The title is not used to designate a person who is only one quarter Christian and the other three quarters something else, although theoretically there may be persons of that character. Rather, the description is an attempt to picture those church members who limit their participation in congregational finances by twenty-five cent donations.—"Quarter" Christians.

There was a time, say before 1910, when the purchasing value of a dollar was much greater than it is at present, and a generation of contributors to church finances grew up which became accustomed to donations of twenty-five cents as being quite sufficient for all purposes. To contribute a "quarter" in an envelope each week was indicative of ample interest and some self-sacrifice on the part of those who gave, for did it not mean twelve dollars and more a year? And under the scale of costs then prevailing, the average congregation struggled along in the belief that no more should be expected from the average attendant family.

One of the clear evidences of the conservatism of the average church goer of today is the fact that the twenty-five cent contributor continues to be the most popular class in the average church. Any financial secretary will affirm that the number of those who limit their weekly contributions to a "quarter" per week is larger than any other, and the missionary contribution, because it somehow or other bears a minor relationship to the current expense, is limited in consequence.

This conservative attitude is clearly reflected in the attitude assumed when at the time of the Every Member Canvas Mr. Average Member is called upon by the young and enthusiastic canvasser, who has received "selling" information from the chairman. When the purpose of call is announced Mr. Member at once announces that he will give the same amount as last year, namely, twenty-five cents, and assures the canvasser that it is sufficient for all legitimate purposes of church work, especially as it is what he has been accustomed to give for many years. By the light in the contributor's eye the canvasser realizes that any argument he might begin would result in the contributor declaring that if the committee was not satisfied with what he gave he would withdraw all support, and hence he leaves—with a quarter a week from the family.

The most important problem in the Church today is the discovery of some method, treatment or operation whereby the "Quarter" Christian can be transformed into a "Half" Christian. Progressive betterments into the "Three-quarter" Christian or even into the "Dollar" Christian might be included, but space prevents. To illustrate the condition, let us assume that in a church with 150 contributors there are thirty who give twenty-five cents a week. This is $7.50 a week, they all give at once. When they give fifty cents each the total is $15. At the end of the year the total contributions of the twenty-five cent contributors is $390, and of the other $780.

The "Quarter" Christian assumes that his twenty-five cents is worth as much today as it was back in 1910, and will listen to no discussion of the matter whereby he might be convinced that he was wrong. But, nevertheless, the dollar of 1927 has the purchasing power of only 43 cents as compared with the dollar of 1910. This is only another way of saying that everything costs more than it did fifteen years ago. Take the single commodity of coal. Compare the price paid in 1910 for a ton with what must be paid now. In those far-off days our "quarter" was a standard for nearly everything.

A quarter ticket took one to the church entertainment, or on a boat ride to Coney Island. With it one bought neckties, and pounds of candy, and other luxuries. And the church expenses were paid by the same standard.

Actually the "Quarter" Christian today offers to the work of the Church each week the minuscule sum of approximately 10½ cents. And if he puts a dime in the envelope for missions he really helps along the world wide work of Christianity to the extent of a trifle over four cents.

At this the beginning of our Church Year our church officers should face the situation so as to apply a remedy for the coming days. While many of our churches apparently are reporting increases in support and benevelences it will be found in some instances that they are due to the liberality of the few who have caught the vision of the kingdom, while the many "Quarter" contributors keep the total down below normal. Getting these into the "Half" division will not only help the finances but will increase the interest of the givers.

Let it be clearly understood that there is no disposition to criticize that large class of people for whom the gift of twenty-five cents is a sacrifice. "The widow's mite" still has its preeminent value. But there are those who quote that incident who can well afford to contribute far more than they do. They would not dream of paying only twenty-five cents for admission to any sort of entertainment, nor can they buy a meal for that sum. But they are quite content to give a "Quarter" to carry on the work of the Lord in their home church. No wonder that some churches find it "hard going" and ministers want to change their pastorates—in the hope of finding a place where the "Quarter" Christian has made way for the "Half" or even higher average.
The Search

I sought His love in sun and stars
And where the wild seas roll,
And found it not. As mute I stood,
Fears overwhelmed my soul;
But when I gave to one in need,
I found the Lord of Love indeed.

I sought His love in love of books,
In charts of science's skill;
They left me orphaned as before—
His love eluded still.
Then in despair I breathed a prayer;
The Lord of Love was standing there!

—Thomas Curtis Clark.

The Christian Message to the Jews World Conference at Budapest, April 7-14

By Rev. S. M. Zwemer, D.D.

SOME years ago Rabbi Joseph Krauskopf wrote a little book on the Genesis and Exodus of prejudice, in which he used these pathetic words:

"Long have we hoped that the teachings of Jesus will at length convert the Christian. Long have we hoped that if Christians, professing enthusiastic admiration of the Sermon on the Mount, find it difficult to follow its principal teaching to the letter in those that they will at least endeavor not to do ill to those that do no ill. And, for making such an appeal, no course is better than asking the Christian to consider the teachings of the Nazarene martyr, of Him whose life and deeds meant love and self-sacrifice, who, according to gospel-story, died with words of forgiveness from His lips for those who put Him to death. Freely forgiving those who did Him wrong, how much more would He have abstained from wronging those who never did Him harm. And if He had consciousness of what is being done on earth, how great must His sorrow be to know that those who profess themselves followers of His, those who call themselves Christians, are full of prejudice against Jews, against the people who were His people, of whom He was born, among whom He lived and labored, whom He loved, for whom He suffered and died."

Today we witness in all lands, not only the passing of the ghetto, but, at least among Christian leaders, the earnest desire for the passing of prejudice and for ushering in a new day in which the Message of Christ's Love shall be carried to the Jews in unmistakable terms of love and service. The ancient city of Budapest was wisely chosen for a world-conference on the aspects of this problem at present, and the Scottish Mission, which is carrying on a most successful work, were the hosts of the Conference and extended gracious hospitality to us during the days of the Conference. The new situation throughout the entire Jewish world since the war and the tendency to drift away from the Synagogue towards modernism was a compelling reason for our gathering at this time.

From some twenty countries a hundred workers among Jews (men and women) came together, having read special papers or experts on vitally important aspects of the subject, distributed by post in advance. These papers included an analysis of the types of Jewish people and their world distribution, the present-day movements in Jewry, including the disintegration of traditional Judaism, the drift from the Synagogue, the development of Jewish nationalism, and their search for spiritual satisfaction; the intensification of anti-semitism and the use of literature in order to interpret Christianity to Jews and Jewry to Christians.

Dr. Mott, who presided as Chairman of the International Missionary Conference, expressed warm gratitude to Budapest for its gracious hospitality and for the kindly spirit shown to the Conference. The Regent, President Harthy, cordially received a delegation from the Conference which was headed by Dr. Mott. The Conference worked continuously, morning, afternoon and evening for six days; first in plenary sessions, then in special committee on the problems of evangelization and message, methods of work and literature; and later in careful revision as a plenary conference of the carefully considered findings on these subjects.

Elements in the new situation to which Dr. Mott referred were shown to be that multitudes of younger Jews are greedily drinking in modern knowledge, scientific discovery, new political theories, and are questioning the very articles of their faith. This "Drift from the Synagogue" is a drift much more to atheism, agnosticism, and materialism than to Christianity. The reasonings of the Rabbis are also evidence—like Dr. Krauskopf's "Life of Jesus"—of a renewed sympathetic approach to the personality of Jesus on the part of eminent Jewish leaders.

The presence in the Conference of a considerable number of Hebrew Christians—many of them converts from Judaism—hailing from the Near East, Europe and America, brought first-hand knowledge of real value. On Sunday afternoon, the question was put to these delegates, "What did you find in Jesus Christ that you did not find and honestly cannot be found in Judaism?"

In response to this question, and in an atmosphere of natural and profound fellowship, one after another—men who had come out of Orthodox Judaism and out of atheist and revolutionary circles and so on. The answers to the question above included such statements as these: that Christ is redemption from sin while Judaism can only condone; He is the reality of which Judaism gives simply the promise; He is a personal experience changing life and making man a co-worker; the sender of a community beyond nation and race, whereas Judaism gives only the community of the one nation.

The intellectual difficulties advanced against Christianity by Jews were faced, and such conceptions that a Jew need lose his nationality in becoming a Christian were contradicted.

Sometimes the discussions became warm, but the temperature, although it might lead to difference of opinion, did not lead to contradiction or disintegration. The hopes of Zion were expressed by a number of delegates. No one could help being impressed by the intellectual ability and special fervor of the Hebrew Christians, who next morning stood together.

One was reminded of the Hebrew Christian national hymn of which one stanza translated into English reads as follows: "As long as there is a drop of blood in our veins, the heart does not stand still. And love burns within us to our sister Lo-Rahama." Our hope is not yet lost. The hope of the Prophecy of the Sowers of God. Our nation will yet seek the face of her Messiah and God."

