The Balancer of the Clouds

February weather in and around New York has been living up to its ancient reputation of snow, freeze, ice, thaw, slush and rain. The sun has not shone clear for any number of hours in several weeks, and altogether there is a subconscious feeling that if it were not for the remaining reserve strength most people would be ready to stop work and take a long rest. This is, of course, simply a physical reaction from the prolonged discomfort of the last weeks of winter, and in most cases it is regarded simply as a temptation to slow down, which is to be put away.

It is decidedly refreshing under such circumstances to put away from our thoughts the discomforts of the present and take a look at the old Book, to see how the men of old looked at such things. Possibly only a few present-day readers are apt to read very much of the book of Job, but much can be found in it which will seem to keep us true to our pledges and purposes during these trying days. Read Elilhu’s ruminations in the 36th and 37th chapters, and marvel at the knowledge of the author concerning physical conditions which we ignorantly claim as the discoveries of modern science. Just one or two verses will illustrate the point.

“He draweth up the drops of water, which distill in rain from his vapor, which the skies pour down and drop upon man abundantly.” “For he saith to the snow, Fall thou on the earth, likewise to the shower of rain, and to the showers of his mighty rain.” “Dost thou know the balancing of the clouds, the wondrous works of him who is perfect in knowledge?”

The thought contained in the last quotation is one which should give confidence to all who put their trust in the Lord. The physical process whereby rain is produced is a closed book to most of us, although we have a glimmering idea that the rain or snow which falls comes from the clouds. In order to get there we suppose that in some warmer part of the earth there is a continuous vaporization of water from the ocean, and then the winds take the thus formed clouds and blow them over immense spaces. But we are lost when we undertake to describe the processes whereby the great fleecy white clouds become dense enough to drop in water upon the ground. The scientist can tell us, if we are willing to listen to his long descriptions, but Elilhu seems to have been possessed of the knowledge of the ultimate cause when he asks, “Dost thou know the balancing of the clouds, the wondrous works of him who is perfect in knowledge?” Who is this balancer of clouds, who brings up the constant supplies of vapor and sends it on its way through the upper reaches of the air? It is the work of “Him who is perfect in knowledge.”

When we grasp this thought, the discomforts, and the discouragements of life are sure to sink into nothing, for we then are able to take hold of the great idea that our God and Father is at work today, balancing His clouds, directing His weather, superintending His people, governing His world, leading toward the consummation of all things, that

“Far-off divine event, To which the whole creation moves.”

What we need at present is a recovery of confidence in the ultimate victory of Christ. In the conflict we are apt to judge the whole field of battle by the situation in that small part where we are fighting, and should our struggle be hard we are sure to think that the whole field is retreating. A belief in the perpetual work of the great “Balancer of the clouds” will restore our courage, for the recognition of our God as balancing, not only clouds, but all the other forces of nature, surely will bring confidence to us and inspire to continued effort.

In our Church just at present there are some upon whom the wintry weather has had the effect of suggesting lean years, deficits, loss of impetus, abandonment of objectives. To such the advice should be given to get back in their thinking to the “Balancer of the clouds,” whose delicate arrangement moves the billions of tons of vapor in their lines round the world of upper air, and sends them down upon the thirsty land beneath. Even if in our church year there is a period of snow and ice and slush, even if the sun does not shine as much as we would like, the spring-time has never failed us yet, and out of the stores of resources of God’s people will come the means to go forward.

Those who care to pursue the subject further should read also the 38th chapter of Job. There is space here for just a verse or two: “Jehovah answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up thy loins now like a man.”

Believing the great “Balancer of the clouds,” believing that His providence is constant and adequate always, let us gird up our loins, like men, and in the words of Hebrews, “Lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race,” believing always that He who sitteth in the heavens, still balances our clouds, and will do so until the perfect day.
Nature
As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently, that we go
Searce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

The Lost Radiance
BY REV. F. ZIMMERMAN
"I have somewhat against thee, because thou hast left thy first love."—Rev. 2:4.

THE Church at Ephesus had many commendable qualities.
She was faithful to the doctrine entrusted to her, zealous for its purity, a lover of truth and a hater of evil, patient, tolerant to the breaking point, and industrious as a bee-hive. One reading this remarkable list of accomplishments would imagine that this Church must be a happy one. But, no,—she did all this from a sense of obligation, she treated it as an unwelcomed legacy, she would be ashamed to do less, she had no inspiration to do more.

What was the matter? She had left her first love. Once she did it out of a holy zeal born of love for Christ, now she did it out of grudging necessity. Once she found joy in proclaiming the truth, enthusiasm for the task of the Church made every sacrifice a joy, a holy glow was in every face, they wist not, perhaps, that it was there, but others saw it and marveled at it. The Lord's work kept their hearts strangely warmed, for those were the days when the Ephesian Church was grateful, when it was sensitively conscious of the blessings that the grace of Christ and His salvation had wrought in their pagan hearts.

The years had brought no disenchantment, but rather a stronger matter of their hopes. Time had not wrought havoc with their faith but with their interest. They now took as a matter of fact what used to be an occasion of wonder and rejoicing as an allegory.

The Reformed Church in America has a heritage of which she is, and has every right to be, proud. The world today is richer for her purity, patience, loyalty, high moral purpose, courage and zeal. Her labor has been a labor of love. It was a labor that shed a radiance about her and her people. The Church of the New Netherlands was a missionary Church. Was it any wonder that the descendants of these pious fathers should in turn send the gospel further afield? It is true they thought of finances in terms of pennies, but they were pennies consecrated in love, stewardship, pennies that God has honored and blessed.

What they started in love shall we halt for lack of it? Has Foreign Missions become an inheritance that we are bearing because of necessity, or a solemn trust accepted in a loving, grateful sense of privilege and responsibility?
"I have somewhat against thee." The way to answer that just rebuke is to say to our Foreign Mission Boards, Advance!

To lay thine armor by,
And weep in endless glory
The crown of victory.

Stories About Japanese Newspaper Evangelism
BY REV. H. KUYPER

Many of those impressed have put up with much opposition when they announced their intention to receive baptism. In June, a young lady working in a country parochial school for a time been a member of our Young People's Club, requested baptism. As soon as her family heard of her decision there was bitter opposition. Various arguments were used to dissuade her, but as these had no effect they finally threatened to expel her from the family. There was a stormy scene at the house just before she was to leave for the baptismal service, but in spite of all threats she remained firm, and was baptized at the Mori Church of Christ. Though family has not as yet carried out its threat, but every time the girl returns home the fight is renewed.

Such persecution is still very common. I think it is not so much to say that almost every person becomes a Christian in the country towns of Oita Province, or even in the city of Oita itself, will have to meet it in greater or lesser degree when the decision is made to follow Christ. This is one reason why the number of converts is so few. I call case after case of promising inquirers who fell by the way because of parental opposition.

When new inquirers come we often find it difficult to make them feel at ease and get them to talk freely about religion matters. We have found that one of the best helps toward breaking the ice is the Japanese Hymn Book. Almost all Japanese are fond of music and glad to learn a song, even though it be a Christian one. Many of them learn with surprising rapidity. One day a girl engaged in a silk reeling factory came to see us. We put a Schumann-Heink record "Nearer My God to Thee," on the phonograph for her. It was the first time she had ever heard this tune. Then we turned to the Japanese Hymnal and sang it with her, and to our surprise she sang it perfectly. We have tried this go out many times since and are always surprised at the ease and quickness with which she learns new tunes.

We found that in the Japanese Primary schools the children are taught the numeral notation in music instead of the staff notation, as we have it in our hymn books. In the number notation the notes of the scale are numbered from one to seven, and by means of these numbers the notes of a given tune are written in figures. Notes kept in a member of our Young People's Club. Those above, those in the octave below have a dash below the number. It is a very easy way of writing simple tunes and with a little practice can be easily read. Knowing that all those who have had the Primary school education (and this includes practically all young people) understand the system we are making use of this notation in our monthly magazine. Each month we print a hymn in the number notation and hope to have our inquirers in country districts singing the Christian hymns and perhaps teaching them to others.

When Dr. Pieters prepared his pamphlet on Newspaper Evangelism in 1919, he reported that since the beginning of the work in 1912 inquiries had been received, not only from all the towns but from every one of the 257 townships of Oita Province. This has always seemed to me a fact of tremendous significance. In order to find out how long it takes to cover the Province in this way, I again began to tabulate these statistics from November of last year. I find that up to a date, a period of just a year, we have received response from 149 of the 257 townships. We may say then that we have covered the field every two years. The total area of Oita Province is 2,523 square miles, so that the average size of a township is only about 9 square miles, about a fourth of the size of a township in Iowa. I just now took out my map of the
Province in order to get clearly before my mind just what these figures mean. Here is an area of about 2,500 square miles, dotted over with small towns, smaller villages, tiny hamlets and lonely dwellings in secluded valleys, in which some nine hundred thousand human beings spend their lives. The missionary problem is to cover this territory with the Gospel message. And dropping it, mind you, not at random, but where some person has evinced enough interest to ask for it. Recently I saw in the "International Review of Missions," a review of Mr. Kagawa's book, "Before the Dawn." The reviewer expresses surprise at the Japanese as pictured by Kagawa, and wonders whether they are true to life. She seems surprised at the Japanese tendency to think of suicide when things go wrong. She says, "Kagawa's Japanese think of suicide whenever anything hits them hard in love, religion, family or society."

