"A SOLITARY PLACE APART"

O for a lodge in some vast wilderness,
Some boundless contiguity of shade;
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more.

So sang Cowper in "The Task," and the first line of the quotation is perhaps as well known as any in the language to express the longing men have to lock their desks, and fly from the ceaseless noise and turmoil of the cities, the unending grind of business and the constant contact with problems and unsolvable conditions. Business has come to recognize the necessity of a period of unbending for the human machine, and nearly every firm grants a vacation period to its employees. However, it is a large question whether any considerable number of those who profess to desire wilderness life ever obtain it, or having reached some remote spot, in a "boundless contiguity of shade," can long endure its seclusion.

Even if the ideal is not reached, no one should deride the longing that seems to be in every heart at some time or other to break away from routine and the set tasks of life in order to seek rest and refreshment of mind and body. It is written in St. Mark 6:31, "And he saith unto them, Come ye yourselves apart into a desert place, and rest awhile." It was Jesus who made this suggestion, and the reason for it was because of the rush and bustle. The record continues, "they had no leisure so much as to eat." And they crowded into a little boat lying on the shore of the lake and pushed off, leaving the crowd behind. Once out and away from the land, with the fresh breeze stirring the water, and an uninhabited region over on the other side, the little company must have felt satisfied they were going to "a solitary place apart," as Dr. Weymouth translates the more familiar "desert place apart."

Alas, the scheme did not succeed, for we are told that the crowd ran around the shore and reached "the solitary place apart" before the boat load. The remainder of the story is very familiar, and need not be repeated here. The point is that even if the plan failed in its first intention, it gave opportunity for a great illustration of the boundless power of God.

Just so is it with men and women in these days. They long for "a solitary place apart" in order to have the privilege of rest, but they are so hemmed about with affairs and human needs that they never gain their objective. Nevertheless, sometimes greater joy comes in the frustration of the aim than in its realization. So it is with thousands of people who dream during the winter of the time when they can get out of the ruts of life and be freed from crowds and schedules and conferences and interviews. The "solitary place apart" is only a mirage, which recedes as it is approached, and finally vanishes into mid air.

Many of the subscribers of the Christian Intelligence have been able to spend the summer months in their accustomed "solitary place apart," and many others plan to take their two or three weeks' vacation away from their accustomed haunts in some locality of which they have knowledge. Making all allowance for their desire to "rest awhile," they should be ready for the possibility of an experience such as awaited Jesus and the disciples when their boat touched the shore on the farther side of the lake. No place on earth is so solitary as to be without some opportunity to do good. Someone wrote only this week of being in a cabin in the woods and going on Sunday to the little village church a few miles away. The old pastor, bent almost double with age, preached to the few worshipers, and greeting the visitors at the close of the service, expressed the wistful hope that they might help him while they were camping on the shore of the little lake. Instances like this are common, for the craving of humanity for aid and comfort in holding out in faith and hope is universal.

Do not neglect the privilege of worship when you dwell in the "lodge in some vast wilderness" or in the crowd of some great hotel, or in the company on board some mighty steamer. Be watchful for the opportunity of doing some service, small or great, to those who are in need. Maintain the daily exercises of soul and heart and mind whereby through prayer and meditation upon the words of Scripture you "keep in tune with the infinite." The farmer knows the value of "cultivating" his crops, and the Christian needs to maintain the cultivation of his soul growth.

It is inspiring to read in St. Mark that having met the crowds on the shore Jesus grew busy at once, and no further mention is made of the need of rest. So it may be with some who have left their usual place of abode and gone in search of quiet. Some need will present itself, and the joy of service will drive away the thought of physical rest. And the night may come on and the storm may rise, and the sea may be troubled, but in it there will come the shining form of one walking on the waves, and through the storm will come the cheering hui, "Be of good cheer; it is I; be not afraid." "In the world you have trouble, but courage! I have conquered the world." (St. John 16:33, Moffatt's Translation.)
**If**

By Rev. B. Allen

If you can go to church when all about you
Are going anywhere but to the house of prayer;
If you can travel straight when others wobble
And yet not seem to have a righteous care;
If you can teach and not get tired of teaching,
Or tell the truth when others lie, sin,
Or pray and pay and carry heavy burdens
And pay the heavy price it costs to win;
If you can face the surge of things about you
And keep your moral balance in life's whirl;
If you can act with patience in each crisis,
Nor be a coward, cyan, or a churl;
If you can live and not be spoiled by sinners,
And give—without a Pharisee's vain pride—
Your life for God and man will pay real profit—
You'll be a saint no critic can deride!—The Baptist.

More Travels in Arabia

By Dr. W. H. Storm

(\textit{Editor's Note.} Recently two books have appeared describing adventurous journeys through unknown parts of Arabia. The writers have been justly praised for their daring and the information they have given concerning the little known land in which is situated the Arabian Mission of the Reformed Church in America. The second story to place beside the published books, just as interesting and full of thrills. Only, this story tells of a missionary's routine work, and his endeavor to extend the influence of Jesus Christ. It is simply the regular Station Letter which the several groups of missionaries exchange with one another as a matter of information and inspiration, but it is very, very good.)

L.

Muscat, Oman, May 19, 1932.

Just where and how to start is a question, for there is much I would like to tell you. If this letter seems rather too personal blame it on the fact that I have been away by myself for two months, and right now there is no one else in the station to write about. Mr. and Mrs. Dykstra left on May 7th for North India.

As for the Woman's Hospital and work since Dr. Hosman's departure:—Nurse Mary is carrying on, and doing splendidly, having large clinics every day. I see any cases she needs me for each morning after prayers, before going to Mutrah, and I am giving all morning each Saturday to the work. Nurse Mary's position among the women is fine, and I find that they like and respect her very much. There are some in-patients now, and we have some operative work since my return, and several operations scheduled for the near future.

With the help of the other members of the station my hospital has not been closed at all, even though I was away on tours. One of my staff was here all the time, and thus the doors were never shut. True, a helper cannot do a great deal alone, but he could do some simple treatments, and Dr. Hosman was here for help and advice. The thing I considered important was that someone was on hand when outsiders came, as so many do come to us, from Batinah, Persia and Mirkan Coast. He was able to talk to them and explain the doctor's whereabouts, and if there was anything important take them to Mr. Dykstra. He could give simple treatments and offer them a place to stay, and in general treat them courteously. This certainly gave a much better impression than for them to come here and find the doors shut. Several patients needing operations were held till my return, and I am expecting more any day, who were told to go home and return at such and such a time. Too, the Seeb dispensary was kept open. Thus it has been possible that every Thursday either the doctor or one of his staff was present at Seeb. It is my intention to keep the men's work going all summer, even though I will be in India after the Dykstras return. Thus, by the
time of the annual meeting I hope to be able to report on twelve months of continuous medical work, an experiment I think is proving worth while.

After last annual meeting we began a dispensary in Seeb, 35 miles up the coast, a central place for a large part of Oman. Every Thursday since that time we have held a clinic there, and the attendances have varied from forty to over 100. The important thing is that it is gradually getting instilled into the Omanis' mind that every Thursday he can find the doctor in Seeb. I have had some people come on a journey of two days' length just to meet me there on Thursday. This is, I am sure, the result of regularity. We have now rented a shop in the bazaar, and keep a stock of supplies there. The dispensary is taking on more and more of a permanent form, and will add much to the effectiveness of our work in the future. The new building is progressing. It has grown to such proportions that it now has a roof over the operating room. The hospital is going to be a credit to Mr. Dykstra and a joy and delight to the doctor. With no reservations I prophesy that in a few years every other medical institution in the mission will have to take a back seat.