The results of the committees on Findings covered the whole of the fields outlined as follows:

The obligation, inherent in the Christian Faith, to care for the bodies as well as for the souls of men, was affirmed as invariable and universal in its application. For this reason the reinforcement of the work of medical institutions, of homes, of community centers was advocated.

The cardinal problem of the recruiting, training and welfare of workers was handled vigorously in the direction of seeking workers among the most promising fields of students, of raising the conception of the work to a higher level and of equipping not only with a biblical, theological and general education, but also a training in Jewish thought and faith.

The existence of the Conference was itself a fine illustration and a convincing evidence of the need and the desire for wider and more fruitful cooperative effort. The existence of the International Missionary Council as an organization, which in fact made the Conference possible, was
greatly recognized in the Findings. The Conference turned to the Council to make its Findings known to the Churches and agencies, as well as to devise permanent means for insuring continued consultation and sharing of knowledge and experience on common problems in addition to research and joint activities.

The wonderful opened door for service, the magnitude and the difficulty of the task, the limited forces available, all caused the Conference to lay special emphasis upon avoiding all unnecessary duplication of effort and lack of concert in planning.

After recognizing the existing literature for Jews, of which some is ephemeral and some permanently valuable, the Conference asked for a descriptive catalogue of existing literature. It then pressed for new literature for Orthodox, Reformed, Progressive and "Materialistic" types of Jews, boys and girls and students on many subjects, in book and pamphlet form, as well as literature to give Christians a right conception of Jews and of their responsibilities to them. The impossibility of meeting these large demands with economy and efficiency without cooperation led to the adoption of far reaching proposals for literature and cooperation.

A forward-looking policy on the fundamental problem of Christian education was finally envisaged. The aim was outlined as that of providing the best possible secular education in a Christian atmosphere, leading the young mind towards the person of Christ. In countries where the influence makes the public schools almost intolerable to the Jew, this situation creates a special call to express Christian love in giving education. It was recognized that this involves a large demand for staff, buildings, equipment and curriculum of a high quality. Liberty is essential for teaching the New Testament and Christian ethics in the Hebrew schools. Other emphases were laid on keeping in touch with boys and girls after leaving school by the use of clubs, classes and correspondents; the use of play-centers, educational and physical training classes, summer camps, vacation schools, all coupled with definite Christian teaching at which attendance is voluntary. The desire was expressed that all Christian Movements among youth—the Student Christian Movement, the Y. M. C. A. and Y. W. C. A. Boy Scouts, Girl Guides, etc., should in Judean youth in their activities. The great need for special work to meet the special conditions of the life of Jewish womanhood was emphasized in the Findings of a special Committee on Women.

A survey of the whole Jewish world was demanded. The new situation created by the passing of the Ghettos places a new obligation upon Churches to work for Jews within their neighborhood. The presence of multitudes of Jews in many municipalities places a similar obligation upon the Student Christian Movement. The lack of opportunities and injustices of a rich usage of Jews was deplored and a call sounded to penitence for such violations of the Spirit and teaching of Jesus Christ. The urgent and growing need for a special presentation of the Christian Message among the Jews of the world was emphasized.

The Conference throughout was both stirred and sobered by the greatness of the need and opportunity presented in the world and by the scattered and inadequate forces available for meeting them. The fact that so many responsible leaders from such varied areas have met and in a sustained fellowship have reached common findings on so many fundamental problems, is itself a new fact of untold promise for the future.

We were told that in South Eastern Europe there would be great mass movements of the Jews away from the Synagogue and towards the Church. Some seventy thousand, in recent years, have embraced Christianity in Hungary, forty thousand in Poland and perhaps sixty thousand in other lands, including—America. The International Hebrew Christian Alliance of which Sir Leon Levinson is Chairman, is doing much to bind together the Jews of all lands, who are finding in Christ their ideal and their Saviour. The validity and vitality of our faith are involved in preaching Christ to Mohammedans and Jews. "Atheism is not sufficient." one of the Hebrew Christians remarked, "I knew nothing about God until I knew Jesus Christ." At such a conference faith was stirred to its depths and one could look forward to a brighter day

"When Israel shall know, whose heart their hardness broke, Whose side they pierced, whose wrath they did provoke, Whose dying love for them upon the Tree Cried 'It is finished,' and thereby set them free."

A Home Away From Home

By T. H. Mackenzie, D.D.

WEN a young man from a city or town outside of New York comes to New York to work, he frequently finds it difficult to secure satisfactory living quarters. Often times he is either sent or goes to a Y. M. C. A. building, but finds that in the metropolitan area most of them are completely occupied and have a long waiting list. He cannot generally well afford to pay the rates that are charged at the better type of hotels, and frequently he is obliged to room in a private place of more or less doubtful character.

Recently there has been opened in the metropolitan area one of the most modern Y. buildings in the country. It is located at Flushing, which is in the city limits of New York and is easily accessible in twenty minutes by train from the Pennsylvania Station on the L. I. Railroad. There is frequent train service and many young men find it to their advantage to room at the Flushing Y.

The rooms are very attractively furnished. The atmosphere is homelike. The building is within easy reach of Manhattan. Flushing has all the advantages of a high grade suburban community. The building is attractively located at Northern Boulevard and Bowne Street. It has in addition to the Dormitory facilities, a splendid gym, swimming pool, restaurant, club rooms, outdoor handball courts, tennis courts, billiard room and various programs and activities for resident members and their friends are conducted regularly.

The rates are reasonable and any young man who is desirous of securing satisfactory living quarters at the Flushing Association is recommended to communicate with H. F. Reinhardt, who is Executive Secretary of the Flushing Branch Y. M. C. A., Flushing, N. Y., who will be glad to answer any inquiries.

The building is conveniently located to a number of churches. It is but two blocks away from the Reformed Church, one block from the Congregational Church, and three blocks from the Methodist Church. It is but five minutes walk from the Bridge Street Station of the L. I. Railroad at Flushing, and eight minutes walk from the Main Street Station of the L. I. Railroad at Flushing.

Within a few months' time a subway line from Flushing direct to Manhattan will be in operation and this will place Flushing within the five cent fare limit.

The rooms are being taken fairly rapidly. There are still some available, but the time is probably not far distant when the Flushing Branch of the Y. M. C. A. will find itself situated like most other Y. M. C. A.'s in the metropolitan area—able to care for the number of men desiring to be accommodated there.

A Worth-While Work at Fifth Albany Church—The Fifth Church of Albany, N. Y., Rev. Raymond Lubbers, pastor, has closed a series of Lenten services which proved to be delightful as well as inspirational. Pivotal services people were welcomed into membership and a number of families have signify their intention of uniting by certificate. Special effort is being put forth at present to reclaim many of those members who in past years, because of neglect, have been transferred to the "Lost Sheep" column, and God is blessing the effort. Catechism classes have been held throughout the winter, and have given abundant indication of a rich spiritual harvest among the children and young people in coming years.
The Ladder of Loyalties, in Japan—and Elsewhere

BY REV. S. W. RYDER

LOYALTY is rightly known as the flower of Japanese virtues—loyalty to the family, and loyalty to the Emperor, as the Father of the whole Japanese people. But even flowers have their proper uses, and finer varieties are constantly being evolved.

The new family group is the first obstacle encountered by the missionary to Japan. A young Japanese wants to become a Christian; his non-Christian family opposes and threatens expulsion. He has to choose between an independent, free-lance kind of career as an open Christian, and a maintenance of his normal connections as a secret Christian. Of course it is known to happen, a daughter is pushed into the church by zealous Christian parents, without any special volition on her part. She later marries a non-Christian, and soon no traces are visible of any previous Christian influences. The Japanese family system makes its head a despotic, and even a benevolent despotic produces an unfavorable reaction in the spirit of democracy which has permeated the nation.

On the other hand, the system of the Japanese family, which often comprises what would be half a dozen or even a dozen Western families, provides in a very satisfactory way for the sickly and aged dependents, so that there are few beggars in Japan. It has been called "an ideal shock absorber family" that absorbs family social fluctuations. It is strong at its best in helping victims of earthquake and like disasters, to tide over their misfortunes and help them get a new start.

The Shinto religion, as restored in the seventies, extended this family relationship to apply to the whole Japanese people, making the Emperor the head of the family, not only in the sense of a father, but also as the object of their worship. This Shinto system, simply an enlargement of the traditional family idea to make a national family, is primarily responsible for welding the Japanese people into a solidarity such as is found among no other people today. The conception "our sixty million brothers" is the warp and woof of Japanese character, and is reflected even unconsciously from the subconscious mind.

No doubt this family system, extended through Shinto to the nation, has done much to produce the proudest people in the world. The unparalleled progress of Japan in the past fifty years is, of course, a contributing cause to the Japanese people's strong sense of racial superiority. Fortunately, this pride is counterbalanced by an innate politeness, although it must be recognized that the courtesy shown to foreigners is that of a host to his guests. I suppose all of us missionaries are acquainted with Japanese who have succeeded in rising above the barriers of racial pride, but it is apparent that it involves a struggle with foundational loyalties.

