The Church At Easter

There are many of the members of our Church who can remember when the thought and custom of the great majority of the pastors and congregations was in opposition to any special celebration of Easter. Not without reason was this ignoring of the period in the year when the resurrection of Jesus Christ was celebrated by the liturgical churches. Our fathers had a livelier recollection than this generation of the principles of separation which had resulted in the Protestant Reformation, when everything, seemingly, thatavored of ceremony had been removed from the church service. It is well that now the antagonisms of former times have been subdued, and that a broader vision discovers beauty and good in customs unknown to olden days. Perhaps one of the media for the wider fellowship of today was the gradual adoption by the majority of the churches of the custom of having special services at Christmas and Easter. While it is probably true that in the majority of the Evangelical churches there are some who are fearful of the effect such services will have upon Reformation principles and precious traditions of austere righteousness, it is undeniably true that in a very large group in every denomination Easter, with its preceding period of Lenten activity, has come to be the culmination of yearly effort, both financially and spiritually.

In spite of the general participation in the activities of the Easter season there is a value for those who wish to have a reason for their actions in things religious. If Easter is to be celebrated in accordance to a general compliance with crowd custom, the thinking Christian will insist on some reference to authority. There is no value, religiously, in linking up with the trend of custom, and making the season the convenient occasion for the laying aside of winter garments and the donning of new bonnets, even if they are worn to a church service. Nor is it worth while, religiously, to link Easter with elaborate meals or social events. One hesitates about the intelligence of those who advertise Easter dances or Easter railroad trips or any other events which seek popularity by associating themselves with what is primarily and ultimately a religious festival.

Along with the popularity of Easter in the last two or three decades has come the same condition that compels thinking Christians to mourn at Christmas, which is being degraded into a commercial institution by the merchants and, into a stupid and unconvincing comedy by the purveyors of Christmas entertainments in the churches and Sunday schools. It is a difficult situation which confronts those who wish to conserve the religious values of the Easter season. There is the constant temptation to give what is euphoniously called the Easter congregation what it wants in the way of melodious music and lilies and palms and optimistic sermons, with the confidence that a great offering will be discovered in the collection plates. These must not be condemned, for who can tell what devout souls are enlarged by the assemblages or what weary ones find rest in the thought of the resurrection. But the danger lies in the overemphasis so many make of the temporary and unimportant happenings, all of which distract the mind from the central truth. Because of the stress before Easter comes inevitably the sag after Easter. The conditions are such that meetings are closed, activities are discontinued and effort is abandoned in many communities from April on until November.

Instead of being the ending of the church year Easter should be its beginning. Determined effort should be made to return to simplicity in the services, with a constant attempt to recover the wonder and joy which characterized the early disciples on the first Easter, after they were convinced that Jesus had really risen from the tomb. It was this joy which sent them out to tell to those who would listen the wonderful story of the resurrection. It was this knowledge that made them strong against opposition.

In this world of contending forces and differing ideals, it is necessary for those who have this joy and knowledge to bear faithful witness to others. No better time can be found than this present week, in which the attempt is made to follow, day by day, the steps of Christ. The Last Supper, the Garden, the Arrest, the Trial, the Cross, the Death, the Burial, all lead to the early morning of the first day of the week, and the visitors at the Tomb. "If we have only hoped in Christ in this life, we are of all men most pitiable. But now hath Christ been raised from the dead, the first fruits of them that are asleep." These words of Paul voice the belief of the followers of Christ in all ages, and find an echo in every heart. Why are they so often overlaid with less important thoughts? They tell of the great event which changed the course of the world, and started it on the upward way toward the city of God. Easter is no day for petty things like chocolate eggs and candy rabbits and frivolous post cards. It celebrates the beginning of the new era, the coming in of the kingdom of righteousness and peace, the fulfilling of the eternal purpose of God. We should have Easter a time in which we can in imagination visit the tomb to hear the angel's voice, saying, "He is not here, but is risen!" And with that assurance in our hearts we should go forth to show to all people our faith in His rising, and follow Him through the days.
Easter Chimes

Ring out! ring out the joyous chimes,
The King of Glory rose today!
The opening tomb its tenant freed
Beneath the sun's first golden ray.
No bonds could hold the imprisoned dust,
No lock could seal the dark abode.
The conscious grave yields up its trust,
To speed the ascending Son of God.

Ring out! ring out, exultant chimes!
Behold! behold Him rising there!
Through rolling waves of light and space,
Through fields of ether blue and rare.
The serried ranks of angels bright,
In double phalanx, firm and strong,
All strike with joy each quivering string
Of golden harps attuned to song.

Ring out! ring out, the world around,
The hope and joy that Easter gives!
Ring out with jubilant accord,
He lives! He lives! The Saviour lives!
All hail to Him, the victory's won.
Redemption's work is now complete,
And 'mid His Father's well earned smile,
He takes His glory covered seat.

Ring out! ring out, triumphant chimes,
The Saviour's resurrection day!
See! the glad earth receives her King,
Rejoiced to own His gracious sway!
The snow-drop, out of the brown earth
Her pale and pensive head uprears,
And seems to list, so pure and white,
To hear the music of the spheres.

Ring out! ring out, ye merry chimes,
'Tis glorious Easter-tide ye peal.
Today, today, the Lord has risen,
Life, light and glory to reveal.
The joyous birds on branch and twig
Carol to Him their matin songs,
And sweetly trill the glad refrain,
To Him, to Him all praise belongs.

Cecilia A. Gardner.

Rev. Theodore F. Zwemer

By Rev. John J. De Boer

On February 6th the cause of Christ lost a young life of great promise when Rev. Theodore F. Zwemer, of the American Arcot Mission, passed away.

Although he had been struggling with typhoid fever for three weeks, few of us realized that the attack was so serious, and the company of people who gathered from all parts of the Mission area to lay him to rest at Madanapalle on the evening of that day were dazed by the sudden shock.

The work we had planned for him, and for which he was preparing, was not to be done by him. The life that he had dedicated years before to the service of Christ in India was cut off almost before he had begun his work. It was hard to realize that God's plans should be so different from our own. Yet we believe that "Man is immortal until his work is done," that in these years that God had given him he fulfilled his earthly task, and has now been taken to his Father's home where his life of consecration and high moral purpose may be worked out in a higher service.

A few weeks before his death, as we were talking of the new work to which he had been appointed in the Mission, he described to me what he considered a serious fault of his, and said, "It may be that you will see this fault in me as I undertake this new work. It may keep me from the highest and best service that I hope to render for Christ. I do not want any faults of mine to stand in the way of my usefulness in the Kingdom. If you see this fault in me will you remind me of it, and help me to overcome it?"

This moral earnestness, this hunger and thirst after righteousness that characterized all that he did from the time of his early student days, was one of the things that to many of us made him an example of true Christian character. His indignation at all sham, meanness, pettiness, and wrong, was a natural expression of his own purity of life and motive. In school and college and seminary he was always prepared for every lesson far beyond the requirements of the teacher. And outside the classroom, in the various organizations, he could always be depended upon to do every task assigned to him with a most intelligent and painstaking interest and care.

"Ted" was in India only a little over a year, but in that time, in addition to passing with distinction the first examinations in Telugu and Hinduism, he was engaged in courses of reading and study which would give him a grip on Hindu thought, and the problems of missionary endeavor.

A few days before the dread disease laid hold of him, he said that the chosen service as a missionary because he thought it would give him a better opportunity than any other form of work to follow his Master in the pathway of ministry and sacrifice. He wanted nothing for himself, but only wisdom to labor aright and to lay down his life and all that he had for Him and for the people of this land of India.

He meant that he was ready to live a life of service. But it was given to him, rather, to lay down his life as a noble sacrifice in the cause he loved. And grants to some the privilege of long years of devotion and usefulness. To others, He grants the privilege of yielding up life itself as a sacrifice.