Now I come to the tours, which I believe have been and will prove to be the outstanding phase of our work in this station. First, I left on February 24 for Birka, with the intention of making that the jumping-off place for interior Oman—especially Tanuf. I did not get there, but nevertheless we gained much ground. I sent ahead a messenger to Sheikh Sulliman of Tanuf and Jebel Akthar, asking him to put his verbal request into writing. He had sent one through of my hospital boys who had been on tour through that part earlier in the year, but may not have reached the Imam. The Sheikh of Oman held together in a rather indefinite union by the religious leader of all Oman, the Imam.

Not knowing the situation as well as I do now I had told my messenger to see the Imam personally, feeling that since Sheikh Sulliman had expressed himself as willing the Imam might be lenient. The Imam said, "No," to Tanuf and Maizwa, but, with a sweep of his hand said that all the villages to the west of the Jebel were permitted to the Hakim, (doctor,) as far as he was concerned. This was certainly some concession, and one he probably would not have made if asked a year or so ago. It means, I think, that since our tour to the Jebel last year he realizes that such places as Wadi Ma' awal, Nekli and Rostock he can no longer rule with an arbitrary hand.

Then my messenger went back to see what Sheikh Sulliman would reply, and here again we learned much which will help us in the future. Sheikh Sulliman said, "I really want the doctor, but I cannot just now go against the wishes of the Imam, especially since you have just been there to see him." And he went on to say, "But when you and the doctor went to the Jebel last year who gave you definite permission?" The messenger answered, "No one." "Who stopped you?" "No one." "Hadha huwa," (that's it.) So the messenger and I took this to mean that some day in the future if the doctor suddenly comes to Tanuf he will be received royally by Sheikh Sulliman and the people, and nothing will happen to interfere with his work. Thus our method of touring unannounced last year has been justified, and has definitely helped our position in Oman. The messenger was further delayed by Arab hospitality, and rains. When he did reach Birka I realized that now was not the proper time to go inland, and so I decided on a ten days' or two weeks' tour of the villages north of Rostock. But just as I was packed up to start off a messenger arrived with a letter from the Emir of Ja'alan, asking me to come there. It did not take me long to decide what to do, as I left Birka just as soon as possible and came to Muscat, spending one day here and transferring our supplies from one beden (sailboat) to another, and replenishing necessities where needed. The Emir had sent a servant to pilot us to Sur, saying that there we would find all necessary arrangements made. This servant not having instructions what to do in case the doctor was not in Muscat decided to return and leave the letter only. So we started out for Sur without a guide and not knowing just what arrangements we would find there.

(To be continued)

Snakes Flayed Alive in South Arcot

Crul methods adopted in South Arcot in procuring the skins of snakes, (the usual practice being to skin a captured reptile alive,) are graphically described in the following message from a Madras Mail correspondent at Tindivanam:

"At the wonders where all the snake skins being purchased in the South Arcot District, (and I presume in other districts also,) are being sent. We hear that snake skin shoes for women, belts and purses are very popular in Europe and America. If this be true then many women must be indulging in this fashion, judging from the number of skins being purchased throughout this district. We are told that the people who hunt for, destroy the snakes and sell their skins are making a very good livelihood. Ordinarily snake skins bring from Annas 3 to a rupee each, according to the size and condition, whereas the skin of a large rock python will realize from Rs. 10 and more.

The cochinell insect, which is very destructive to the prickly pear hedges, among which snakes find a safe hiding place, has been very generally introduced into the district the last year or two. Many of these hedges are dying off, thus depriving the snakes places of refuge, hence the snake catchers are greatly aided in their work. It is indeed a very great blessing to have the venomous snakes destroyed without an expense to Government and at the same time a good source of income to those who seek and destroy.

Although we have little sympathy and affection for snakes, yet one shudders when hearing of the cruel methods used to remove the skins. Report states that skins are more easily removed when the serpent is still alive, and bring a better price, because they are less apt to be injured.

The following method is adopted by hunters. One man, carrying a forked stick in hand, stealthily walks along by hedges and places where they are apt to be found. When one is discovered the hunter quietly goes up to the snake and pins its head down to the ground. If two are hunting together, one holds the snake down so that it can neither escape or strike, while the second quickly whips out a knife and rips the snake down on the under side, the full length. While yet alive the skin is then removed quickly, wound on a stick and the snake left to die a slow and extremely painful death. Should this not form a new field for the S. P. C. A.?

I will not vouch for the truth of the following story, but it is worth repeating—Some days ago a hunter placed down a large cobra and in the inhuman way related above removed its skin. While winding the skin on a stick he felt a painful prick on the leg. Looking around he found that the flayed snake had crawled up and stung him. Later the snake and man were found, together, dead.

W.T.S.
Latest News from the Amoy Mission

OUR readers no doubt are anxious to learn about the situation in the Amoy Mission and its stations. A number of articles have arrived, written by the missionaries, telling of their experiences in falling back on Amoy, leaving everything but what they could carry in their hands. Providentially, there were no casualties. Discomfort was plentiful, and thrilling experiences, but the hand of the Lord was in all the journeys. These articles will be printed as fast as space is available, and they will prove to be as interesting as any modern novel or story of adventure. The first of the series is

Communists Again at Amoy

BY REV. E. W. KOEPPE
TONG-AN EVACUATION

Wednesday, April 13

I returned from a Consistory meeting at Chhoa-Chu-Ché; stopped for two hours in Tong-an, and then went on to Amoy for a meeting of the Preachers’ Conference Committee. Although there was some movement of troops in An-Khoe, there was no knowledge of the approach of a Communist army, either in An-Khoe, or in Tong-an. In Amoy I was informed that Lungyen had fallen to the Communists; that there was fighting at Leng-Soa;7 that people were fleeing to Amoy, and that our missionaries at Changchow had wired Mr. Poppen for a motor boat.

Thursday, April 14

Mr. Poppen and the American Vice-consul left for Changchow to get our missionaries out. I returned to Tong-an in the afternoon and found everything quiet and normal. No news of the Communists’ advance had reached our missionaries, although General Chang’s soldiers stationed at Tong-an had advanced to Changchow.

Friday, April 15

All buses were commandeered for the movement of troops from An-Khoe and Tong-an to Changchow. Rumors were many and various, but the general reports were that they were fighting near Leng-Soa. Late at night I sent a telegram to Mr. Poppen asking for information.

Saturday, April 16

The movement of troops to Changchow continued all day. Through chauffeurs who had moved troops, we learned that there was no trouble in Changchow and that the fighting was still at Leng-Soa. At noon we received a telegram from Mr. Poppen stating that the Changchow missionaries had arrived; that they had no news from the Sio-Khe missionaries; and that we should “play safe.” We packed some trunks, hoping to send them to Amoy on the following Monday. A few wealthy Chinese families left the city for Amoy.

Sunday, April 17

Movement of troops continued with all buses commandeered. A bandit leader, who had robbed some of the villages to the east of us, was captured and brought into Tong-an. Towards evening it was reported that the Communists had made no gains and that at one place they had been driven back.

Monday, April 18

Some of the busses were released and traffic to Amoy and to An-Khoe was resumed. It was reported that the Communist Army had been defeated. Because of this favorable news, and because of the heavy traffic on the busses, we decided to delay the sending of our trunks to Amoy. At noon the bandit leader was paraded through the streets, led to the execution ground, shot, and beheaded. The head was suspended from the West Gate Bridge as a warning to the people that the officials had control of the situation.

Tuesday, April 19

The morning’s report was that the Communists had been running back towards Lungyen. All the busses were again running and the life of the city had returned to normal. We decided not to send our trunks, for we were fully aware that such action would have led to the closing of our schools and would have caused general fear and disturbance amongst the people. At 3 P.M. I went to the Chit-Bee Bus Station for information. No further news had arrived. All was quiet, but there seemed to be a slight restlessness amongst some of the soldiers. At 4 P.M. word came through from Lungyen that the Government Army had been defeated and that the Communists had only a few miles from the city. In less than thirty minutes all business had stopped; officials were rushing their families off to Amoy; and the people were in a panic, for the report, “the Communists are two miles from Changchow,” had changed to “the Communists are two miles from Tong-an.”