The family system has created a narrow loyalty which makes Japan a prolific field for sectarianism. The difficulty of different Christian denominations working harmoniously together makes it impossible to prophesy a United Christian Church in Japan. The denominations of Western Christianity will not only be perpetuated here, but loyalty to new leaders who proclaim interpretations of Christianity more in harmony with the peculiar genius of the Japanese people, will result in the founding of new branches of the Christian faith.

So much for the family loyalty and national patriotism of the Japanese in their practical effects on Christian effort at present. Much is praiseworthy about these loyalties; perhaps the worst thing to be said against them is that they do not go far enough up the ladder of perfection to give satisfaction even to the highest, as it were, to say nothing of the universal Kingdom of God. But a cure is offered to remedy this situation, as we shall see.

Is there not a lesson here for our own Reformed Church—the danger of our loyalties being too narrow? The newer Holland immigrants naturally cling together, somewhat suspicious of the older groups. The older groups are in danger of showing even unconsciously an attitude of superiority. As long as loyalty to the smaller group holds supreme, it is evident that there can be no united denomination; no true "Forward Movement" for the whole church in a spiritual citadel of the church, the unanimous response of the group, Education, Publication, the Ministers' Fund, or even a denominational paper which reaches the whole constituency. And just as a ladder with several rungs weak or entirely wanting cannot be very useful, even though the top rungs are perfectly constructed, so we cannot be perfectly loyal to the kingdom ideals until the basic lower loyalties are properly constructed, each in its own place. This is a situation where the good be enemies the other and of the best. The narrower loyalties, accompanied by the broader loyalties, appear to be responsible for the lack of harmony and actual strife in the world today, whether it be among groups, denominations, civil government, industry or in international relations.

But the remedy is so apparent that the future is full of promise. If Christian principles are followed there is no clash of loyalties. The broader loyalties do not replace the narrower loyalties, but depend upon them as foundations. The world-wide loyalty of Christianity is the ultimate answer to the world-wide loyalty of Christianity. We may not be permitted to ask with the beloved disciple, "If a man is not loyal to his fellow man of religious convictions, of what can you possibly be loyal to God whom he has not seen?"

We have heard of missionaries in the Orient who were too American or too British to make good missionaries. Some of us know people in the United States who are too Methodist, too Presbyterian or too Reformed to make the best Christians. Our ladder of loyalties becomes wrenched when we lose sight of our Model. The woman of Samaria, judging by her appearance, thought she had got glimpses of His character, she found Him a cosmopolitan—and more. It may be impossible for us to attain to the outlook of the perfect Christian—to perfect our ladder of loyalties from the family, through the church, the denomination, the state, the nation, the universal brotherhood of man, to the Universal Father. But we may be sure that if any of the fundamental loyalties are omitted in our character we will find it increasingly difficult to bridge these spaces and attain to the highest.

The Christian religion and Western education bring promise of broader loyalties to the Japanese. So long as the Emperor, the acknowledged father of the Japanese race, was regarded as a God to be worshiped (though only a God for the Japanese people) there was no room for a higher loyalty to the Supreme God. The introduction of Western education, however, pursued with increasing zeal, has driven many Japanese to express their loyalty to the Emperor in new terms or to attach a new meaning of reverence to the old phraseology of divine worship. As modern, scientific education does away with the idea of nationalistic deities, and at the same time Christianity introduces the idea of the one God, the Father of all Nations, two new rungs of the ladder of loyalty are presented to the Japanese people; loyalty to the whole brotherhood of mankind, and universal brotherhood of man and Father of Mankind—Christinity. The next few years are the crucial period in Japan. The old loyalties are being shifted. In the first confusion resulting from a scientific education, they may be sloughed off entirely as a child may throw away an apple because it is slightly wormy. There is reason to believe, however, that the best things of the past will be conserved, and so this ancient family loyalty, characteristic of the Japanese people, will become the foundational rung of all the finer loyalties of the best civilizations, leading up and culminating in loyalty to the God of all men.

Additions at First Holland Church.—At the Easter Communion of the First Church of Holland, Michigan, Rev. James Wayer, the pastor, had the joy of welcoming thirty-nine new members, all but nine coming on confession of faith.
Two Addresses Always Needed

It sometimes happens that one of our subscribers moves from one town to another, or from one part of a city to another. In order to make the change of address required it is absolutely necessary for the office at 25 East 22nd Street, New York City, to have both the old and the new addresses. While in some cases it is possible to discover the old address by a tedious search through the mailing lists, our method of keeping our records makes this difficult where the removal is within the same city, and impossible where the change is from one city to another.

Care should also be exercised when discontinuing the paper to give the address to which it has been sent. To illustrate the embarrassment a failure to do this causes, take the case of Mrs. Jones, who wishes to stop her club subscription. She writes a note, enclosing it in the special Club Subscription envelope, on which she states, "Mrs. Jones wishes to discontinue the Intelligencer at present. Sorry, etc." But she neglects to give her residence. The note is mailed from the Hudson Terminal Station, New York City, at 9 A. M. Probably she lives in New Jersey somewhere, and her husband is a commuter, to whom she gave the letter as he left for town. On his way either from some ferry or the Hudson Tubes he dropped the note into a box. Now, what will Mrs. Jones say when she continues to receive a copy of the paper?

Subscribing by Congregations

The season of the year when clubs for THE CHRISTIAN INTELLIGENCER AND MISSION FIELD come in is just about over for the present. Not until the fall will the work begin again. It may be worth while to call attention once again to the method of obtaining readers of the paper which after much thought appears to be the easiest and best, namely, having the Consistory subscribe for every responsible family and paying for the entire number of church funds. Among the churches which are using this method, there are various ways of obtaining the money from the people, but the most business-like method is to include it in the budget, either of current expenses or benevolences. In some cases the people are asked to pay for their copies, by a special envelope, but the Consistory of the Church sees to it that every family gets a copy, nevertheless. The theory is that increased interest in denominational enterprises produces larger contributions, and incidentally pays for the subscriptions. To many this appears problematical, but those churches which have tried the method for more than a year have no doubt concerning its efficacy.

It is difficult to give in tabular form a complete view of those churches which have undertaken to supply all their families with the paper, for some of them have not been able to put the project fully into effect. Others have not set out to cover the entire congregation, but have made an effort to obtain a representative number of readers. On the whole the following list may represent those churches where the Consistory has taken charge of the matter of securing the Club, as opposed to the idea of some one in the church acting as Agent. It should be noted that the small clubs, coming from small churches, are included because they have adopted the principle, as may be apparent from a comparison of the number of families with the number of families in the church. Of course, there are a number of churches which have more subscribers than some of the ones listed, and some of the churches in the list have only partially adopted the plan, but the pastors are in sympathy with it, and are endeavoring to increase the proportion of their members in the number of subscribers. Of the churches here listed there are shown in succession four churches which are small in numbers, where the plan is in effect and the proportion of subscribers to members is large; five churches which have not completely adopted the plan, but have obtained fairly large groups of subscribers; and lastly five churches in which the plan is working. Of these churches, the Second Presbyterian and the Sixth Albany sent in its list only a week ago. The Second Irvington Church is now in its third year, and the Montclair Heights Church even longer.

A Fine Year at Johnstown, N. Y.—The annual congregational meeting of the Johnstown, N. Y., Church, Rev. A. Eyrbrum, pastor, was held on Monday evening, April 26th. Reports for the year were most encouraging, and showed that the Church has enjoyed a healthy growth. Thirteen new members were received during the year, all but three on confession. An excellent report of the work accomplished by the Junior congregation was presented. A weekly "Bul- letin" is being delivered to the community every week by the Boy Scout Troop. After the business had been concluded a buffet lunch was served by the Baraca Class. Plans were laid to hold a Mother and Daughter banquet on Friday, May 15th, under direction of the Baracas.

At present no deductions can be drawn from this summary. In the first place the figures are taken from the 1926 Minutes of General Synod, and may be quite different in the present year. In the second place, two of the churches having among the largest lists, also have reasons for the smallness of their gifts. The Second Irvington is a new church, struggling to clear itself of its building obligations, and the Sixth Albany has just adopted the plan. It will be worth while to compare the coming Minutes with this list.

But, taking it just as it is, and laying no claim to any virtue in the grouping, it is rather remarkable that the churches in this little company of congregational clubs, with a total of 1,286 subscribers, gave an average of $31.92 per subscriber to denominational benevolences, or $14.37 per family, or $7.90 per member as against the denominational average for last year of $6.78. Freely admitting that many other churches, with club lists, rivaling those of THE CHRISTIAN INTELLIGENCER AND MISSION FIELD have done even better than this, it nevertheless does seem as if there was some connection between a reading Church and substantial financial and other interest in the organized work of the Reformed Church in America.
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This, whether we like it or not, is the fact. It accounts in large measure for much of the differences that arise between the church and many people, and for the fact that so many have broken with the church. They say the church is talking rather than doing. They find themselves unable to understand, and, therefore, to get interested in the message of the church, because they are not so markedly mystical as once they might have been. They want to see the fruits of religion rather than a continual discussion of religion.