And may it not be that, in a "mysterious way" like this, God's purpose is to solemnize our hearts with the thought of the earnestness of His cause, which demands the dedication of lives such as this,—yes, which demanded the life and death of our Saviour; and by holding before us such examples of noble sacrifice, to inspire us in all a consecration of life which may, in a measure at least, be heroic, as we think of the price that the Truth as it is in Christ has cost, and of the task that remains before us. It is the comfort of those who mourn the loss of one so beloved to know that God took his child of His to Himself only after He had shown to many in the homeland, and in India too, something of the power of the Christ to draw a life unto Himself.

In the issue of THE LEADER for March 18th some further details of the last days of Mr. Zwemer are given, as follows:

Mr. Zwemer was not feeling at all well when he returned from the meetings of the Arcot Assembly and of the Arcot Mission which had been held at Vellore. He was compelled to take to his bed shortly after his arrival at Palamuru, where he was stationed. His illness having been diagnosed as typhoid fever, it was thought wise to remove him to the Mission Hospital at Madanapalle where he could have the necessary care. About two weeks before his death he was taken to Madanapalle in an ambulance and seemed to have stood the journey fairly well. But the next morning after his arrival he fell off into a semi-delirious condition from which he never rallied.

In this deliberately condition his mind seemed always to be on his work and on the problems that had arisen at the Mission meeting and also on the care of his beloved wife. He would frequently preach and pray with fervor and once, imagining that it was at a meeting of the Arcot Assembly, he rose in his bed and said, "Brethren, the only way we can settle these problems is to have the love of Jesus Christ permeate our very being," and a great deal

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more to this effect. The delirium caused considerable anxiety, but after awhile his temperature began to go down and it was hoped that he was nearing the crisis and would soon begin to improve.

The night of Thursday, February 5th, he seemed to be fairly comfortably settled and rested comfortably the first part of the night but then began to talk in delirium. At 5:45 A.M. on Friday, February 6th, a charge was noticed in his respira-

tion and the nurses, the Misses Josephine Te Winkel and Harriet Brunmer, sent for Dr. Hart. At 4 A.M. he drank a cup of coffee and there were hopes that he would revive, but another attack came and his respiration failed. Mrs. Zwemer was called and when she came into the room he had rallied a bit, but it was only for a short time, and at 6 A.M. he quietly slept away.

The funeral was held on the same day in the afternoon. The service was held at the Ladies' Medical Bungalow. A goodly number of missionaries were present. Many of the missionaries and three Indian pastors took part in the ser-

vice.

From the Inland Empire

BY REV. OSCAR M. VOORHEES, D.D.

In DEMOCRATIC America many old world terms attain a new significance. People of the east are quite familiar with "Empire State" as applied to New York. So people of the northwest would have us know of their great "Inland Empire," of which Spokane, situated but fifteen miles west of the Idaho border, wishes to be considered the capital—what, however, in a political sense.

This great area, surrounding and tributary to Spokane, extends from the Rocky Mountains on the east to the Cascade Range on the west, from the Kootenays on the north to the Blue Mountains on the south—a territory of over 200,000 square miles in area, and embracing all eastern Washington, northern and Central Idaho, all the state of Montana except the extreme eastern section, and portions of northeastern Ore-

gon and Southern British Columbia. This territory is greater in area than the whole of France, and is believed to be the richest in accessible undeveloped resources of any area of similar size on the western hemisphere. If reports are true there is abundance of room for an adventure into another paradise.

It is three weeks since I left Southern California. One man has been spent in and around San Francisco, another in Oregon and Western Washington, and the third in Eastern Washington, with one visit at Moscow, Idaho, the seat of the University of that state. While interested primarily in educational conditions, I have endeavored to note the evidences of the religious life of the region through which I have been passing.

An interesting statement was made by the Secretary of the Y. M. C. A. of the University of Washington, at Seattle. A tabulation placed in my hands showed that 16% of the students there are Presbyterians, 12% Methodists, 7% Congres-

sionalists, 10% Episcopalians, 5% Baptists, 8% Cath-

olics, 4% Disciples, 2% Lutherans, less than 1% Unitarian-

ists, 5% Christian Scientists, and much less than 1 Hebrews, 8% who give no denominational preference. A careful inquiry, however, shows that only about 25% of those ex-

dressing denominational preferences are associated in any way with the churches of the city.

During my stay in Seattle I attended worship in the Uni-

versity Congregational Church, and found a large audience evidenced of a vigorous congregational life. In all the large cities I have visited I have seen fine churches, not a few quite new. Congregations are working definitely to maintain Christian influences. In many cases the number of churches is greater than necessary. Denominational rivalry is evident here as in the east. There are those who, like our Y. M. C. A. Secretary, greatly regret it, and are casting about for ways of encouraging more positive unity.

This morning I attended the First Presbyterian Church here, and found a crowded auditorium, the large galleries being well filled. It was the day for the "Every Member in the Pulpit Day," and the budgets were printed in the calendar. That for current expenses contained an item for "Auto upkeep," $300—which was new to me. The total amount asked for was $22,500, including $3,000 for church debt. The benevo-

lent budget totaled $5,200. In addition the women are to raise $1,500.

The pastor, Rev. Frank Chalmers McLean, D.D., apologized for the smallness of the amount asked for benevolences. His sermon, on a text from the Lamentations of Jeremiah, "Is it nothing to you," was a vigorous appeal, on the basis of a great national heritage and widespread prosperity, for a hearty support of Christian institutions, which are the spiritual basis of it all. He found no room for pessimism in view of the growth of the church, but abundant room for consecrated effort.

A telling illustration in the sermon merits wide repetition. A lady, visiting a pastor in Philadelphia, explained her hesi-

tation to accept a serving of butter by stating that her daughter, a Vassar graduate, working among the mountain people of the south, had found it necessary to reduce the cost of the average meal of the school to eight cents, and that the students had voluntarily denied themselves butter in order to keep within a budget appropriation. The mother wished they might "pass the butter" in these formative mountains. The pastor's telling of the incident brought a number of checks, but on receiving the amounts contributed the pupils voted to continue to go without butter in order that the work of the school might be enlarged, and additional students be admitted.

My journey will henceforth be eastward and homeward, but not without numerous Interruptions.

Spokane, Washington, March 15, 1925.

Oratorical Victory at Hope Causes Arrests

The recent victory of the orators of Hope College at the Michigan state oratorical contests at Kalamazoo caused such joy in Holland that the contestants paraded and manifested their delight so vociferously as to cause the vigiliest police to con-

clude that a riot was in process, and they proceeded with hasty zeal to arrest eight of the students, imagining perhaps that the offenders were "filled with wine" or, at any rate, were planning a breach of the peace. The honored President of the College, Dr. Dimment, while rejoicing mightily at the victory in Kalamazoo, had to subdue his joy to appear in court and become bondsman for the infractors of decorum from his student body. The incident leads the Grand Rapids Press to moralize editorially in this wise:

"If this be treason let the Holland police department make the most of it. But it seems to us that educational societies throughout the United States should vote medals and resolutions of commendation to the eight students of Hope Col-

lege who were arrested Friday night, the other students who participated in the offense but escaped, and the Hope College faculty which had the courage and good sense to stand behind the student body and arrange for bail.

"For this riot, so clamorous and joyful, which the officers of the law cruelly interrupted, had as its origin not a contest on diamond, track, gridiron or gym floor, but in the forum—

a victory of Hope in the men's and women's state oratorical contests at Kalamazoo. It was probably the only debate in the history of American education. Every athletic contest has its snake dances, its bonfires, its pep meetings and cheer leaders; the contest of mind and tongue closes to a polite handclapping.