The manager of the Chit-Bee Bus Line prepared a special car for his family and offered to take us along to Chit-Bee. On ten minutes’ notice Mrs. Koeppe, our three children, Miss Plat, Miss Walvoord, and a few of our Girls’ School teachers were off for Chit-Bee, hoping to get there in time for the last launch for Amoy. They missed this launch, however, and were compelled to spend an uncomfortable night at Chit-Bee. Miss Broekema and I remained to close the schools; help some of the Christian people get off for Amoy; and arrange for our baggage. At 11 P.M. some of our Chinese friends succeeded in getting a truck for our baggage, (all busses were again commandeered) but it was needed for refugees and we at once sent to Chit-Bee.

Wednesday, April 20

Early in the morning the party which had already reached Chit-Bee boarded the launch and left for Amoy. This happened to be the last launch to leave, for the Amoy authorities were afraid to receive so many refugees and so stopped all traffic with Chit-Bee. At Amoy our people were asked to give names, addresses, and nationalities before they were allowed land.

At Tong-an the fear of the night before had subsided and some of the Chinese people were opening their shops, for the officials had declared martial law, were guarding all streets and so keeping control of the situation. Most of the Chinese Christians left early in the morning via river boats and sail boats for Amoy. For a while it seemed as though we would have to leave all our baggage behind, but our Chinese friends had enough influence with the military leader to release one bus for our use. At 7:30 Miss Broekema, some Chinese friends and I with our baggage left for Chit-Bee. Here we found hundreds of people trying to get boats for Amoy. We had sent word with Mrs. Koeppke to Mr. Poppen asking to meet us at Chit-Bee with a motor boat. At 3 P.M. Mr. Poppen and Mr. Vander Meer arrived on the consular launch, taking us back to Amoy.

These were anxious and unpleasant experiences. It is at times like these when real tests are made. Our troubles and difficulties have already largely been forgotten, but we shall always remember the fine spirit of helpfulness and co-operation on the part of many of our Chinese friends; not only Christian, but also non-Christian friends. A doctor in the Chinese Army stationed at Changchow sent a secret message through the officials...
Ordination of Theodore H. Theilpape

Mr. Theodore H. Theilpape, who for the past three years has been Student Supply at the New York Avenue Church, Newark, N. J., was ordained by the Classis of Newark at a special meeting on Wednesday afternoon, June 29th, and began his duties as assistant to Rev. T. Porter Drumm, D.D., of the North Church of Newark, on July 1st.

At the request of Rev. Henry K. Post, of Christ Church, who has been serving as Supervisor of the New York Avenue Church, while Mr. Theilpape was there, Mr. Theilpape was chosen to succeed him in that office.

On Friday, June 10th, Mr. Theilpape and Miss Grace Roeder, ofStreator, Ill., were married by Dr. Drumm. Miss Frances Roeder, of Chicago, a sister of the bride, was bridesmaid, and Rev. George H. Donovan, pastor of Trinity Church, Newark, was groomsman. The bride was graduated this year from Columbia University. Mr. Theilpape is an alumnus of Rutgers. They will reside at 311 Mt. Prospect Avenue, Newark, N. J.

GEORGE H. DONOVAN, S. C.

Special Meeting of Passaic Classis

The Classis of Passaic met in special session at 6 P. M., Thursday, June 30th, in the People's Park Church, Paterson, N. J. Rev. A. M. Van Duine became President pro tem. Eight ministers and eight elders were in attendance.

Licensiate Alfred Bentall was received by letter from the Classis of Grand Rapids. A call from the Allwood Church, of Clifton, was approved by Classis and presented to Mr. Bentall, who accepted it.

Classis proceeded to the examination of Mr. Bentall and Mr. Peter A. De Jong for ordination, omitting the branches in which they had been examined for licensure. Classis was so well pleased with the answers of the young men that a motion was passed that they be admitted to ordination "Cum Laude." Both signed the Formula for Ministers.

A request for the ordination and installation of Mr. Bentall on Thursday evening, July 7th, was presented by the Allwood Church, and approved. At the request of the Church the following committee was appointed and given power to conduct the service: to preside and read the Form, Rev. Edward Dawson, D.D.; to preach the sermon, Rev. James E. Hoffman, of Hasbrouck Heights; to charge the pastor, Rev. Edward S. Wocover, D.D., of New Brunswick Seminary, with Rev. Gerard C. Pool, as secundus; to charge the people, Rev. Henry Sluyter, with Rev. J. J. Burggraaff as secundus; to offer the installation prayer, Rev. J. J. Burggraaff.

A motion was made and carried that Classis esteems it very highly that General Synod chose its honored brother, Rev. Edward Dawson, D.D., to become its President at the session in Kingston, N. Y., in June.

At 8 P. M. Classis proceeded to ordain and install Peter A. De Jong as pastor of the People's Park Church, of Paterson, before an audience that filled every seat in the church. The program was as follows: To preside and read the Form, Rev. A. M. Van Duine; to offer prayer, Rev. George H. Wulfken; to read the Scripture lesson, Rev. Simon Blocker; to preach the sermon, Rev. H. Freling; the Office of Ordination and Laying on of Hands, Rev. A. M. Van Duine, assisted by the ministers present; to charge the pastor, Rev. A. M. Van Duine; to charge the church, Rev. John Sietsema, (in the Holland language,) and Rev. Simon Blocker, (in English); to offer the thanksgiving prayer, Rev. Henry Sluyter. The benediction was pronounced by the newly installed pastor, Rev. Peter A. De Jong.

Mr. De Jong begins his pastorate under very encouraging circumstances. As a token of their esteem for him and his bride the congregation has furnished the parsonage from top to bottom.

The service was largely in the Holland language, the only portion in English, beyond that already noted, being Mr. Wulfken's and Mr. Sluyter's prayers.

JOHN SIETSEMA, S. C.

(Note by the Editor: The plan to have a committee of ordain and install Mr. Bentall is not constitutional. It is possible to install a pastor by a committee of Classis, according to Section 66 of the Constitution, but for an ordination there must be a meeting of the Classis, according to Section 19. While any departure from this rule does not invalidate the ordination, there should always in such a solemn act be a full adherence to the prescribed procedure. There have been several instances where the procedure has been departed from, and more attention should be given to the method and the importance of adhering to the ancient form. There is an instance of a licentiate being ordained without the knowledge of the Classis to which he belonged, if, indeed he was a member of it. The church was in the Classis, which was not consulted in the matter.)

A Woman's Big Job

After five years' labor the National Institute for the Blind has completed the first edition of the Bible in Arabic Braille. The work has been carried out under the British and Foreign Bible Society, who will distribute the books to blind readers in Arabia, Palestine, Egypt, and North Africa generally.

An English lady living in Jerusalem first transcribed in manuscript the whole Bible into Arabic Braille, and it was from her copy that the Institute's staff worked on the metal plates from which the book sheets were printed.—Lutheran Women's Work.

STATUS OF THE CENTENARY FUND

Board of Foreign Missions, R.C.A.

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What the W. C. T. U. Will Do

At the 58th annual convention of the National W. C. T. U. at Seattle August 12-17, the program of the organization relative to national and congressional platforms and candidates will be formulated and announced. The W. C. T. U. feel that the platform declaration of neither party is a guarantee the party will follow the course of action recommended; and the policy of the W. C. T. U. will remain as it has been for nearly sixty years; namely, to promote temperance education and reduce the sale of liquor to a minimum. The women of the W. C. T. U. will not change their views on the 18th amendment.

The W. C. T. U. convention will discuss the various systems of liquor sale in foreign countries.

