The Note of Victory

The Church of Christ is now at the beginning of its annual period of intensive effort on distinctively religious lines. From now until Easter more attention will be given to religion and its implications than in all the other months of the year together. Curious students of psychology might find the reason for the greater willingness of the people to listen to the affairs of Christianity at this period of the year in the winter season with its storm and dark days, or in the turn of the year with the holiday diversions, or in the craving of the individual for personal betterment. But whatever is the reason the fact remains that more and more the Church is utilizing the season for constructive effort in securing interest and new adherents for its mission.

The centuries old Church Year prescribes the season of attendance at services during Lent, and this period is becoming more and more recognized among the non-liturgical communions as a time for intensive religious effort. True, that formerly the activity and the concern was almost wholly personal, and penance and mortification were chief factors in the observance of Lent. But now the Forty Days are devoted to effort for others, for the alignment of the young with the Master, for a re-consecration of interest of those who have drifted away, for the making more definite the aim and ends of the religion of Christ, and a larger use of—

to use a fine old phrase—"the means of grace."

As we scan the calendar for 1926 it is seen that Lent comes early this year. Ash Wednesday, the first day, is February 17, and Easter falls on the first Sunday of April, the 4th of the month. Much will depend upon the spirit with which the season is approached. If those who have to do the planning face the task with misgivings and doubt, it is quite certain that there will be a lack of visible results. The note of victory must be sounded, just as the college football team, having had its final instructions in the club house, comes trotting out ponderously to the field amid the cheers of its loyal supporters, confident that each man can play his part of the game perfectly. The team must have victory in its mind as it comes out, or else it will never secure it during the game.

Further, this is the spirit of the apostolic days, the times of the early Christians, the dark period of the persecutions, the centuries of struggle, and today it is the spirit which animates our brothers and sisters as they face the appalling odds against them in Asia. In the words of one who is a stranger to us, a new preacher of Scotland, Rev. Arthur J. Gossip, the note of victory is "the spirit in which we should live, in which they did live in the Testament. It is the happiest thing in literature: there is a sound of singing in it everywhere; not melancholious hymns, like some of those made in medieval cells, all a-chittering of teeth for very cold, a-earniness of desolation lit by a wan hope that it seems not unlikely may go out, and that meantime leaves black, moving, frightening shadows, does not flood the heart with radiance; nor sentimental rubbish like much modern stuff, enough to drive any many nature from us altogether. These people really sang, for very gladness, because they had something to sing about. And so have we, if we would but believe it. I cannot understand why the Church is always apologising; always speaking depreciatingly, even depreciatingly, about its work."

While we recognize that the spirit of over-confidence is to be suppressed in the interest of honest thought, it is just as needful to beware of under-confidence, which says all venture and every noble impulse. The "Ca' canny" spirit, which has so atrophied the character of English labor, can and will work untold evil in the ranks of working Christians if it is not suppressed. The note of victory brings forth the heroic in man, and the roll of heroes of the faith in all the centuries.

Thy saints in all this glorious war,
Shall conquer though they die;
They view the triumph from afar,
And seize it with their eye.

The readers of The Christian Intelligencer and Mission Field form, so far as the eastern part of the Reformed Church is concerned, the only large body of members which is aware of the situation. It is necessary for them to do what should be done, for, unless they do it, there is small hope of it being done. Pastors, members, young people and children who form the Intelligencer circle, these months are your time of opportunity, privilege and victory. The weapon of prayer is yours to use, and willingness to aid in the plans of your congregation will turn the tide. The pastors will lead with far more confidence if assured of the loyalty and cooperation of their members. "That is the mood," says Gossip, "that wins, and not this snivelling, this abashed despondency, this eternal murmur of apology, this feeling it had better be done, but of course nothing will come of it!"
The Future of Protestantism

BY REV. JOHN A. DYKSTRA, D.D.

(From the Grand Rapids Press of January 2nd, Dr. Dykstra, of the Central Church, had an article giving his estimate of the prospects of Protestantism in the immediate future, which is worth a wider circle of readers than afforded even by the Press.)

The Master said, "I will build my church and the gates of hell shall not prevail against it." Institutions have appeared and disappeared, but the church has shown itself an aggressive conqueror spiritual power. There was a day when it was said the saloon would ruin the church, but the church has put the saloon out of business.

Inventions have been made which it was predicted would bring havoc to the church. The automobile, for example, it was claimed would empty the pews. Yet there are many churches today that are adepts to the automobile for much of their prosperity. While the church destroys what is bad it unites what is good.

There have been many undertakers and grave diggers for the church, but each in his turn has been interred. The church is more alive today than ever. Its membership is increasing, and its field of labor is enlarging.

A menacing danger at the present time besets the church. It threatens not from outside, but from within. It is the peril that a number in our comunions are losing distinctive Christianity. They are forgetting that Christianity at heart is the religion of redemption. This has not been warranted by the needs of the human heart, nor by any facts discovered by science.

In the face of the crying needs of humanity, the life of the church has been definitely organized around Christ as the Redeemer of the world. The church's greatest task for tomorrow is a world-wide campaign of redemption.

The church's work always has been of a supernatural character. Its prerogative is to use supernatural power bestowed by its superhuman Lord. Its task is not finished as long as there is any individual or relationship that is not redeemed.

While we recognize the principle of the separation between church and state, neither the state nor the individual can do without religion. Religion is the chief deterrent of crime. It is the only lasting foundation of liberty, and the pursuit of happiness.

Pressed by the great needs of the day one catches a vision of the church, the Protestantism which shall undertake the denominations as we find in Canada, but rather a cooperation among the many denominations in a more intensive and extensive way than ever before.

We believe Protestantism will speak with one voice on the great questions of the day. It will outlaw war as we outlaw the saloon. It will carry on a great educational program to teach the sanctity of life, and undertake the crusade to strengthen the hands of those who are responsible for the enforcement of the eighteenth amendment.

It will create the will to peace which will make the machinery of peace effective. We will preach the

knowing and loving friend邻不可少的。有我们从远方带来的客观，使我们了解世界的另一面。我们不能忘记，正是这些客观帮助我们了解世界的真相和本质。为了做出正确的判断和决策，我们必须不断学习和积累知识。
always a present task in the studying of the community; and this is work which any zealous person can do if wisely directed. How easily it would have been for the minister referred to above to turn his young man; "I am under the impression that the names of those families who live on King Street, between Fourth and Sixth Avenues; where they attend church, if anywhere, and how many children we might try to get in our Bible school." This simple information would not be a "scientific" survey; but if it were obtained for every street and avenue within the geographical field of the church, it would be at hand upon which much useful effort could be based.

Every church has a group of young people who are anxious to "do something." Their efforts are frequently futile because they lack direction. In a city church, or one in a growing community of any size, the study of the church's neighborhood presents not only an important, but a continuous task. A survey to be useful must be continuous; for the returns made this month may be found to be very different a month hence. In one large city church known to the writer the membership is almost entirely changed every three years. This means that the community is in a state of constant flux; with constant addition of new elements. It is manifest that if one is to be kept informed of a field it will require more than sporadic canvases; the study must be continuous.

It is not to be expected that the minister can unaided keep himself accurately informed as to his church's environment. He should not be expected to do more than direct the information secured by the other workers of the church; and it is the writer's opinion that this service of study can be better performed by volunteer workers of the congregation than it can by paid parish assistants.

Careful organization of the forces of the church is of course needed; and in this organization motives should be the primary emphasis; for it will be easy not only to dissipate the workers but also to lower their efficiency by laying great stress upon the mere mechanics of the canvass. The information to be sought from each family of the community should be kept at the minimum point to give the needed information. The canvass of a community in the interest of a church or churches is not comparable to the United States census; and too great detail in the inquiry will tend to antagonize the very people the church is trying to reach.