"Hope is the strange exception. On its campus the orator is somebody. His achievements are a cause of celebration, the frantic ringing of bells, and the calling out of the police. There may be some ground for optimism in the educational world after all."
Dr. S. M. Zwemer’s Itinerary

Dr. Zwemer is to have a busy time for the remainder of the year. Upon his arrival at Cairo, Egypt, about the middle of February, he was scheduled to give a series of lectures in connection with the school for the training of missionaries. During the last week of April he is to go to England, where he will speak at the annual meetings of the British Mission Boards and Societies, and will address special conferences in the interest of work among Mohammedans.

About the middle of May he will sail for South Africa, where he is to attend a series of conferences which are now being arranged for different centers in that part of the continent.

At the conclusion of this engagement he will go to Scandinavia, where he is to be one of the speakers at the Scandinavian Mission Conference, and will return to Cairo to resume his work there about the first of October.

The “Dame” School, Bahrain

SUNDAY SCHOOL SUPERINTENDENT: ATTENTION!

“Ding Dong Bell,” describing Mrs. Dame’s School for girls in Bahrain, is available in quantities sufficient for distribution in your Sunday school. If you did not use it on Foreign Mission Sunday, why not make an Easter offering for this School? Notify the Woman’s Board of Foreign Missions how many leaflets and envelopes you can use.

Secretary.

SOME PERSONAL OBSERVATIONS BY MRS. S. M. ZWEMER

Education is a vital part of all missionary policy. In Bahrain, as in the other stations of the Arabian Mission, there has always been some educational work. Quite primitive in its beginnings, the first school was held on the veranda of the mission house. The P转换版面Col.1,8,157反p.1,8,1571 consisted of two rescued slave boys, two children of a Moslem convert and a young Jewess. It grew considerably in those years, and the numbers were greatly augmented at Christmas celebration and the prize giving. Other workers came and introduced a regular system of teaching and grading for girls and boys. But Mrs. Dame has revived in an entirely new and modern method the education for girls. She has a thoroughly trained mind and all the gifts of a born teacher.

In 1923 a suitable house became vacant and was promptly rented for a girls’ school. The house is rather secluded and is on a fairly clean corner of the town. The upper floor of the building is used for a classroom, the lower room for receiving and medical development.

The progress made in less than a year proves the efficiency of the teacher and good material to work on. The practical method used has certainly produced fruit, developing the mind and the power to think in these girls. The Arabic and English singing was wonderfully sweet, both time and tune well kept. The quick response of some of the girls in mental arithmetic, as well as the facility with which problems were worked out on the blackboard, was amazing to the observers. The handicraft of the pupils decorated the walls of the schoolroom. The girls also sew and embroider. Their memory work is excellent; recitations in English and Arabic and whole chapters of the Bible were repeated as well as life stories of Old Testament characters. And as part of the general education a little drama was acted out; it was exceedingly well done. There was a small table and chair, also a screen for scenery, and imagination did the rest. It makes a new appeal to minds that are stolid. The girls, surely, are gaining a changed attitude towards life. Their ideals are cleaner, purer, brighter! Their minds are opening out and they are feeling after higher aspirations.

The difficulty is to keep the girls any length of time, for very few of the parents are desirous of anything higher for their daughters than they themselves have had. Also the Moslem religious leaders oppose the Christian school, assuring the parents that their girls will become Christians if they stay in the school. Sometimes youngsters are met on the road and asked why they were not going to the school. Oh, yes,” one will say, “I have been there and I know some such other things, but my mother wants me home.” But education is in the air and as in other Moslem countries girls and women will claim and demand it. It will make a lot of difference if we are ready for this movement. Let us work and pray seriously for this advance and that the “Dame’s” school may become a growing institution, a power for character building and for right thinking and living and happiness making in this Moslem world, a ‘home.”

“There shall be a handful of corn in the earth on top of the mountains, the fruit thereof shall shake like Lebanon.” From small beginnings a great institution may grow.

Attorney General’s Opinion of a College Man

Attorney General John G. Sargent was recently invited by a representative of the present senior class of his Alma Mater, Tufts College, to attend a banquet of the class, which invitation he was unable to accept. Instead he wrote a letter, full of wisdom and worthy of preservation. Among other choice thoughts he gives the following:

“I will say, in conclusion, in specific reply to your inquiry as to ‘what the aims and duties of a college man should be’, that the one thought and ambition of every college man should be to be a public official without vice; a private citizen without hypocrisy, a neighbor without guile, submissive to law, obedient to authority, thoughtful, kind, and, above all, loyal to country and self.”

A Letter on European Relief

Editor of THE CHRISTIAN INTELLIGENCE AND MISSION FIELD: Dear Sir:—The Central Bureau for the Relief of the Evangelical Churches in Europe has recently received from re-formed churches the following named contributions: Second Church of Kalamazoo, Mich., $101; Immanuel Church of Grand Rapids, Mich., $58.72; Ellenville, N. Y., Church, $20; Bible School of Trinity Church of Plainfield, N.J., $50. These amounts were either sent directly or transmitted through Synod’s Committee. In order that our denomination may be fully credited for gifts of this kind it is suggested that a committee of elder, deacon, and missionary be appointed to confer with the Rev. Dr. C. J. Howard Brinkerhoff, the New York City Treasurer, 25 East 22nd street, New York City.

A sympathetic imagination will lead one to conjure up a score of ways in which these tokens of love may be employed by our Protestant brethren across the sea. A struggling orphanage in Czech-Slovakia may be given a new lease of life. A Calvinistic Theological Seminary in Hungary may receive the opportunity to pay slightly better salaries to its half-starved professors. A hospital in Saxony may be enabled to escape the fate of selling its property to the Roman Catholics. A Board of Missions in Belgium may be encouraged to hold a difficult station in Africa when Christ is being proclaimed. Without adding to these pictures, we may be well assured that our co-religionists in Europe, who have so heroically held to the faith during those troublous years since the war, will wisely use our gifts for the strengthening of the cause of evangelical truth. We have set ourselves to the task of raising $25,000. It is because we realize that Protestantism is passing through a grave crisis in the lands of its origin... The appeal for help will come to us repeatedly from the historic mother churches. What shall we answer? In concluding let me quote from Dr. Geo. Stewart’s book on the subject: "There is only one answer to those who love freedom and who believe in the Cross... There is only one response by those who have felt the charm and adventure and redemptive love of Jesus Christ, that is, by willing dedication and generous gift to save NOW the work of the Reformation in Europe, unless we wish to see our grandchildren slowly rebuild what we can now safeguard. The year ahead is fraught with mighty portent for the Church of the Western World.”

EDGAR FRANKLIN ROMIG
(Chairman of Synod’s Committee.)
Multiplying the Pastor’s Powers

BY JAMES E. CLARKE

I OOK on this picture; then on that.

Picture number one: The scene is one of the large industrial cities of the United States. The superintendent of city schools—please get that straight, city public schools, not Sunday schools—became seriously disturbed because of the lack of moral development in the boys and girls who went through the institutions under his supervision. He studied the problem, and became convinced that its solution lay in securing for his pupils a quantity and quality of religious education which could not be furnished by the public schools. Week-day schools of religion seemed the most practicable method, and he succeeded in arranging that pupils should attend one of them every morning. In doing this, in order to attend classes in religion at the churches. But at this point his dream was shattered. Why? Because he could not secure the cooperation of the ministers of the city churches!

But let us not recklessly berate the ministers. A city pastor is a busy man. He has few free hours, especially when he is so unfortunate as to have many Church members of the kind who seem to think that the minister is their hired man, and that they have a right to make him waste much of his time in doing the things that others could do. Moreover, the city pastor is at the beck and call of many for special services of all sorts. Few Christians can be brought to believe that a family marriage or funeral is of less importance than the religious development of a group of boys and girls. Consequently it is difficult for a pastor to bind himself to be at a certain place at given hours every week, as a school teacher must do. For such reasons the ministers could not give the requisite cooperation—and other trained teachers could not be found.