"It is apparent to anyone who is not prejudiced," said Mrs. Ella A. Boole, president of the National W. C. T. U., who is to preside at the convention, "that there is dissatisfaction with the Canadian liquor sales system; with the Bratt system in Sweden and with the almost unlimited sale of liquor in the British Isles. The social and economic costs of the liquor traffic in these foreign countries is tremendous. We intend to show that in England poverty from drink is a burden that offsets the government's tax income from liquor; that there is a mounting alcoholism rate in Canada, together with the other burdens of an increasing liquor consumption; that the Swedish system of drink by permit would be impossible of establishment in this country.

"This is only a part of our convention program," Mrs. Boole continued. "We have an educational program for total abstinence which is now three or four times as extensive as it ever was and is showing fine results; scientific temperance education is gaining the friendship and adherence of the big educational bodies and their leaders. We have encouraging proofs that the assaults on the character of youth by wet interests have aroused the best of the young people to an espousal of the dry cause and we will have considerable to show on that score at our Seattle Convention.

"Our publicity campaign will be explained to the convention. We are now printing and distributing leaflets and posters in vast quantities; and before November we will have placed possibly fifteen million or more leaflets in the hands of interested voters."

Women dry leaders from every state will be in attendance at the convention; and one of the interesting program features will be the appearance of Victoria Booth Demarest, granddaughter of William and Catherine Booth, founders of the Salvation Army. This great woman evangelist will conduct one service and will be on the program of the convention daily.

A Call for Prayer for Revival

(In a recent series of meetings in Philadelphia it was felt by those present that the great need today is a revival. A committee, composed of over twenty representative men prepared the following Call, and according to their plan it has been sent to between four and five thousand organizations, publications and ministers in the hope that its wide circulation may create a desire on the part of many that there might be a manifestation of grace in the hearts of men.)

Great evils have come upon us because we have forgotten God.

The world is sick, and as in a like sickness before, the Word of God gives us the explanation, "Are not these evils come upon us because our God is not among us?" (Deut. 31:17).

DO THEY NEED IT?

Hear what one student for the ministry, now in college, says about his resources for next year:

"I earn in clear money $100 to $150 in the summer. ... No resources beside what I receive from the Board. ... My folks are not in a position where they could possibly help unless conditions change. ... Haven't any source of borrowing." JUDGE FOR YOURSELF

BOARD OF EDUCATION, R. C. A.
25 East 22nd Street - New York, N. Y.

God tells us that at the end of this age there will be "distress of nations, with perplexity," and speaks of "men's hearts failing them for fear." Such times are upon us, but it may please God to send revival, since He says, "If my people which are called by My name shall humble themselves, and pray and seek My face, and turn from their wicked way: then will I hear from Heaven, and will forgive their sin and heal their land" (II Chron. 7:14).

There is a bankruptcy of human leadership in all fields. The situation in the world is desperate and beyond the control of men. It may grow worse rapidly unless there is supernatural intervention.

The supreme need of the hour is a great spiritual awakening like the revival under the Wesleyans in the Eighteenth Century which saved England from the horrors of the French Revolution. Such movements have always been prepared by a widespread force of prayer, as in the thousands of prayer groups that were formed in Wesley's time.

We therefore earnestly appeal to Christians everywhere to forsake their sins and to return to the simplicity of Bible faith. We appeal to Christians individually to pray more earnestly for revival within the Church, and to form prayer groups for united intercession.

We suggest the following to meet the special needs of the various classes of each community:

1. Groups of women, meeting in one another's homes, daily or weekly, at some convenient hour during the day.
2. Cottage prayer meetings in homes in the evening to be held each week.
3. Weekly prayer meetings for young people.
4. Daily or weekly prayer meetings for business men at the noon-hour in the city.
5. Prayer groups of ministers and church officers on Saturday night; and of ministers with each other.

We ask Christians to pray and work for the formation of thousands of such small groups, not waiting to be invited, but taking the initiative in such a work. It is when the spiritual movement comes that the spiritual, social and financial distresses of our day may be healed.

Please send the name and address of one member of your prayer group to the Great Commission Prayer League, 808 North LaSalle Street, Chicago.
Prohibition Posters

John D. Rockefeller's statement against prohibition will be answered by the Woman's Christian Temperance Union all over the country this summer, particularly in County Fairs, where the women will exhibit a series of posters briefly answering the charges of the oil magnate against the Eighteenth Amendment.

A large edition of these posters has just left the presses of the W. C. T. U. publishing house at Evanston, Illinois, and are being sent rapidly throughout the country. The posters are simple and direct, six in number, in large readable type, three being as follows:

DRINKERS, NOT DRY'S, MAKE THE GANGSTER.

PROHIBITION HAS OUTLAWED THE BIGGEST COMPETITOR OF LEGITIMATE BUSINESS.

PERSONAL LIBERTY ENDS WHERE PUBLIC SAFETY BEGINS. A DRINK MAY COST A LIFE.

Two other posters illustrate the Census Bureau figures reporting a nearly 50% reduction in alcohol death rates under prohibition; and the government statement that drinking has decreased 65%.

The remaining poster is based on the report of the National Education Association of a tremendous increase in high school enrollment largely due to bettered home conditions under the 18th amendment.

Women of the W. C. T. U. intend to make the Rockefeller statements an issue in every county, carrying their educational work through churches and educational institutions.

Conditions in the Northwest

(These extracts from a letter reveal the situation in a section of the country remote from the overburdened East. Conditions are not different essentially, but there is the same cheerfulness yonder as is characteristic here,—a quiet confidence in the God of men and nations.)

We have a small fruit ranch and general nursery, which is operated by my son. In good times the business gave us a fair living, but now there is no demand for either fruit or fruit trees. It is the same with ornamental trees. People are looking for bread, not ornaments. Raising fruit has not paid the expenses. The County has gone on a warrant basis, because people cannot pay the taxes. It now depends upon the banks to take these warrants,—I suppose at whatever discount they may determine to make. With most of us here we are in about the same fix as the Confederate fellows who waited on President Lincoln and told him that their living was gone since the slaves were free, and asked him what they could do now to make a living. He said it would be "Root hog, or die."

Well, I am sowing all kinds of vegetable seeds of good to eat, even some Lake Champlain muskmelons, and we contemplate getting most of our living from the garden. We will sow an acre of wheat, a patch of buckwheat, and a patch of corn. We will get a little motor grinder and grind the wheat, buckwheat and corn, and have real cornmeal for mush, and whole wheat flour, all free from sulphur dioxide, and best of all, real buckwheat pancakes. I used to help my maternal grandpa thresh these cereals with a flail. I can still do this, and even make a real flail. This purchase is rather a speculation, for $15 for a gist mill is a big price in these days.

We have a good "bossie." In this respect we are better off than the Dutch people who came to this country in 1848 and settled in Michigan, Iowa and Wisconsin. To hear those old timers tell of their hardships would beat Robinson Crusoe. One poor fellow near Gibbsville, my boyhood home, was better off than most of the others, for he had a scrub cow that found her living in the woods. One day the cow was lost. The owner started out to find her and he got lost, too, but finally found the cow. He tied her to a tree, and started to find the trail out of the woods. He succeeded in this and went back to the cow, but she had twisted the rope that held her so that he could not untie it. He had no knife, but he had an old Hessian musket, which he carried to scare bears and panthers, and with this he planned to shoot the rope off the tree. Either his aim was bad, or the bullet ricocheted, and the cow fell dead. The owner sat down on a log and cried,—and well he should. O, those forty-eighitiers knew something about hard times.

If we did not have the check from the Ministers' Fund every month I do not see how we could get the necessities of life. The banks will not give you a shilling on the best real estate security. There is no work here. Bread lines in the cities! Distress multiplying on every hand! No price for crops! This is a great cherry country, but there are no offers for the crop and it will not be picked. It is the same with the other fruits and berries. So, you see, how wonderfully the Lord has blessed us in having enough to get what we really need. "No good thing will he withhold from them that walk uprightly." It is all the Providence of God.

1773 KINGSTON 1932

During the session of General Synod in June, 1932, forty-one guests attended a dinner in honor of the first resolution adopted looking toward the establishment of a Fund for Ministers.