It is not unlikely, therefore, that the next revival of religion will be of an ethical character. There are signs, indeed, that it is already on its way. We have gone a long way in the Christianizing of industry, for example, even though we have yet a much longer way to go. Witness the multitude of instances where businesses have been left to employees, and the increasing practice of calling representatives of the workers into conference in determining practices and even sometimes principles of administration in many industrial organizations.

There is probably a stronger feeling against war today than there has even been before. Witness the ineffectual efforts of the war department to popularize militarism in this country, most of which fall as flat as did "Defence Day," when it was projected and foisted upon a very unwilling people.

International relationships are being considered more and more in the light of human brotherhood. Witness again the storm of protest against the employment of a militaristic policy in Latin America. Witness also the silent, if not frankly unspoken sympathy with China in its struggles toward autonomy and national control without foreign concessions.

All of these, while not conclusive evidence that people are more religious now than before, are nevertheless broad lines which indicate the trends of Christian thinking. It is concerned with Christianizing the social order, with the demand that Christians act as well as talk like Christians. And there be those who declare that of such is the essence of the kingdom of heaven.
Yearly Reports of the Churches.—A number of our churches which issue printed reports of the work of the year have sent copies to THE CHRISTIAN INTELLIGENCER AND MISSION FIELD. There is not time enough at the command of the Editor to examine every one in detail and point out the notable achievements of the preceding twelve months. It is a commendable practice to prepare these reports, for each congregation should have an intelligent knowledge of the financial and spiritual status of the church. As befits a new pastor, Rev. Theodore Tritenbach, of the Oyster Bay, Long Island, Church, issues a four page folder, only, with an attractive picture of the new building on the front page. The two inside pages give the financial statistics, and the last page contains the pastor’s report, which is heartening and encouraging. The Third Church of Raritan, N. J., Rev. E. I. McCully, pastor, shows by its Report that it is a going concern, and the book ought to be useful to all the members. The Third Church of Grand Rapids, Michigan, Rev. Nicholas Boer, pastor, also issues a carefully detailed financial statement, with lists of societies and members, printed in good style.

Tablet Dedicated in Woodbourne Church.—On Sunday, April 10th, in the Woodbourne, N. Y., Church, a tablet was dedicated, with appropriate ceremonies, to the memory of the late Benjamin T. Statesir, who was pastor at Woodbourne from 1889 to 1915. It had been planned to dedicate the tablet at the rededication of the Church last December, but it was not possible at that time. The building was filled with friends and neighbors, and there were admirable floral decorations. Rev. Daniel P. Doyle, the present pastor, delivered the address, taking his text from Joshua 4:8, “What mean ye by these stones?” concluding with an interesting account of Mr. Statesir’s life. This was the more complete and interesting since he only recently went to Woodbourne from Colt’s Neck, N. J., where Mr. Statesir was born and spent his youth. The tablet was unveiled by Elder Henry Drouet, the only member of the Consistory who had served under Mr. Statesir. Mrs. Statesir is still living, and as active as ever, after a life long work for the Church as superintendent of the Bible school and a devoted teacher. Her daughter, Miss Elizabeth Statesir, is also a teacher in the Bible school, and organist of the Church.

Another Active Missionary Society.—The Women’s Missionary Society of the First Church of Union City, N. J., of which Rev. J. Collings Caton is pastor, held business meetings last year not only in the homes of members but also in the Salvation Army Door of Hope in Jersey City, and at the West Hoboken Day Nursery in Union City. The members studied at the various meetings the work of the Door of Hope, the condition of efforts in the Ozark Mountains, “Foreign Missions at the Cross Roads,” the work of the West Hoboken Day nursery, the American Indians, the Kentucky mountaineers, Arabia and India. Mrs. Clara D. Boyd, chairman of the program committee, was responsible for the interesting programs. Clothing and other necessaries were distributed to the Door of Hope, Mrs. Bradley, Social Service, North Hudson Hospital, Day Nursery, Arabia, Dulce, New Mexico, Mexico, Boards of Foreign and Domestic Missions, Camp Brett, India, Doyer Street Mission, and many needy families in the neighborhood of the Church and in other places. The public evenings of the Society included a presentation of “The Family Album,” which was the largest entertainment ever undertaken by the ladies, and the Mite Box Opening, with the two auditoriums crowded to the doors, listening to the story of Tom Noonan, who is known as the “Bishop of Chinatown.”

New Organ for Brighton Heights Church.—Brighton Heights Church, Staten Island, N. Y., Rev. John H. Warnshuis, pastor, completed its drive for a new organ on Easter Sunday. The original amount aimed at was $15,000, and the committee began its work six weeks ago with about $4,000 in the fund. The response of the congregation exceeded expectations, and the sum collected went over the top and reached $18,000. Contract has been let for a fine Skinner organ, to be installed during the summer, and the Church looks forward to a larger use of high class music in its service to the congregation. Holy Week services were well attended, and a capacity audience was present on Easter. Seventeen new members were received at the morning service, ten coming on confession. The Church is uniting during the first part of May in a campaign of “Visitation Evangelism,” under direction of Dr. A. Earl Kernahan.

An Interesting Experiment in Schenectady.—In the First Church of Schenectady, N. Y., Rev. Clayton J. Potter, pastor, an interesting series of Sunday evening services has been held recently, in which motion pictures were used with valuable results. Standard pictures on inflammable films were presented, including such titles as “Idle Tongues,” “The Fox” and “So Big.” Floodlighting the richly colored windows of the Church; the distribution of the Edison Book of Interest in the history of the Church; a half hour of familiar music on the organ for the benefit of those who came early to secure good seats; and the singing of strong hymns from the screen were all features which made the services impressive. The average attendance was over five hundred for the series, and every available seat was taken. Plans are being made to hold another series of a similar character in the fall season.

Additions at Delmar.—At the communion service in the Delmar, N. Y., Church, Rev. George G. Seibert, pastor, held on the Thursday preceding Easter, twenty people were received into fellowship, sixteen being on confession of faith. The Easter offering resulted in $150 for Reconstruction of Ferris Seminary, and $82 for the Ministerial Pension Fund. At the Union Church, near Delmar, to which Mr. Seibert also ministers, five were received into fellowship at Easter.

Dr. J. F. Berg on the Air.—Dr. J. Frederic Berg, D.D., pastor of the Flatbush Church, Brooklyn, N. Y., is broadcasting his Sunday morning sermons every Sunday afternoon, under the auspices of the Greater New York Federation of Churches, from station WNY, in the Hotel Roosevelt, Madison Avenue, New York City, at the Twilight Hour Service, from 5 to 6 P. M.
A Unique Booklet—Rev. Frank D. Blanchard, pastor of the Rhinebeck, N. Y., Church, has prepared for general distribution a little book containing a very brief sketch of the Christian Church, the Reformed Church, and the Rhinebeck Church, together with a statement of the theological position of the denomination. The booklet is mimeographed, and measures only 2½ by 3½ inches. Though no intricate it actually furnishes much information. It is probable that a larger edition will be issued before long, to satisfy the demand.

91st Birthday of Rev. Daniel Rapalje

On behalf of the Reformed Church in America, and especially those who are interested in the great work of Foreign Missions, THE CHRISTIAN INTELLIGENCER AND MISSION FIELD congratulates Rev. Daniel Rapalje on the occasion of his 91st birthday, and rejoices that he is still with us, serene in the knowledge of the respect and affection of his friends and kinsfolk.

Like our other venerable friend, Rev. Joshua R. Kyle, who is two years older, Mr. Rapalje is quietly enjoying these days, contented and appreciative, by those who know him of the good work of the years when he was in the forefront of the battle in China. For the benefit of those who are not familiar with the facts, a brief summary is given here.

Daniel Rapalje was born on April 20, 1836, in New Lots, Brooklyn, N. Y. He is one of the eighth generation of descent from Joris Jansen de Rapalje, who landed in New Amsterdam by one of the first ships that brought colonists over, about 1623. Mr. Rapalje attended Erasmus Hall Academy, graduating in 1852, and is today probably the oldest living graduate of that institution. He graduated from Rutgers in 1855 and from New Brunswick Seminary in 1859. He is the second oldest living graduate of the College, and the oldest of the Seminary. Immediately on graduation he was appointed a missionary to China, and started for his post by way of the Cape of Good Hope, in a sailing vessel. After 146 days, with provisions and water almost gone, he reached Amoy, in March, 1859, just about 68 years ago. This is not the place to enlarge upon missionary life in those far off days. After forty years of arduous toil he retired, in 1899, and has since been resting quietly among his friends.

Mr. Rapalje married, in 1878, Miss Alice, the daughter of his classmate in the Seminary, Rev. Alvin Ostrom, who for five or six years was a missionary with him in China. He has three children, Ernest H. Rapalje, now living in Havana, Cuba, DeWitt Rapalje, and Mrs. F. M. Smith, both of whom live in Plainfield, N. J.