Picture number two: Into a certain manse came a minister at the close of the day and threw himself into a chair, with discouragement and despair in his every gesture. “It’s hopeless,” he said. “No one can ever do all the important things which ought to be done, and no one else is prepared to do many of them. I use up all the power I have, and still I cannot even begin certain activities. What can I do?” “Suppose you multiply your powers,” suggested his wife. “Multi—what do you mean?” “Why, instead of trying to do so many things, why not do as the Master did in training the Twelve; put on a program designed to furnish a trained leadership for the necessary work of the church?”

The pastor and his wife got busy. They organized a teacher-training class. They promoted a school of methods under the leadership of specialists. They persuaded some alert ministers who would be the first students at certain work for its own sake to form a mission-study class for the express purpose of learning, in order that they might teach boys and girls about missions. The director of welfare work at a nearby industrial plant was induced to train a group of boys and young men to be leaders of the boys’ organizations. At the expense of the church, from four to eight picked young people were sent each year to a summer Young People’s Conference. Several who were going away to college were persuaded to attend a Presbyterian institution which has a highly developed religious education department, and to take several courses in that department. Two boys who went to a state university were guided into touch with the church worker at that institution, and received guidance and training for Christian work. Other similar efforts were put forth, and when, some five years later, Daily Vacation Bible Schools and a Week-Day School of Religion were started in that town, the once discouraged pastor was able to say with satisfaction, “I have enough well-trained leaders in my church to meet the requirements.” He had multiplied his power for the service which his community needed.

Mr. Pastor, it depends on you. What? Why, the success of that remarkable movement for religious education which had its beginning within your memory, and which has gathered such momentum in that single decade that there is danger in its very immensity unless there be some adequate directing force.

It was only a few years ago that the nation was aroused by the evidence that only a small percentage of American children receive anything worthy of the name “religious education.” That fact was brought to the attention of the church people by the Interchurch World Movement. In response to the evidence of need, a campaign, unparalleled for speed and comprehensiveness, has been in progress to supply the need. We know today what must be done, and something about how it must be done, but where are the men and women to do the work? Only here and there is one trained to render the service that is needed. Schools, conferences, all the methods and appliances requisite are now provided, the subject, of course, to improvement. The one thing needed is for pastors everywhere to throw themselves into the undertaking, to cooperate heartily in the program for producing a trained leadership, and so to multiply their own powers while they conserve their strength.

Never was the Presbyterian Church so alive to the necessity of a thoroughly trained leadership.

Never was there such a widespread consciousness of the need of leadership in the field of religious education.

Never was there such deep conviction to specially call upon secular educators, that religious nurture is essential to an education which will give us that for which we pay good money—good citizenship.

Never was there so many young people willing, even eager, to serve their fellows, yet hesitant because of their conscious lack of the requisite preparation to do the work as it ought to be done. Even consecrated and capable school teachers shrink from becoming teachers of religion, because they feel their lack of special training.

Never, therefore, was there a time when pastors were under such obligation as rests upon them today—the obligation to put themselves squarely behind this carefully wrought out program for religious education that will guide the Young People from the Cradle Roll to the post-graduate school.

All together we must build for the future. Mr. Pastor, it depends upon you.

—The Christian Educator.

Ministerial Shortage in England

Some figures of an ominous character were put forth, according to a recent number of The Christian World, of London, by Prebendary E. N. Sharpe, Vicar and Rural Dean of Paddington, concerning the shortage of ministers in the Church of England, which may show that the difficulties so many American denominations are having are to be found elsewhere.

“There does not appear to be a single intentional slackening of the ranks of the clergy,” Mr. Sharpe stated that in the Church of England, in England, there are 5,000 fewer clergy at the present time than there were twenty years ago. Moreover, the number of ordinands in recent years is considerably below the pre-war figures, so that there is every prospect of the shortage being still further increased. As an Evangelical, Mr. Sharpe deplored the fact that this shortage of ordinands was particularly affecting the Evangelical section of the Church. The six Evangelical colleges in England are not all full, while the Anglo-Catholic colleges at Kelham and Mirfield are full for some time to come. At the Prebendary’s suggestion it is proposed to call a conference of all the representatives of these societies which help Evangelical candidates, together with representatives of the colleges, to see what can be done to further the sense of vocation to the ministry, to form some kind of Home Preparation Union, and, finally, to help financially all suitable candidates. Other figures presented by Mr. Sharpe are equally disquieting. From an inquiry made in regard to the diocese of London, it is estimated that there are about 440,000 large communicants, most of whom have lapsed, it is considered, in their ‘teen’ years. The number of boys and girls in Bible classes shows a decrease of over 16,000 in ten years, and the number of children in Sunday schools has fallen by 65,876.”
There are indications that the provision of recreational and amusement facilities in connection with church and parochial buildings has not proved itself very useful in the evangelistic program which is the chief purpose of the Church. Reference is not here made to those social facilities which are important in that they make possible a community of interest in a congregation; but rather to the provision for secular entertainment which used to be considered valuable from a recruiting standpoint. It has come to be the opinion of many that the best contribution which the people of a church may make along recreational and amusement lines is through cooperation with community enterprises such as parks, playgrounds, and the like; which all now recognize as necessities in community welfare. In rapidly growing communities, of which there are now many contiguous to our great cities, provision for open spaces is often overlooked until it is too late to secure them save at a prohibitive cost. In a welfare program for a community which includes the proper care of children, of the ill or aged, and healthful and harmless recreation for the youth, every church may join without sectarian question. The parish house of a church may be called a community center; but that does not change its character if there are other churches in the community. A real church is something greater and more noble than the best of community clubs.

In the neighborhood of New York and at this period of the year one who has occasional opportunities for visiting the suburbs cannot fail to have impressed upon him the fact that this is the resurrection season. Last week the seminary and college grounds at New Brunswick were gorgeous with the yellow bloom of Forsythia, which showed that Middlesex County, New Jersey, is in this particular a few jumps ahead of Westchester County, New York. Notwithstanding the dire prophecies of amateur forecasters, this section had a mild winter and is enjoying an early spring. It is possible in one's hardy garden and greet the old friends as they push their new leaves through the moss of a wonderful season of the year. The spring also sees new growths other than horticultural. All over the suburbs of New York new dwellings are rising; farm lands are being changed into villages; and people by the hundreds are running around seeking new home sites. The people and the builders move much more rapidly than the Church, with the consequence that there are doubtless more unchurched communities within thirty miles of New York City than could be found in any state west of the Mississippi. This condition today presents one of the outstanding problems of Protestantism. It could be solved if there were sufficient men and money available. The former might be available if the latter were in sight. It is very discouraging to see everything growing in the springtime except the needed church buildings.
Second Coxsackie Church Pays Off Debt.—A sense of satisfaction in a task willingly performed characterized the Jubilee Banquet of the Second Church of Coxsackie, N. Y., on the evening of March 24th. In a spirit of satisfaction the congregation gathered around the decorated tables lighted with candles and loaded with good things for the inner man. The occasion was the celebration of the success of the financial drive to clear the church of all the indebtedness incurred in repairing and redecorating the building two years ago, when nearly $7,000 was expended. By previous effort the Ladies’ Aid Society had reduced the amount to $3,900. Early in March Mr. E. L. Lampman, of New York, a member of the church, offered $1,000 toward the extinction of the debt, on condition that the congregation raise a like sum. On Sunday morning, March 5th, this offer was presented by the Consistory to the congregation, with the result that a sum in excess of $2,000 was pledged, $650 of which was donated by the Ladies’ Aid Society. The banquet dinner was disposed of, speeches were made by representatives of the various organizations, Rev. Bruce Ballard, the pastor, acting as toastmaster. As the celebration crested on the eve of the Every Member Canvass, which was taken on March 29th, Mr. Harry McK. Curtis in his address urged the congregation to show the usual liberality in the support of the canvass, and to increase the pledges for benevolences, so that the church might “go over the top” in the budget, as had been done in the special drive. During the year thirty new members were added, and the Sunday school has increased thirty per cent.