Properly planned and conducted, a cumulative study of the field of a church will impress the people of the community with the friendliness of the church and its people. For the approach to strangers must be made in the spirit of Christian neighborliness and thus not only will the material be obtained, but there will be a reaction upon the people who make the study. They will be better neighbors, and perhaps better Christians because they perform this service for the church and the community.

New York's Liberty Bell

In an article on the Liberty Bell of Philadelphia the writer in a recent "Times" refers to the old liberty bell that was in the tower of the Church of St. Nicholas of the Reformed Church at 48th Street, on Fifth Ave. He says that though the crowning glory may go to Philadelphia, in the old bronze relic of the Collegiate Church the city of New York has a liberty bell it may well be proud of. Engraved on it in Dutch is the inscription, "I was made by Gravé and N. Müller, Amsterdam, 1731," July 8, 1728. A legacy to the Dutch Church, New York."

Once Abraham de Peyster was Mayor, Treasurer and Councillor of the City of New York. He left behind him a shining record and an illustrious legacy. In 1728 the bell of the old Dutch Church had already begun to ring round the city and the library of the press. The disaster at Ticonderoga, the capture of Quebec were proclaimed by its clear tones. It rang out the death of George II, and rang in the accession of George III. As early at 1764 it was summoning the patriots to open revolt against the British oppression when it called the Sons of Liberty to meet. It is possible that New York's liberty bell, as bell of Lexington Green as a signal to the first real combat of the Revolution, as it summoned the Sons of Liberty to take action. In 1770 the first blood split in the Revolution was in the Battle of John Street. Lexington, Ticonderoga and other Revolutionary victories were proclaimed by this old bell, and the first news of the Independence, resolved at Philadelphia, was given to the people of this city by this old liberty bell.

We might add, again, that in these tercentenary days of the Reformed Church in America, and of the setting up of civil government on Manhattan Island, we do well to recall that it was the Half Moon that opened the way for civil and religious liberties in this western land, that it was an elder in the Dutch Church who was the founder of this new order, that the first builders of the Empire State, its institutions and laws, were the men who had been trained in the Reformed Church faith and brought to the new world from Holland those principles of righteousness and justice that have been woven into our body politic and made us the Republic of the United States.—W. N. P. D.

Vignettes of Memory

BY WILLIAM ELLIOT GRIFFIS, D.D.

CONCORDANCES AND THE JOY OF BIBLICAL STUDY

Few men in our time have deserved more of honor and appreciation than the late Dr. Edward Tanjore Corwin. His "Manual of the Reformed Church in America" broke new ground and became a model for others. Besides many and varied scholarly labors, he succeeded, when in Holland, in gathering "The Ecclesiastical Records of the State of New York." These in seven volumes with index, were published under Theodore Roosevelt's gubernatorial administration.

Beside close friendships made at home, Dr. Corwin was a "friend in need" to the incoming Oriental students at New Brunswick. When I was working in Holland, in research also, one of the delightful experiences commonplace to both of us was the hospitality of Christian homes. Some of these which we entered as guests were abodes of rich culture in an atmosphere of true piety.

On one occasion, discussion centered upon a certain Greek word—as to whether it was in the Septuagint. Going to his book case, our host, an elder in the Dutch Church, took down a Concordance, and found the word, to the radiant delight of Dr. Corwin, for his host was a layman. But besides this book he had another Dutch Concordance, that was once as familiar in the homes of the Netherlands as were Crusen in ours.

It seems to me a pity that Abraham Trommius, born August 23, 1633, is not better known among our Dutch brethren in America. Trommius preached his last sermon in 1719, on May 14. His father-in-law had already begun the colossal task of mining the Scriptures, but Trommius spent twenty-eight years in the work. Editions were published in 1720 and 1760. The copy which I possess, a fine folio and a gem of correct printing, is from the press of D. Bolle, of Rotterdam. Besides the Dutch sentences in which the word sought occurs, the Greek and Hebrew closely printed, are given. It is a model verbal concordance.

As THE CHRISTIAN INTELLIGENCE AND MISSION FIELD is not a journal of bibliography, I refrain from entering into the history of concordances—the first being of the Bible and printed at Pavia, in Italy, in the twelfth century. Probably the latest in the line that is that of the American Revised Version, made by Dr. M. C. Hazard, of Boston. What money could ever repay a man like Trommius or Crusen for his work?

The diligent and right use of a concordance greatly enriches, reinforces and mellows preaching—not as the mere counting of words, but the weighing of them. Few tools in the minister's study do so enable him to discern and enjoy the deep harmonies of the Word of God. "Search the Scriptures!"
Newark’s New Italian Church

BY MARY A. SHAW

REV. DOMENICO N. FEBRILE and his people of the Mount Olivet Italian congregation of Newark, N. J., entered upon the new year in a way which will long be remembered by them. Sunday, January 3rd, was the day of dedication of their new house of worship on Stone street, in the erection of which the Board of Domestic Missions and the Classis of Newark cooperated; and among the large audience of friends and well-wishers, both Italian and American, who gathered for the service in the afternoon, were many representatives of the other churches of the Classis.

After the Processional by the choir of Mount Olivet, Rev. Dr. John Y. Broek, of Trinity Reformed Church, Plainfield, N. J., led in the opening prayer. The presentation of the Bible and church utensils was made by members of the Consistory. An anthem was then sung by the quartet of the Montclair Heights Church.

The language used in the service shifted from the English to the Italian and back again, according to the familiarity of the speakers with one or the other tongue; but a bilingual ability was shown by some of those who took part. Rev. Edward H. Bishop of the Hyde Park Church of East Orange, read in English from the Old Testament, and used Italian in his selection from the New Testament. A hymn was then sung, after which the service of dedication was carried out by Mr. Febrile and his people. The Dedication Prayer by Mr. Febrile was concluded with the Lord’s Prayer.

Rev. Dr. Broek, who had been Chairman of the Building Committee of the Classis, was also the representative of the Board of Domestic Missions at the dedication. In this capacity he spoke, bringing greetings and reminding the church of the great expectations which the Board cherished for its future. Rev. George D. Hulst, of the Montclair Heights Church, spoke of three things which the Classis of Newark had gained through their cooperation in planning and building the church for Mount Olivet: they had worked together in planning a large enterprise and in carrying it through.

Mr. Anthony Caviechia, who is a member of the Board of Education of the city of Newark, spoke of his long association with the work of Protestantism among Italian people, and of the work of the Reformed Church upon the excellence of its equipment for its task in the crowded neighborhood where the church stands. Mr. A. Wilberforce Egner, whose legal knowledge has been at the service of the Building Committee, expressed his satisfaction at the sight of the completed work. Other pastors of the Classis who brought greetings and congratulations were Rev. Mr. Bishop, Rev. Harold W. Shulze, of Nutley, N. J., and Rev. H. K. Post, of Christ Church, Newark.

All joined in singing the Italian version of the excellent hymn, “God be with you till we meet again”; after which Mr. Febrile pronounced the benediction.

The new church occupies the same site as did the old place of worship on Stone Street, so that for months past the Mount Olivet congregation have had the experience of seeing their old building gradually disappearing as the new one assumed shape. After struggling along for years with a building so squalid and unchurchly that only with the help of the small boys of the neighborhood could the casual visitor locate the “Protestant church,” they now have a house of worship which, as a result of the spaciousness, is the best equipped for its special work of any church building in the Classis. Behind the modest, church front there is a surprising amount of space; careful planning has provided room for the various classes and social activities by which an Italian church seeks to draw the young people of its neighborhood into whose company the surroundings. The rooms are entirely apart from the church auditorium, which, in accordance with the Italian feeling, is never to be used for anything save the services of worship.