The Life of Dependence

One of the great leaders of the Christian Church, who has recently passed onward, had as his dictum, “Let us live as if all depended upon ourselves and turn to God as if all depended upon Him.”

Women’s Missionary Conferences

Barian.—The Women’s Missionary Union of the Classis of Raritan, met in the Reformed Church at Barian, N. J., Thursday, April 28th. The Second Vice President, Mrs. George Moore, of Bedminster, presided.

At the morning session, Miss Isabelle Whitmack spoke on the work in Kentucky, Mrs. H. Kuyper on Ferris Seminary, and Miss Elizabeth B. Vermilye on the general work of the Domestic Board. In the afternoon, Mrs. Taber Knox spoke on the Indian Work, Mrs. Jasper Hogan presented the Young People’s Work, and Miss Eliza P. Cobb told of the general work of the Foreign Board and especially of India.

At the roll call of societies, the reports were very encouraging. Officers elected for the ensuing year were as follows: President, Mrs. George Moore, Bedminster; First Vice President, Mrs. Julius Prechau, Peapack; Second Vice President, Mrs. David R. Evans, Somerville; Secretary, Mrs. F. Marion Van Derveer, North Branch; Treasurer, Mrs. Charlotte M. Going, Somerville.

A tribute to our late beloved Secretary, Mrs. Charles H. Bateman was read, and it was resolved to have this special service upon the minutes, a copy sent to the family and that it be published in our church and county papers.

SOLUTION TO CROSS WORD PUZZLE NO. 98 APPEARING IN MAY 4, 1927


Cross Word Puzzle No. 99

A. 25 East 22nd Street. B. New York City.

BOARD OF EDUCATION, R. C. A.
Deaths in the Ministry
Information has been received of the death in the first days of May of Rev. Henry Smith, who has since his retirement from the active ministry of the Reformed Church resided at Bilton, N. Y., near Kingston, the village in which he was born on September 18, 1860. Mr. Smith received his education at Oakwood Seminary, from which he graduated in 1881. In preparation for his ministerial career he studied privately, with ministers, but began at once to preach. From 1881 to 1896 he was in the Congregational Church. Cerwin's Manual assigns to him the following pastorsates in the Reformed Church: Montrose, 1896-98; Cobleskill, 1899-1901; Cierco, 1901-02; Glen, 1901-03; Woodbourne, 1916-18; West End, Port Jervis, 1818-19. In June, 1919, Mr. Smith resigned from the West End Church that he might accept the invitation of the Ulster County Bible Society to become its Secretary and Missionary. This work he continued to do until his death, to the limit of his strength. While he seldom attended the meetings of Classis he reported at least once a year by letter.

Rev. Henry Du Bois Mulford, D.D., died at his home in Claverack, N. Y., on Tuesday, May 3rd, in the 68th year of his age. He had been failing in health for some time, and was in a hospital, but returned home, where his condition became steadily worse until death ended his suffering. He was born in Livingston, Columbia County, N. Y., September 21st, 1856, graduated from Rutgers in 1881, and from New Brunswick in 1885, in the class with Theodore A. Beeckman, William Stockton Crammer, John G. Fagg, John H. Gilliespie, Edwin O. Moffett and Philip W. Pitcheer, a distinguished group. His first charge was at Six Mile Run, N. J., the Franklin Park Church. In 1889 he was called to the First Church of Syracuse, N. Y., where his most influential pastorate was there until 1907, when he accepted the appointment of Professor of English and Literature in Rutgers College, continuing until 1911, when he resigned. Two years later, in 1913, he became pastor of Upper Red Hook, N. Y., remaining until 1918. This was his last pastorate, although he supplied Greenport, N. Y., Church, in 1919-20. Since then he has lived at Claverack.

Rev. Kunioe Kimura, who with Moltoto Oghimi graduated from Hope College in 1879, the first Japanese students to do so, is reported to have died in Tokyo. Mr. Kimura received his theological education at the New Brunswick Seminary, and upon his graduation, in 1882, as did Mr. Oghimi, they returned to Japan. In the Seminary they were in the class with Dr. John G. Gebhard, Rev. Herman Hageman and Rev. John L. Stillwell.

That Chinese "War" Poster
It probably is true that not many of our readers were misled by some newspaper reports to the effect that Christian agencies in China have been found in the act of widely disseminating posters inciting to war. It so happens that our Dr. Chamberlain has one of the criticised posters, and anyone who wishes to see it may do so. From the point of view of Western art it is a crude enough piece of work, and so red and blue colorings, but no unprejudiced student could find it any incitement to war, especially if the meaning of the wording on the poster is translated. The National Christian Council of China has felt it necessary to make a detailed explanation of the situation in order to show the baselessness of the mischievous charges:

"The poster was drawn by a Chinese artist and showed the forces of good following the direction of Christ and driving out the forces of evil. In the background was a city bearing the words 'New China' on it. The forces of light carried Bibles and in their hands were banners on which were inscribed the words: 'Christ-like life, enlightenment, truth, love, sacrifice, righteousness, courage, cooperation, humanity, equality, liberty. The forces of evil were flying and obviously vanquished, and their banners contained the words: cruelty, aggression, covetousness, ignorance, lust, laziness, class distinction, sin, superstition. The whole poster was headed, 'To preach Christ; to reform China.'"

Ferris Seminary Reconstruction
The Japanese Interested Citizens include:
A Member of Parliament,
A President of the local Chamber of Commerce,
The Chairman of the City Council,
Presidents of Two Banks,
Other leading men of the city.
The Chairman, (the President of the Chamber of Commerce), said: 'Friends in America are doing their part, it would be too bad if we could not do something for a school which is in reality our school.'

"LET US ARISE AND BUILD!"

"Some one, on looking casually at this poster, and obviously without reading the letterpress, jumped to the conclusion that it was a piece of anti-foreign propaganda. It is needless to say that this assumption was entirely unwarranted. Whether or not this was a genuine misunderstanding in the first place we cannot say, but it is certain that, if so, it would have been instantly dispelled by the reading of the characters. What we can say is that this mistake was made the occasion of launching an attack upon the poster and upon the National Christian Council. Thus a single individual's mistake, which would have been of no consequence, became a matter of much concern to the officers of the Council.

"This attack was initiated simultaneously by the North China Daily News in China and by the Morning Post in England and by the Scotsman in Scotland, and it was also contained in the London Times. Subsequently it was carried to American papers. On the morning of the attack in Shanghai a long cable reached us from London asking for our explanation, to which we replied by sending a full translation of the mottoes on the poster and emphasizing the fact that it had no anti-foreign significance and was for use in evangelistic work. We have since learned that this answer was widely published in Britain and was regarded as satisfactory. At the same time the secretaries who were in Shanghai (unfortunately the General Secretary and Mr. Chung were both in North China and could not be reached) consulted the Chairman and it was agreed that a similar full statement should be sent to the local press. It was further felt that a suggestion of this kind having once been made in so public a way the prejudice against the poster would be communicated to many others. It was decided that the wisest course was to withdraw the poster from circulation and this was accordingly done. What would otherwise have been an effective call to all to unite in the fight for truth and righteousness has thus been rendered useless and might in some cases have been harmful. We are sorry that we cannot, at a moment's notice, replace this poster with another, but we hope to do so at a later time. In the meantime we wish it to be perfectly clear to all that the withdrawal of the poster does not mean that we accept in the smallest degree the implication of the person who launched this attack. It is scarcely necessary here to insist that the very idea of an anti-foreign propaganda by the National Christian Council seems to us simply ludicrous."

Race Relations
In announcing the exchange of pulpits between white and negro ministers, which took place on Race Relations Sunday, the second Sunday in February, Dean Shailer Matthews said,"It used to be called a negro problem... Race relations is the correct term, and the problem of race relations is not primarily economic but religious. In other words, it will be solved by the elements of good will and human brotherhood, which are the essentials of Christianity."

Inexpressible Peace—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:7.
Spring Meetings of Classes

Paramus.—The Classis of Paramus met in stated spring session on Tuesday, April 19th, 1927, in the Second Church of Paterson, N. J. The retiring President, Rev. Wm. Chas. Hogg, opened the session with a devotional period. According to rules of Classis, Rev. Henry Sluyter became President and Rev. Wm. E. Simpson, Temporary Clerk.

All routine matters were attended to in order. The report of the retiring President on the state of religion noted the transfer of the Broadway Church of Paterson to the Classis of Passaic, which accounted for the loss in number of communicants and in Sunday school enrollment, and stated with regret that, with due allowance for this transfer, the offerings for denominational benevolences had fallen off considerably. The committee to arrange for a Reformed Church outing in June was continued with the addition to the committee of Rev. Henry D. Cook and Elder Harry D. Winters of the Paramus Church, where it is planned the outing will be held. The committee on the mid-winter conference of the Classis was re-appointed.