The General Synod met in 1773 at Kingston, when the resolution was passed. The dinner this year was to celebrate that far off first plan for a Church Agency.

The Ministers' Fund
of the Reformed Church in America
25 EAST 22nd STREET, NEW YORK

Mothers' and Fathers' Days in Cleveland.—Special exercises were held in Calvary Church Sunday school, of Cleveland, Ohio, on both Mothers' Day and Fathers' Day. Roses were given at both services. Rev. David Bovington, D.D., of the Baptist Church, spoke at the Mothers' Day Exercises, while Mr. George Soerhide, Superintendent of the Cleveland City Mission, spoke on Fathers' Day. A quartet from St. John's A. M. E. Church gave several selections. Children's Day Exercises were held on Sunday, June 12th, in place of the regular church service. Mr. Gilbert E. Barge is Superintendent of this wide-awake Sunday school.
The Point of View

BY "STUDENTS"

IS HE RIGHT?

IN a recent number of the Christian Advocate, H. C. Lintner writes under the caption, "Is It Too Easy?" The burden of his article and conclusion is that, so far as his own Church, the Methodist Episcopal, is concerned, it is too easy to get into the ministry. It is barely possible that his words are worthy of consideration by other denominations of Christians.

He begins his article by saying:-

"Is it too easy to enter the ministry? It is!

"The Methodist Episcopal Church,—like every other denomination,—has a considerable number of ministers and ministers-in-the-making who should be laymen.

"Many a pastor, well-meaning and exceedingly zealous, has clapped some steady, conscientious young lad on the shoulder and asked: 'John, have you ever considered the claims of the Christian ministry? The Lord needs men like you to preach.' And John, reared in a pious home, dreads to displease God and becomes a ready victim to his over-sensitive conscience, prodded on by an occasional smile and interrogation from his pastor. But John, who is neither fluent of speech nor gifted in habits of study, can make only a mediocre preacher, where he would make an exceptionally good farmer or mechanic or merchant.

"Result: Another less-than-average preacher turned loose on the Methodism he loves."

He then goes on to sketch the procedure of the next few years. At Quarterly Conference, on the instance of his pastor, John is recommended for a local preacher's license. The vote is put while fond parents, the President of the Ladies' Aid Society and the head usher beam through their tears, and neighbors who know John's limitations politely refrain from offering a dissenting vote. At the District Conference the same process of pushing John along into orders is followed by the District Superintendent, the approving eye of John's pastor, who scores "another son in the Gospel," and John becomes a kind of chore-boy for his pastor until he goes to college. Then he is given a student charge—which does handsomely by him for what it gets. Annual Conference comes and John is urged to join, which he somewhat hesitatingly does. Two years later another Annual Conference reviews John's work. It has not amounted to much, but the "Sunday school superintendent from whom John buys his gas and is convinced that the lad has a way with the young people and will make a preacher yet." So John is ordained as a deacon. Two years later he goes to Conference as an ordained elder and member of that body.

And here is Mr. Lintner's comment:

"But the Conference has assumed a problem for its cabinet and, perhaps, material for an executive session which may be wise enough in later years to ask for his location.

"Tragic? Nothing short of it. A spoiled life, and perhaps a soured one, . . . or a tragic ministry of mediocre preaching to waning churches . . .

"What misery would have been saved if the lad had been allowed to be,—what God wanted him to be,—a happy successful mechanic teaching a class of Boy Scouts on Sunday and living a fine, manly life in his shop during the week. "It is too easy!"


OFF THE REFORMED CHURCH

"What, then, shall we say to these things?" Is he right when he leads us to infer that he believes a similar process is going on in "every other denomination" by which perfectly good mechanics, farmers and merchants are often spoiled to make mediocre ministers? It is a serious charge if true. The process is unjust to the individual, the ministry and the Church.

Without doubt he is right as far as he goes. But let us remember that he does not give us the whole picture. We do have the eager pastor who, in his zeal to score a son in the ministry for his pastorate and his congregation, not only accepts without question any boy of pious intent who may feel an inclination to the ministry but without careful thought pushes along toward orders a boy who if left to himself would possibly choose anything but the ministry for a life work. Nor is the pastor alone in this kind of zealous interest in possible sons of the prophets. Probably there is just as much sinning along this line by doting mothers and fathers, Sunday school officers and teachers, leaders of young people's groups and Church Board recruiting officers as there is by pastors.

But let us not forget that not all who are brought into the ministry by these methods are failures. Modern Hannahs sometimes guess right when they dedicate their children to the Lord from birth. It is not fair to assume that such methods of recruiting always eventuate in a spoiled farmer and a mediocre preacher.

And don't forget also that the Holy Spirit still has something to say about those who enter the sacred calling.
Our Church at Work

Seashore Meetings For Newark Church.—Rev. George H. Donovan, pastor of Trinity Church of Newark, N. J., in addition to continuing all the church services as usual during the summer, will again conduct prayer meetings in July and August at South Belmar, N. J., for the benefit of those members of Trinity who will be spending their vacations at that seashore resort and nearby places. The first meeting will be held on July 13 at the home of Mr. and Mrs. Laubenstein. The ladies of the church remaining in Newark will hire a special bus and will attend the meeting. In addition, another bus will be chartered to take down to the shore the fifty-two children who were regular attendants at the Tuesday night prayer meetings during the past year. They will be entertained by the Laubensteins during the day. The trip has been made possible by the generosity of a number of the church people. This outing was not offered in advance as an inducement for attendance, but was announced only a few days ago. Together the buses will carry to the shore about one hundred for the first prayer meeting. On August 17 it is planned to have another seashore meeting, at the home of Mrs. Henry, and she will entertain the ladies during the day. This will be the sixth year in which Mr. Donovan has planned these meetings.

Red Bank Holds Union Services.—On Sunday, July 3rd, the Red Bank, N. J., Church united for the first time in some years with the other churches of the city in a Sunday evening union meeting. Chaplain Reynolds, of Fort Monmouth, preached the sermon, and the brass band of the Fort gave some selections of sacred music. Other services for July are: July 10th, Rev. Alfonso Dare, of the Methodist Church, with a men's chorus; July 17th, Captain A. C. Reedy, with the Salvation Army Band; July 24th, Rev. E. Miller, with the Baptist Church Mixed Quartette; July 31st, Rev. W. C. Trembath, a Young People's Service, with the Reformed Church Junior Choir. A similar series of meetings is scheduled for August.

Called to Clifton Church.—The First Holland Church, of Clifton, N. J., recently vacated by Rev. P. A. J. Bouma, has called Rev. Edward Van Farowe, a Christian Reformed minister, to become its pastor.

Summer Work in Second Little Falls Church.—On June 23rd, the Women's Missionary and Aid Society of the Second Little Falls, N. J., Church, held its annual reception to Mothers and Babies, with a program and refreshments. Over fifty people attended. Sometime during July the ladies plan to go on an excursion to Rye Beach. At the communion on Sunday, June 26th, seven members were received on confession of faith, two of them being also baptized. For three weeks in July the Second Church, together with the Congregational Church, will conduct a Vacation Bible School. It will be held in the Sunday school rooms of the Second Church, but some of the manual training will be given in one of the public schools. Gerald G. Huemink, a graduate of Hope College, now a student in Princeton Seminary, will conduct the school, assisted by eight teachers. On the evening of Sunday, July 3rd, Rev. Fred J. Barny spoke to an appreciative audience of 75 about Missions in Arabia.