The heating is by the modern method of burning oil. Members of the congregation took charge of the task of painting the inside of the building, and produced a most attractive interior by the skillful working out of conventions designs in tints of brown.

The churches of Newark Classis have made pledges of considerable amounts toward the cost of the building. The remainder—about half of the total cost of something like $25,000—has been met by the Board of Domestic Missions which has stood by Mr. Febrile ever since he began work. He has, in fact, been the only one to whom the church has been indebted. He has now a working congregation of sixty men and women and a Sunday School of about a hundred and eighty; and it may be added that, in a part of town so solidly and impressively foreign as Stone Street and its neighboring highways, he has an opportunity which is almost limitless.

For the Study

(COLLECTED BY REV. C. B. MUSTER)

THOMAS DUNLAP was minister first in Balfour, in the United Presbyterian Church; then he was called to Briste Church in Edinburgh. He had few materials to work with and his ministry was quite uneventful. But there is one incident that is well worth recording. After he had been a few years in Bristo he resolved to marry his deceased wife’s sister. Now that was against the law of the land. In those days it was also against the law of the congregation in Bristo. So he quietly resigned, and went out, not knowing whither he went. His face was turned toward America. But when he reached Liverpool—he saw him tell it himself:

"I was going down the steps of the Old Exchange Station, on my way, hand in hand, with my wife Rev. Scott Matheson, by my side, on my way to embark on one of our Clyde steamers, when a stranger stepped on us and said to me, 'Have you an engagement on the other side?' None. Then you are not going today!' Yes, I am, I said; I had my ticket, but I left Edinburgh for to-day; I must go. We’ve got your passage transferred till next week; and you’ll please for us at Bootle on Sunday."

"This was done. The transference was made for another week, and a day later we embarked."

So much for the story of Thomas Dunlap and his wife’s sister.}

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[The text continues with various unrelated entries and articles.]
The Executive Committee of the Federal Council of Churches of Christ in America met in Detroit on December 9-11, and discussed questions of vital importance to the Church and the nation. Instead of a long series of addresses which usually taxes "the patience of the listener," the Committees on Program arranged that each subject be presented briefly, and opportunity for full discussion be given. As a result, the discussion at times was vigorous and many important questions were presented.

In this brief space it is impossible to do justice to the subjects presented. Prohibition, Race Relations, International Justice and Good-will especially in its relations to the Orient, Christian Education and Evangelism occupied the attention of the Council. As was expected, much time was given to the discussion of Prohibition. The organized prohibition forces represented by the Anti-Saloon League presented the work of the Committee on Research, and questioned some of its findings. That the Churches must arouse themselves to the necessity of law enforcement, and that a campaign of education in temperament must be inaugurated was apparent to all.

The puzzling question of race relations in this country between Christian and Jew, and between the white and colored races was given serious consideration. That Christian and Jew can work together in harmonious relationships in all humanitarian movements has been fully demonstrated. The fellowship of Christian and Jew at a luncheon given by Temple Beth-El on Wednesday noon, was delightful. Dr. Haynes' Commission on Race Relationships is doing much to establish better relations between the white and colored races. The relations with the Orient were presented by Dr. Sidney L. Gulick, who again pointed out the far reaching effect of the action of the American Congress not only in Japan, but in China and India as well.

In the realm of Education, the need of religion was stressed by Dr. Weigel of Yale, and Dr. Howard A. Kelly, Secretary of the Church Boards of Education. Both in colleges and in the public schools, there is an imperative call for moral and religious instruction. Our universities and colleges are beginning to give greater recognition to the place of religious education in the lives of young men and women.

The evening meetings were addressed by Bishop Edwin H. Hughes of Connecticut and Dr. R. Park and Cadman of Brooklyn, who spoke on "The Present Opportunity and Duty of the Church." Both stressed the spiritual poverty of modern life. On Thursday evening, Rev. Gwilyn Davies of Cardiff, Wales, presented a memorial from the Churches of Wales to the American Churches on the subject of World Peace. It was graciously accepted by Dr. Robert E. Speer, who spoke on "The Responsibility of the Church in International Life."

It is a hopeful sign when men of various communions can meet and discuss the larger problems confronting all denominations. When men come to know each other they learn to trust each other. When we think of the great tasks confronting the Church, the differences separating us into little groups are as nothing in comparison with the spiritual equipment we hold in common. One of the delightful features of these conferences is the emphasis placed upon the spiritual leadership of Christ. No one ever returns from the meetings of the Federal Council without a deepened conviction that the heart of the American Churches is sound, and that with united action we can march forward to larger spiritual conquests.

"Snow Banks and Sleigh Bells"

Among the many gracious responses which have come to the Progress Commission office in comment upon the Secretary's New Year message, one of the most striking has been from Rev. Jacob Van Es, dated from West Leyden, Lewis County, New York. This church, one of the feeble members of the Classis of Montgomery, has some three-score and ten years of basic life behind it, having been organized in 1856.

Mr. Van Es writes of his work as Synodical Missionary for the Particular Synod of Albany:

"Dealing so constantly with the small and struggling churches out of the way places, I find it somewhat depressing at times. The question repeatedly asserts itself, 'Is it worth while?' I often hear myself with the remembrance of others who are doing better."

"While the ground is bare in the vicinity of Albany, the sleigh bells are jingling here merly. In places the snow drifts are so deep in the road that one, in driving, has to take to the fields."

"Am here for a few days—to administer the sacraments, observe week of prayer and prepare financial report for 1925."

Important Meeting on Prohibition Enforcement

For a number of years the Anti-Saloon League of New York has held a big interdenominational preachers' meeting on the fourth Monday of January. This year the date falls on January 25th and the meeting will be held promptly at 11 o'clock in the auditorium of John Street Methodist Episcopal Church, between Nassau and William Streets, in the heart of the New York City financial district.

Three phases of Federal enforcement work will be outlined in addresses by General Lincoln C. Andrews, Assistant Secretary of the Treasury, Lieut. Commander S. S. Yeandle, of the Coast Guard, and Mr. Emory R. Buckner, United States District Attorney of the Southern District of New York. Superintendent Arthur J. Davis will preside.

The presence of these new leaders who are giving prohibition enforcement an unusual impetus will give the meeting this year more than a common interest.

The various New York City preachers' meetings have agreed to adjourn their weekly sessions to unite in this great metropolitan meeting. For the past ten years this annual union of preachers has been held, and the meetings have become so popular and important that it has been recognized as a unique gathering. It is probably the largest regular preachers' meeting in the world.

The main floor of the auditorium will be reserved for the ministers up to the hour of the meeting. The gallery will be open to the general public.
Do We Need a Psychiatrist?

By Rev. John Ernest Merz
Pastor First Totowa Church, Paterson, N. J.

Has the Reformed Church an inferiority complex? In an individual suffering from this mental conflict two things may happen. A boy small in size may be made to feel inferior to larger boys of his own age that on arriving at manhood, he is fearful of attempting adequate tasks and never is successful. On the other hand, another small-sized boy may be treated the same way, but his self-assuring instincts are stronger. The result is an "over-compensation" for the feeling of inferiority by strong ambition, and as one psychologist shows, this is usually followed by the so-called nervous break-down. In either instance the tasks of life are not accomplished and for such abnormal individuals we suggest visiting a psychiatrist.