To us, however, this is not at all surprising. Mr. Kagawa's picture of his fellow countrymen is in this respect amply confirmed by what I read in the daily papers, and by the letters that come to me, as well as by my wife's experience while a teacher at Ferris Seminary. The failure of a girl to pass the entrance examinations often makes her parents fear that she will commit suicide. Why should she surprise anyone if a people strongly influenced by Buddhism and without knowledge of God the Father and His providence, should have this bent? As I think of the 900,000 in Otto Province, many of them constantly being heard about in love, religion, family or society, it gives me a feeling of great satisfaction to be able to present to the newspaper readers in every nook and corner of the Province, an opportunity of coming to a knowledge of the fact that God is love, and that all things work together for good to those that love Him. I like to think of our advertisement in the daily papers as a light that casts its beams into every nook and corner of this Province, giving men at least a chance to know of Him whom to know is eternal life.

**A Pressing Wisconsin Problem**

The relative size of the congregation and the church building in these pictures from Forestville, Wisconsin, suggests awful possibilities. It makes one think that the audience might suffocate if they all tried to get into the church on a warm day. That, however, is not the immediate difficulty. The most pressing trouble, according to the pastor, Rev. Thomas Baker, is that it is impossible, in this little frame building, to keep out the efficient winter of Central Wisconsin. The chimney shown in the picture connects with nothing more elaborate than a primitive wood heater. There are other inadequacies: no proper facilities for Sunday school work; no place, in connection with the church, which this fine-looking crowd of young people can call their own; simply a one-room church.

Forestville deserves a better place of worship. It is a church which will prosper and be a credit to the denomination if it has the slightest opportunity to do so. The outgrowing of the little building has been accomplished rather rapidly since Mr. Baker assumed the pastorate. The church is located on the jagged peninsula where Green Bay cuts into Wisconsin. There is excellent dairying country there, and the majority of the people have been good farms on time, and are working hard to pay for them. At the same time most of them are rearing families of young children. While these heavy expenses are going on, they can hardly be expected to finance a new church building without help. The Forestville young people have started a Church Building Fund. At present its treasury contains about $50, a good beginning for them; but they need $5,000. The people could manage with a minimum of aid from the Church Building Fund, for they themselves are ready and able to do most of the work on their new church. But even the small loan which they ask must for the present be denied them. Every resource of the Church Building Fund is being strained to meet the imperative needs of churches to whom loans have already been promised.

Forestville is not in the Metropolitan area, nor in any other of the great suburbs where church extension needs have developed with such swiftness as to leave our denominational plans far in the rear. This cry for help comes from a different part of the Church. It is one of the many calls which cannot be answered today, because our Church people have not begun to realize their import. What can we do about it?

**Prizes for Sunday School Essays**

In an endeavor to promote more thorough study of the Bible among its pupils, the Sunday school of Bethany Church of Grand Rapids, Mich., Rev. Abraham Klerk, pastor, has inaugurated an essay contest, and is offering prizes to the pupils of the several departments for the best essays written on subjects treated in the various lessons for the past quarter. Through the generosity of some of the men and women in the church nearly $100 is available for prizes.

The best essay written in the entire school will win the grand prize of $15. A second prize of $10 also will be awarded. These prizes have been given in memory of Miss Jennie Buys, deceased, who was the first foreign missionary of the Sunday school. Prizes of $10, $5 and $2, given by the officers of the school, will be awarded winners in the men's and women's classes writing on the theme, "Twice Born Men." Prizes of $10, $5 and $2 in memory of Miss Johanna Vanden Burg, deceased, a former worker in the school, will be awarded winners in the young men's and young women's classes whose pupils will write on "The Challenge of the Life of St. Paul."

Prizes of $10, $5 and $2 are offered winners among the Young People's division, who are writing on the subject "The Strange Woman." These prizes have been donated in honor of Miss Nettie K. DePagter, deceased, formerly the school's missionary representative among the mountain whites of Kentucky.

Pupils of the Intermediate department have as their theme, "The Lad's Lunch," and the prizes, in memory of Miss Dena Jumewind, deceased, for many years a leader in the Sunday school of the church, are $5, $3 and $2.

The school also is having an attendance contest based on the regularity of the attendance of its pupils.
A Significant Development in the Arni Field, India

By REV. C. R. WEBERNA

We have had some very interesting movements toward Christianity in the Arni field. One of these, in a village called Kunnurath, is especially noteworthy and gratifying. Our answer is that, when the Farranters were still with us, a group of ten men came from this village and announced that they were very eager to become Christians. Of course, even in India, this is an unusual occurrence, and under such circumstances one is immediately put on his guard for fear there may be some ulterior motive.

However, we promised them that we should very soon visit their village to make further inquiries into the matter. Upon arrival there a few days later we found the village to be very large, of several hundred families. There is in the village a very flourishing Board School, so the education of their children, at least in the lower standards, could not be their ultimate object in joining the new faith. What caused even greater wonder was the fact that hitherto there had been no Christian evangelistic work carried on there. Could it be that here in this large village the Spirit of the Lord had been at work without any visible intermediary? It seemed not unlikely. The people urged us to receive them into the Christian Church by baptism at once. Still feeling, however, that there might be reasons out of harmony with our Christian faith and practice that urged these people to adopt a new religion, we forbore, but promised them that we would send them a catechist to instruct them in the Christian faith as soon as practicable.

When therefore, later, we were making some changes in the premises of the Central Circle we assigned a catechist to the village, requesting him, however, to continue making his home in the village he had erstwhile served. This seemed advisable because there was at that time no house for him to live in at Kunnurath, and because our venture into the village was, till this time, only experimental.

This young man, who is keen and energetic in the Lord’s work, did splendid service, and after a month’s trial urged us to delay no longer, but to enter this new field at once. What were we to do? Already we were overexpenditing our budget. Yet, certainly here was a very clear call for advance of our battlefront. We did the only thing we could do under the circumstances. I had a large company of the Indian people in hand, and with this and at times as others, we proceeded to build a shed for the catechist and his wife and little children to live in. And thus the work proceeded for some time, the catechist doing noble work, the people becoming more and more interested, until one day recently, after a heavy rain, I went to the village and found the poor catechist repairing the roof of his hut the best way he could. The heavy rains had poured through the palm leaf roof. With a smile on his face he came to me and said, “I know, Sir, you can do no more at the present time than you have done.”

And the people? Here are two quotations I give at random from a number I recall. A small boy came to the teacher one day and said, “Even if my father and mother do not come, I will come to Christianity, saying, I have no father or mother.” A very earnest seeker after the Truth often comes to the teacher, saying, “Come tell me some more—my whole family must come into the new religion. There is a handsome company with Rev. Cephas Whitehead and some members of the Consistory of the Arni Church. I went to this village to perform what we call a separation ceremony. This is a sort of intermediate step between their first approach to Christianity and baptism. With laying on of hands we announce that they are now separated from their old religion, and give them Christian names. The number who were thus separated from Hinduism was over fifty, and even now more are anxiously awaiting to join them, according to reports that have come to me. Soon we shall have to baptize them. We dare no longer keep these people out of the Church of Christ.

How could such experiences be to one engaged in labor so difficult, often, as that of an evangelistic missionary. How we thank God that He still continues to move in His mysterious ways! Wonders to perform! But there is no other side to such a miracle which cannot be fully told by the churches in the homeland, but which is the constant source of worry to the missionary and the church. What can we ask of God’s husbandmen to live in such missionary quarters? The time is fast approaching when our lease on the land in the village will expire. What are we to do with an already overexpendited budget? The Arcot Assembly says, “Stay in the village, provided you can do so within your budget.” They say it, knowing our financial circumstances as they do, with the full realization that such a course is impossible.

At the last meeting of the Indian Church Board I reported this movement, and with its consent and approval I am sending this letter in high expectation and hope that some way of helping us may be found.

In the “Village Beyond”

By Mrs. J. W. CONKLIN

In the mudwalled and thatched roofed schoolhouse of a village called Ven-ka-tob-ram, (the “village beyond”), it is five o’clock, and without the rain is pouring on the walls of the mission house, and the rain pours on the hands of the missionaries. Indeed, so heavy is the pour that the Missle sits on the floor with a group of other village children about her. Over and over again she is singing, “Here and there and everywhere, Jesus bids us shine,” until hers and there a voice is heard daring to sing. By and by the will all be trying. How can they help singing, there is not a swing to the Tamil words: “Here and there and everywhere, Jesus bids us shine.”

The room is filling rapidly with children from the village who join the singing group. Near the door is another group, dirty, ragged, unkempt children from the caste village across the fields. They refuse to come any nearer, for are they not of higher caste than we can claim? But they are interested in the singing, and more in the two strange people, so they line up against the wall and wait for further development.

A woman pushes her way through the crowd on the floor and drops at Missle’s feet, her forehead touching the ground. "So much pain in my side; always pain in my side, so tired, so many days of pain." The singing stops, an ointment is poured from the palm leaf on the sore, and they are left to sit quietly, softly, “Here and there and everywhere, Jesus bids us shine.” and there is an accompanying hum from the children. A weary voice from the corner says: “I, too, have a pain, so much pain in my knees.” Looking at the old woman whose chin rested on her knees one knew it was “Anno Domini,” but no matter how old, the pain was there, and there was more massage. “I have a pain in my ears.” “My eyes are sore, they will not open.” “My wife has fever four days.” “And so it goes on, and on, and on, the supply of simple remedies is nearly exhausted. The singing has stopped. The lantern on the floor sends shadows on the walls of the long, low room, and out of the rain is steadily pouring its blessed relief into the earth. The people are waiting patiently, one wishes sometimes that they were not so patient, for more singing. The new verses for today are: "The Lord is my light and my Salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" I have recited these verses with the rest. It is being recited after a short prayer of thanks for the rain and the other blessings of the day, and a petition for protection in the coming hours of darkness, this room is silent. Our dinner of rice and curry is ready and we are to sleep in the schoolhouse. It has been a full day, for at seven this morning we were here, eight miles from Chittoor. We left the cars along the main road, and were asked to wait at the door.
The village four miles from here, beginning as today at 7 A.M.