Illness of Keyport Pastor.—Rev. Frank T. B. Reynolds, pastor of the Keyport, N. J., Church, has been seriously ill since May 27th, but he has recently improved in health considerably. Since the beginning of his illness the services of the church have been sustained under the direction of the Consistory, and on several occasions they have been in charge of some of the elders or deacons, who have shown much skill in conducting the worship and addressing the congregation. The Church has had the kindly assistance of several of the ministers of the Classis of Monmouth, who have occupied the pulpit, among them being Rev. Jacob J. Sealsler, Rev. William Vander Meer, and Rev. William L. Sahler. Professor Wm. A. Weber, of New Brunswick Seminary, conducted the June communion service, and welcomed two young people to church membership. One Sunday evening in June the Young People's Association had charge of the service, the address being given by one of its members. The services for the balance of July are in charge of a committee of the Consistory, and the church will be closed in August. It is hoped that the pastor, Mr. Reynolds, may be back in his pulpit early in September.

Bulletin Board For Rochelle Park Church.—The Men's Bible Class of the Rochelle Park, N. J., Church, Rev. Charles E. Bloodgood, pastor, on Sunday, June 12th, presented and dedicated a fine bulletin board with appropriate ceremonies. The church plans to keep open throughout the heated season, with one service each Sunday, the pastor preaching in July, and visiting clergymen in August. The annual clam bake will take place on August 12th, and will furnish excitement for the hot spell.

Vacation Bible School at Spotswood.—For the first time in its history the Spotswood, N. J., Church is rejoicing in a Vacation Bible School. This was made possible financially by a large gift from one of the faithful church members and by small gifts from the Sunday school and the C. E. Society. The school opened on June 20th, with an attendance of 38 children between five and thirteen years of age. Since then the attendance has increased to 63. Miss Elizabeth Paluso, a member of the Suydam Street Church of New Brunswick, N. J., is the efficient leader. She is assisted by two young ladies from New Brunswick and several from Spotswood. The school is popular with the children and approved by their parents, and it fills a long felt need in the village.

Children's Day at Old Helderberg Church.—Sunday, June 19, was observed as Children's Day at the Old Helderberg Church, Guilderland Center, N. Y. At the morning service the pastor, Rev. E. O. Moffett, administered baptism to eight children and two adults. The evening service was given over to the Bible school. The audience, which filled the auditorium and school room, greatly enjoyed the singing of the fourteen young ladies, under direction of the organist, Mr. Raleigh V. Moffett, the many recitations, songs and duets by the little people, the drills and patriotic exercises led by Emerson Van Patten, Jr., and the songs by the school. The offering, which was for the Mont Lawn Fresh Air Fund, amounted to $25.
A Reader Since 1875

Dear Dr. Hunter:

I am very glad to send you my check for the renewal of my paper for the coming year. My husband, Rev. F. H. Bagley, subscribed for the Christian Intelligencer when he was pastor of the Elmford Church, in 1875, so I have enjoyed it ever since, and hope to as long as I live, but I am now in my 88th year. I left Staten Island, my birthplace, two years ago, and am now in a Nursing Home. With regards,

Sincerely yours,
(Mrs.) I. L. BAGLEY.

Professor Barnouw Goes to South Africa

(Professor A. J. Barnouw of Columbia University edits the "Monthly Letter" of The Nederland-America Foundation, from which the Editor occasionally takes interesting notes on subjects relating to Holland and Hollander. The following account of his present trip will perhaps reveal an unsuspected growth in the use of the Dutch language, or, better, a new development of the original stock.)

I AM writing this letter in mid-ocean enroute to South Africa. My American friends smile incredulously when I tell them that my purpose in going there is to study Afrikaans, the language spoken in the Boers. What is the use of studying a language that nobody cares to read or hear about? Have they a literature worth knowing? What will you do with it when you have mastered it? These are questions that they fire at me without really expecting a reply. They take it for granted that the answer must be in the negative. It would, of course, be much more worth while to spend a sabbatical in Rome and learn to speak Italian fluently. But thousands of Americans have done that in the past and will be doing it in years to come. I could not add anything of value to America's collective knowledge of Dante's tongue. But there are few people in America who are familiar with South African Dutch, and fewer, if any, scholars who have made a scientific study of this offshoot of the speech of Holland. It certainly deserves the scholar's attention. A Roman orator of the fourth century would probably have laughed contemptuously if it had been suggested to him that he should visit Gaul and study the Latin that was spoken there; but this depised Latin of Gaul, that sounded to him as a corruption of the pure speech of Rome, is the language of France that Molière and LaFontaine wrote, and the mastery of which is considered in America to be a badge of refinement and culture.

Afrikaans compares to the language of Holland as the speech of early Gaul did to the Latin of Rome, and perhaps the time is not far distant when it will be the medium of a literature deserving the attention of a worldwide audience. South Africa, it is true, is a bilingual country. But the English that is spoken there does not differ from the speech of Great Britain; hence there is small inducement for the South African English to develop a South-African literature of their own. The books and periodicals read by the Britons in the Cape Colony are the imported literary output of London. But Afrikaans can not be written in Holland. It is a native growth of the South-African veld and flourishes only in its natural habitat. As a consequence the literature of South Africa is almost exclusively written in the language of the Boers, whereas the English-speaking element in the Union must rely on the printed imports from Great Britain.

In Holland the former contemptuous scorn for what used to be called the corrupt Dutch of the Boers has yielded to a recognition of its cultural value. Afrikaans, in the estimate of the Hollander, has come of age. South-African students are admitted to the Doctor's degree at Dutch universities on the strength of dissertations written in their own Afrikaans. There may come a time when novels and poetry in the speech of the veld are read so widely in Holland that the Dutch will begin to enrich their own tongue with phrases and words borrowed from the Boers. In short, Afrikaans has a great future before it, and the scholars who give it their attention at the present stage of its development are performing a task which, if left undone, would be fateful as a regrettable omission by coming generations.

The Best Church Hymns

Here is an interesting compilation which in a foot-note the editor, Louis C. Elson, New England Conservatory, in the University Musical Encyclopedia explains as a "Copyright list. Used by permission."

"The author of this book has collected one hundred and seven hymn-books. He then takes eighty per cent as the proportion of books in which a hymn must be found to attain the first rank. This gives him thirty-two hymns, which may be called the 'best church hymns.' The work has been done in the spirit of broadest charity, with no evidence of sectarianism of any kind, and the results the judgment of our common Protestant author. The author, however, expresses caution as that of other authors, that there may be certain first-rank hymns not included in the list simply because they have not as yet had time to find their way into the collections. These thirty-two, however, are not likely to be superseded. The list is as follows, the number of votes for each following.


University Services in Syracuse.—During July and August the First Reformed Church of Syracuse, New York, will hold union services during July and August. During the July the services will be held in the Lutheran Church, with Rev. Calvin C. Meury in charge, and during August they will be in the First Reformed Church, with the pastor of the Lutheran Church, Dr. Edward L. Keller, in charge.
CHRISTIAN INTELLIGENCE

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NEW YORK CONFERENCE

(from The Christian Intelligence)
Christian Endeavor Topic

Sunday, July 31, 1932

PROBLEMS OF YOUTH ON MISSION FINES 1 Thess. 1:1-8

Some questions for discussion:

1. Am I living a real Christian life? Do others know "what manner of men" we are?

2. Is it important that we know other people's problems? Why?

What can we do to help meet these problems?

This topic might easily have been the Problems of Youth Throughout the World, for there are very few places today where some branch of the Christian Church is not carrying on Mission work. This, however, does not mean that all fields are adequately supplied with workers, far from it. Perhaps the people of the world round and young people are young people the world round. It is true that we have problems that others don't have and they have problems that we have, but in many ways we are the same.

In our contacts with those young people of other nations and other races, many of the workers' actions, that count as much as our words towards helping them to see our way of life and help them to meet their problems. Then we must also know something about the other peoples of the world if we are to know anything of their problems.

On many mission fields for the young people, in the form of their habits of living, have to face stronger temptations than we do. It is harder to form and keep habits of cleanliness amid surroundings that are very often anything but clean. Drinking and gambling are strong temptations. What are they to do if tempted by members of their own family?

