In order to do these things, we shall need the active, hearty cooperation of all our Sunday schools and Young People's Societies. Write us at once concerning your problems. (No names will be published.) Tell us of any really fine things you have done. If you have tried some plan in evangelism, missionary education, social service, leadership training, or in using pageantry, tell us about it in writing, and we will use it in the Forum.

Come on, and let us see what a useful department we can make this. Procure a scrap book, clip the Forum material, and paste it in, and at the end of the year you can index it and have a valuable book.

American Gift to Turkish Philanthropy

Things are certainly going on behind the Turkish scene which are a little baffling to the foreign observer. But amid all the political changes and international intrigues, there are signs of smoother relations between Turkey and the United States. An indication of this is the announcement that the picturesque buildings on the Bosphorus which have been for some time the offices of the Near East Relief, will henceforth house the activities of the Turkish Red Crescent Society.

The American relief organization, having transferred its central offices to Athens, decided to donate its property here to the Turkish bureau, with which it had cooperated for a long time in various philanthropic enterprises. Under the Turkish law, the property could not be sold.

The Grand Jury's Remedy

The Grand Jury is taking up religion! In a recent presentation the Kings County, N. Y., Grand Jury suggested more religion in home life as one of the remedies for the prevalence of youthful crime. It also urged the support of such institutions as the Boy's Aid Society, the Y. M. H. A., and the Boy Scouts.

"Fathers and mothers have become so preoccupied with business and pleasure and other calls on their time that they have deprived their children of the loving companionship which is their right," said the presentment. "The perfect home is that which trains its sons and daughters not only in body and mind, but also in spirit." It quoted a prominent jurist who recently said that of the thousands of criminals brought before him only one had received religious training, and went on to comment, "If this record is to be accepted at its face value, it means that the arch-enemies of crime are our religious institutions of whatever creed."

"Let us not just 'send' our children to the church or synagogue, but go with them and show them that we believe the things we want them to learn are worth while. Let us support as generously and as unreservedly as we can the Y. M. C. A., the Y. M. H. A., the Boy Scouts and all kindred organizations."

Young Women's Department

CONDUCTED BY
Miss R. Milserd Lang

Programs

The December program finished our series of "China" programs in the Young Women's Department. We are now ready to study "The Way of Christ in Race Relations," the interesting and important theme for this year's Home Mission Study.

Are you planning to study this topic with us through the months of January, February, March and April? The first program will be "Red and Yellow, Black and White." For the preparation of our workers and sisters of all colors here in our own Homeland.

A Suggestion.
The Women's Board of Domestic Missions has recently published four splendid programs:

These are designed to be used as individual programs. If you are following the Young Women's series, however, a good program might well be prepared by using parts of each, in your study of the first of the Home Mission series—"Red and Yellow, Black and White."

Speaking of the Jubilee

By the time this message comes to you in print, Christmas, 1924, will be but a memory—a very happy memory, we hope it will be for each one of you. The most lasting joy will be to those to whom Christmas has meant, not getting, but giving. We are glad for the ever recurring memorial of God's Great Gift to us, for the opportunity it affords us of passing on His love to others.

If, perchance, Christmas came and went without the opportunity for you to help any of Your Heavenly Father's other children—your brothers and sisters—you still have time to make your Christmas thanking a Jubilee Gift. Nothing could be more appropriate.

If you can send such a gift in promptly to the Treasurer of the Woman's Board of Foreign Missions, you will help to swell the fund and have a share in reaching the goal, One Hundred Thousand Dollars.

Has your society sent in its contribution? Have you helped to make possible the work which builds the buildings we are planning for our four foreign mission fields—India, Japan, China and Arabia? "Not what you gain, but what you give, Measures the worth of the life you live."
Flour Prices Hamper Relief

There was scant Christmas cheer in the fugitive camps of the Near East. The recent rise in the world price of flour has compelled British relief societies in Greece to reduce the number of refugees being fed by about 25 per cent, beginning December 16th. Reports from the Near East Unied state that the reduction in American relief work has yet been ordered, but cost of operations has increased 35 per cent the past month, causing serious deficits in current appropriations.

Dividing the Indivisible

"How can you see microscopic suf- ciently powerful to see inside the atoms?" was recently asked of Professor William D. Harris, of the Department of Chemistry at the University of Chicago, and in reply he will say, in the forthcoming issue of the University Record, that atoms are so minute that the most effective ultramicroscopes are altogether incapable of revealing their existence, since it takes one hundred million atoms to give a single line an inch long.

Strange enough the nucleus contains practically all of the mass of the atom, and this material exists in such a high concentration that the material of all of the battleships in the world, Professor Harris asserts, could be put into a small thimble, provided the outer electrons could be swept off, and the nucleus packed tightly together. To determine the structure of these minute bodies, nuclear investigations for the last decade have been carried on at the Kent Chemical Laboratory of the University of Chicago.

Instead of microscopes, the apparatus consists of stems of smoking pipes, glass tubes, beakers, flasks, filter paper, etc. In general, electrical instruments have proved the most useful, and the microscopes in operation brought the flashes of light produced upon a phosphorescent screen by the high-speed atomic projectiles ejected by the explosive disintegration of an atom.