Vignettes of Memory

TO ONE critically familiar with the inner history of the Pilgrim Fathers, in Holland and America, the wonder grows that they were so eager to have sermons directly from the original languages of the Holy Scriptures. It is notable also that Ainsworth was so profound a student of Hebrew that in a French encyclopedia Ainsworth, the Pilgrim, or Separatist, or heretic, is set down as one individual, and Ainsworth, the matchless scholar and versifier of the Psalms, as another. As a matter of fact, both personalities had their mortal habitation within the same cuticle.

Even Gove: nor William Bradford, the all-round-man of the Pilgrim men of 1620, (who were all, except two, young married men,) learned Hebrew in his old age, to enjoy "God's handwriting." Today, it may be a step forward (though some think it a back step,) to omit Hebrew from a theological student's requirements. However, I am so old-fashioned as to care less for pre-digested spiritual food than for the sort that must be chewed and digested. Effort develops strength.

Thanks for the teachers who for me made the Old a very tolerable New Testament. Was there ever a language that, in its depths of shadow and splendor of light, excelled the Hebrew? Surely it was no accident that God chose it for His Old Covenant with men.

It is true that the teacher in whose hands the subject is placed dislikes the subject taught. To my mind, John Milton (as President Eliot insists) was one of the ten greatest teachers of mankind. In brief, he put more emphasis on entering into the spirit of an ancient writer than on paradigms, rules and all outward apparatus—necessary however these may be.

So, while confessing to a subjective tendency to slide over, and too fast, perhaps, the acquirement of the verb "Katai" in all its forms, it was a joy to drink in what Professor John De Witt, in Hertzig Hall, poured out daily from his wealth of scholarship in Hebrew. I suspect that more than one of the felicities of translation to be found in the Revised Version are his suggestions. Now, when the old deacon sits in the pew as listener, he criticizes—yes, appraises—(in his own mind only, and not in public) the habit of some preachers. Why take the much larger number of sermon texts exclusively from the New Testament? Or why, on the other hand, ignore the records of the Old Covenant?

Surely it was the stated preaching in our churches if the man in the pulpit diffuses the aroma of scholarship in Hebrew. Certainly the "woe of note" is in the Old Testament as well as in the New.

Whence our example, Jesus. His first sermon in his own town was based almost wholly on Old Testament characters and promises. He started in the proverbial "right way." His last words on the Cross were from a Psalms. Can the servant be greater than his Lord? Be familiar with the "living oracles."
Church Union—In Which Direction?

BY REV. E. C. VANDERLAAEN, TH.D.

I rejoice that Rev. David Van Strien has again summoned us to the baptism of the subject of church union, in your issue of February 10. In spite of the current revival of denominationalism, many of us are sick of organizational divisions in Christendom which do not indicate the real divisions of thought and temperament. Do not many Presbyterians feel more sympathy with the main body of Baptists than with a minority in their own fold? Do not some of us feel more closely allied in spirit to some Congregationalists than to unbroken brethren in our own company? Nor do we wish a re-grouping of elements, to form new boundaries which in time will again become obsolete. What we dream of is a great inclusive brotherhood, embracing many types of followers of Jesus.

But such a great Christian fellowship is inconceivable except on a basis of large theological liberty. And this is something which may not be surrendered for the sake of the advantages of united organization. It is in the interests, therefore, of the great free Christian brotherhood of our dreams that some of us must look with little favor upon the particular group-union proposal which Mr. Van Strien quoted. With all respect for the sturdy and sincere Christianity found in the United Presbyterian, the Southern Presbyterian, and the Christian Reformed churches, and in the large part of the Northern Presbyterian church which is akin to these, a union with just these and no others would be a step away from the great brotherhood of our hopes. The overwhelming preponderance of such a group would represent a rigid theological conservatism which would set up a wall of separation between us and brethren on the other hand, whom we wish not less to support and follow. In the main, it is true that our own Church must be classed as among the most conservative, but only in the main. There is also another spirit among us. Radicalism is doubtless almost non-existent in our ranks, but among our most respected leaders are men, of an open mind, a broad spirit, a hospitality toward new truth which promise good things for our future. In a union with just the churches mentioned, these men would be reduced powerfully to cautious silence, or exclusion, and our people would be left to the mercy of an intolerable stand-patism. Many of us, I am sure, would rather try a union of the whole Presbyterian-Reformed family, including the suspects, or else would prefer to begin by approaching the Northern Presbyterians and the Congregationalists. Having seen our own Church, to our glad surprise, beginnings of the quiet exercise (though not yet of the theoretical right) of theological freedom, we must ask of every proposal for union, Will this leave us more, or less, freedom? For the sake of that very brotherhood which is some day to include those conservative churches, we must at the moment say, "Please, not with such."

Books by Our Dutch Domines

"THE LORD'S ANOINTED"

By Henri De Vries, D.D.

It is a pleasure to bring to the attention of our readers this latest book by our old friend, Dr. De Vries, which calls to mind the words of the Psalmist concerning "Those that been placed in the house of the Lord," namely, "They shall still bring forth fruit in old age." Dr. De Vries' book is a series of devotional studies in the redemptive work of Christ and in his Introduction he tells of the genesis of the volume, a story which is as strange and as a result of fiction for those historians for long been a diligent student and an ardent admirer of that old war horse of Dutch theology, Dr. Abraham Kuyper. Those who do not know this myriads minded scholar have missed one of the most remarkable personalities of the last century. The story of his achievements is astounding, even in this day of tremendous literary production. And when it is known that he, in addition to being a profound Calvinistic theologian, was a great educator, with a University to his credit, and a statesman in his nation as well, the wonder grows. Perhaps it is because he spoke and wrote in the language of the Netherlands, and his work has not been translated fully, that his name does not awaken such veneration to the average American. But Dr. De Vries reads Kuyper in the original, and appreciates the beauty of his language as well as the depth of his thought, and years ago translated one of the few of the Dutch theologian's books that are available in English, "The Work of the Holy Spirit.

From the constant study of an author it is quite natural that the scholar must absorb unconsciously the thought of his instructor, and Dr. De Vries freely admits "that whatever merit this volume may possess belongs to Dr. Kuyper." In theology, philosophical, scriptural interpretation, the originality of its general viewpoint has been received largely through his writings. This treasure was mentally digested gradually assimilated and in the course of time has been incorporated into my own thoughts, convictions and mode of thinking."

Our author worked over the contents of the book into a course of lectures, which have been delivered at a number of Bible Training Schools in past years, and are now grouped into the chapters of this book. Dr. De Vries is learned in the deep things of the Scriptures and he has prepared a book that will challenge the thought of all who read it. There is philosophy, theology and Christian counsel in its pages and there are some who will enjoy it in the quietude of their own rooms, for its subject is the Work of Christ in man's redemption. To even tell the titles of the chapters with their subdivisions would occupy much space, but a study of the table of contents would reveal the wide scope of the author's view.

The book is published by Marshall Brothers, Limited, of London and Edinburgh, but may be procured at the Board of Publication and Bible School at 25 East 22nd street, New York City, or from Rev. Henri De Vries, D.D., Peekskill, N. Y.

God is Love.—Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God.—1 John 4:7.
Our Church at Work

Men's Missionary Meeting at Waupun, Wisconsin.—In February of each year the Ladies Missionary Society of the First Church of Waupun, Wis., holds a meeting for the men, to which the husbands of the members of the Society, together with the Home Department or Mite Box members with their husbands are invited. This year the meeting was held on February 12th, in the basement of the church, with Mrs. G. Te Linde presiding. The gathering listened to a short but interesting program, together with devotional exercises conducted by the pastor, Rev. J. S. Ter Loun, who spoke on the subject, “God is interested in the world.” The principal address of the evening was delivered by J. H. Kriegel, of Alto, on the subject, “The Bible and Missions.” An offering for missions was taken, which amounted to $62.37, which was increased by the contents of some of the Home Department envelopes, in which was found $20.79 additional. After the closing prayer by the pastor, the company was invited to spend a social hour, during which refreshments were served by the Social Committee of the Society.

Woodworking Talent Discovered at Hawthorne.—At a meeting of the C. E. Society of the Hawthorne, N. Y., Church, Rev. L. G. Leggett, D.D., pastor, the question was asked whether the Society thought it could buy a hymn board to place in the church. One of the members suggested that it might be made, instead of being bought, and two other members, pupils in the manual training department of Briarcliff High School, volunteered to make it from a design furnished by Mrs. Leggett. In a short while the board was made, and formally dedicated by Dr. Leggett at a Sunday morning service. The pastor declares it is as nice a board as a church could have.

Supplies at First Syracuse Church.—The pulpit of the First J. H. of Syrcuse, N. Y., has recently been supplied by Rev. William H. Farrar, of Arni, India, Rev. Thomas Adams, of Trinity Church of Amsterdam, N. Y., Rev. Leonard A. Sibley, of Minaville, N. Y., Rev. E. R. Kruizenogia, of Fort Plain, N. Y., Rev. John F. Dobbs, D.D., and Rev. H. D. B. Mulford, the last two being former pastors. The pulpit is still vacant, since the resignation last fall of Rev. Mr. Bennett, but the Consistory is hopeful of calling a man very soon to lead the church.