An impressive period in the afternoon was devoted to prayer for China and the missionaries and their work there. The report of the joint committee on the realizalment of the churches of the Paramus and Passaic Classes was adopted, providing for the transfer of the churches in Paterson, Passaic, Clifton, Lodi and Garfield to the Classis of Passaic, and the churches of Pompton, Pompton Plains, Wanaque, Wyckoff and Oakland to the Classis of Paramus. The Stated Clerk was directed to report action to the Particular Synod of New Brunswick with an overture to the Synod to take the necessary steps to carry this action into effect.

Classis recommended three students to the Board of Education for continued aid in preparation for the ministry, and six ministers' widows to the Disabled Ministers' Fund. Classis received an invitation from the Second Church of Paterson to attend the centennial celebration of the church on October 20th, 1927, and appointed a committee consisting of Revs. Edward Dawson, F. S. Wilson and H. D. Cook to represent the Classis on the occasion.

A most excellent repast was served at noon by the ladies of the entertaining church. After-dinner remarks were made by Elder G. H. Stevens, of Ridgewood, Rev. W. J. Lonsdale, a former pastor, Rev. P. A. J. Bounce, Rev. Dr. Dawson, and Rev. J. R. Reeves. Special interest was given to the post-prandial exercises by the reminiscent remarks of Mrs. Theodore Welles, whose husband had been a former pastor of the church and stated clerk of the Classis, and whose father, the Rev. Dr. John H. Duryea, was pastor of the church for more than fifty-six years. Many were her recollections of the ministers of the Classis of a former day. The session proved to be of great interest and inspiration.

E. B. Van Arsdale, S. C.

Rochester.—The Classis of Rochester met in spring session at Williamson, N. Y., on Tuesday, April 12th, and continued to the close of business on Wednesday. The retiring President, Rev. H. Van Dyke, called the meeting to order. Rev. R. J. Jones became President, and Rev. H. Van Dyke served as Temporary Clerk. At the devotional service held on Tuesday evening, Rev. J. Meulendyke read the Scripture lesson, Rev. A. J. Te Paske offered prayer, and the retiring President, Rev. H. Van Dyke, preached the sermon, based on Romans 12:1. Rev. H. C. Jacobs led the devotions on Wednesday morning.

The customary committees and examiners were appointed. The Treasurer reported total receipts for the year of $509.55, and a balance on April 1st of $125.26. The request of the sedes Church for permission to change the method of electing Consistory members was approved. Classis voted to recommend Mr. Martin De Wolf to the General Synod for a dispensation from Hebrew and the presentation of a professoral certificate from one of our own seminaries.

An Overture to General Synod was approved, requesting that no change be made in the Liturgy or Standards of the Reformed Church in America.

Classis approved the action of the Buffalo Church in employing Mr. Elmer Weigert as Stated Supply for a period of six months, but that the sacraments be administered only by some member of the Reformed Church's ministry.

The Committee on Consistory Minutes called attention to the following items: (1) That every Consistory ought to have stated and regular times for meetings. (2) That every session should be opened and closed with prayer, in accordance with the Constitution. (3) That Minutes presented to the Classis should be signed by both the President and the Clerk. (4) That Consistories should not fail to ask the Constitutional Question before every Communion Service. (5) That every Consistory should incorporate in its Minutes the statistical record and the spiritual report on the State of the Church. (6) Churches should also record the names of the delegates to every Classis meeting. (7) That every Consistory member should feel it his duty to be present at every regular meeting, and that the names of those present should be recorded. (8) That the Stated Clerk should sign the Minutes of every Church after their approval by the Classis.

The Committee on Foreign Missions recommended: (1) All churches be urged to send in all moneys on hand before the first of May. (2) That our churches ought to train our people in Christian Stewardship. (3) That we endeavor to make a strong effort to increase our gifts to the foreign work.

The Committee on Domestic Missions recommended that the last Sunday of November be observed as Domestic Mission Sunday, and that large contributions to domestic mission work be urged.
We Did Not Reach

the $115,000 asked for from the churches for Education during the last fiscal year—

BUT WE DID REGISTER

a gain of $12,666.17 over the receipts of last year, or approximately twenty-two per cent (22%).

THIS GIVES US HOPE

that with the growing consciousness in the Church of the importance of the Educational Program we shall continue to record gains until we shall have reached that goal. Then indeed will we be able to do for our schools what ought to be done.

Our sincere and hearty thanks to the churches.

BOARD OF EDUCATION, R. C. A.

Albany.—The spring meeting of the Classis of Albany was held in the First Church of Albany, N. Y., on Tuesday, April 19th. There were thirteen ministers and seventeen elders present. Rev. Arthur H. Voerman was elected President, and Rev. Peter De Meester was chosen Temporary Clerk. The sermon was preached by the retiring President, Rev. Raymond Lubbers, from Genesis 19:1.

Classical Agents were appointed for the term of three years. The Committee on the State of Religion gave a very comprehensive report, but unfortunately the year that has just passed has not been an outstanding one in the history of the Classis.

The cause of Ministerial Relief was a live subject. Two of the churches of Classis have already paid their quotas in full to the Pension Fund. The other churches are determined to meet their obligations before April 30, 1928. Rev. George C. Lenington, D.D., gave a very helpful address, in which he made a fervent plea for greater cooperation in carrying on the various interests of the denomination.

The fall session of Classis will be held in the Clarksville Church.

DONALD BOYCE, S. C.

Monmouth.—The Classis of Monmouth held its spring meeting at Asbury Park, N. J., on Tuesday, April 19th, at 2:30 P. M. Rev. Alfred Duncombe became President. The churches were well represented. The regular routine of business was followed. The Progress Council had sent Rev. James Boyd Hunter to present its report. This was given at some length and was listened to with interest and profit.

The pastoral relation between Rev. John A. Thomson and the Middletown Church was dissolved, and Mr. Thomson was designated as Stated Supply for the Colt's Neck Church for a year. The three vacant churches in Classis, Middletown, Colt's Neck and Holmdel,—made reports. Holmdel reported holding services regularly, with the hope of securing a permanent minister.

Committees were appointed to arrange for a Men's Meeting at Keyport, in the near future, and a Mission Fest, to be held probably in September, at Marlboro. Several agents of the Boards presented their reports and urged their claims on the churches. The entertaining Church served supper, under the auspices of "The Gleaners," and the hearty thanks of Classis were voiced by Rev. James Dykema in his usual felicitous manner.

Professor William Weber, of the New Brunswick Seminary, was present, and at the evening meeting he gave a very helpful and inspiring address on the theme "Christianizing American Youth." Red Bank was named as the place of meeting in the fall.

GARRETT M. CONOVER, S. C.

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W. B. F. M.
ANNIVERSARY
BRONXVILLE CHURCH
TUESDAY, MAY 17th
TRAINS FROM GRAND CENTRAL STATION
9 A. M. and 9:30 A. M.
Autos Will Meet These Trains at Bronxville

THE OFFERING
IS FOR
FERRIS RECONSTRUCTION
Make It Count!

The regular routine business was transacted, and the usual reports were presented. Rev. Willard D. Brown, D.D., Secretary of the Board of Education, was present and addressed Classis in behalf of the Progress Council in an able and inspiring manner. The ladies of the Talmage Church served a delicious dinner, to the satisfaction of the delegates.

M. C. GOSSELINK, S. C.

Saratoga.—The Classis of Saratoga met in stated spring session in the Fort Miller, N.Y., Church on Tuesday, April 12th, at 10:45 A. M. Rev. C. W. Kinney, the retiring President, opened Classis with prayer. By rule of Classis, Rev. Victor J. Biekkink became President, and Rev. C. W. Kinney, Temporary Clerk.

A student candidate for the ministry was recommended to the Board of Education for aid in carrying on his studies in college.

The Treasurer's report showed that the Easton Church and parsonage had been sold for $1,550, and that there is a good prospect of an early payment of the sale price. By resolution Classis reaffirmed its approval of the efforts of the Reformed Church to raise an endowment fund of a million dollars for the Ministers' Pension Fund.

Mr. C. H. Van Ness was elected Trustee of Classis for three years. Rev. P. T. Phelps was chosen as the representative of Classis on the Board of Superintendents of the New Brunswick Seminary for five years. Delegates were appointed to the Particular Synod of Albany, and delegates were nominated to the General Synod.

No change in the roll of Ministers of Classis was found. Rev. Willard Dayton Brown, D.D., representing the several Boards and Funds of the Church, was recognized, and at the close of the luncheon gave an encouraging report of the general work of the Church.

The pulpit furniture of the Easton Church was donated by Classis to the Wyantkill Church.

The minutes of the day were read in outline and approved. On motion, after a closing prayer, Classis adjourned to meet at Gansevoort, N. Y., in stated fall session on Tuesday, October 11th, 1927.

JOHN BLACK, S. C.