It would be going too far to say that the Reformed Church has need of a psychiatrist, but just now when we seem to be failing to accomplish some of the tasks set before us, an analysis of our mental state might not be amiss. Which of these two conditions described would apply to our denomination? It would seem that both can be discovered in different groups of the church. First, as a small denomination we are surrounded by communions numbering many more members and doing greater work in foreign missions, and especially in local church extension. Just as the individual who suffers from conflicts rarely realizes it, so unconsciously the Reformed Church has come to the point where she fears to assume her responsibility. The feelings that other churches are doing so much more extension work has paralyzed many a Reformed community's work of extension. "The denomination is a small one. We must be content to hold our own." In fact, we are not even doing that in some places. The other abnormal aspect arising out of the inferiority complex is due to what the psychologist Hadfield calls "the will to power." This is strong in many groups of the church. Not content to surrender, this group attempts great projects. And so instead of the fear to start something, we have in this case the fear we call worry.

"Can the budget be raised? Can the church meet the challenge of increased personnel on the field?" Because of the constant conflict between the thought of the denomination's size and the ambition to achieve (worthy as it may be), the church's program of progress breaks down just as in cases of neurasthenia.

Now psychology teaches the futility of the will in curing conflicts of the subconscious mind. It is the old attempt to lift oneself by the bootstraps. To cure a complex, it must be explained and then accepted. There is great wisdom in John Burrough's injunction to "accept the universe." The defect of most denominational requests for aid lies in the appeal to the will. This is perfectly proper when applying to God, but to one suffering from our denomination, another path must be pursued. The first step should be to accept the fact that we are a small denomination, that we cannot rival others or even copy their methods. To attempt to make the name Reformed as well known as Presbyterian or Methodist is folly. Sheets of comparative figures do not cure our disease. Statements as to what others are doing will not raise the budget. They only paralyze all the more. Some such consideration as this will lead to the next step in the cure of the patient, namely growth. When a person has gotten rid of a complex, he should, according to Dr. Halliday, whom many heard with profit at Northfield last summer, be led to the Christian life in its entirety. The problem of the Christ is the patient's problem. The failure of many psychiatrists has been just here that they have diagnosed the trouble and failed to lead their patients to the One Who can cause growth in grace. The case of the church parallels that of the individual. If instead of drives and propaganda, we could bring such good time on Sunday and space in our literature, there were more emphasis on the charm of Jesus the Messiah, the teaching of His death, and the glory of His resurrection, divine power would be released and the church would grow normally and meet her responsibilities. God has a place for the Reformed Church, but our mental attitude hindered His grace from working through us. The body is created in the West and increase with the size of God." (Col. 2:19.)

It is refreshing to note that the Progress Council has taken to the idea of growth. This fits in with the newly discovered laws of the mind which after all, are God's way of working. Success will crown such efforts.

The Fellowship of Prayer for Lent

The Federal Council of Churches of Christ has prepared the booklet "The Fellowship of Prayer" for general distribution in the churches during Lent. This is a pamphlet of 32 pages, containing for each of the Forty Days a passage of Scripture and comments on a special point of conflict. The writing is for the most part of such a nature as to require no reading ability beyond that of the average person who can read phonetically. The purpose is to help the reader pray in a more meditative and spiritual way during the Lenten season. The work is being printed at the cost of $0.50 per 500 copies, or $.10 per copy. Inquiries and orders from friends of the Council are invited.

A "Hillside" on the Mountain

A "Hillside" on the Mountain was held on the evening of February 18 at a church building in Far Hills, N. J.

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School of Missions at Currituck. — The Currituck, N. C., School of Missions, under the leadership of Rev. C. W. Clough, pastor, has just closed a School of Missions lasting six weeks. The subject was India, and the attendance averaged fifty. At the closing session a play, which special extra-budget gift of $75 was received for evangelistic work in India. The Sunday school of the Church has in it been carrying on a twelve week attendance contest with the last six weeks. The school has been growing in numbers. The last October they have purchased new hymn books and made special offerings to the Needs of the East Relief, and to the China Mission Testament Fund. They closed the School won the contest, but both schools shared equally in the renewed interest. A supper is to be given by the winners on Friday, January 8th.
Our Church at Work

Happenings at Cossackie. — The First Church of Cossackie, N. Y., Rev. M. G. Nies, pastor, held its annual fair in the first week of December, netting over $700. The special feature of the pasted evening was the address of Senator Frazier, of North Dakota, a life-long acquaintance of the pastor's wife. Senator Frazier's address was both interesting and illuminating, showing a side of political Washington not generally known to the average citizen. The Young Women's League for Service, an organization of nineteen girls, has shown its tremendous value to the Church. The new Bulletin Board, preaching day after day Scripture texts to the passers-by, is the gift of the League. Recently the young women presented the church with hymn books for the evening worship. Every special cell from the New York Headquarters has been met with immediate and generous response from the League. At the Christmas exercises the church received as a Christmas gift from an old friend and faithful member a splendid grand piano. The interior of the church and chapel has been newly decorated at a cost of approximately $5,000, and the exterior of the church and parsonage has received a coat of paint, the second coat to be applied when spring comes. At the beginning of the year the rest of the church held a rally, and the church and college are the pride of the Kingdom. They are seeking some way whereby they may use their energies, devoted thus far to the material needs of the church, for the spiritual and evangelical needs.

Marriage of Dr. George Payson.—On Tuesday, December 2nd, Rev. George S. Payson, D.D., pastor of the Saydam Street Church of New Brunswick, N. J., was married to Miss Elizabeth Freda Nagle, the ceremony being performed by John A. Ingham, pastor of the Waldorf Astoria Hotel, New York City. Miss Nagle had been head of the Buxton Hospital, of Richmond, Va., for fourteen years prior to her marriage. Dr. Payson has been his present pastor for fourteen years, and for a long period was a professor in Rutgers College. The congratulations of his ministerial brethren and church and college and a hearty welcome to his bride. Hereafter Dr. Payson's address will be 6 Strafford Place, New Brunswick, N. J.

Good Works at New Hyde Park.—During the past summer the Men's Club of the New Hyde Park, N. Y., Church, of which Rev. David C. Weidner is pastor, painted the church building and the adjoining hall. A few weeks ago a new piano was purchased by the Sunday school and the Young ladies' Guild, and at the recent congregational meeting the salary of the pastor was increased by a substantial sum.

A "Hive" of Busy Bees.—The new Church House of the Rochelle Park, N. J., Church is abundantly justifying its erection. The "Activity Chart" shows the building has been used every day except four in the past two months. Of an evening one finds an organized boys' class having fun in the game room. A girls' class is meeting to transact business in the junior room. The choir is practicing in the intermediate room, and five boys are hard at work in the east dressing room planning for a Father and Son Dinner. Perhaps it is the children getting ready for their Christmas Day, while the Bible class is having its social hour. On a recent Saturday a visitor would find the Boys' Club hard at work in a basketball game, while the junior choir was rehearsing for a Christmas party, and in the auditorium a committee is getting ready for Christmas. And then Christmas! Three hundred and fifty children and parents are taking the auditorium! The "Bird's Christmas Carol" was acted by the children on a stage fully equipped with scenery and illuminating effects, and a great Christmas tree shining with many lights. Surely a busy day all the time.

Wintering in Florida.—Rev. and Mrs. Jacob Weber, of Klimebeek, N. Y., have gone to Green Cove Springs, Florida, for the winter. The springs which give the town its name and its site are highly recommended for rheumatic troubles.

Called to the Church on the Heights.—Rev. C. B. Muster, of Fifth Street Church, of Bayonne, N. J., has accepted a call to the Church on the Heights, Brooklyn, N. J., and will begin his work on February 1st. For the present he will continue his work as Educational Secretary of Hope College in connection with his personal work.