Death of Mrs. J. Meulendyke.—The many friends of Rev. and Mrs. J. Meulendyke, both East and West, were grieved to learn of the sudden death of Mrs. Meulendyke, which took place on Wednesday, February 17th, at daybreak. It had been known for some time that Mrs. Meulendyke was ailing, but the end was unexpected. Her stricken companion writes, “We stagger—but He knows!” The funeral was held on Friday from the residence, 220 Hayward avenue, Rochester, N. Y. Mrs. Meulendyke was in her 70th year.

An Eastern Record Breaker.—Record breaking is a favorite activity at the Neighborhood Church in Ridgeland Park, N. J., Rev. Theodore Brinckerhoff, pastor, three records being broken on Sunday, February 7th. An attendance of 115 at the morning service exceeded by four the previous record of January 10th, a Sunday school attendance of 181, or almost 80 per cent of the enrollment, slightly exceeded the previous record of November 22nd, and in the evening the Intermediate C. E. set a new high mark for the third time in as many weeks with an attendance of 39.

Notice of Removal.—As many have occasion to write to the Stated Clerks of the Classes it is important that their addresses should be accurately known. Rev. Wm. W. Schomp, Stated Clerk of the Classis of Orange, is to be addressed at 127 Fullerton avenue, Newburgh, N. Y.

Lenten Services in Milwaukee.—Following the custom of former years the First Church of Milwaukee, Wis., Rev. H. D. Terkerstein, pastor, will hold special services during Lent, on Thursday nights, with addresses by assisting pastors of other churches.

Twelfth Street Church 200 Club Night.—The Twelfth Street Church of Brooklyn, N. Y., Rev. B. J. Folemeeb, pastor, has a unique organization named the 200 Club, which had a delightful evening on Monday, February 1st, when the men of the Club were hosts to their wives and also to a goodly delegation of members and friends from the Gravesend Church. The feature of the evening was a debate between representatives of the two churches on the subject, “Resolved, that married men live longer than single men,” Gravesend upholding the affirmative and Twelfth Street the negative. At the end of the debate, a special short addresses were made by Rev. Oliver M. Fletcher, of the Gravesend Church, and Rev. B. J. Folemeeb.

Lenten Theatre Meetings in Grand Rapids.—Following the custom of last year, the Grand Rapids Ministers’ Association has made arrangements for a series of mid-day meetings during Lent, to be held in the Majestic Theatre on week days, except Saturday, from 12:05 to 12:30 P. M. Rev. John A. Dykstra, D.D., of the Central Church, is the President of the Ministerial Association and chairman of the committee having the matter in charge. The tentative list of speakers has been issued, and among them are the names of Rev. Dykstra, Dr. Nicholas Boer, and Rev. J. G. Brouwer. Nearly every denomination having a church in Grand Rapids is represented, among them the Roman Catholic Church, Rev. J. J. McAllister being scheduled for March 17th.

A Much Resigning Western Pastor.—Rev. Marinus Cook, of Oak Harbor, Washington, who has accepted a call to the new Church at Clearwater, California, is busy these days resigning. He not only resigns as pastor, but also as President of the Island County Ministerial Association, as President of the Island County Sunday School Association, as Chairman of the Red Cross Chapter, President of the Oak Harbor Public Library Association, and member of the Parents’ Teachers’ Council, thus closing a busy and fruitful six year pastorate.

Trinity Church of Holland Has Good Year.—At the annual congregational meeting of Trinity Church of Holland, Mich., Rev. C. P. Dame, pastor, some very encouraging items were reported. During the year the offerings for all purposes, from all sources, amounted to $21,501. There were now 255 families, 25 increase over last year, comprising 707 members, 111 of whom were added during the year. Including the children of the members the roll of the church is 1,149. Twenty-four children and two adults were received during the year. For a church which is preparing to celebrate the fiftieth anniversary of its organization these statistics indicate a splendid growth.

Zion Church Congregational Meeting.—Zion German Church, Bronx Borough, New York City, Rev. Albert F. Hahn, pastor, held its 90th annual congregational meeting in January, and those present heard some encouraging reports of the year’s work. The societies of the congregation contributed $911 toward church activities and indebtedness. The pastor’s report was full of encouragement. Mr. J. Bittmann, speaking for the congregation, thanked him for his faithful work, and presented him with a token of their appreciation, and assured him that the members were with him in the effort to erect a parish house. Mr. Hahn was deeply touched by the assurance.
Illness of Dr. Otto's Widow.—The friends of Mrs. J. A. Otto, who is long connected with the Amoy Mission, will be sorry to learn that she is in the Methodist Episopal Hospital, Brooklyn, N. Y., under treatment for an attack of acute bronchitis, from which she is slowly recovering.

Brighton Church, Rochester. Moving Forward.—In the Brighton Church of Rochester, N. Y., Rev. Henry C. Jacobs, pastor, the evening sermons during February form a series on the topic "Religion and the Family," with the four subjects, "The Bible," "Prayer," "The Church," and "Christian Service." At each service special music is provided, two of the features being boys from a public school and a colored choir. Mr. A. E. Zion Church. A new society among the young women is being organized, which will specialize in missionary interests. The Curtis Company of Cleveland, Ohio, has delivered a shipment of curtains for the complete separation of the newly built basement into suitable classrooms. Fifty new chairs were recently purchased for use at the church services and for the growing Sunday school. A campaign has been launched to raise $6,500 for the complete payment of a loan from the Church Building Fund, and for payment of debts recently incurred for improvements.

Missionaries Speak at Walden.—On Sunday evening, February 14th, Rev. Simeon Cornelius, of the Aroostook Mission, and Rev. John Van Ess, of the Arabian Mission, were at the Walden, N. Y., Church. Rev. Miner Stiegegger, pastor. Invitations were given to the other Reformed churches of the vicinity to meet with the Walden congregation.

Syracuse First Illuminates Window.—The Rose Window in the front of the First Church of Syracuse, N. Y., is to be illuminated every night in the week through the kindness of Mrs. George B. Leonard, who is underwriting the cost of the current. The window is of great beauty, and the passers-by will appreciate the illumination, which is to done as a memorial to Mr. Leonard.

A Gentle Hint From Third Albany Church.—A recent issue of "The Informer," the bright bulletin of the Third Church of Albany, N. Y., Rev. C. Vander Meel, pastor, has a significant notice, which might with profit be copied by other churches where the need is recognized: "We desire to have our services run on schedule time, and, for that reason, have instructed our organist to begin the organ prelude promptly on time, at 11 o'clock A. M. and at 7:45 P. M. This order is to be carried out regardless of circumstances, and whether the congregation seems to be on hand or not."

Packed House at Coopersville, Mich.—The English services at the Coopersville Church, Rev. H. Hoffs, pastor, are crowding the auditorium every Sunday, and since New Year's the congregational mid-week prayer meeting each week is packing the church parlors, which have a capacity of 100, "when thus packed." Since January 1st, twenty new members have been received on confession, including several families. At the holidays the Church gave its pastor a fine watch, set, and Mrs. Hoffs an electric vacuum cleaner. With 230 catechumens and a Sunday school attendance of 370 it seems quite evident that larger quarters will have to be planned in the near future.

Freehold Starts a Parish Paper.—The Freehold, N. J., Church, Rev. William Louis Sahler, pastor, has begun to issue a monthly parish paper, using the form provided by the National Religious Press of Grand Rapids, Mich. It has four pages, the first of which contains the title, etc., with a colored picture. The other pages are all made up of local matter, and Mr. Sahler has even been able to use a cut which appeared some time ago in The Christian Intelligence and Mission Field. He writes that he has a mailing list of 300 families and expects, by foregoing the second class mailing privilege, to send out monthly all kinds of denominational and tithing literature with "Our Church Messenger."
Dear Friends:

On the 1st of January your missionary work in the Winnebago and *other* neighboring Mission sends forth its message of grateful acknowledgment to all its friends and supporters and greets you most heartily with a Happy New Year. We wish you might realize to the full what your cooperation and support and helpful service, tendered in all its varied forms, has meant to us who are on the field, to this Indian people whom we serve and to the officers of the Board, who often with anxious hearts carry many heavy responsibilities. Some of you have again furnished scholarships, thereby enabling Indian youth to attend our Mission School; others have sent useful articles of clothing and furnishings for dormitory and school, and still others have sent money and said, "Use it for the thing you need most." For all this we are truly grateful.

Besides this substantial help for the regular work, many of you have felt constrained to generously remember the Mission during this Christmas season to gladden the hearts of young and old and scatter such an abundance of joy and goodwill. This calls for another hearty "Thank you."

Our Christmas festivities were again most happy. Every plan seemed to work out splendidly. We also had an ample supply of Christmas gifts for the children. As our aim has always been to impart the true meaning of Christmas Day, everything centered around the Christ Child and that supernatural and prophetic truth, that "The Government shall be upon His shoulder."

Shall we again say that our festivities were divided into three parts,—it sounds like the division of a sermon—but for years we have found no better way. Like all children, these Indian children, too, have learned to hang their stockings. They do this in their dormitory and they truly have a hilarious time. The little tree in the dining room at the breakfast hour again offered opportunity to exchange greetings and gifts. The tree and program in the church came in the afternoon. In this the local church plays an important part. It furnishes the candies and nuts, the church choir renders special music and a real Christmas message comes through the missionary and interpreter, thus embracing the wonderful opportunity to witness for Christ and reaching many people.

You would have enjoyed the children's part. The pageant entitled, "Jesus, the Light of the World," was exceptionally well rendered. We also said that the children never did better. We have said that oftentimes, but every program seems to be a decided improvement upon the previous one. We feel happy, and we believe you will also, in this achievement and advancement. How can these people fail to be impressed with the Christian message and its bearing on all the great and many problems of life? To accomplish this is our constant aim every day in every department of our work.