Our Church at Work

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New Chapel at Pottersville.—On Saturday evening, March 21st, a banquet was given under the auspices of the Pottersville, N. J. Church in the new chapel building, which has just been completed at an expenditure of $6,500, to replace the structure destroyed by fire a year ago. The insurance and personal contributions were used to destroy the cost, but $1,500 is still to be secured. At the banquet the ladies prepared the dinner for the 250 people assembled, all of whom were served at one time. Rev. George Moore, of Bedminster Church, was toastmaster, and Rev. Mr. Purdy, of Montclair, gave an address, besides which there were a number of congratulatory talks. Four hundred dollars was realized from the sale of dinner tickets.

An Interesting Financial Statement.—The majority of the financial statements which are sent to the Editor by pastors possess only local interest, and it is difficult for an outsider to deduce from a reading of them which will be interest of a stranger. It may be said that they all are to be commended, for they all represent honest effort, sometimes amid much discouragement. Once in a while a report comes which indicates a broad view of responsibility, such as that of the First Church of Rochester, N. Y., Rev. G. Houde, pastor. Every organization listed has its donations to missionary objects, Church, Sunday school, Ladies’ Aid Society, Home Department, C. E. Society, Ladies’ Missionary Society, Doshi Kwai Guild,—all have a part in direct contact through gifts with missionary objects.

Hope College Students Freed.—The eight students of Hope College, Holland, Mich., who were arrested and lodged in jail because they had rung the bells of one of the schools and one of the churches because of their joy over the victory of the College in the Michigan State oratorical contest, were brought before Judge Van Schelven for trial, and were discharged into the custody of President Dimment, after paying costs. They are to report to the President at intervals, and he will probably tell them at each appearance how naughtily they were. This will make it hard—for the President.

Men’s 200 Club of Brooklyn.—The annual dinner, combined with Ladies’ Night, of the Men’s 200 Club of the Twelfth Street Church of Brooklyn, N. Y., was held on Monday evening, March 20th, in the lecture room. A 500-pound dinner was served by the house committee to the club and its guests, among whom were a delegation from the South Church. A number of short addresses were given to the guests, with solo and chorus singing, and Colonel Grant, U. S. A., gave an interesting illustrated lecture.

Allegan Pastor to Retire.—In a recent issue of The Anchor, of Hope College, it is announced that Rev. Robert Kroodsma, pastor of the Allegan, Mich., Church, has suffered a general breakdown, due to overwork, and has been advised by his physician to change his occupation. He probably will leave the ministry to engage in other work.

An Ideal Method of Raising Funds.—The Germantown, N. Y., Church of which Rev. Harris A. Freer, is pastor, each year holds what is known as “a Church Gathering,” when all the members and friends of the church meet as a family. The Consistory arranges the entertainment, and during the evening those who wish may make a voluntary gift for the work of the church. At the gathering this year, held during February, the offering thus donated amounted to $230. During the week following the Missionary Society held a social evening, at which time another voluntary offering was received, amounting to over $70.

News From Miss Scarfied.—Friends of Miss Scarfied, who is ill in Arabia, will be glad to read the following extract from a letter written to Dr. Edgar Tilton by Dr. C. S. G. Mylneiss, dated February 24th: “You will be glad to know that Miss Scarfied is holding her own pretty well. Since I last wrote, she has had a comfortable time, and has been sitting up in bed for about a half hour each day. It is encouraging to report that this sitting up is accompanied with very little acceleration of the pulse rate, though she is apt to be a bit tired afterward. She has gained considerably in weight and strength, and is enjoying her food with a good appetite. . . . Her progress, though slow, is progress, and we are ‘hoping all things.’ ”

A Spiritual Canvass in Grand Rapids.—Recently the Central Church of Grand Rapids, Mich., canvassed the entire parish with thirty teams of men of the church. This was not a financial canvass, but one held in the spiritual interests of the congregation. Every family was visited and a questionnaire was filled out in each home, which is to be filed in the church office, thus listing all the resources of the organizations and membership.

New Life at Lisha’s Kill Church.—Under the direction of Rev. A. T. Paxson the Lisha’s Kill, N. Y., Church seems to be entering upon a new period of progress. At the March Communion eighteen new members were received, all but three on confession. The missionary interest in the congregation is increasing, under the stimulus of an energetic society. A social was recently given at which an offering of over $50 was received, and a supper was held on March 20th, the proceeds of which are to go to the Domestic Mission work.

Lenten Services in Rochester, N. Y.—The Rochester Lenten meetings were finely planned. There were ten noon-day theatre meetings, during the last two weeks of Lent, a number of three hour mid-day services were planned for Good Friday, and in a number of churches the Communion was celebrated on Good Friday night. There was also a radio sermon from 8 to 9 o’clock for each night, except Saturday and Sunday, of the two weeks, the whole program being under the direction of the Federation of Churches of the city.
Metuchen Pastor Surprised.—On Wednesday evening, March 25th, the congregation of the Metuchen, N. J., Church gave the pastor, Rev. F. Zimmerman, a surprise. It was the regular prayer meeting night, but about one hundred people were in attendance. Invitations had been given by 'phone or postal card by members of the Church League for Service, and the response was surprising. This sort of a surprise is worth trying in other prayer meetings.

SOLUTION TO CROSS WORD PUZZLE APPEARING APRIL 1, 1926


Cross Word Puzzle No. 15

Mr. and Mrs. A. Stillwell Van Bunkh, of Keyport, N. J., are the chief collaborators of this puzzle.

BOARD OF EDUCATION, R. C. A.

25 East 22nd Street

New York City
Your Opportunity in Kentucky

Yearly five hundred mountain children are under the influence of our schools at Annville, Gray Hawk and McKee. The object of these schools is to instill Christian principles from childhood and to help the students learn to love their Saviour, through association in the class-room as well as the Sunday school and church. The workers have a wonderful opportunity to mould the lives of these boys and girls, and to create standards of living that will mean much to them in future years. Through these children new ideas of living are brought into the homes.

Some need more help than others. Twenty dollars will end a boy or girl to day school for one year, even less will help toward the tuition of one student. Better yet, seventy-five dollars will pay for one term in the dormitory, which is the height of ambition for so many boys and girls, while one hundred and fifty dollars will give the scholar one whole year in the dormitory.

Have you ever stopped to think that hundreds of boys and girls are growing up and that they have the schools at Annville, Gray Hawk and McKee in their hearts as their goal? When those now in school have graduated their younger brother, sister, cousin or neighbor will all stand ready to fill each vacancy twice over.

Are we going to disappoint them? Are there going to be so individuals, no societies eager to stand back of these little Americans, ready to help them get the education and broader view of life which they crave and which in so many cases will make them more useful citizens?

This is your opportunity. Will you grasp it?

Lincoln Hall, the splendidly equipped school building of Annville Institute, and Tanis Chapel both play an important part as a background in showing the people of Jackson County the way to a more abundant life.

E. M. H.

A Gold Nugget

I felt a decided tug at my heart-strings when recently I had the opportunity of spending a few days with some of our very dear home missionaries in a tiny mid-western parish of our Reformed Church denomination and found, to my surprise, that all the numerous gifts and splendid donations from this church to our "Kentucky Mountain Work" were sent in and given by a mere handful of loyal girls and women, led by an enthusiastic minister's daughter and her devoted mother. In fact, my astonishment knew no bounds, when I saw this miniature group and suddenly realized that all the various quilts, so beautifully made, and all the articles of dainties, skillfully remade for the benefit of our mountain children, as well as the rag dolls, ingeniously dressed from scraps of odds and ends, were the actual contributions of this small and active group, who were apparently so willing. "Successful Farming" and "The American Boy," two magazines of educational value, are read by our men and boy patients at the Mary Allen Hospital at Gray Hawk. The subscription money for these was raised only by sheer effort from the proceeds of the sale of quilts, which had been made by these same women and girls. And Kentucky was not their only field of activity. Other mission stations, both foreign and domestic, were equally benefited and many a sacrificial gift has been sent.