There is the problem of finding work. The population is large and the wages are low. The unemployment problem is continual. The unemployment problem is present on many of the mission fields. Even in fairly good times a class of graduates from a college or university in the far east is fortunate if something like twenty per cent of their number find employment in their first year out of school. Missions can sometimes supply a few openings for such unemployed.

For a Christian there arises the problem of setting up a Christian home. This practically means that one must marry a Christian. In some countries, principally the far east, the parents or close relatives arrange the match. What if they promise to marry a non-Christian?

In countries like China and Japan the family means everything and generally the family is unanimous following some ancient and native religion. This means that it is often a choice between Christ and one's family for the youth who wish to become a Christian.

In a church in Africa many members are accepted until they have proved their real sincerity by going out and winning some of their neighbors or friends to Christ.

In India and some other mission fields the young people have the problem of accepting Christ and then of fitting His way of life into their own national life without the western interpretation.

Loyalty to the Christian life and to their country is often a problem. During the recent conflict in the far east a Christian student from Japan wrote somewhat as follows: "I have much to think about the position of the Japanese Empire, a member of the human race, and as a Christian." How encouraging it is that at least some are sincerely trying to think through such problems and find a solution that will be the best for their own land as well as for all mankind.

In a country like Japan the youth there have the problem of sitting out the best that is found in their own culture and customs and also the best in the culture and customs of the west. There is a great mixture of the east and the west and the new and the old. This makes their problem of adjustment just about as difficult as ours.

"We must all face the problems of living together in peace; of love and hate; of peace and war; of confidence and suspicion; and Christianity will be judged by the way we meet these problems." (Amon.)

Whether we are in China, Japan, India, Africa, European countries, or the United States of America we as young people all face the problem of setting along together in the spirit of real Christianity if we are to understand each other. What can we do towards bringing about this Christian brotherhood? Where should we start? Right at home or abroad? Where should we stop? At home or when the whole world is included?

Meeting life's problems is a challenge to youth everywhere. It is a challenge that is not an easy one, but it is one which leads to growth, and the Christian life is one of growth and continual development.

EUGENE C. DURYEE

TENNENT COLLEGE

And It’s Getting Worse

When the liquor trade, using even some churches and churchmen as their tools, overthrew the prohibition system in Canadian law, the loud promises made to the speedy and effective way in which government control would create a new era were the facts: "Between the year 1922, when a government sale system was introduced, and the year 1930, indictable offences in Canada rose from 15,720 to 25,457, while convictions for drunkenness fell from 25,048 to 35,789. Violations of Liquor Acts rose from 8,519 in 1922 to 19,132 in 1928. Confinements in prisons and reformatories of the province of Ontario for the year 1930 must give concern to all good citizens. They show that from 1922 to 1930 murder increased 81 per cent; manslaughter, 51 per cent; attempted suicide, 625 per cent; crime against persons, 65 per cent; crime against property, 86 per cent; liquor law violation, 220 per cent." And yet there are some Canadian citizens who are actually helping the liquor trade of the world to overthrow the prohibition law in the United States! Don’t be fooled, Uncle Sam, government sale is a curse and a degradation.—Exchange.

"You Can’t Enforce It!"

That’s true. The law against murder can’t be enforced in the great cities; the ratio of convictions to murders in New York is three to a hundred, and Chicago makes about the same showing.

You can enforce the law against burglary; not one burglar in twenty is brought to justice. The same is true of stolen automobiles and racketeering crimes.

Can any bright New Englander tell The North-westerner’s family how many of Chicago’s bombers have been captured and punished?

And then, being careful not to interrupt him, will some other member be ready to tell us how many traffic law violators are actually brought to justice; how many gamblers, Mann Act criminals and gasoline bootleggers?

And how many grafting lawyers, vultures in judges’ chambers, with criminals, business men who buy immunity from taxation, have gone to jail, lost their jobs or even the privileges of society, we heard no one was able to answer.

When the foregoing inquiries have been answered, there may be one left to deal with the gentleman who says you can’t enforce the Prohibition law.

But by then, having become tired of waiting, he is quite likely to have gone home.—Northwestern Christian Advocate.

Economy in Church Buildings

A religious survey reveals that there is a surplus of church edifices for Protestants in the larger cities. A real estate economy in the number of Catholic church buildings. There are 183,505 church edifices for 23,514,769 Protestants giving an average of 1,009 places of worship to each church. The Roman Catholic Church provides 16,615 edifices for 18,104,604 communicants, giving an average of one to each church. There is one Protestant minister for every 150 Protestants, while there is an average of but one priest for 824 Roman Catholic communicants.—Evangelical Messenger.

Back Numbers Needed

Sage Library, New Brunswick Seminary, asks for four back numbers of the CHRISTIAN INTELLIGENCER. The Library has a complete file of the INTELLIGENCER 1850 up to the present with the exception of the issues for the month of December, 1873, and would greatly appreciate any information which might lead to the gift or purchase of these missing numbers. Possibly in some garret or closet there is a file of the paper from which the four numbers must have perished. Possibly some library has duplicates which they might be willing to exchange.

Address, Librarian, Sage Library, New Brunswick, N. J.

An Ethical Code for Ministers

Thou shalt not seek to monopolize the local limelight. Thou shalt not secure a position at Church House politics and call it Providence. Remember thy debts to pay them, for the community will not hold him guiltless whose bills cannot be collected. Thou shalt not trespass on the premises of other shepherds. Do not bear false witness with thy statistics. In thy old age thou shalt not be a retired parasite on self-appointed bosses.

When they borrowest, thou shalt not steal its garments. Honor thy brother pastors that may be respected in the parish which the Lord hath given thee. Thou shalt not return to perform services which belong to thy successor. Thou shalt give due attention or service for thyself, remembering that the servant should be as his Lord, who came not to be ministered unto but to minister.—Adopted by Ministers at Summer School for Pastors at Newton Theological Institution.

How Much Do We Work?

Some people, both pastors and laymen, make heavy going of the work in the church. They are continually talking about their exhausting labors. We have for years been noting, sometimes with amusement, sometimes with a degree of impatience, the amount of any expenditure of time and energy in the Lord’s vineyard seems to be... Even among the clergy there is far too much idle talk of the amount of work which the pastoral office entails. It is difficult to find a pastor who will admit that any other profession does more work than he. Let our exhausted church workers sit down and figure how many hours of active work they are devoting to the church. The hours of pleasurable pastime and recreation should not be counted. We believe that such a mathematical computation will prove a real revelation. The devil likes to foster among the children of God what we might call the exhaustion complex. The “tiredness” of which many church workers complain is ninety-nine per cent mental condition, superinduced by selfishness and by disinterest in the cause of the Lord. The best workers in the kingdom do little complaint of their work and have no time to appeal for recognition and sympathy by looking and talking “tired.” They are too busy and too interested to expend energy in drooping and looking wilted.—American Lutherian.
The following Resolutions have been adopted by the Consistory of the Fishkill, N. Y., Reformed Church:

Forasmuch as the strange and mysterious working of Providence has so soon removed from our midst our greatly beloved minister.

REV. ROBERT ROMBOUT WHITE,
we therefore adopt the following Resolutions:

1. No words of ours can express our deep sense of loss of his presence among us both as a minister and a friend. In the short time of one month he has been so impressed his sweet and gracious personality upon all with whom he came in contact that all who met him will never forget him; and "being dead he yet speaketh." And at this hour we are greatly pained to see the work to which he gave his heart, his hand, his mind and prayers. Be of its leader: the blossoms of wondrous promise all too soon ripped in the bud by the untimely frost of death.

2. That we, the Consistory of the Fishkill Reformed Church, bow before the All-wise God who doth all things well, and while we wonder and cannot understand. His ways, we submit ourselves to Him, in this our unusual sorrow, waiting until the day break and the shadows flee away.

3. That, in the extension to the family in general and to Mrs. White in particular our heart-felt sympathy and tenderness of thought while she is passing through the shadows, assuring her that we are united in our sense of loss and grief.