Young People Working at Accord Church.—During the summer and autumn the young people's meetings have been held regularly in the Rochester Church, of Accord, N. Y., Rev. Leonard M. Braam, pastor. The young people have presented the church with two flags, an American standard and the Christian flag, which were accepted for the church by the pastor at one of the Sunday morning services. They also gave $25 to the Central College Endowment Fund. A Watch Party and Service was held on New Year's Eve, and fifty of the young people enjoyed the evening together. During the winter the Sunday evening meetings will be discontinued, but a Bible class will be conducted on a week-day evening. The annual donation by the people of the church was held some weeks ago, the feature being a presentation of a gift to the pastor and his wife of a check for $750, of which came as an expression of good will from friends in the community.

White Gifts Service at First Rochester Church.—At the Christmas exercises of the Bible school of the First Church of Rochester, N. Y., Rev. G. Hondelink pastor, held on Wednesday evening, December 23rd, the White Gifts Offering amounted to $667.15. Of this amount $317 was for denominational Foreign Missions, $191.15 for Domestic Missions, $22 for Near East Relief, (additional to the Church offering), $30 for Protestant Relief in Europe, (additional to Church offering,) and $107 for local charity. This is the seventh consecutive year that the school has observed this giving service, and the gifts have steadily increased since the first offering of $221 in 1918.

Training School at Germantown.—A five day training school of Religious Education, held in the Germantown, N. Y., Church, has recently closed, giving very satisfactory results. The school was organized for the purpose of aiding the officers, teachers and scholars of the seventh district of the Columbia County Sunday School Association. Rev. Harris A. Freer, pastor of the Germantown Church, was president of the school, and Mr. J. O. Carpenter and Mrs. Franklin Brimmer, of the Albany Division of the New York State Sunday School Association, were the teachers.

Encouragement at Saydam Street Church.—Great encouragement has come to the workers in the Sunday school of the Saydam Street Church of New Brunswick, N. J. Four greatly needed teachers have been secured for classes of boys, and steps are to be taken to separate the Intermediate, Senior and Young People's Department. The Christmas pageant of the school, "Why the Chimes Rang," was very impressively given on Sunday, December 20th, in connection with the "White Gifts Service." Owing to the artistic ability in the various departments and Missions of the Field, the gifts were voted to be largely given toward the serious shortage in the funds of the Board of Foreign Missions. As a result over $30 is to be forwarded, which, though a small gift, may be a blessing, for the gift was sent in a spirit of praise and prayer. The Church has welcomed another new worker, in the person of the pastor's wife, Dr. Payson having recently been married.
Christmas Remembrance for Little Falls Pastor.—At the close of the Christmas service of carols singing by the congregation and members of the choir in the First Church of Little Falls, N. J., Mr. F. C. Friberry, the Church Treasurer, in a fitting address presented the pastor, Rev. C. J. Fingar, with a purse of $105 as a token of good will and appreciation, for which the pastor was thankful, as he should be.

Manger Service at Throgg's Neck Church.—At the Christmas season a Manger Service was held at the Throgg's Neck Church, Bronx Borough, New York City, to which the Glee Club and fifty children from the Othille Orphan Home were invited as guests. The orphans rendered a few musical selections at the Sunday morning service, after which they were provided with dinner and entertainment at homes of the members, returning for the Manger Service in the afternoon. At this service, the scene at the Manger, where all the people placed their gifts, wrapped in white paper, the presentation of gifts to the orphans, the rendering of Raymon Alden's story, "Why the Chimes Rang," by the pastor, Rev. Calvin C. Meury, the singing of the Glee Club, and by the Porter Sisters, of Palisades Park, N. J., and the church choir, all deeply impressed the audience which completely filled the church auditorium. "Inasmuch as ye have done unto one of the least of these, my brethren, ye have done unto me."

White Gifts Service at Minaville.—The Florida Church, at Minaville, N. Y., Rev. L. A. Sibley, pastor, celebrated Christmas with a White Gifts for the King Service on Sunday, December 20th. The auditorium was beautifully decorated with white crepe paper and artificial flowers. On the platform were two small trees decorated with electric lights and envelopes containing the Gifts of Self and Service. The Gifts of Substance were many and varied. Thirty dollars was given to the Near East Relief, groceries and clothing to a needy family, magazine subscriptions to a shut-in, flowers for the sick and $10 to provide Christmas dinners for patients in the hospital. The service was very impressive and the representatives from each class went to the platform and presented their White Gifts to the King. On Saturday afternoon, December 20th, there was a party for the Primary children, and one for the grown-ups in the evening.

Stained Glass Windows at Ridgefield Park Church.—Two stained glass windows were recently placed in the vestibule of the Neighborhood Church, Ridgefield Park, N. J., Rev. Theodore Brinkerhoff, pastor, by Mr. and Mrs. R. B. Gillis-ple, in memory of their son, Alexander Haldorf Gillisple, who lost his life in an accident last August.

—Christmas Communion at Metuchen.—The Metuchen, N. J., Church, Rev. F. Zimmerman, pastor, in 1924 inaugurated the custom of having a communion service on Christmas morning. The service was so helpful that it was decided to repeat it in 1925, and it is now planned to make it an annual event in the church year. Professor Weber, of New Brunswick Seminary, attended the Teachers' Institute held recently in the church, and gave a very inspiring and thought provoking address on "The Teacher and His Material." Mr. Zimmerman concluded a three month series of sermons on December 22nd based on "The Great Declarations of Jesus," each one founded on an "I am" of Christ.

Seventy Years a Church Member.—The East Greenbush, N. Y., Church, Rev. A. B. W. Smith, pastor, deeply regrets the passing of one of its oldest and beloved members, Mrs. Mary Hal–land Lasting, in her 91st year, who for nearly seventy years was a member of the Greenbush Church. A short time ago Mrs. Lansing placed an art glass window in the church, bearing the coat of arms—a splendid piece of work and a fitting memorial of such a saintly life and godly character. There are still two aged members of the church, both of whom are over 96 years of age.

The Marble Church a Place of Prayer.—To those of the Reformed Church who live out of New York City, or indeed those who live or work within the city limits and are in the neighborhood of the Marble Church, Fifth avenue and 29th street, it will be interesting to know that the Church is open every day for prayer and meditation; and that each day, except Saturday, at 12:30, a short service of prayer is held in the main auditorium. Will all who read this save themselves of this service and publish it as widely as possible?

SOLUTION TO CROSS WORD PUZZLE NO. 41 APPEARING JANUARY 6, 1926


HORIZONTAL
5. Amid.
12. Peter and Andrew were casting one when Jesus called.
13. A measure of area.
14. Internal Revenue Office. (Abb.)
27. The angel said Jesus would do this.
29. Chinese measure.
30. Unduly translated in the Old Testament as "tabernacle."
31. Highway. (Abb.)
34. The command is not to do this with a false resort. Ezek. 23:11.
35. Excommunication. Of.
37. Era of time.
38. Perceive.
43. Delegate with gifts to the crusade of Jesus.
44. A rich man in Man. husband of Abigail, who insulted David and died of fright.
45. A mythical character.

VERTICAL
1. His sea voyage resulted dismally because he disobeyed God.
2. Loved.
3. The anti-prohibitionist as if his country is still this.
4. Prefix signifying in.
5. A governor under him tried apprehend Paul in Damascus.
6. A graduate degree.
9. Spirit as used in connection with Holy.
10. A companion city of Drusus in "in the mountains."
11. A college degree required students entering the logical seminary.
14. To make joyous.
18. Our common mother.

19. The wicked delight in thee.
31. Pompous pronunciation.
32. The Arabic of.
33. A direction.
34. Sets.
36. Priest.
39. Safely hugging.
40. An American Continental. (Abb.)
42. Parent.