Resolutions

IN MEMORIAM.

At a meeting of the Conistory of the First Reformed Church, held in the house of Mr. John Potter, Thursday evening, December 4th, 1924, a Com- mittee composed of Messrs. Abram Lenington, John E. Parker, and John Potter, was appointed to draft resolutions in memory of the late Pastor Reverend Abram Lenington. The resolutions reported as follows:

WHEREAS, It hath pleased our Heavenly Father, in His Infinite Wisdom, to summon from our midst in the fulness of his years our beloved Pastor Reverend Abram Lenington,

REV. JOHN A. VAN NESTE.

We, the Consistory of the First Reformed Church of Pompton Lakes, and from a desire to give ex- pression to the deep sorrow we feel in the calling of our beloved Pastor, and in memory of our Lord Jesus Christ, was for many years so closely identi- fied with our Church and community and at his death a public service from the Pastor of the First Reformed Church nearby nearly fifty years ago; as his first and only Pastor in this Church, and in his last sickbed at the age of eighty, in which he suffered; his tenderness and consolation in times of stress and trouble; his kindly counsel and advice; and his modest, genial personality and loving disposition have, in the light of the Pastor's smile, endowed him beyond power of ex- pression, not alone to our hearts but also to those of young and old in the community. Our loss is so deep that it is softened only by the thought that, through the Infinite Love of our Heavenly Father, and the prayers of our community as a whole, have been permitted for so many years the comfort and joy which was ours in our associations and contact with him; and to know that, as says the Psalmist of old, 'Pray not for the day of the Lord, but in the sight of the Lord is the death of His saints.'

RESOLVED, That we express our deep and heartfelt sympathy to the family of our Brother in Christ, Rev. John A. Van Nest, our Pastor Emeritus, commending to the Heavenly Father in prayer beseeching that the Comforter whom He has sent may sustain them so much need, and which He alone can give.

RESOLVED, That our Pastor Emeritus Resolutions be rendered to the family of our Brother, and that they be published in the CHRISTIAN INTELLIGEN- CES AND MISSION FIELD, The Ridgewood Herald, and The Ridgewood News; and recorded on the Church minutes.

E. JEROME UHLE,

Rev. John A. Van Emerich,

Rev. William Charles Hogg,

William Van Burik,

F. W. Drewel.

Committee

Notices

MIAMI APARTMENT TO LET.

One room and garage. Spacious; 6 month rent; must be a family. 369 Geneva Street, Coral Gables, Miami, Florida.

ST. PAUL'S HOME AND HOSPITAL

Pompton Lakes, New Jersey

Rev. Robert K. Bounds, President

Convalescent and Cardiac patients receive medical attention and German table board at our Home. For information address Sister Gotta, Nurse, Broad Street, Pompton Lakes, N. J. Rev. A. J. Ruopp, Pastor.

Feeling with the Needs of the Ages

Any worthy person, male or female, of good moral character, who has passed 60 years of age, can be accepted as an inmate. We also receive residents in the Home at a low, serviceable rate per week, month, or year.

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

Benevolent Societies

NEW YORK SABBATH COMMITTEE

(Incorporated)

Organized 1857. Incorporated 1884. Locust, National and International Secures, defends and encloses wholesome Sunday laws with the privileges of worship for everybody. Its literature includes more than a hundred titles besides a periodical.

SUPPORTED by voluntary contributions.

Address correspondence and remittances to THE NEW YORK SABBATH COMMITTEE, Room 81, Biddle House, New York City.

SABBATH COMMITTEE of Tenth Presbyterian Church, Rev. Theodore Gilman; Treasurer, E. Francis Hyde; Secretary, Duncan Potter.

MEMBERSHIP represents the various denominations. Catholics and Protestant.

THE AMERICAN SEAMEN'S FRIEND SOCIETY

(Incorporated)

The only American denominational and national society aiding seamen.


Shipwrecked and destitute seamen aided.

SUPPORT: The "New York Tribune Magazine" ($1.00).

SUPPORTED by contributions and legacies.

John J. Calvery, President; George W. Blythe, D.D., Secretary.

Clement C. Finno, Treasurer, 74 Wall Street, New York, to whom contributions may be sent.

CHICAGO TRACT SOCIETY

IMMIGRANT EVANGELIZATION

ORGANIZED 1850. INCORPORATED 1898

Organises Sunday Schools, churches, and distributing works in rural districts.

For the year ending February 29, 1924, employed 234.89 wage workers, established 1,064 new Sunday schools with 5,478 teachers and 53,277 scholars. Distributed 23,251 Bibles, 59,796 of the New Testament and of Gospel of John, and visited 208,680 families not touched by any other Christian work- er. During the same period 16 churches and 594 Young People's Societies were organized, 334 preaching stations were opened, 1,669,114 items of conver- sation reported.

Send contributions to Rev. George J. Beecher, Metropolitan District Secretary, 155 Fifth Avenue, New York City.

Officers of Church Boards

Address of all except where otherwise indicated.