Ulster.—The Classis of Ulster held its stated spring session on Tuesday, April 19th, in the Sandakken Church, Mt. Tremper, N. Y. There were representatives from 24 churches, 18 ministers and 20 elders in all. Rev. W. F. Stowe, D.D., made the opening prayer. Rev. C. Van Tol, of the Marbletown Church, succeeded Rev. Harvey L. Todd as President, and Rev. C. V. W. Bedford, of the Bloomingdale and Rosendale pastors, became Temporary Clerk.

Much routine business was transacted. The report of the Committee on the State of Religion disclosed a net gain of 183 members during the year, making the total number of communicants 4,672. Thirty-six Sunday schools were reported, with an enrollment of 3,131. Denominational benevolences fell off $1,183; other benevolences were $5,546 less last year's record. Congregational expenditures were $5,500 less. Despite these lower figures the words "loyalty" and "encouraging" appear often in the reports.

A new Agent for the Ministers' Fund appears in the appointment of Rev. John Neander, in place of Elder A. J. Snyder, resigned. There were reports from nearly all the Classical Agents, and these all disclosed a large opportunity for prayer for the beneficient support of our denominational work.

The Classis by a vote strongly endorsed the Ministers' Pension Fund. Six churches of the Classis have paid their full shares of this Fund. Classical Missionary Rev. J. B. Stekete reported for the past six months. A memorandum, endorsing his work, and urging close cooperation on the part of the pastorless churches with this office of Classis was approved. An overture, favoring an examination at an early day of Mr. B. C. Ross, an Elder in and the lay preacher of the Shokan and Sandaken churches, was adopted. Classis appointed a committee of five as a Tercentenary Committee. After prayer by Rev. H. S. Van Woert Classis adjourned.

J. B. STEKETEE, S. C.

Passaic.—The Classis of Passaic met in regular spring session on Tuesday, April 19, 1927, in the People's Park Church of Paterson, N. J. Rev. George J. De Witt presided, and Rev. R. E. Shields became Temporary Clerk.

The Committee on Spring Reports made a hopeful report. The report of the Joint Committee to propose a plan for the re-alignment of the churches of Paramus and Passaic Classes was approved. All the churches north of a certain line, according to this plan, will belong to Paramus Classis, and those south of the line to Passaic Classis.

The Pension Fund was again commended to the churches to fill out their quotas, if possible, before May 1st, 1928.

Any churches having loans from the Church Building Fund were asked to repay as soon as possible. Four students under the care of the Board of Education were again recommended. One Church was recommended to the Board of Domestic Missions for a supplement to the pastor's salary. Rev. L. L. Leaver was released from his charge, the Fairfield Church, in Caldwell, N. J. Rev. C. J. Finger was appointed Supervisor of the Riverside Church.

A committee, consisting of Revs. Claus Olandt and E. H. Keator, was appointed to publish resolutions on the death of Rev. George Warne Labaw.

JOHN SYSTEMA, S. C.

Begin Work at Pella in June.—Rev. Henry C. Jacobs, who has accepted the call to the Second Church of Pella, Iowa, plans to preach his farewell sermon in Rochester, N. Y., on Sunday, May 29th. He will spend two weeks in Holland, Michigan, in order that his furniture may reach its destination, and then will proceed to Iowa, preaching his first sermon probably on June 12th.
Camp Eendracht Northfield Reunion Luncheon

The Northfield Reunion of Camp Eendracht on Saturday, April 30th, was a very happy occasion. There were over one hundred young women—either former or future “Eendracht pals”—who enjoyed the luncheon which was served at the National Bible Institute and the splendid program which had been arranged.

There were cheers and jolly greetings during the luncheon, and some of the familiar camp songs were heartily sung. Miss Evelyn Zwemer, our Young Women’s Secretary, then introduced Miss Frances Voorhees, who will be the Camp Leader of Eendracht during the Foreign Conference this year. Miss Voorhees told the girls how glad she will be to go back to Northfield and how she will appreciate it still more because of her enforced absence last year. She also said she was glad to see before her, in addition to the familiar faces, so many who were new and were planning to become members of Camp Eendracht.

Mrs. Jasper S. Hogan from New Brunswick, who will be this year’s leader during the Home Conference, was then introduced. She expressed her pleasure at being with us and having the opportunity of meeting some of the girls who will be at Northfield, so that when she has her first experience as Eendracht leader, there will be those there whom she will know. She told us that she was looking forward eagerly to the summer, and hoped that the conference this year would be one of great opportunity.

A group of girls then presented a Northfield Skit entitled “Have You Never Heart of Northfield?” written by Miss Cornelia Beeld. It was presented by Ann Hill and nine other Eendracht girls. It showed Eendracht-Northfield true to the letter and was enjoyed by all. The girls wore Dutch dresses and caps which added to the attractiveness of the prospect of our jolly Dutch camp. These Dutch girls distributed the Northfield flyers, and Miss Zwemer explained the dates of the conference and urged the girls to make early application for camp reservations.

Our Miss Zwemer, former camp leaders, and others were introduced. We were welcomed with a beautiful violin recital by Miss Mary Van Brunt, Rev. H. L. Todd Sch., of the afternoon’s inspiration. “Hold fast to that which is good!” he developed a most interesting and helpful talk. He commented the manner in which we, as a camp, have held fast to the memories and the good things of Northfield by having just such a reunion and exchange of ideas. And we realized, as he spoke, how much richer our lives—may be if we do indeed hold the warmth of the friendships, and lessons, and the joys of Northfield in our daily living.

A group of girls presented a sketch which was written by Margarette Smith, entitled “An Investment with Interest.” It was an interesting little picture of how some girls who had been to Northfield influenced two others to go. It mentioned various phases of camp life, from the frogs and fishes in Perry Pond to the most beautiful services on Round Top, and showed the value of such an investment for one’s vacation.

The program closed in a most inspiring way with the singing of “Follow the Glean” and the sweet familiar strain of “Taps” of Eendracht.

There were many happy greetings, and the farewell between many friends was the same—“Good-bye until July! We’ll hope to see you at Northfield.”

A. B.

The Department of Missionary Education

Conducted by M. Nelson, Secretary

And Your Young Men—What of Them?

It has been the pleasure of the Secretary recently to visit two churches in which the leadership in young people’s work seemed to be vested in the young men rather than the young women as is so often the case.

There is no reason why the young men of our churches should not be equal leaders with the young women in all of those activities which are usually assumed by this age group. In accordance with our belief, the following letter was sent to the pastors of the eastern churches comprising the territory from which the Silver Bay Conference draws its delegates. The same letter with a different conference name might have been sent to the western churches. Certainly this matter of training young men for church leadership is not one to be slighted or underestimated.

Dear Pastor,

The young people of your church and especially the young men look to you for leadership.

You are, perhaps, looking for a growing interest in all the projects in your church next year and naturally you look to the young and enthusiastic members of your congregation for this initiative.

You have heard of the Silver Bay Conference. Perhaps you have attended one of these gatherings. Perhaps you are increasingly realizing the value of an investment in leadership training such as this. Make it possible for one, two or a group of your live, enthusiastic young people to attend this conference and you will reap, as other pastors have reaped a harvest of trained workers in Sunday school and other church activities.

Choose the delegates. Find out what part of the expense they may care to bear. Register them. This is not a case where something your church cannot afford but rather an opportunity which you cannot afford to miss. It is a thrifty step in church management.

Full details in the leaflet or write me direct.

Sincerely,

M. Nelson,

Secretary.

Gandhi’s Challenge

Mahatma Gandhi expects to “take the field again” after five years of retirement, according to an interview reported by Upton Close, well known as an interpreter of the Orient, in the New York Evening Post. His words are, as he describes it, is: “Every law the British make, save only those of moral regulation, we will find ten thousand people to break with fasting and prayer.”

The British, Gandhi says, are welcome in India, if they will stay on terms satisfactory to India. “Our terms are that our culture and our way of life shall be paramount, that we shall take up our ancient handicrafts again, spin and weave and make beautiful things with our hands, and that we shall use the much and smoke of modern industrialism that is creeping over our country before it robs us of our souls as it has done in your country. Let the British tear up their railroads and dismantle their factories, send their armies home and stop their system of Western education in India and, above all, cease draining this country economically to feed England.”

The laws of caste are being discarded and Hindus and Moslems are uniting in the Swaraj party, according to Mr. Close. Gandhi, he says, expects to travel over India preaching non-cooperation and to go to Canton as well to urge the Chinese to use the boycott against foreigners rather than war.

Of Gandhi’s power at the present time Mr. Close says, “I found no trace of ill health or impaired vitality in this dynamic man in his fifties. He is still the most inspiring figure in Asia, commanding a many-sided political and social movement of the Orient ... which showed at the recent elections that its hold on the people grows with each fresh crisis.”
Forum of Methods
FOR SUNDAY SCHOOLS AND
YOUNG PEOPLE'S SOCIETIES
CONDUCTED BY REV. ABRAM DURTEE

Sub-Committee on International Curriculum

Our church school workers will be interested in the following practical cooperative enterprise in religious education, which has been going on at the offices of the International Council in Chicago during the past few weeks. A group of twenty-seven professional workers in religious education, representing fourteen denominations, the Missionary Education Movement, and the International Council of Religious Education, spent three weeks, from March 21st to April 9th, inclusive, doing actual constructive work on the new International curriculum of religious education.