BOARD OF EDUCATION, R. C. A.
25 East 22nd Street
New York City.
**What is a Mission School?**

By Miss Katharine E. Green, Adoy

There is confusion in the minds of some people as to what a mission school really is. Certain friends in America have asked me if a mission school is not like a Sunday school, where the religion of Jesus Christ is only taught the children. Of course, teaching salvation through Christ is the chief aim of any mission school and surely ought to be, but a primary school that limits itself to religious teaching alone forgets that any education which ignores the fact that man has both mind and body as well as spirit builds on a foundation of sand. Theological seminaries have their place at the top of the system of education and not at the bottom, and a primary mission school must be other than a cambric-tea theological school.

Thus our schools for boys and girls have much the same graded course of study as do the schools in America, with, of course, Chinese for English as the language, and the geography and history of China in place of that of America. Still there is another side to the triangle of human need, and education in hygiene is even more necessary in such a land as China, where conditions are so very unsanitary.

To the clinics at the hospital come many who needed not to have come at all. That is, with ordinary precautions, they might easily have avoided some of the diseases which now overwhelm them. When one sees the utter ignorance of the ordinary rules of hygiene which most of the Chinese display, one no longer is amazed at the number of deaths which occur, but rather wonders at the multitude of lives still living! The Chinese are surely a hardy race.

There is a feeling of a crying need that the children of the schools be taught some of the life-preserving rules of hygiene, not alone for their own sake but to leave the whole social life of the city. We, in Leng-nu, have been attempting to make the Chinese people aware of the necessity of securing the lives of the children. Tan Ngaw-chiok, who is the doctor of the village, came to me and said, "If you teach the children about the dangers of disease; how to prevent them; how to keep the house clean, and the like, cease those interesting pastimes and fall into places determined upon for each class. Another bell rings and in come a dozen Japanese teachers to take the attendance of the children, while the other teachers have arrived and have taken their places upon the platform.

Now it stands to reason that when a group of 400 girls has been guilty of violation in a building meant for that purpose, they can hardly be expected to change their attitude suddenly and become profoundly quiet and sedate, while religious exercises are being carried on, and yet the girls leave exercise because the atmosphere is unspiritual, that is the spirit in which they must be carried on.

It seemed to us that though there was noise, talking and laughter when we entered the room, they quieted down remarkably fast, and the period in charge stood before them ready to bow in prayer. But there is always room for improvement, and one of the upper classes in the school enlisted the help of their teacher, and together they formed a beautiful Christian thing. They knew that the occasional bit of talk and stir took away not only from their pleasure in the worship, but from all of us, and they also knew that the girls must receive the good they might as long as there was not more of a spirit of worship, so they set about quietly to change this condition.

The teacher personally spoke to the various groups and enlisted them to join in a band called the "Mugen Kwa"—"The Not-a-Word-Society." In a remarkably short time, everyone noticed the change. Whereas before, there was talking even during the taking of the attendance and if there were always some who must say one last word to their neighbor, the room was now perfectly quiet when we entered, and remained so until the time of the last chord of the march to which they leave the room died away.

Was not that a beautiful thing to do, and can you imagine what a difference it makes in our worship? We feel that the future of China is brought about at Ferris Seminary by the work of the students in the chapel exercises.

**BIRTHDAY CELEBRATION**

The Woman's Board of Foreign Missions

in the

MARBLE COLLEGIATE CHURCH

Fifth Avenue and 29th Street, New York

Monday, January 25, 1926, at 2:30 P. M.

**Speakers:**

REV. Simeon Cornelius, of Arcot Mission, India

REV. Luman J. Shafer, of Yokohama, Japan

**The Not-a-Word-Society at Ferris Seminary**

By Miss Jean E. Noodhoff

How can one describe a morning at chapel at Ferris Seminary so that the friends at home can understand? I doubt that I can do it, but I must take a try at it, just to give you an idea of the wonder of Christian fellowship. You will wonder at that reason because how can the description of four bare walls, and a roof under which 400 girls are gathered, give anyone a feeling of the wonder of Christian fellowship? I imagine a large shed—it is nothing else, you can see the blue sky through the cracks in the roof and between the boards of the walls. The windows rattle as every breeze darts through the door made of unstained, rough boards. There are no benches or chairs for the girls, because the main purpose of the large shed is gymnastic—it is only wide enough to fit a 3:30 A. M. prayer meeting. The floor is wooden, and the ceiling is bare, with a drop of water or a bit of dust making a sound that is most noticeable. The windows rattle as every breeze darts through the door made of unstained, rough boards, and the wall paper is a bit tattered and peeling. But the room is one of the loveliest we have seen, and it is as well reserved for worship as any church ever was.

The students stand all during the exercises in a group of Y. W. C. A. members, and then all the chairs for the chapel service are arranged, nothing left for the members of the repentance society. One thing is not forgotten, however, the table for the speaker, and the table for the speaker.

The 8:25 bell rings, and scores of girls who have been playing battledores and shuttlecock, basket ball, skipping, and all the like, cease those interesting pastimes and fall into places determined upon for each class. Another bell rings and in come a dozen Japanese teachers to take the attendance of the children, while the other teachers have arrived and have taken their places upon the platform.

Now it stands to reason that when a group of 400 girls has been guilty of violation in a building meant for that purpose, they can hardly be expected to change their attitude suddenly and become profoundly quiet and sedate, while religious exercises are being carried on, and yet the girls leave exercise because the atmosphere is unspiritual, that is the spirit in which they must be carried on.

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Was not that a beautiful thing to do, and can you imagine what a difference it makes in our worship? We feel that the future of China is brought about at Ferris Seminary by the work of the students in the chapel exercises.

**The Offering of the Day is to Be Devoted to Ferris Seminary.**
Resignation of Mrs. John S. Allen

The Women’s Board of Domestic Missions, R. C. A., announces with deepest sorrow that its beloved Corresponding Secretary, Mrs. John S. Allen, after a devoted service of twenty-one years, is obliged by reason of impaired health, to resign from this position on February 14th.

The loss seems incalculable, but the Board rejoices that Mrs. Allen will still remain one of its members, and give the benefit of her long experience and consecrated wisdom in future deliberations.

The Board realizes that this announcement will give great sorrow to its constituents, who have been united in a very close bond through Mrs. Allen’s winsome personality and loving service, and it earnestly begs that in the necessary changes that must come there may be even a closer fellowship and a more united effort to carry forward the great purposes of Home Missions.

At a recent meeting the following resolution was passed, expressing the feeling of the Board at this time:

WHEREAS the Women’s Board of Domestic Missions has noted with deep concern the impaired health of its dearly loved Corresponding Secretary, a condition brought about by her ceaseless, whole-hearted devotion to the Board’s purpose of winning America for Christ, and;

WHEREAS, because of her assurance that she can no longer carry the heavy burden of the work which has developed so largely through her exceptional leadership and wide vision, and because of her request that she be released from this relationship—February 14, 1926, at the conclusion of twenty-one years of continuous and active service, and;

WHEREAS, the Board keenly appreciates the high value of this most exceptional service—a service so far reaching in its influence,

THEREFORE be it Resolved, that the resignation of Mrs. Allen be accepted with deepest regret and with the earnest hope and prayer that rest and care may speedily bring to her renewed strength and continued years of association with the Board.

Impressions of Annville, Kentucky

By Rev. John Y. Broek, D.D.