The year 1925 has already passed into history. It has been a great year in many ways, although it seemed altogether too short,—so very short,—and we did not accomplish all the things that we had planned.

The church organization is endeavoring to meet the new conditions which are being thrust upon us. We are in the most critical part of the transitional period. We must meet it with great determination, definiteness of purpose, and practical wisdom.

We are increasingly pressing a constructive community program in which both Indian and white must play their parts. We are active in the community club, which holds monthly public meetings, when vital matters of public interest are discussed. Just as the Indian once followed his own trail, so he must now learn to instinctively follow the new trail. He must not merely speak of it as the "White Man's Road," but it must be his road, it must be his problem as well as ours.

The school, with its definite Christian aim, its extensive work in the school room, in the dormitory and in the work shop, is continuing its telling work. Most of our children are alert and eager and capable of advancement. There are those who are physically and mentally deficient. These, of course, must be gradually eliminated and sent to other institutions.

Our one task is to acquaint these people with Jesus Christ, and to impress that one all-inclusive fact, "Seek first the Kingdom of God and His righteousness and all other things shall be added unto you." True civilization will follow in the wake of Christianity.

To successfully accomplish all this, and have your approval and confidence, and above all the approval and guidance of the Master, we have daily wrought and plodded and prayed, and often agonized. The final outcome is all with Him. May the Holy Spirit give us the "Grace of continuance," and the German tasks are ahead of us all. The Indian in transition needs our help as never before, but it becomes increasingly difficult to extend that help as he mingles into the white groups and loses his identity. There is little of the romance or halo about the Indian missionary. He is grappling with real human, and superhuman problems. As some one has tersely said, "It is more than sweetly telling the story of Jesus and that is all." It is the application of the Gospel in every-day life, the life of the individual, the home, community, the tribe, the race.

Men everywhere are facing the task of reluctantly meeting the challenge of this new and strange restless age, when offtimes things seem to change over night. Home and Foreign Missions alike are thus affected. May we have grace to concentrate our prayers upon definite things. May God give us a clear sense of direction. May we not fail Him in these days of new problems and great opportunities. The entire Indian race is pleading for help. Doors are open as never before in North America, in Central America, in South America. Our new field in Chiapas, with its thousands of Indians, so responsive, is a wonderful challenge to new opportunity.

To all this we are called in this new year of 1926, and we remember the words of the great missionary, the Apostle Paul, "My God shall supply all our needs according to His riches in glory by Christ Jesus."

A New Method of Procuring Home Mission Supplies

An entirely new plan for obtaining Home Mission supplies, needed for schools, dormitories, and hospitals, from the Women's and other Societies, has been arranged.

The Women's Classical Committee, in each Classis, has established the blanks for assignments, and the said Committee is now authorized to suggest to the societies articles which they may supply. It is thought that the new plan will help greatly.

One Exception:—To the above, one exception is made; namely, that boxes for Home Missionary ministers and families, where special needs exist, will be arranged, as formerly, through Mrs. H. Y. Youngman, 39 Lloyd road, Montclair, N. J.

Gifts of money should be sent direct to the Women's Board of Domestic Missions, 25 East 22nd street, New York, N. Y.

First Church of Brooklyn Has Banquet.—On Tuesday, February 9th, the fathers and sons of the "Old First" Church of Brooklyn, N. Y., met for their annual dinner in observance of Father and Son Week. Rev. John W. Van Zrnten, pastor, made the address of welcome, and spoke for the fathers, two of the Sunday school boys made brief addresses, and Rev. Irving H. Berg, D.D., pastor of the Fort Washington Collegiate Church, Hon.–Lewis H. Pounds, Treasurer of the State of New York, and Mr. W. H. Dewar, one of the Y. M. C. A. executive secretaries of Brooklyn, spoke. The Young People's Orchestra of the Church furnished the music for the evening. The concluding feature of the program was the showing of motion pictures taken on Amundsen's flight toward the North Pole, which were secured for the occasion by one of the members of the Church.
Special Meeting of Board of Superintendents

At a special meeting of the Board of Superintendents of the New Brunswick Theological Seminary, held in New York on Monday, February 8th, the Board voted to forward to the General Synod the nomination of Rev. William A. Weber, D.D., for election as Professor of Religious Education. Dr. Weber is very acceptably filling this position at the present time in the Seminary by temporary arrangement.

J. S. HOGAN, S. C.

New Brunswick Seminary's Needs

(President Demarest of New Brunswick Seminary has sent the following letter to each of the pastors in our particular Synods of Albany, New York and New Brunswick. Many replies have been received, but thus far many ministers have not replied. Words from those who have accepted the matter will be very welcome at New Brunswick.)

To the Ministers and Congregations of the Reformed Church in America:

Your New Brunswick Theological Seminary needs larger financial support from the churches and asks your very earnest and direct cooperation. For nearly a century and a half it has served the Reformed Church, sending men year by year, nearly 1,200 in all, into the ministry of the Church. Its purpose is to train the Christian Church as a great institution in the promise of growing usefulness were never greater than they are today. It has a strong teaching staff; recent appointments have made this more complete than ever before; the department of religious education offers new present-day values. The property has been renovated. The library, its distinction for many years widely known, receives constant and large additions. The entering class this year, ten men—all college graduates—indicates a turning of more young men, well prepared, to the ministry and to New Brunswick; there seems to be clear assurance of greater numbers in coming years.

Substantial increase of annual income is necessary for the proper support of the Faculty, the providing of all needed educational privileges, and the adequate care of property. There is generous endowment, given in years past by devoted friends. The income of it is not equal, however, to the annual expense, and gifts must be had from the living. At least $7,000 from the churches should be added to the Seminary's other income this year. Surely $10,000 is not too high a figure to set before the entire Church as its annual gift to its own Theological Seminary at New Brunswick. The call is of course especially addressed to the churches in the three eastern synods. The Theological Seminaries are the supreme educational responsibility of the denomination, the New Brunswick Seminary the special charge of the churches in the Synods of Albany, New York and New Brunswick. Enlistment of them in this support will not only give the Seminary proper maintenance but also increase the interest of the congregations in the institution and in the supplying of men for the ministry.

The president and the professors hold themselves available as far as possible to present the claims of the Seminary and the ministry in the pulpits of the churches.

We venture to ask just now:

Does your church make an annual offering for the New Brunswick Seminary? If not, will it do so and send the offering to the Seminary direct or to the Board of Education, 25 East 22nd street, New York City, designated for the New Brunswick Seminary?

Will you give us, if it be agreeable to you, the names of some individuals in your church who might be willing to join for a time in a syndicate of individual givers of $100 or more each, each year, for the Seminary maintenance?

We would like each member of your Consistory to have a copy of this letter. If you approve, we will send the needed number to you.

This presentation of the cause of the Seminary has the approval of the Secretary of the Board of Education. Gifts, whether sent to that Board or to the Seminary direct, will be credited on the Progress Council quota. It is hoped that gift can be made without reduction of any gift which usually may be made by your church to "Educational Institutions." With grateful acknowledgement of all interest and cooperation you give, I am, Faithfully yours,

W. H. S. DEMAREST, President.

New Chair Endowed for Western Seminary

In the issue of February 10th, The Leader announces the foundation of a new chair in the Western Seminary, to be known as the "Doser and Hulswit Chair of English Bible and Missions." It is the gift of Mr. and Mrs. Cornelius Doser and Mr. and Mrs. Frank T. Hulswit in honor of their parents. These parents were for many years members and workers in the Reformed Church, and the donors themselves are also honored members, who by this munificent gift show their respect for their parents and their desire to further the cause of the Church of their choice. In the words of The Leader, 'The amount given is approximately $50,000, half the amount being given by each family. This gift easily furnishes the full salary of the professor, so that the gift makes possible the maintenance of the chair without expense to the denomination. It will therefore be in order to nominate a professor at the next meeting of the Board of Superintendents in May and to elect a professor at the meeting of General Synod in June.'

The Western Seminary is to be congratulated upon this great gift, which helps to round the faculty into fullest usefulness. And the Church is to be congratulated in the possession of two families who by such a gift seek to honor the memory of their fathers and mothers. For to some who read the title of the new chair will understand the motive which gave it its name, and recognize the worth of those whose memory it enshrines.

The choice of studies to which the chair is to be devoted is significant of the time in which we live. The Seminary student who is to work hereafter will need to have a ground-work of all the old studies, and will be conversant with the foundation.
theory of religion, its theology and its applications. But in the contact with those among whom he is placed he will need a thorough grounding in the Bible in the vernacular. It seems strange to have to admit that far too little attention has been given hitherto to this part of the student's training. The rise of Bible Schools all over the land indicates the importance the English Bible now claims. And the grounding in the subject of missions, with all the implications of the word, is rapidly claiming the attention of all who recognize the growing importance of the subject in the life of the Church of Christ. The Board of Superintendents will have a grave responsibility at their meeting, when they nominate the man who in their opinion is best fitted to lead our students in these important parts of their training, and the prayers of the Church should go up to the Father that they may be guided aright.

The Reformed Church, in all its congregations, East and West, rejoices at the opportunity thus presented to the Western Seminary, and to its students in the years to come, and sees in it the Divine leading into larger usefulness and greater power in Christian service. And what can we do to those friends who have seen the vision and have brought it into reality but say, heartily and sincerely, "Thank you, in the name of those boys who are even now looking forward to the ministry as a life work, and of those others who are still at their mother's knees, being prayed over, who in the fulness of God's time will turn their feet toward Divinity Hall and find the instruction they need in the Book and the Work."

The American Christian Literature Society

FOR MESLEMS AT WORK IN BAGDAD

BY REV. JAMES CANTINE, D.D.