The Sub-Committee on International Curriculum of the International Lesson Committee, has, for the past several years, been working toward the establishment of a new curriculum of religious education. A theory of the curriculum has been worked out and various procedures for translating this theory into actual lesson materials have been adopted by this Committee and by the International Lesson Committee. Two years ago, on the urgent request of this Sub-Committee for more continuous released time for this enterprise, the Department of Research and Service of the International Council of Religious Education was placed at the disposal of this curriculum enterprise for major time. Under the continuous attention of this Department with the advice and supervision of the Sub-Committee on International Curriculum, the preliminary work was carried to the point of actual lesson outlines at the time of the December, 1926, meeting of the International Lesson Committee.

It was obvious that the completion of so enormous an undertaking as an international curriculum of religious education would require far more time than could possibly be made available on the resources of the present staff of the Department of Research and Service. Beyond this, the technical work necessary to produce a curriculum requires specialists in the various age group fields. It was suggested, therefore, that each of the cooperating denominations release one or more of its leaders in the field of curriculum and place them at the disposal of the Committee on International Curriculum to work on this enterprise under the Committee's direction.

On this encouragement the Sub-Committee on International Curriculum issued an invitation to each of the cooperating denominations for one or more of its curriculum experts to join such a cooperative curriculum-making enterprise. The response to this request was far more liberal and enthusiastic than the expectation of even the most sanguine.

The plan of work provided for general sessions in which the main problems of curriculum construction were considered and to which were invited the work of the sub-committees for review and recommendation to the Committee on International Curriculum. The Committee resolved itself into three sections: elementary, young people's and adults, to deal with the curriculum problems and objectives peculiar to the particular age group. After the main lines of work for each of these sections had been laid out, the section sub-divided into the departmental groups in which there were laid out the individual units of the curriculum and these were assigned to separate members for preparation. The work was then brought back to the groups for review. It will be seen, therefore, that it was not a conference of the usual type, but an actual curriculum construction enterprise in which 27 people moved their working offices to Chicago for three weeks. The objectives sought through these three weeks of work, together, are:

1. The proper relating of each member to the group to the curriculum enterprise as carried forward by the Sub-Committee on International Curriculum.

2. The laying down of broad outlines for the entire curriculum.

3. Completion of the detailed outlines for at least one year in each of the major age divisions, so worked out as to provide a thoroughly integrated curriculum for the entire work of the church school with these ages.

4. A sufficient number of units brought to the point where they will be available in actual teaching situations to make possible the beginning of experimental work.

A Bible Colporteur's Story

In a village known as Gardenville a colporteur of the American Bible Society approached a group of laboring men seated on a pile of lumber eating their lunch. He ventured to ask if any of them would like to buy a Bible.

Instead of sales the colporteur met with rough jesting. But before he left he handed one of the men a penny portion, which the man placed in his pocket.

Several months later the colporteur was canvassing another river town. A man came up to him and asked if he had any Bibles to sell. The colporteur immediately opened up his case of Scriptures and the man bought a good gift-edge Bible.

"You don't remember me," he said. "I am the man, the carpenter, you gave the little book to out at Gardenville and I want to pay you for it now, so here is the cent. We have been reading that book and since we began we have joined the Church and have studied and listened every Sunday to the Sunday school."

That seed sowing was not without result. And the credit is due the faithful colporteur.

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Deaths

IN MEMORIAM.
On April 1st, 1927, the Norwegian Parliament voted to repeal the prohibition law, in accordance with the plebiscite in October, when the country voted "yes" by a majority of about 110,000. Parliament's resolution to repeal prohibition was first adopted in Norway during the war, when a government decree declared a ban on liquors containing more than 12 per cent of alcohol. In 1919, a referendum on the question was held and partial prohibition (allowing liquors with less than 12 per cent alcohol) was voted by about the same majority as that which rejected it last fall. Most of the articles on the subject that appeared in the country seem to emanate from anti-prohibitionists, so that definite unbiased conclusions cannot be reached.

Certainly, however, the question has not been merely the desire for liquor. In 1921, at French insistence, Norway raised the limit of alcohol permitted from 12 to 15 per cent. She also agreed to import large quantities of French brandies each year. This liquor cannot be exported, and hence it must be stored.

Besides, France and Portugal, which are very large importers of Norwegian fish and exporters of heavy wines to Norway, retaliated by increasing the tariff rate on the fish. Portugal also raised harbor dues on Norwegian ships. Both countries threatened a complete embargo on Norwegian fish if full prohibition were adopted. The increased duties were a serious blow to the Norwegian fishermen, and an embargo would probably have ruined the industry.

The loss of duty income has also been a serious matter. The irregular coast line makes any adequate control of smuggling extremely difficult.

Norway’s Prohibition Struggle

John McF. Howie, President of the Hotel Tournai in Buffalo, N. Y., says: "It can be stated without successful contradiction that the hotels of the country, as a whole, are better off since prohibition came. By better off I mean that both the public and the police who at times was a menace—that of drunkards on the premises."
A Fine Old Forest
What has been called "Uncle Sam's greatest forest reserve" is the Kaibab Forest, which covers one million Arizona acres and stretches along the northern rim of the Grand Canyon of the Colorado. Trees that were already well grown when Columbus discovered America are said to be preserved in this great forest area.
—Queen's Gardens.

Dick Keeps His Promises
BY EOTTIE MAJOR DAVIS
Dick was spending Easter at his grandfather's. He was having a grand time and enjoyed everything, especially the three new puppies. They soon learned to know and to follow him. He called them Zip, Zep, and Hero.

One day his grandparents went to town and Dick promised to stay around the farm and play. The morning passed swifly, but as the afternoon began to drag, Dick forgot his promise and started down the road followed by the three puppies. They tumbled about in glee while Dick found many interesting things of spring at which to look. He stood a long time watching two birds build a nest. As he turned away he found only two dogs in the road. "Hero! Hero!" he called, but the little puppy did not come.

Dick picked Zip up under one arm and Zep under the other arm and trudged towards the woods whistling and calling. Farther and farther away from the road he strayed.

After what seemed a long time to Dick, Zip and Zep were growing heavier each minute, he heard a cry. Following the sound he found the little dog in a deep hole.

"O Hero! I am so glad I found you," and, picking him up also, he carried all three dogs out to the road. It had grown dark, and Dick realized that he was lost, but being a brave little boy he sat down to think what to do.

"Zip, Zep, and Hero," he thought aloud, "you are too heavy for me to carry far, and if I put you down you might get lost again. I think I shall sit right here and wait for grandfather to come."

He fell asleep with his three little friends huddled close by his side. Something cold and wet on his face awoke him, and in the dim light he saw Princess, the mother of the puppies, standing over him. She barked for joy as she kissed Dick and her babies again and again. Her barks brought grandfather and a neighbor.

"Dick, an old proverb says, 'A hero's word is as fixed as an elephant's tooth," said his grandfather. "An elephant's tooth must be fixed in his mouth very tightly. A little hero's words should be fastened to the truth, and his promises kept."

Dick felt sorry that he had given his grandparents so much worry. When he started home two days later grandfather said, "Dick, I am going to give you Hero to keep; perhaps he will help you to remember the proverb."

The puppy did help; Dick kept his promises.—The Sunbeam.

Mr. and Mrs. Oriole
BY MARGARET D. PLIMPTON
"Dear me!" said Mr. Oriole, "what's to be done! An old pussy cat has come to live at Polly's. Now Mrs. Oriole and I cannot get the soft cotton that Polly puts out for us to use for a lining for our nest."

"Don't worry, dear," sang Mrs. Oriole, "we shall be sure to find something; birds always do."

"I think I'll fly to the barnyard and hunt for some hair," remarked Mr. Oriole.

"Oh, don't go there; Mrs. Pussy hunts in the barn every day. Let us go to the cow's drinking place," suggested Mrs. Oriole.

Away the birds flew to hunt for soft cow hair. Not a hair did they find. As it was very warm they decided to take a bath.

You may be sure they had a fine time dipping and splashing in the cool water. As they were drying off and dressing their bright orange and black feathers they saw a brown bird fly from the barberry bush near by.

"I believe there's a nest over there," remarked Mr. Oriole.

"Let's peep at it," replied Mrs. Oriole, and into the bush she flew. She sang so sharply to Mr. Oriole that he hurried into the bush as fast as he could. There was Mrs. Oriole hopping around a bunch of soft wool from some sheep's back.

Now the orioles would have the nicest kind of lining for their home in the old maple tree.—Exchange.

Two little Glasgow girls were comparing notes.

"We had chicken four times last week," said one.

"How extravagant!" said the other.

"Oh, no," replied the first. "It was the same chicken."

The stationmaster on the East Indian Railway had been given strict orders not to do anything out of the ordinary without authority from the superintendent.
This accounts for his sending the following telegram:

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