Reformed Church Building, 25 East 23rd Street, New York City.

GENERAL SYNOD—Rev. J. E. Kudzanga, D.D., President, Holland, Michigan; Rev. W. D. Chambers, Millstone, N. J., to whom all communications for General Synod should be addressed; Rev. W. J. Van Kerseveld, Treasurer, Holland, Mich., Mr. J. J. Koele, Secretary, Mr. Chas. L. Livingston, Mr. W. J. Van Kerseveld, Assistant Treasurer.

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CENTRAL COLLEGE ENDOWMENT AND CONTINGENT FUND—Hon. H. J. Vanden Berg, Chairman.


HOLLAND, Mich.—Mr. James S. Kettel, Treasurer.
Killing Dragons

BY MISS MARY JENSEN

(Miss Jensen told the following story to some Indian children in the school at Colony, Oklahoma, and it has been most kindly forwarded to the little Palefaces of our Intelligence Corner. We all have special Dragons, and as this is such a good one I thought I'd throw them with right good will. Cousin Joan is passing on these directions as a New Year's message.)

"Children, in a wonderful Fairy Tale there is a young man who stands out to kill a dragon in order to save the King's daughter, whom the dragon had demanded as a sacrifice. The dragon's home was on a hill outside the city, and at the foot of the hill was a little church. Our young man went to the little church to meditate. While there he found a wonderful Sword, and went out to meet the dragon.

The dragon threw out fire and brimstone, and the young man fought on bravely. And, at last, with his wonderful Sword, the dragon was killed.

"In the Bible we find a splendid story about a dragon, (Revelation 12,) and there we are told that the dragon is the one we call the devil, and Satan. He is ready always to destroy us, but if we use the wonderful Sword—which is the Word of God—and ask the help of our Lord Jesus Christ to fight for us and with us we can kill any dragon.

"Now, what are some of the dragons that we need to kill? You children have dragons to fight—indifference in your school work; bad habits that the dragon tries to put into your minds. O, children, find the wonderful Sword that will destroy the works of the Evil One!

"I believe the worst dragon of all is unbelief. Denying God and our Lord, and offering sneaking down the path of the weak! How can anyone look out over this beautiful world and deny our wonderful Creator? Let me give an illustration. On yonder desk stands a beautiful globe. What does it represent? The world, you say. Correct. Now listen to my story:

"A Christian doctor was sitting in his office working. On his desk was a beautiful new globe. A cowboy, in whom the doctor had been interested, but who denied God, and insisted that things just happened, soon entered and was told to sit down. The doctor kept at his work. The cowboy saw the beautiful globe, and asked the doctor where it came from. "Oh," said the doctor, "it just got there." The cowboy thought the doctor must be an indolent fellow and said that he did not know what he was saying, so he asked again, 'Doctor, where did you get that globe?' "Oh, it just got there," said the doctor.

"The cowboy was provoked, and said, 'Doctor, I asked you where you got that globe?' 'And I,' said the doctor, 'tell you it just got there.' ""But, doctor," said the young fellow, 'some one brought it here.' ""All right," said the doctor, 'do you believe that?' ""Why, yes, there is the globe to prove it."

"The doctor looked at him and said, 'You believe that, and deny God, when this beautiful world is all about us.' The cowboy became thoughtful, and took the lesson to heart.

"Unbelief is a great sin, a dragon we need to kill. I have known of people telling little children there is no God and that the Bible is only a book. Oh, beware, Jesus Himself said it were better that a millstone should be hanged on his neck and be cast into the sea, than he should offend one of these little ones.

"So, dear children, let Christ find the first place in your life—to fight for and with you—and the dragons will have no power over you. This is my message to you, and may God bless it and make it bring forth fruit."

Child Pilgrims to Bethlehem

Christmas Day in Bethlehem was marked again this year by a pilgrimage of children to the little Church of the Nativity. Five hundred Armenian boys and girls from the American Near East Relief orphanages in Jerusalem marched to Bethlehem with gifts made by them in their industrial school, which they placed in the grotto where tradition says Christ was born.

Stolen Sweets

We made a mistake in last week's issue of the Sentinel. A good subscriber told us about it. The same day there was a letter in our post office box that didn't belong to us. We called for 96 over the telephone and got 198. We asked for a spoiled of No. 50 thread, and when we got home we found it was No. 60. The train was reported thirty minutes late. We arrived at the depot twenty minutes after train time and the train was gone. We got our milk bill and there was a mistake of ten cents in our favor. We felt sick and the doctor said we were eating too much meat. We hadn't tasted meat for two months. The garage man said the jitney was missing because it needed a new timer. We cleaned a spark plug and it's run fine ever since. Yes, we made a mistake in last week's issue of the paper—Glen Elder (Kansas) Sentinel.

It was with considerable astonishment that the manager of a Minneapolis shoe store watchetl a new clerk, a tall Swede, looking desperately for a new pair of shoes into the waste basket.

"What's the matter with those shoes?" asked the manager.

"Hey ain't any good," replied the clerk.

"How do you know?"

"I ran try 'em on half dozen fallers and they wouldn't fit none of 'em."