IF I COULD give you a picture of the evangelistic workshop of the mission at Bagdad it would be visible evidence of the part of the A. C. L. S. M. is taking in bringing Jesus Christ to the knowledge of the Moslems of that city. One end of the large room is filled in with book-shelves loaded with hundreds,—thousands, if you count volumes,—of the publications of the Nile Mission Press, printed with aid from your society. On the walls are illumined Gospel texts, appealing and suggestive, from the same source, while down the middle of the room are tables, holding the books and papers under discussion. On the couches along the sides sit six to a dozen men, some reading, but usually listening to someone reading a book which is being-commented upon. An enquiry has just been given a book dealing with some specific Christian truth, brings it back and something is said that interests all present and a general discussion follows. When a good orthodox Moslem is present, the argument is not by any means one-sided, but it all can be made to more fully reveal him to his Moslem and Christian alike, is the "Word of God." Now and again one of the Armenian or Syrian Christians wander in and receive an object lesson as to how the truth can be made attractive to a Mohammedan.

Very much in these books deals directly with the person and teaching of our Lord, and it is wonderful to see how the simple personality of Jesus appeals to the Moslem heart. He can scarcely avoid comparing to Him with that later prophet who is looked upon as the Seal of all the prophets. As one dear old man told me, "When we really stop to think about the life of our prophet Mohammed, we find that he was just a man as we are, having the same passions, and even giving rein to them in a manner not allowed to us. But the Prophet Jesus, when we study His life, and see that He shed no blood, coveted and took by force no man's property, lived in every respect a life of purity and self-denial, then we must believe that no mere man could live as He lived, that He must have been in some way divine."

More and more is the prevalent spirit of inquiry compelling thoughtful Moslems to measure the life of their prophet by the lives of others of God's recognized messengers, and to attempt to justify his deeds by the approval of their own consciences. As the missionary sees this, he is happy in being able to show them through the quiet, gentle and loving appeal of the printed page another claimant to their devotion and service; One who is wholly beyond reproach, and who is hitherto they do not see as in a glass darkly. This is one of the ways in which the A. C. L. S. M. aids the missionary in lifting up the Son of Man so that He may draw the Moslem unto Himself.

Gospel Disturbance

Chief among the characteristics of the Gospel is its aggressive and irresistible power to break up certain conditions, to "turn the world upside down," to "cause no small stir about the way," to "trouble the city exceedingly." The Lord said, "Is not my Word like as a fire and like a hammer that breaketh the rock in pieces?" And Malachi speaks of the refining fire and how men will be purged of their dross as silver and gold is made pure.

And what is true of the individual is also true of the church. In these days, when so many is being said in criticism of the church, it is good to realize that after all it is the church, God's church, that is troubling our cities and disturbing the folk in them who would be left alone in their sinful indulgences. The story of the Gospel, unfolding through the ages, is replete with illustrations of the disturbing element of the forces of righteousness. And in every instance of this levenging power of the Gospel one observes that it was the plain, simple, unvarnished truth that brought the largest liberty and the fullest freedom.

W. N. P. D.

Woman's Board of Foreign Missions

BIRTHDAY CALENDAR

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*On furlough.

A SACRIFICAL OFFERING

The Board of Foreign Missions sent out to all the Churches a letter of information concerning the need for a special Offering on Foreign Mission Sunday, February 28th. One of the replies, which brought comfort to the office, is the following, from one of our Churches in the West:

In reply to your favor of the 11th inst., in which you make a strong appeal for a special sacrificial offering on Foreign Mission Sunday, I am glad to say that my Consistory unanimously decided to make the urgent need known to the congregation, and to take up such an offering on Sunday, February 28th.

Though we are paying the salary of our own missionary representative over and above our annual quota, we can not and may not let this opportunity slip by to do what we possibly can to help clear the deck for action. The work must advance!

Blow the bugle and sound the alarm! Some folks are sleeping!

Sincerely,
Farewell Luncheon for Mrs. J. S. Allen

To mark the retirement of Mrs. John S. Allen from the post of Corresponding Secretary of the Women's Board of Domestic Missions, a luncheon was given at the National Arts Club, 22 Gramercy Park, New York City, on Tuesday, February 16th, by the workers in the Church House, 25 East 22nd street. It was an informal occasion, with no speeches save the remarks of Dr. Wm. T. Demarest, of the Board of Domestic Missions, who voiced the feelings of those present in expressing regret at the going away of Mrs. Allen, and the hope that after a good rest she would be able and willing to be often in the building and active in those lines of endeavor which have prospered so under her care.

Mrs. Allen responded, acknowledging the pain the severing of bonds of so many years had caused her, but hoping that the long rest and change of scenes which she was anticipating would give her new strength and desire to take up some work in the fall. Those present had the opportunity to give the guest of honor a personal word of greeting and good wishes for her trip.

On Saturday, February 20th, Mrs. Allen sailed by the Fabre Line steamer on a trip which will take her to Madeira, Algiers, Naples, Athens and Constantinople. She will remain there for some weeks with a nephew who resides in Pera. She will then go to Alexandria, and tour the Holy Land and Egypt, and afterwards will sail to Marseilles. For the remainder of her stay she will rest in some town in the South of France, and then will return in the fall to New York.

As was announced in the issue for last week, all correspondence which has hitherto been addressed to Mrs. Allen concerning the business of the W. B. D. M. is to be sent to Rev. Richard R. Harper, who will take charge of the office until further arrangements are made.

Chinese Scholars Give Bible Plays

In a recent letter from Miss M. E. Talmage, of the Amoy Mission, she writes entertainingly of the efforts of some of the scholars of the Amoy Mission schools along the line of dramatic presentation of Bible stories around the holidays, in part as follows:

Our Kolongsa School girls were very active on Christmas, dividing themselves into five groups and going to five places, (Kang-thau, Chhan-chu-va, Tek-chhiu-kha, and Kolongsa,) to tell the gospel story, the Christmas story, to poor children and women, congregated at these places, who were previously invited and given tickets for entrance.

After the address and singing and the teaching of short prayers, cloth for garments, cakes and candies were distributed among those present. Before Christmas the girls collected quite a sum of money for these gifts. Miss Druyee and Miss Beekman may write more particularly of these Christmas services.

Perhaps you remember that last year the school children in Sio-khe had a little play at Christmas time. They are perfect actors and love to get up plays. They represented the Wise Men, each one carrying a thermos bottle; and when King Herod asked them where Christ was to be born they replied, "Look up Matthew 2:5."

This last Christmas, Miss Ruth Broekema writes, that the Tong-an school girls gave the story of Joseph, and did remarkably well. They put Joseph in the pit, and "he managed to have a good cry." They had "a basin of red solution, which looked like blood, and they all dip the coat, and when they sold Joseph and talked prices they did splendidly."
The amusing thing was that they had a scene of Jacob and his household at family worship, in which Jacob read Romans 8th, and they all repeated the Lord's Prayer. Another scene was of Joseph in prison, "when he preached to the Butler and the Baker, and talked about Christ," and told also how Peter was put in prison and delivered.""Riches Have Wings:"—Labor not to be rich: cease from thine own wisdom. For riches certainly make themselves wings; they fly away.—Proverbs 23:4, 5.

AGREED

In 1917 thirty-three of the thirty-eight Classes voted "that immediate steps be taken to secure the Pension Fund Endowment."

In 1917, and every year since, the General Synod has voted unanimously to secure the Fund by the plan adopted.

All five of the Particular Synods and all of the present forty Classes have voted approving of the Pension Fund.

Over two-thirds of the congregations are already working to keep their part of this agreement, and all will do so.

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

High Mortality in North Class of Long Island

The decease last week of Rev. Ellert Dirks, of the Second Church of Astoria, N. Y., marks the sixth loss by death that this Class has suffered in a little over a year. Rev. Frederick Stoebener died on March 3rd, 1924, and since then Rev. Alexander Shaw, of Long Island City, Rev. C. D. F. Steinfuhrer, of Astoria, (whom Mr. Dirks succeeded) Rev. William H. Jackson, of Oyster Bay, and Rev. Henry J. Horge, Ph.D., of College Point, have passed away.

Death of Rev. Harm Dykhuisen

Information has been received of the death, probably about February 12th, at his residence in Fremont, Mich., of Rev. Harm Dykhuisen. The word came in the form of a telegram, and consequently no details are yet at hand.

Mr. Dykhuisen was a native of the Netherlands, where he was born on August 24, 1866. Coming to this country in early years he entered Hope College and graduated in the class of 1885, and from the Western Seminary in 1888. His pastorate at first were in Iowa, where, he served Sheldon, Carmel and Pella Fourth, up to 1907. He then came to Michigan for a number of years, and was pastor in Jamestown and Grand Rapids until 1911. For five years he was at the Fifth Church of Albany, N. Y., and then went to Hingham, Wis., where he remained until about a year ago when he was called to Fremont, Mich.

Harlem Pastor on West Indies Cruise.—On Saturday, February 26th, Rev. Edgar Tilton, D.D., of the Harlem Church of New York, accompanied by Mrs. Tilton, sailed by the "Ohio" for a month's cruise to the West Indies. Among the places they expect to visit are Nassau, Panama, Kingston, Havana, Trinidad, St. Thomas and Bermuda. They are due back in New York on March 22nd.
**Tarrytown League Holds Meeting**

The February meeting of the Y. W. L. S. of the Second Church of Tarrytown, N. Y., was held in the church par-

iors with an attendance of 32, the largest num-

ber in the history of the organization.