ANNVILLE is no longer a small mission but it is rightly dignified with the name of an institution with the Rev. William A. Worthington as its President. It has at the present moment 19 students in the High School, a total of 325, and a faculty of 21 teachers, or grand total of 276. It is an accredited High School of the State of Kentucky. It is an institute of which the Reformed Church should be proud. The students are very appreciative of their opportunities. Too long have these fine boys and girls been neglected. They are the sturdy sons and daughters of the forefathers of our land of Colonial days. They respond quickly to education and develop into Christian leadership.

This splendid Institute stands today as a monument to Rev. and Mrs. William A. Worthington, the President of the office, to the faithful group of workers who have labored with him during the past sixteen years, and the splendid work of the Women’s Board of Domestic Missions. Our Country and the Reformed Church need the Christian leadership that these young people of the mountains can give. They will greatly enrich the life of our land.

The buildings of the Institute number ten, and represent an investment of $150,000. Lincoln Hall contains the recitation rooms for the grades and high school, also the library of 2,500 volumes, the manual training room and the domestic science room. In the Cupola of the building is a lighted clock. Tanners Chapel is the church building and Sunday School room. Tanners Hall is the dormitory for the boys’ dormitory. Landing Hall is a dining hall for all students on the first floor, and as a girls’ dormitory on the second floor. Worthington Hall is another dormitory for girls. The infirmary is a small hospital equipped as well as any hospital.

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

which is the coordinating agency for the various Educations of the denominations has been meeting this week in annual session at The International House, 500 Riverside Drive, New York City.

TWO AND ONE-HALF DAYS

have been given over to reports, discussion and planning on the subject of Religion and Education. Representatives from Church Boards of Education covering our whole nation participated in this discussion. The purpose of the program was to present actual programs of Christian Education as in operation in various institutions. We shall not also, as a Reformed Church, dedicate January to Education and observe the DAY OF PRAYER FOR COLLEGES, JANUARY 28th

and —

EDUCATION SUNDAY, JANUARY 31st

Send all contributions for Ministerial or Missionary Students Aid, and for the Educational Institutions to

BOARD OF EDUCATION, R. C. A.

25 East 22nd Street 

New York City

in our cities. The Administration building is a modern structure with a complete system of bookkeeping and filing system. There is no waste. Every penny is accounted for. This building also contains the store where supplies are purchased at wholesale prices for all the stations. In Community Chapel, chapel exercises are held each morning. The manse is the cozy home of Rev. and Mrs. Worthington.

There is also a blacksmith shop on the campus, and a large barn housing the mules, horses and cows that belong to the Institute. The farm of seventy acres, waste land sixteen years ago, has been scientifically treated and yields today as large a crop as a farm in Iowa.

The Campus and the buildings are lighted with electricity. There is running water and modern plumbing and heating in all the halls, dormitory and offices. The students are in a purpose. Many of them come long distances, riding on mules to attend the Institute. The boys and girls who have so much pluck and determination should be given a real chance to take their part in the life of our church and country. The boys and girls work hard at manual labor to pay in part their way through school.

We have a consecrated band of Christian teachers at Annville. All are interested in their work and all work harmoniously together. One hears constantly expressions from them as to how much they love the work and what a privilege it is to work there. These teachers are giving the best years of their lives at a great financial sacrifice.

The students receive their education under wholesome, Christian influences that will formulate their lives and fill them with noblest ideals. He who wishes to invest his money in Christian character building should invest it in Annville Institute.

A Novel Church Card.—Rev. Edward Ton, of the Buffalo, N. Y., Church, has issued this year a celluloid card, giving the time of services and the location of the edifices on one side, and on the other a calendar for the year. People will keep the card for the handy form in which it gives dates, as well as for the church information.

Prophetic Vision of Bishop Henry Chapter 17

There is also a building downtown of 150 years.

The ranks of people have increased and the attendance.

Two thousand members form the congregation. It was built long ago of stone—after 1830, and is two stories high. It is very sturdy, built as a place of worship.

The erected in 1819.

It ventures to be on 32 inches of snow were removed in 36 hours.

In the immediate vicinity there are seven churches, various denominations, and each are given ample room. A congregation from 1845.

One other place of worship, a meeting house, or a camp meeting, or a church of the German Reformed was built there, but we have no record of it.

For the first time in 1926.
Mortgage Burned at Mount Vernon, N. Y.
The First Church of Mount Vernon, N. Y., recently had the privilege of burning the mortgages that have long encumbered the property, and for the first time in its history, the Church is free from debt. The event was an occasion for rejoicing, and was celebrated by a Congregational Dinner. As might be expected, this long looked for event was attended by a company that taxed the capacity of the Chapel. It was the largest gathering in many years.

Elder Charles M. Miller presided and burned the mortgage. Reminiscences were given by Mrs. M. R. Doremus, Miss Annie C. Pearson and Mr. John G. Wintjen, who have long been associated with the Church. The principal addresses were given by Rev. Samuel MacRae Cavert, Secretary of the Federal Council of Churches in America, who is a regular attendant of this Church; Rev. I. W. Gowen, D.D., and Rev. Albertus T. Broek, D.D., the pastors. Rev. John G. Gebhard, D.D., former Secretary of the Board of Education, offered the invocation. The many friends of Dr. Gebhard throughout; the denomination will be glad to know that he is enjoying excellent health, and that although sight and hearing are impaired, he is able to take a prominent part in all the activities of this Church.

In connection with the burning of the mortgage, Dr. Broek presented a historical sketch of the Church which had been printed and a copy placed at each plate at the dinner. There has been a large demand for this publication, not only from the members of the congregation, but also from the people of the city. The Reformed Church is closely identified with the early life of Mount Vernon. The Church was founded in 1853, and the edifice was the first public building to be completed. The present building is the handsomest in the city. The walls are of gray stone. The interior wood-work is of solid black walnut, and the beautiful stained glass windows depict scenes from the life of Christ, extending from his birth to the Ascension. The property extends from Fifth to Sixth Avenues and is one of the most valuable in the community.

Lynchings in 1925
Principal Robert R. Moton, of Tuskegee Institute, presents the following report on lynchings during the past year. There is much to encourage in the fact that the low record of 1924 was maintained in 1925. Major Moton's report is:

There were 16 persons lynched in 1925. Ranking with the number, 16, for 1924 are the smallest number of persons lynched in any year since records of lynchings have been kept, is 17 less than the number 33 for 1923, and 41 less than the number 57 for 1922.

Two of the victims were insane. Three others had been formally released by the courts. 10 of the persons lynched were taken from the hands of the law, 2 from jails and 8 from officers of the law outside of jails. Two of those lynched were burned at the stake and one was put to death and the body burned.

There were 39 instances in which officers of the law prevented lynchings. 7 of these were in Northern states and 32 in Southern states. In 26 of the cases the persons were removed or the guns augmented or other precautions taken. In 13 other cases armed force was used to repel the would-be lynchers.

In 3 instances during the year persons charged with being connected with lynching mobs were indicted. Of the 41 persons thus before the courts, 21 were sentenced; 6 were given suspended sentences, dependent on good behavior, of from 4 to 12 months on the road; 1 for 30 days in jail; and 15 of from 6 months on the road to 8 years in the penitentiary.

Of the 16 persons lynched all were negroes. 6, or less than one-half of those put to death, were charged with rape or attempted rape. The offenses charged were: Murder, 6; rape, 4; attempted rape, 2; killing of a black, 1; raping child, 1; insulting woman, 1.

The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Arkansas, 1; Florida, 2; Georgia, 2; Louisiana, 1; Mississippi, 6; Missouri, 1; Utah, 1; Virginia, 1.

is over, and the Ministerial Pension Fund reports:

631 out of 702 congregations have contributed something;
466 congregations—66 1/2% of the total—have agreed to give their assigned shares;
the accepted shares amount to $735,465;
the Treasurer holds investments of the value of $359,697.50.