Here in the modest parsonage I found daily Christian living and the real beauty of holiness. This kindly pastor and his earnest wife live their patient, Christian lives in unsurging sacrifices and unrevealed self-denials, that Christ's Kingdom may come here on earth.

The Lenten service was very solemn and full of significance that Sabbath when I attended morning worship. As the early sunshine fell upon the ardent pastor's dull frock coat, and upon the scantly but neat furnishings of this diminutive church, my glance lingered on the face of that earthly Shepherd and knew that he had dedicated his entire life in leading his flock into green pastures and along the still waters of peace and loving worship. O, the depth of revelation in the life of consecrated service for this servant of God, among his own congregation and others as well.

There are many small churches which have actually sacrificed in giving their all for the spreading of the Gospel to the uttermost parts of the earth. They work quietly, constantly and very prayerfully with a stupendous effort and their spirit of service is most beautiful and inspiring to us all.

Have You Read This Yet?

From a personal letter comes this testimony:

"I have just finished reading my copy of the Jubilee Day Addresses. What can I say? They are profoundly stirring. May they echo and re-echo until they accomplish in us and everywhere all that God means them to accomplish. What that will mean!"

Copies have been mailed to pastors, Auxiliary Secretaries, Classical Committees, Jubilee Representatives, Missionaries and members of the Board of Foreign Missions, Women's Board of Domestic Missions and the Woman's Board of Foreign Missions.

Extra copies may be had by applying to the Woman's Board of Foreign Missions, 25 East 22nd street, New York, N. Y.

Rutgers College Notes

J. Henry Scatteredgood, of Philadelphia, addressed the members of the Y. M. C. A. on Wednesday evening, March 25th, upon the subject: "The Dawes Report and Some Opportunities for America."

More than one hundred high schools in New Jersey and Eastern New York participated in debates under the auspices of the Rutgers Intercollegiate Debating League during the past two weeks. On March 26th, sectional conferences of the winning teams were held and details arranged for a second series of debates on Friday, May 1st.

Preachers at Kirkpatrick Chapel for the month of April have been announced as follows: Sunday, April 5, Rev. Edward Strong Worcester, D.D., of the New Brunswick Theological Seminary; Sunday, April 19, Rev. John J. Montana, of Plainfield; Sunday, April 26, Rev. Alexander MacColl, D.D., of Philadelphia.

Professor R. Compton, of Princeton University, Vice-President of the American Physical Society, addressed the monthly meeting of Sigma Xi, on April 2, upon the subject: "Practical Application of Laboratory Methods." Dean Edward H. Rockwell, of Rutgers, spoke before the Phi Beta Kappa Society on April 6th upon "Some Lessons from a Great Bridge Failure." Rev. W. Northey Jones, D.D., of Perth Amboy, will deliver a paper on "Perth Amboy and the East Jersey Colony," at the monthly meeting of the New Brunswick Historical Club, on April 16th.

Dr. W. H. S. Demarest, former Rutgers President and now President of the New Brunswick Theological Seminary, has given two talks in Kirkpatrick Chapel in the past two weeks, telling the undergraduates something of the lives of the men whose pictures adorn the Chapel walls.

The Easter recess of the college will begin on Wednesday, April 8th, and end on Thursday morning, April 16th.
"I Will Repay"
Saneko was a Kiowa young men. Yielding to the pleading of the Spirit of God, he became a follower of Christ. Not many of his tribesmen were yet Christians. The power of the medicine men was great.

Being much displeased at the step which this young Indian had taken, one of these "doctors" sought to dissuade him from his purpose. Argument was unavailing. Then intimidation was tried. Saneko was told that, if he persisted in his new course, the medicine man would, by his magic powers, cause him to die of hemorrhage from the lungs. Many an Indian would have turned back in the face of such a threat. Saneko went steadily forward and dared to be baptized, thus publicly severing his ties with the old Indian ways.

On the very day of his baptism, as the writer remembers, going along the road near the medicine man's tepee, he noticed a commotion, and went to see the reason for it. Very much astonished was he to find the man dead. This is what he learned: While the man and his wife were at the tepee alone, the latter went outside. Hearing a strange noise, she went in to see what was the matter. Upon the ground lay her husband, the blood flowing from his mouth. The hemorrhage had produced death.

So, in the very manner in which he had threatened death to Saneko, he himself died. As one would expect, this providence produced a profound impression upon the other members of the tribe. God cares for His own. "Lo, I am with you always." "Vengeance is mine, I will repay, saith the Lord."

Saneko, a member of another denomination, is a welcome and helpful attendant at our Camp Meetings. The facts herein related were obtained directly from him.

Northfield Conference on Evangelism
Secretaries of the Commissions on Evangelism of the various commissions will hold a conference at Northfield, June 16-18, to consider questions of Evangelism affecting the whole country. The meeting is being called under the auspices of the Commission on Evangelism of the Federal Council of Churches.

In addition to the denominational secretaries, representa-
tives of the city church federations of the country will be invited to the 5th meeting of the Commission on Evangelism at which this subject was discussed, it was decided that the Gospel of St. John be selected as the thought-

**THE MINISTERS' FUND**
**REFORMED CHURCH IN AMERICA**
25 East 22nd Street, New York

Subscriptions for these services may be sent to the Treas-
urer, the undersigned.

REV. WILLIAM REESE HART
150 Arlington Avenue, Jersey City, N. J.

Pastor Presented With Auto.—The Oakdale Park congreg-
ion of Grand Rapids, Mich., recently presented its pastor, Rev. John A. Van Dyke, with a new sedan. The thoughtful-
ness of the congregation will be deeply appreciated in making
necessary parish calls.

New Brunswick Seminary Notes
The recent Inter-Seminary Conference in New York City
was attended by President Demarest and Professor Woe-
caster and by a delegate from each of the three classes, Al-
bert D. Deyo, Earle E. Conover and L. R. Brandt.

Rev. James Boyd Hunter spoke before the seniors on
March 30th, on the denominational press and church pub-
licity.

Professors Beardslee and Worcester are serving as a spe-
cial committee on the Sage Library in the absence of Dr.
John C. Van Dyke, Librarian. Under their direction and
with advice of Dr. Van Dyke, who will return the first of
May, a considerable re-arranging of the books, in certain
departments is being made by the library assistants, Miss
Cushman and Miss Wilber.

Miss Catherine L. Davidson, secretary to the president,
has been appointed Registrar of the Seminary, to serve
also as financial clerk to the Treasurer. Office has been
established in Hertsgo Hall.

The Committee on Instruction of the Board of Man-
agers, Revs. Drs. W. I. Chamberlain and T. H. Mackenzie and Dr.
Louis Bevier, met in New Brunswick on March 30th for
continued consideration of the two professorships to be filled
by the General Synod in June.

On March 31st, the Committee on Property, Dr. William
T. Demarest, Mr. Charles L. Livingston and Mr. Frances E.
Sanford, met, also at New Brunswick, to consider plans
for the improvement of Hertsgo Hall. A considerable renova-
tion will be carried through during the spring and summer
In Athens, the old place once occupied by the Queen of Greece, serves as house and school for a great company of orphans, and the great Exposition Hall accommodates nine hundred others. Their playground is the site of the ancient temple of Jupiter and in their games they pass in and out among its wonderful pillars, the only remains of that once great temple.