Mrs. Charles M. Dixon, Mrs. Allan Odell, Miss Helen Peterson, Miss Betty Hall and Miss Helen Frist were the com-

mittee in charge of the "New England Saturday Night Supper." Partners were

secured by means of cut valentines. and all the decorations were in keeping with the "lovers' season" of the 14th of the

month. Following the supper a short business meeting was held, to hear the

report of the Food Sale held on January 16, which showed that the proceeds

amounted to $25, which were forwarded to Ferris Seminary, Japan.

**Forum of Methods**

**FOR SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES**

**CONDUCTED BY REV. ABRAM DUBREY**

The Vacation Church School

(NO. This is the first of a series of concise, definite articles on the Vacation Church School, or, as it used to be called, the Daily Vacation Bible School. The series is designed to aid those who contemplate starting such a school. Church School leaders will do well to clip these articles and file them or paste them in a notebook for future reference.)

THE MEANING OF THE TERM "VACATION CHURCH SCHOOL" 

"Vacation Church School" is another and more recent name for the Daily Vacation Bible School. These schools have developed in number so rapidly since their beginning in 1901 that they hardly need any description today. In a word, this is the name applied to the school for religious instruction and ex-

pression, which is set up and promoted by one or more Christian churches, and whose sessions are held during the sum-

mer vacation, generally following close upon the closing of the public school for its summer recess. The standard time for the duration of these schools is five weeks of five days a week and two and a half hours a day for school work. With capable supervision and teaching, more can be accomplished in that time than in a year of work in the ordinary Sunday school; and if the work is properly correlated with the work of the Sunday school, the vacation sessions will not only give supplemental teaching and training, but they will also be a large and important part of the Church school's program.

There are two main types of Vacation Church Schools: the individual school started and promoted by a single church, and the community school, where the churches of a community unite to set up and carry on such a school. These ar-
ticles will deal more specifically with the individual church type, but will also offer suggestions for the conduct of the com-

munity type. It is evident that the Va-

cation Church School should be developed as an integral part of the all-the-year program of religious education carried on by the church, and that it should be corre-

lated with the other educational work of the church into a unified and complete program.

**REASONS FOR THE VACATION CHURCH SCHOOL**

1. The Sunday school, because of its many limitations in time, teaching force, and trying physical conditions, is not meeting the responsibility which rests upon the church today for the Christian teaching and training of Christian chil-

dren and youth, a responsibility which is greater because of the failure of so many homes to function religiously, and the elimination of religious instruction from the public school. The Vacation Church School helps to meet the greater re-

sponsibility.

2. The Vacation Church School is wel-

comed by the children. They are given attractive studies, their play is organ-

ized, and helpful projects are followed. All of this results in the enrichment of their lives.

3. It is the experience of those who have maintained such schools that they are reaching many children who were not reached by the Sunday school. Thus the church's sphere of influence is ex-

tended.

4. Because a high grade of work is demanded in the Vacation Church School if it is to compare favorably with the public school, there is a reaction which lifts the teaching standard of the Sun-

day session.

**OBJECTIVES**

Like all new movements, the Vacation Church School has sometimes lacked definite aim. Sometimes the children have been brought in from the streets simply to be amused for an hour or two. Sometimes the leaders have been handwork of various kinds. Today we are working toward a better balanced program with definite religious instruc-

tion and well directed handwork and play. The last mentioned schools serve a large purpose, especially in the city and the suburbs.

The objectives of the Vacation School grow out of the needs of the child him-

self. The objectives are also determined somewhat by the fact that it is the vaca-

tion reason in which the school is held. Dr. Betts says, in reference to the Vac-

tion School, "The four-fold nature of the child should be ministered to: 1. The physical, in its health, cleanliness, purity, and general well-being; 2. The mental, its requirements for interesting fact, discovery, thought, learning; 3. The spiri-

tual, with its comradeship, service, recreation, fun; 4. The spiritual, with its growth in religious knowledge and understanding, its training in worship, its carrying instruction over into charac-

ter through expressive activities and

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**Young Women's Department**

**CONDUCTED BY MISS EVELYN ZWEMER**

A Correction

A rather misleading error crept into the introduction of the Installation Ser-

vice which was printed in this column last week. It should be impossible to

et the lines of the CHAIRMAN with-

out destroying the whole service. The words of the COUNSELOR (not the

CHAIRMAN) were written for the

benefit of the Junior League and can easily be omitted by Senior Leagues who have no Counselor or Adviser.

A New Mission Play

These League members who are look-

ing for new mission plays will be glad to

review "Ordred South," by W. J. Noble. This new play has just been pub-

lished by the Missionary Education

Movement. It portrays the attitude of the youth of today towards the old pro-

gram of the Great Commission. Only

six characters are required, four men

and two women; there are three short

scenes in the play. It is enthusiastically

recommended by the Student Volunteer

Movement Bulletin. (The price is 15c

a copy.)

A Special Invitation

A special invitation has been extended to each and every member of our Young

Women's Church Leagues for Service to

attend the meeting to be held on the af-

ternoon of March 22nd in the Marble

College Church of New York City.

The Women's Board of Domestic Mi-

sions is planning to make this a signifi-

cant meeting, centering around the

thought of the spiritual implications and

the attained achievements of the Home

Mission educational institutions. A

comprehensive program is in prospect which will hold a deep interest for every young

woman who is interested in the develop-

ment of our educational institutions.

Come and bring your friends!

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**February 24, 1926**

**The Christian Intelligence and Mission Field**

**Young Women's**

**Department**

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practical projects of helpfulness and co-operation. All four of these needs should be represented in the curriculum of the Vacation Church School."

Brewton School Boys' Dormitory

Some weeks ago an article was published inviting the boys of our Sunday schools to become interested in the project of furnishing the ten rooms in the new dormitory at the Brewton Academy. The article stated that for $40 a room could be furnished with two cots, chairs, bureau, etc., and suggested that it would be a fine thing for a class or some classes to earn money with which to furnish a room, which might be called by the name of their class or school, as seemed best.

There has been some discussion over the matter in various quarters, and it is quite probable that in some Sunday schools the interest is growing over the project. However, up to the present only one school has written to the Editor announcing that it will furnish a room, and one school has sent word that it will help to partially furnish one. One pastor stated to the Editor that he was quite sure his Sunday school would take a share in the furnishing, and so it seems as if there were less than eight rooms still needing furnishers.

Of course this appeal is out of the ordinary, and possibly very few Sunday school teachers or superintendents read these columns, but nevertheless it does not seem to be impossible to provide for twenty of our colored students, so far as their sleeping quarters are concerned.

Eight classes or schools have still the opportunity to become helpers in the work of the Brewton Academy by helping to furnish the new boys' dormitories at a cost of $40 a room. If this meets the approval of any class or school, write to the Editor and tell him what you will do for our Alabama boys.

Some New Books

How to Live. By Irving Fisher and Eugene Lyman Fisk, M.D.

A book that has called for eighteen editions would not seem to require any further notice; but as there are quite probably many readers who are not acquainted with it, a brief notice will not be amiss. Briefly, it is the summation of the practical information obtained through the thousands of examinations of patients at the Life Extension Institute, codified into plain, simple advice, suitable for use of those who want to take care of their health, and thus maintain their fitness for the future. These matters are considered clearly and plainly. Such discussions are those in the chapters on Air, Food, Poisons, and Activity, Food, Hygiene, Alcohol, Tobacco, etc., are well worth careful reading, and, more important, prompt following of advice given. This is not a book of prescriptions. It is not meant to dispense with doctors, but rather to make consultations with doctors a matter to be considered before desperate maladies require heroic measures. It does not make the uninstructed reader apprehensive to read the book, but rather impresses him with the simplicity of preserving health, provided plain rules are followed. (Funk & Wagnalls Company, 82 net.)

Psychology and the Church. By Various Writers.

Such a book as this is badly needed to bring order out of the mental confusion into which so many have fallen by the recent popular interest in so-called applied psychology, with its offspring, Psychoanalysis. As the Introduction states, "Psychology has its limitations. It will not do what some people expect of it, i.e., decide for them questions which have been the standing problems of Metaphysics and Theology. Psychology is in the same position as other natural sciences. Its conclusions furnish data for philosophical reflection, but they cannot be a substitute for it." The writers of the essays which make up the book are all Englishmen, for it is in England that the present vogue of applied Psychology has the greatest vogue, and its dangerous effects are most clearly seen.


To know the aftermath of war one must read such books as this. By that great upheaval the strata of society were broken and well nigh destroyed. The peasants who were the slaves of the soil became independent and sometimes rich. The princes became the wealthy. This was true in all Europe and Russia and the changes in England were almost as pronounced. The history of the passing of the rich and influential in England into comparative poverty is hard to believe. Great estates and mansions, the homes of the inheritance of centuries, were sold, the land divided in real estate, ventures and mansions deserted or falling into decay were evidences of these great changes.

In Germany the salaried class and all professional people, including ministers, have passed from a condition of respectability and comfort to one of shabbiness and sometimes starvation. The weal and old and infirm are being weeded out by the process. The new rich are for the most part the profiteers who made fortunes by the war and lost nothing in sacrifice for it. The changes in Russia are staggering.

Such in brief is a suggestion of the contents of this work by a brilliant and famous writer on world conditions.

He seems to have the power to see the conditions from nation-wide and world-wide view, not offering much in the way of criticism or philosophy, but presenting the conditions that challenge the thought of all who will notice and think of world affairs. (Charles Scribner's Sons, $2.00.)


This book consists of a series of ten revival addresses on the following themes: Can a Person be Saved Instantly?; Can a Person Once Saved, Ever be Lost?; The Unchangeable Christ; The Science of the Unseen; The Cost of Salvation; Three Kinds of Knowledge; The Man of the Hour; What's in a Name?; The Rejection by the American Home; What is Patriotism?