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

A Labor of Love
Twice each year two or more pages of an issue of The Christian Intelligencer and Mission Field are devoted to the detailed index of the articles which have appeared in its pages during the preceding six months. Those who save the papers and bind them are thus furnished with a method of locating any article, and for those who are interested in tracing articles the Index is simply invaluable.

For many years this Index was prepared by Rev. Cornelius R. Blauvelt, who was editor of The Christian Intelligencer from 1877 to 1879, and he continued to render this unobtrusive but greatly needed service until his death in 1920. During his latter years he was assisted by his daughter, Miss May Blauvelt, and at his death she undertook to carry on the work. This she has done with success ever since.

It shows the place the paper has in the hearts of some of our people when the character of the task is investigated, its immense detail, its copying, its preparation for the printer. If there ever was heroism in obscure places one can discover an instance here. Dr. Blauvelt was 77 when he died, and for years he was not strong physically, but the Index was prepared week by week for the printer, and forwarded to the office promptly each six months in ample time for publication. And Miss Blauvelt has kept the splendid service going ever since. Truly it is a labor of love, an evidence of the affection one family has for the church paper.

New Building for Second Syracuse Church.—The Second Church of Syracuse, N. Y., Rev. Thomas Kirkwood, pastor, has succeeded in purchasing the lots in the rear of the church and is now looking forward to the erection of a new building for Sunday school work. When Mr. Kirkwood took up the work of the church it was necessary to borrow money in order to put the building in shape. This has all been paid. The recent Sunday school fair and supper produced $1,100 net.
CHILDREN.

Arcot, Alfalfa, Ho-bo-kus, Carmela, Shaw, Ranipettai, Esdraelon, Zwemer, Scudder, Tapachula, O'Harrow, Agricultural Benevolences, Buikema, paper.

MISSION

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Mexico,

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Robert,

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Domestic Missions.

Anville, a Nurturing Year at, Rev. Wm. A. Worthington.

Anville, Introducing the Eighth Grade at, 645.

Anville, Kentucky, School Opens at, Agnes B. Rynearson.

Big Cow's, Beautiful Blessings at, Rev. J. Leigh Jones.

Chiapas, The Challenge of the Church in, Rev. Wm. T. Benedict.

Chiapas, Rev. Jose Cofio sends, Greetings to, the Reformed Church.

Christopher, The Missions of, 902.

Christmas Gift, A, That Would Help Hundreds of Children, Rev. Dr. H. F. Bennett.

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Gouverneur Mission, Lawton, Okla., Summer Bible School, at, Robert P. Anderson.

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Missouri, Girls' Training School, at, Robert P. Anderson.

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The teacher was using the phonograph to make the children familiar with good music.

Two famous opera singers had just finished a duet, and the teacher said:

"Now, children, who can tell me the names of the singers we have just heard?"

"Caruso," replied a small boy.

"Yes, and who was singing with Caruso?"

"His man Friday," was the disconcerting answer.
The Church shall be at the January 18, 1926

Lebanon, Ohio, where a young man of 18 was been a great event.

A letter from this young man, Albert Fish, reached Dr. Cadman with the usual

The teachers who shall have privilege of carrying the light of

The religious teachers and evangelists who carry a message of a living Christ to

Those people in darkness is coming a great
good

"After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts."

One of Thousands

A minister used to be able to number among his congregation only the few hundred who gathered inside the walls of his Church. But now, when his voice can ride the other waves, there is no telling how far and to what strange places his message will penetrate. The Sunday afternoon radio talks of the Rev. Dr. S. Parker Cadman, pastor of the Central Congregational Church, of Brooklyn, N. Y., which reach thousands all over the country, bring special pleasure to a sick room in the Warren County Home.

JESUS SAYS TO THE INDIVIDUAL, COME!

And to the Church He says, GO!

And He ordained Twelve that they should be with Him, and that He might send them forth to preach, and said unto them: GO, and as ye go, PREACH, saying, The Kingdom of Heaven is at hand!

The Lord appointed other Seventy also, and sent them two by two before His face into every city and place whither He Himself should come. Therefore He said unto them: GO your ways, Behold I SEND you forth!

His Last Command

to the 11; the 120; the 500 was:

Go Ye Into All the World and preach to every creature:

I have chosen you and ordained you that you should:

And Bring Forth Fruit.

(Original Plan of Church Extension.)

-F. K. S.
Nicolette's Jewels

By GERTRUDE 1. FOLS

In a gray city of the north lived the Princess Nicolette. The summers in that northern land were short, the winters long and bitter cold. Perhaps it was because the city was so dreary that the princess was especially fond of playing with colored things. All round her were gray stone houses and gray pavements, and most of the time gray clouds covered the sky. But Nicolette managed to have color always about her. It was a pretty sight to see her in the courtyard—tossing up red, blue, green, and yellow toy balloons.

"Most precious of all her playthings were her jewels. Besides the royal jewels she had a box of precious stones, which she played with as other children play with pebbles. But much as Nicolette loved them she had never seen a flower of any kind.

"Flowers are so common for my daughter," the king used to say. "Besides, there is no room for gardens in the city."

The king's dislike for gardens was so well known that none of his town subjects dared to have one. And so Nicolette knew flowers only by name.

One day while snow was falling fast, Nicolette sat by the fire in the nursery with her jewl playthings spread on a table near by. Her old nurse dozed in one corner. The little princess was gazing out at the storm. She fancied that she saw through the swirling snow a figure in a long gray cape and a pointed hat. She ran quickly to the window. The figure moved nearer across the broad veranda and knocked softly on the pane. It was an old man with a long white beard.

"Your Royal Highness," he cried, "will you let me in?"

Nicolette opened the window, and the stranger entered. He hastily set down a narrow box on the table and signed to Nicolette to open it.

At sight of the contents she gave a cry of delight. "Oh," she breathed, "what jewels! Rubies, corals and pearls, all larger and lovelier than any I have ever seen before!" She leaned a little nearer. "How strange," she said. "They have a fragrance!" Presently she looked up eagerly. "I too have jewels. They are not so marvelous as these, but there are more of them. Will you not exchange with me?"

She gathered up her own gems and held them out. "Give me your jewels for mine!" she begged. Again the old man shook his head. "Mine are not for sale," he told her. But," he added, "they are for you. Care for them well; pour water on them daily and keep them in the sunlight; that is all.

"As he turned to step over the sill the grateful little princess pressed closer and, quickly pulling open one of the pockets of his long cape, emptied her jewels into it.

The old man did not know what she had done. "Remember," he said, "plenty of water and plenty of sun." And with that he disappeared into the storm.

The drowsy old nurse wakened just then when she found out what had happened she raised a hue and cry.

The king was dreadfully angry when he found that for a few paltry blossoms set in earthenware pots his daughter had given away handfuls of priceless gems.

"But the old man's jewels are far prettier than mine!" Nicolette sobbed.

She was so woebegone that at last the king forgave her.

"Have these foolish flowers if you must," he said; "but do not expect to be trusted with any more jewels."

Nicolette opened her eyes wide. "Flowers?" she said. "So those are flowers! I do not care if I never see a jewel again."

She set the little earthen pots in a row in a sunny window and tended them faithfully.

And from that day the dreary palace was like another place. Nicolette took slips from the little plants, and in a short time beautiful geraniums were everywhere. As time went on the whole gray city bloomed, for the king, softened by so much beauty, changed his mind about gardens, and Nicolette sang for all kinds of flowers and gave them round, but geraniums were always called Nicolette's Jewels."—Youth's Companion.