4. That a copy of these resolutions be spread on the minutes of Consistory and sent to Mrs. White.

Done in Consistory, June 20, 1932.

J. C. PINNAR, Moderator.

THE AMERICAN SEAMEN'S FRIEND SOCIETY

(Founded 1823)

The only American denominational Society doing welfare work for seamen in sixteen affiliated and cooperating stations in Japan, Europe, South America and the United States.

Loan Libraries ($1.00) for crews as at sea placed on vessels sailing from New York.

Shipped weekly and destined seamen aided.

PUBLISHED the "Seamen's Magazine" ($1.00), SUPPORTED by contributions and legacies.

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Song for Mother's Day

Now the day is over, here is how "F. P. A." feels about it.—Song for Mother's Day (since business took it over):

M is for the motor that you give her; O is for the opal that you buy; T is for the telephone that you send her; H is for huckleberry pie (sent anywhere by express); E is for the earrings and emeralds; R is for roses so gay as both He and spells MOTHER, a glorious institution for the commerce of the U. S. A. —Christian Register.

An Ohio judge ruled that the theft of a Model T Ford is not grand larceny. Many would consider it just a thoughtful little courtesy—Life.
A Service of Worship for the Golden Anniversary of the Women's Board of Domestic Missions
(Continued from last week)

treath again the old bloody paths of war or blaze a new trail of peace and understanding among the nations. We have not had faith to believe that Christianity was big enough for a big land, big enough to solve all our problems, big enough to enter all relationships as well as all hearts.

We pray, forgive! We pray for ourselves, and for our nation, for the world's sake, and for Christ's sake. Thy kingdom come, Thy will be done,—in America; Thy will be done,—on earth as it is done in Heaven, and to Thee shall be the honor, and the glory. Amen.

Hymn—"BATTLE HYMN OF REPUBLIC"—Verse 4

He has sounded forth the trumpet that shall never call retreat:
He is slothing out the hearts of men before His judgment seat,
O, be swallow'd up, O, be submerged, under the spell.
Our God is marching on."
CHORUS: "Glory, glory, hallelujah! etc.

Leader: Today, as we remember the work God has permitted us to do in the Homeland through the Women's Board of Domestic Missions, let us unite in a hour of intercession.

**Prayer:**

God of our fathers, and God of our nation, grant us this day the gift we need above all others, grant us more of the spirit of Christ. Do Thou come and dwell within us, O Thou Spirit of Christ, so that we may indeed follow in Thy footsteps, living as Thou wouldst have us live, speaking as Thou wouldst have us speak, and doing as Thou wouldst have us do. Touch us with Thy hand that through the years has been laid in blessing and power upon so many of Thy children. Thou hast promised life yet more abundant to all who truly seek it. Do Thou give us that richer, fuller experience which can come only through Jesus Christ.

Help us, our Father, to catch a clearer vision of what Thou art calling us as women to do for the advancement of Thy Kingdom here in America. Fill us with a passion to finish the task Thou hast given us. As we pray, "Thy Kingdom come" give us the courage, consecration and faith to work toward its accomplishment.

We praise Thee, our Father, for the Christ-like work Thou hast permitted this Women's Board to carry on in Thy Name during the last half century, and for many thousands of our citizens,—Americans, Indians, mountaineers, Japanese, Italians, Mexicans,—who have been reached and influenced and won to a knowledge of Christ.

Richly bless all missionaries and workers of our Board with the manifestation of Thy love and peace and power. Surround them, dear Father, with Thy presence, and fill their lives with the deep joy and satisfaction that come from living in obedience to Thy will.

By prayer and intercession and with thanksgiving, we bring our requests unto Thee, and we bring them in the name of our Lord and Saviour, Jesus Christ. Amen.

Responsive Reading: (Audience seated)

Leader: God's Word, our great missionary text-book, gives us our inspiration.
Response: Get thee out of thy country and from thy kindred and from thy father's house unto a land I will show thee, and I will make thee a great nation and in thee shall all the families of the earth be blessed.
Leader: Surely, he hath not dealt so with any other people.
Response: "What is the Lord doing, giving, of him shall also much be required.
Leader: For he hath made of one blood all nations of men for to dwell

**Note: Prayer written by Mrs. James E. Graham, President of the Board.**

on the face of the earth, and hath determined the times before appointed and the bounds of their habitations.
Response: A new commandment I give unto you, that ye love one another as I have loved you. For God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.
Leader: Say not ye, there are yet four months and then cometh harvest?
Response: Behold, I say unto you, Like wise ye shall keep my word and have hope for the last, for ye are white already unto the harvest.
Leader: Whosoever therefore shall confess me before men, him will I confess before my Father which is in Heaven.
Response: Render therefore unto Caesar the things which are Caesar's and unto God the things which are God's.
Leader: And when he had so said, he showed unto them his hands and his side. Then they beheld him, and believed. He was wounded in the hands and in the side.
Response: And ye shall receive power, after the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem and in all Judea, and in the whole world.
Leader: And when Jesus was crucified, he held the city and wept over it, saying, if thou hadst known, even thou, at this thy day, things which belong unto thy peace! But now they are hid from thine eyes.
Response: And the nations of them which are saved shall walk in the light of the city. And the kings of the earth do bring their glory and honor unto it.
Leader: In streets shall be filled with the shouting of children at play; the peoples of the earth shall gather treasures within it, and laugh in the light of its day.

Hymn—"AMERICA THE BEAUTIFUL"—(Audience seated)

"Oh beautiful for spacious skies
Thine opening beyond the seas,
Thine alabaster cities gleam
Unlimned by human toils.
America! America! God shed His grace on thee,
And crown Thy good with brotherhood
From sea to shining sea."

Leader: With hearts full of Thanksgiving we have considered how the Lord has led us. We have looked upon the present with confidence and intercession and now we face the future. This is the land we love, this is our beloved land,—one of the most complex pieces of missionary work in the world. In a continent filled with peoples from every land, our message, the old compelling story of Christ's redeeming love, is on our lips, and as we go forth in this day of supreme necessity, let us all look to God our helper with a prayer of renewed consecration.

Prayer of Consecration:

Our Father who art in Heaven, we thank Thee that the women who publish tidings are a great host. Bless the women of our Church assembled here. Give us to know and understand Thy will, the obedience to follow it and the courage to pay the price of it. Give us a faith that transforms and creates, that moves mountains, that knows with God all things are possible. We would offer our best gifts to the Master as did Mary of Bethany who gave so extravagantly, as did the widow of old who gave her all. We would give our best testimony as did the woman of Sychar to the villages of Samaria, as Mary Magdalene who ran with rescue news, as the countless women of all ages who have given their best,—yes, even life itself for the glory of the Cross. As on that first great Pentecost, may we too feel the shakings of Thy Spirit this day. Stir us unto our depths,—shake our churches, Lord,—stir to Thy great work.

Give us boldness in the face of defeat, discouragement, persecution and indifferencce, give us unity of Spirit, the unity of a great common task of a sure victory. May we too have the conviction as did that early Church that nothing as pass time, talents or gold belongs to us, but unto God, the Giver. Fill us with Thy Holy Spirit,—give us the Person,—then we know will come the Power and we will see and enter open doors as we follow Thy Program, beginning in Jerusalem. Amen.

Hymn—"AWAKE, AWAKE, YE WOMEN"—BY CONELLA F. BENDER
(Tune: "Stand Up, Stand Up,"—Adam Gerbel) (Verses 1 and 2)

"Awake! Awake! Awake, ye women,
To your duty only.
Your destiny fulfilled;
Arose! Arise! Arise, ye women,
Alone to serve never
America in our Name.
Nor shall her voice be still
To womanhood, united.
Stands squarely for the right,
By sacrifice and prayer
Triumphant in her might.
Your good as well as mine!"

Refrain
"Awake! Ye women, and hasten let us now,
Our God and country first to serve,
We must not rest, not must, fail them now!"