The author has been known as the "boy evangelist" since he was nine years of age. He gives to us in his book addresses which are thoroughly evangelical in character. There are a few dotes in these addresses to illustrate his truth, some of which are new and some

Fifty New Churches

THERE ARE About 200 Reformed Churches IN THE Metropolitan Area of New York

At Least 100 of These Churches Are Located in Growing Cities, Towns and Suburban Areas.

At Least 50 of These Churchs Could and Should Begin Sunday School Work in Their Neighborhoods.

IN A FEW YEARS THERE WOULD BE Fifty New Churches AND THE OLD CHURCHES RESPONSIBLE Would Be Stronger

-F. K. S.
of which are old. The same holds true of the subject matter of these addresses. His purpose is not to present a new Gospel, but rather to inspire and help men of all sorts and classes to find salvation in Jesus Christ. "Everlasting Salvation" will no doubt prove of great help to all preachers and evangelists and Christian workers in showing them what kind of messages a present day successful evangelist has employed to win men to devotion and loyalty to the Lord Jesus Christ. This book is worthy of hearty recommendation for all. (Fleming H. Revell Company, $1.00.)

W. B. F. M. Baby Roll

REV. JAMES McALLISTE, Chicago.
J. L. Thomas, Jr., New York.

Addresses of Our Missionaries—W. B. F. M.

JAPAN MISSION

Changes

Mrs. A. Oltmans, Meij Gakuin, Tokyo.
"Miss Sara M. Couch, 23 Uma Machi, Nagasaki.
"Rev. Isaac S. Bancroft, 15 Sakai, Tokyo.
"Miss H. M. Lansing, Sejo, Gakko, Haru, Tokyo.
"Mrs. D. C. Ruigh, 17 Minami Yumate, Nagasaki.
"Prof. O. F. Gobert, 69 Kumanokado, Osaka.
"Miss W. G. Hocke, Nagasaki.
"Miss Katherine L. Shawer, 178 bluff, Yokohama.
"Miss Edith V. Teets, 41 Nakamura Cho, Yokohama.
"Miss Florence V. Buss, 41 Nakamura Cho, Yokohama.
"Miss Janet Oltmans, 41 Nakamura Cho, Yokohama.

Benevolent Societies

THE AMERICAN SEAMEN'S FRIEND SOCIETY

Incorporated 1885

The only American underdenominational international and national society aiding seamen. Maintains a large Foreign and Domestic Home and Institute at 507 Wacker Drive, Chicago, Illinois. Loans libraries ($25) placed on vessels sailing from American ports. Shipwrecked and destitute seamen aided. "Seamen's Friend Magazine" ($4.00). SUPPORTED by contributions and legacies. J. R. Foster, D.D., President; George R. Kelley, Treasurer; H. E. Dexter, Secretary. New York, to whom contributions may be sent.

CHICAGO TRACT SOCIETY

AN INTERDENOMINATIONAL HOME MISSIONARY AND IMMIGRANT EVANGELIZATION SOCIETY

Organized 1885

Incorporated 1891

Meet the needs of our neighbors by speech explaining to them in their own language on the streets, in settlement houses and public halls, and provides for them Christian and Americanization literature in the language they can read.

All donations should be sent to the Chicago Tract Society, 244 Wabash Ave., Chicago, Ill., Rev. Prof. G. L. Robinson, President; Mr. Wm. T. Vickers, Treasurer; Rev. G. E. Flock, Secretary.

CHICAGO TRACT SOCIETY, 76 West Street, New York, to whom contributions may be sent.

W. B. D. M. Cradle Roll

Sonnens, N. J.
William Joseph Hotz
Frederick David Hoff

On the first Tuesday of each month, all missionaries and missionaries' wives are invited to the home of the Rev. and Mrs. J. E. K. Wyse, Charles Street, New York City, at which time the missionaries are entertained. The food is provided by the missionaries and their families, and it is always a pleasant evening.

February 24, 1926

The Christian Intelligence and Mission Field

127
Deserted by Friends

Those who understand the language of books would have been astonished had they happened to pass a certain bookshelf at the Milwaukee Public Library recently.

A terrible hubbub was going on. All because some of the volumes, which included everything from blood-stirring adventure stories to absorbing historical tale and fiction, were in a huff because they felt they were not appreciated by the boys and girls of Milwaukee.

"Where are our young friends?" exclaimed The Last of the Mohicans, gloomily. "It's a long time since they have been out to amuse us, although my pleasure-giving powers are just as keen as they ever were."

"That's just what I've been so blue about, lately," chimed in Rebecca of Sunnybrook Farm.

"Of course, I try not to be egotistical, but it's certainly an awful bore to be left idle here on the shelf, when one knows she has a personality that is invariably well liked by those who come to know her."

Robert Crusoee, too, looked more discontented than he could ever have been on his deserted island, and Huckleberry Finn was having a hard struggle to retain his proverbial grin.

But, just then, Matthew S. Dodgeon, the librarian, happened along. And when he had paused to hear the plights, he brightened the whole conference by his promise to tell the boys and girls how anxious the books were to come to them, and to give them real pleasure.—Library Logie.

Danny and the Chickadees

BY ETHEL MAJOR DAVIS

"Danny, what are you doing?" called his teacher.

"Just throwing stones at some birds," he answered.

"Why son, don't you know that those little chickadees would love you and you could tame them by being kind to them?"

"They are a nuisance and I don't want them here," he replied, as he threw another stone.

Their nearest neighbor, Miss Dorothy, lived in a beautiful log cabin on the brow of the hill, facing the tall mountains. Danny loved Miss Dorothy and thought her house was a grand place. He could amuse himself there for hours looking at the wonderful things which she had brought from many parts of the world.

That afternoon as he ran over to see her he found her out on her porch feeding the chickadees.

"O Miss Dorothy, do you like those birds?" he asked in surprise.

"Yes, indeed, I do, and they are very tame. Just watch them," she replied, as she held out crumbs on her hand. Then she called, "Chick-a-dee, chick-a-dee," and they flew straight at her hand and perched on her fingers. After they had finished their dinner they thanked her by saying, "chick-a-dee-dee, phee-pee; chick-a-dee-dee-dee," and flew away to their home up in the old birch stump.

The little boy stood with wide open eyes.

"Danny, wouldn't you like to feed them also?" asked Miss Dorothy as he started for home. "Just ask mother for some crumbs and they will get to know and to love you too."

The very next morning Danny took some bread and standing on the porch called, "Here chick-a-dee; here chick-a-dee." To his surprise the chickadees flew to the bush by his side. Then they hopped to the ground and ate the crumbs. All during the winter he fed them and by the time spring came they loved him and would eat out of his hand. Every time he went to Miss Dorothy's the chickadees would fly from bush to bush in front of him. They knew that they were welcome both by Danny and also by the mistress of the cabin.

One day mother sent Danny down the lane to get some shingles. He came trudging home with the bundle of shingles under his arm and on either end was perched a happy little chickadee. "Mother, look," he cried delightedly. Then away he ran to tell Miss Dorothea all about it. When he had finished she said, "It is so nice to have them for friends, Miss Dorothy. I never will throw stones at the birds again."—The Sunbeam.

When Washington Smiled

Fourth of July orators used to tell a story to the effect that so grievous was the weight of public cares upon George Washington that during the eight years of struggle and suspense he was never seen to smile. In the girlhood of Marian Harland, as she herself testifies in her "Autobiography," this story was current. It was soon, however, to be contradicted and that by an excellent author who had served under Major General Lafayette, and who had also been General Washington's staff.

"Not a word of truth in it, sir!"

Thus said Major Morton to the man who repeated the story to him. "I saw it dramatized at Valley Forge, sir, and nobody there tried harder to keep up spirits of the men. I recollect particularly one bitter cold day, when a dozen or so of the officers were amusing themselves and trying to get warming up and down, leaping high up in the air, and trying to clap their heels together twice before they struck ground in coming down.

"General Greene was sure he could do it, but he was so flabby and never light on his feet, besides being naturally sore. He was a Quaker, you know, and was turned out of meeting for joining the army. Well, on this particular day he took his "turn with the others in jumping. And a poor hand he was, for he couldn't clap his heels together once in the way down, let alone twice. By ast he made a tremendous effort, sat pitched over, head down and heels up flat on the snow. General Washington was watching from where he stood. Major Janes, who was standing[P1] near, turned to General Greene and said, "Is this how you go down, how the General laughs! He fairly held his sides!"

""Ah, Greene!" he called out. "You were always a lubberly fellow!"

"I am not saying he was not one of the gravest men I ever saw, as a rule, but he often smiled, and he did laugh sometimes."—Youth's Companion.

An Indian Girl's Letter of Sympathy

NOTE. Miss Anna Bach is the mother of the Indian Girl Billi, who is at our Mission School in Dulce, New Mexico, and has been compelled to return recently to her home in Plainfield, N. J., for surgical and medical treatment. The following letter from one of her Indian girls, shows what esteem the matron is held by her charges, and incidentally reveals the value of the instruction given by our school.

Dulce, N. M., January 22, 1926.

Dear Miss Bach: I am going to write a letter to you. It is very sad here. The snow is on the ground. Please write to me again. How are you getting along? I am getting along fine. Hello to you about 50 miles to you. I am glad to see you again. You come and see me again. When you write to me, I will answer you letter. How are you today? Please don't forget to answer my love letter. I hope you will be glad to get my letter. The girls all write to you. This is all for this time. I must not forget to say Good-by. And Good for tonight. Answer soon you can.

From you who love best, Paulina Harina Thomas.