In Corinth, where Paul dwelt for a year and a half in the home of Aquila and Priscilla, working during the week at his trade of tent making while preaching in the synagogue on the Sabbath, 2,500 children survivors of the deporations receive their care and food and training from the American Relief workers who went out to stay the flood of disease and death that, without such service and the support given by American friends, would surely have swept over the land.

On the Island of Syra there are more than 3,000 orphans not only housed and given food but being trained for self-support and lives of usefulness in the community of which they will become a part. Sixteen different trades are being learned by sixteen different groups of boys and girls in this orphanage. Cooking, sewing, baking, tailoring, shoe-making, gardening, agriculture, and everything that contributes to the necessities of life, as well as the industries by which in that part of the world men and women can earn a living, are being taught to the earning numbers of children for which Near East Relief has in its care.

Moreover the orphanage on the Island of Syra has a very modern up-to-date Sunday school, although the lesson is taught to the various groups of children in four different languages, Greek, Turkish, Armenian and English.

In addition to the schools for elementary and religious instruction and the schools for teaching trades to the children of the orphans, the Near East Relief also established schools for the deaf and the blind—the first schools of this type to be founded in Greece. One needs but to note the expression on the faces of these children so long deprived of communication with the outside world and now for the first time conscious of their ability to live and work as do other children, to appreciate what American relief workers have done in this field.

No more worthy enterprise has been undertaken by Christian people than the preservation and training of this great company of children, many of whom will without doubt achieve positions of leadership in those lands so often the victims of war and its resultant prejudices and hatreds.

As an illustration of the educational work being done by Near East Relief, there is in connection with one of the orphanages at Alexandropol, Armenia, a model village for girls. The buildings of this village were constructed by orphanage boys and are models for light and ventilation. The girls are taught domestic science. Each house has a vegetable garden plot. Home making and housekeeping in all branches are taught. A weaving class will go through the whole process from the shearing of the sheep, the spinning of the threads, and the weaving into cloth. Child welfare work is being studied. Even the matter of overcoming malaria by destroying the mosquito is being studied.

The Superintendent of Education for this model village is Miss Pauline Joron, of New York City, a trained nurse. About five thousand girls are being trained in connection with this village.

If you wish to know more concerning the educational and other lines of work in the Near East that has been done in the orphanages, write the Near East Relief, 151 Fifth Avenue, New York City.
China has reference to that done by the Reformed Church in the United States and not the Reformed Church in America. We were not informed that this change was to be made and have taken the matter up with the Editor of that publication. The feeling was that it was unwise to meet this situation will be to offer any school using the Intermediate and Senior Scholars' Quarterly with this missionary material such material as our own Board publishes descriptive of our work in China. If you wish such material address the Vocational Secretary, 25 East 22nd Street, New York City.

Some New Books

The Bible Story Book. By Jane Eayre Fryer. Another of the fast multiplying books which are planned as introductions to the Bible for the benefit of the growing generation. One of the undesigned testimonies to the vitality of the Scriptures is the constant streams of books that come out, all intended to make the facts of the Bibles story of apprehension to the coming generation. Naturally they are not all equally successful, but the handsome, generously illustrated and well bound books indicate a demand which is far more widely spread than most people think.

Dr. William Byron Forbush, the authority on the religious education of children, regards Mrs. Fryer's book as an outstanding one in its method, and reveals one secret of its claim for attention. He states, "Another important feature of the book is that the language is graded so that it can be read by children from eight to fourteen years old." Many Bible story books make this claim, but few authors have the practical teaching experience of Mrs. Fryer that gives her an insight to the actual vocabulary of children, and also gives her that knowledge of the child mind. The illustrations of her generation, nor color, and the print is fine and large. (The John C. Winston Co., Philadelphia.)

The Alabaster Box. By James Lane Allen. An outline sketch, a mere study upon which at some future time a great book might be built, this little home lamented James Lane Allen will be cherished by the discerning, not only for the choice beauty of its language, but also for the sad thought that he will never be able to elaborate it.

It is whimsical in its structure. A man, husband, father, dies in a Southern city. The funeral day comes, with a sermon by a stranger minister. On the way to the cemetery the occupants of the carriages discuss the sermon and the preacher's ignorance of the life of the man who died. He, misunderstood by his generation, was in reality an embodiment of the fine qualities of the old South and the self-denying frontiersman, whose offense, in the eyes of

Young Women's Department

Conducted by Miss R. Mildred Lang

A Background for Your Avocation

The approach of spring brings us to the season of classical conferences. During the winter months the devoted friends of the two Women's Boards of Missions of the Reformed Church hold their monthly meetings in their own church parlors. They keep in touch with the mission fields through speakers, study books and fascinating leaflets. Their interest, their financial help and their prayers are bulwarks of strength for the workers on the field. The programs of many individual societies lend up to a climax, which is the gathering together of many societies for an annual classical meeting. The young women's societies are usually invited to attend these Spring Conferences and in some cases special evening sessions are arranged so that they are able to hear the splendid speakers, which each of the Boards send out, bringing the latest news from the fields.

These conferences help to make one realize the magnificent results that the women of the Reformed Church are obtaining from their Christianizing program, which is made possible only through their unity of purpose. If you are considering selecting some form of Christian service as your avocation, make it a point to attend the spring conference of your Classis and get there a background for your own part in this world wide program.

For Leaders of Children

(Clip for Future Reference)

Suggested list of books and material that will help those who are leading missionary groups of children and juniors.

"Children at Play in Many Lands." (How much like our own the games played by the children of other lands.) 75c.

"The Missionary Education of Juniors." 60c.

"Young China." (Book) 50c.

"Alice Through the Postal Card." (A Play for Juniors.) 15c.
The Christian Intelligencer and Mission Field

April 8, 1925

Food Costs Close Near East Orphanage

Increased cost of foodstuffs has forced the closing of the American orphanage at Junyeh, Syria. The American children from that orphanage will be distributed through the other Near East Relief institutions in Syria, thereby effecting the necessary economies. The orphanage at Junyeh was established immediately after the Smyrna disaster and has been used as a trade school for girls, teaching rug-weaving and commercial needlework to about 600 children. Its director is Miss Inez Webster, of Galesburg, Illinois.

The Flat Agent—"Of course, you have no children?"

The Prospective Tenant—"No."

F. A.—"Dog or cat?"

P. T.—"No."

F. A.—"Piano or gramophone?"

P. T.—"No; but I'll tell you what: I've got a fountain pen that squeaks rather, every time I use it. Hope you won't object to that?"—London Humorist.
Easter

On wings of living light,
At earliest dawn of day,
Came down the angel bright,
And rolled the stone away.
Your voices raise with once accord
To bless and raise your risen Lord.
W. Walsham How.

The Easter Cocoon
BY LOUISE M. Gollee

"Betty's mother is going to buy an Easter lily for her to take to the church," said Sylvia. "I wish I could take a lily, too.

"So do I, dear," said mother. She was busily sewing, making an Easter Jacket for Sylvia out of an old coat of her father's. Sylvia knew that it would be pretty, even if it did have to be made out of old coats, instead of new cloth which there had been no money to buy. Mother sewed quietly for a few minutes, and Sylvia looked out of the window. Presently mother said: "I heard the Primary teachers wishing they had a cocoon, and I forgot to tell you. Perhaps you might take the cocoon that you found last fall and put it into that old glass jar out in the woodshed.

Sylvia flew to the woodshed and soon came back with the jar. In it was a long, brown cocoon. Sylvia was smiling happily. "I don't suppose it's alive, but I know the teachers will be ever so glad to get it, for they've tried and tried to find a cocoon," she said.

The Sunday before Easter Sylvia took the cocoon to Sunday school, and the children gently passed it from one to the other as the teacher told them all about the worm that, in the fall, had spun the strong little cradle. On Saturday morning when the committee decorated the church, they put the cocoon and Betty's lily on the pulpit, for the pastor to use in his sermon. Sylvia felt as if she really had helped a little. On Sunday morning she slipped up to peep at it. Somehow the cocoon did not look quite as it had before, and when Sylvia picked it up she saw—why the cocoon was empty!

"Oh, look!" she whispered to Howard. He pointed straight up to where a beautiful butterfly hovered above Betty's lily.

"It was alive after all," said Sylvia with shining eyes. "It is a real Easter cocoon."—The Sunbeam.

Mother's "Little Happy Girl"
BY W. B. A.

"Come, little Happy Girl!"
Everybody loved Mildred, and wondered at the bright, sunny look in her face. "She always looks as if she were having such a good time!" said someone. "Yes," replied Mrs. Ward, "that's why I call her my little Happy Girl!"
They were just starting on a pretty long journey. It was a hot day, and the cars were dusty. "I dread the trip," Mrs. Ward had said to her husband; "but I shall have Mildred with me, that's one comfort!"

Mildred, who was only seven years old, was at first very much interested in looking out of the window, and seeing how the trees and fences hurried past, and how the hills away off seemed trying to keep up with the train. Then she saw that her mother was beginning to look warm and tired.

"I'll get some ice-water, mamma," she said; and trotted down to the end of the car, returning with their little traveling-cup full.

Now the baby began to fret; but his sister soon had him crowing and kicking up his tiny feet with glee.

An hour or two later the train came to a sudden stop. Something was the matter with the wheels. Mrs. Ward was worrying a little over the delay, when Mildred, looking happier than ever, cried out, "Oh, mamma, this is very interesting! There's a man putting on the wheels, and they're just jiggling and smoking! I guess we're going ahead pretty soon," she added, seeing that her mother seemed anxious. "And it's even so much cooler, mamma!"

A benevolent-looking old gentleman in the opposite seat smiled as he met Mrs. Ward's eye.

"Your little daughter seems to have found the secret of happiness, madam," said he, with a courteous bow.

Mildred looked puzzled, but Mrs. Ward nodded pleasantly, and, as she stroked the brown curls, replied, "Yes,—she's mother's little Happy Girl!"

Soon after, they reached the end of their journey.

What do you suppose was the secret?—Sunshine.

Queer Names
BY MARY M. PARKS
California Apple and Florida Berry, partly because they were strangers, drifted into the same seat on the first day of school. Their names came together on the list of pupils, because California's name was at the end of the A's, and Florida's name was at the beginning of the B's.

The first time the roll was read, California's name brought a broad smile, and Florida's name created suppressed laughter. It was a funny combination. Both girls knew that California had her chin high and smiled bravely, but Florida, who was shy and sensitive, was crushed. At recess she refused to leave her seat. All the other pupils, except her new mate, left the room. She stayed with Florida, and when California slipped her arm around the shrugging girl, Florida wept a little.

Presently a tall, merry-faced girl peeped in at the door; then she came in and danced up to the strangers with a low bow.

"Welcome to our school," she said gayly. "May I present myself? Mary Turnipseed is my name."

California laughed merrily, and even Florida smiled warily. Both instantly grasped the fact that no one had meant to ridicule them. It was pure merriment.

"It's all in being used to it. No one here laughs at my name. I'm going to change Mary to Maryland, then maybe I can amuse them, too. We'll be triplets then; three states, two fruits, and a vegetable."

I was named for the state in which I was born," explained California. "I could shorten it to Cali, then it wouldn't sound so funny; but no, won't. I'm not ashamed of my name."

"Neither am I," declared Florida proudly.

"Upstairs in the high-school room there is a boy with a really funny name—Orange Lemon," said Mary.

Even Florida laughed aloud this time.

"Now that doesn't create a smile here any more. It really is Orange M. Lemon, but he refuses to tell his middle name. The name is Melons, and they have always called him that. I used to wonder how such odd names came. Over on the West Side there is a family named Beanblossom; and once on a section map of the county in father's office, I found a strange name of Devilbliss.

"Father came and looked at it and laughed. They were new people and it was a new map. He had not noticed it. In a flash he understood it. He said that he had once known a man named Divilbliss, and that beyond a doubt the family had changed the name.

"Foreign names that were hard to spell and pronounce in English, and were not seen in print, and not often written were sure to get out of shape. Our name was some foreign name that I'd; I found something like turnipseed. Father has tried to trace it, but he has not yet succeeded. He says it must have been very unpronounceable and unpronounceable and very unpronounceable to get so twisted. That is the reason we console ourselves for its queerness," laughed Mary.

Florida flushed with excitement and eagerness. "That is exactly the way it happened. There was a boy in our school named Schuster, and all the other boys called him 'Shooter.'"

"Father says our names are what we make them," said Mary. "When he was studying history he was sorry about Benedict Arnold. It was a good old name gone wrong, and it is probable that not a boy since has been named after him. Father concluded that he had better make a beginning with Turnipseed—make it honored in spite of its queerness. And we think he is doing it," she added proudly.—Queen's Gardens.

A speaker in chapel recently was using the ostrich to illustrate his point and said, "the ostrich sees very little and digests everything."

A freshman girl in the front row whispered audibly, "My, what an ideal husband an ostrich would make."—The Sunbeam.
Staff Meetings of Classes

STATED CLERKS PLEASE NOTE.
In order that reports of the Clerical School Board may appear early in the March number of the Christian and Mission Field, the said Clerks are requested to send as soon as possible their reports of classes transmitted. The names of delegates both to Particular and General Synods should be forwarded to General Synod and should be held over until after the meetings of the synods mentioned.

Laney will meet in the Fifth Reformed Church of Albany, N.Y., on Tuesday, April 14th, at 10 A.M.

DONALD BOYD, S. C.

HIBBEN will meet in the Harrington Park, N. J., Reformed Church, Tuesday, April 14th, at 10 A.M.

E. WARD DICKER, S. C.

SOUTHERN BERGEN will meet in the Second Reformed Church of Hudson City, Summit Avenue, Jersey City, N. J., on Tuesday, April 14th, at 10 A.M.

WILLIAM R. HARRY, S. C.

CHICAGO will meet in the Reformed Church of Chicago, Ill., on Monday, April 14th, at 2 P.M.

J. H. JANETTY, S. C.

DAKOTA will meet in the Ninth Reformed Church of Platte, South Dakota, on Tuesday, April 14th, at 8 P.M.

M. VAN EGONNA, S. C.

GREEN will meet in the First Reformed Church of Coccaske, N. Y., on Tuesday, April 14th, at 10 A.M.

FRANK E. KLEPPA, S. C.

ILLINOIS will meet in the Second Reformed Church of Englewood, Chicago, Ill., on Monday, April 14th, at 8 P.M.

L. F. POTTER, S. C.

LAMAZOO will meet in Bethany Reformed Church, Grand Rapids, Mich., on Tuesday, April 14th, at 10 A.M.

J. J. HOLLERHACK, S. C.

SOUTH LONG ISLAND will meet in the Community Church of Douglaston, L. I., N. Y., on Tuesday, April 14th, at 10 A.M.

S. T. BURKE, S. C.

SOUTH LONG ISLAND will meet in the Woodlawn church of Brooklyn, N. Y., on Tuesday, April 14th, at 10 A.M.

JOHN GILMORE ANDERSON, S. C.

WISCONSIN will meet in the Reformed Church of Waukesha, Wis., on Tuesday, April 14th, at 1:30 P.M.

M. C. RUBACK, S. C.

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of its wide-spread missionary activity have been found in all parts of eastern Asia. The young Patriarch will be the guest of the Archbishop of Canterbury during his stay in London.

Egypt Raises Fund for Orphans

The American Minister at Cairo, J. Morton Howell, has turned over to the Near East Relief a check of $4,000, representing collections made by him in Egypt to assist in the orphanage work of the organization. More than 600 Armenian orphan children have recently been placed in Egyptian families, and the fund raised by Minister Howell will be used for supervising and extending this work.

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