ARMISTICE SUNDAY, NOVEMBER 6

In the last issue of the CHRISTIAN INTELLIGENCER there appeared, on page 692, "A Call to Observation of Armistice Sunday, November 6," which is a solemn summons to the Christian people of the nation to consider carefully on the date assigned the situation in the world, fourteen years after the soldiers and sailors of the armies ceased firing on the battle fronts.

One fundamental error has been perpetuated by the adoption of the word "Armistice." There is a world-wide "set of mind" which believes that armistice and peace are synonymous, and because of this the difficulty of making progress toward real and lasting peace has been greatly hindered. Probably not one person in a thousand knows that at a later date a document was signed which definitely ended the World War. Unfortunately, this document, the Treaty of Versailles, shows on its face the determination of the victors to get the full pound of flesh from the vanquished, and eventually its terms will have to be modified, if there is to be a continuance of peaceful relations between the nations of Europe.

While there can be no objection to a proper annual remembrance of the date when the guns ceased their noise, and the drifting smoke rolled up and away, leaving the trenches and the shell holes free for the weary men to rest and sleep, the real task of the world today goes much further than that. The task is to develop a "mind set" in all nations and governments whereby the thought of organized war shall be forever made impossible. The mere statement of the task in these words indicates its immensity. There are those who assert, with force and argument that it is an impossible thing to attempt. In every nation there are influential groups, organized and astute, who are diametrically opposed to any such undertaking.

In the face of such opposition the duty of the Church of Jesus Christ is to continue to assert its position, and by all legitimate means spread the information concerning the better way of settling disputes between nations. The discouraging feature of the situation at present is the seeming lack of vital interest among those whose positions are such that they can influence others. Especially is this noted among ministers and others in positions of leadership. The zeal with which many of those interested in the propagation of the arguments for perpetual peace seek to forward their position seems to be distasteful to others. Many of those who would be expected to take definite attitude for peace appear to be repelled by the propaganda for such a consummation. They are chary of support of conferences, and the literature which is sent to them is given the unimportant attention awarded to most advertisements. They seem to imply that while the matter of peace is all right, it should be permitted to grow silently and naturally, instead of being "pushed."

Such is the situation today. It will be interesting, and perhaps melancholy, to learn how many pulpits mentioned Armistice Sunday on November 6. There are so many other interests which appear to be of greater immediate importance,—Prohibition, National election, unemployment, unrest among the citizens, etc., that the theory of a world from which war is eliminated seems to be only a beautiful picture, made up of impossible features, which can be admired for a moment and then set out of sight.

And yet, there are solid achievements which show clearly that multitudes of people are working for permanent peace. The article in last week's issue, entitled "A Four-Fold Peace Program," should be carefully studied, for it gives the point of view needed by all who wish devoutly for peace among the nations. While some trends appear discouraging, such as the lack of results at the Disarmament Conference, it is evident that the former warlike "mind set" is losing its hold in many quarters, and the "will for peace" is becoming stronger.

The Committee on International Justice and Good Will is the instrument which the General Synod has adopted for the purpose of instructing the Reformed Church in America in the aims and purposes of the Peace Movement. In the minds of some in the Church this committee is in the nature of a luxury, rather than a necessity, and its recommendations are not considered seriously. For example, how many churches have thought it advisable to appoint a Committee on Education for Peace, as recommended by General Synod through adoption of the report of the Committee on International Justice and Good Will? It is this slowness of heart that makes the matter difficult. But there need to be no discouragement, for all great reforms have had to first face opposition and then non-interest, before attaining to active acceptance. Just at present the cause is at the neutral stage. The Armistice is getting to be an old story. The demand for a revision of the Peace Treaty of Versailles is becoming stronger. Disarmament is hanging in the balance. Revolutions are growing frequent. Depression is world-wide. Through all this confusion the call for Peace must continue to be heard. Those who believe in the suppression of armed Force must be not wearied in well-doing, for in due season they will reap their harvest.
Armistice Day, 1918—1932

By Rev. Anthony Luidens

Then—

Dark clouds of hate that hid the sun and stars! We madly raged! We killed with furious din 'Til two score million graves were leveled in And all our world in ruin lay from wars. Did our hate win?

Today—

Fear stalks in village and in city marts, Turns banks to tombs of hopes. The rich man's rule Ends in the grave or mad-house. Our new Fool Thinks Gold, not love drives human hearts. Is Man Fear's tool?

Again—

Gaunt Famine lays her tight'ning hand On Asia's countless children. Europe's throngs, Already faint to death from age-old wrongs, Hear cries for bread from every land. They cry, "How long?"

We Pray—

"Great God of Love, whose Father-heart Years for Thy children, whose vast care Fills all our earth with good things everywhere, Send with the Peace that Love and Faith impart, The Will to share.

A One Minute Sermon

By Rev. Marion Gerard Gosselin

VIII. Fruit Bearing

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—John 15:4

No man can live a Christian life apart from Christ. A man may be ever so moral, ever so upright, ever so just, and ever so genuine, but that is not living a Christian life. That is only the trimmings. How about the soul? To whom does that belong? Who rules his heart? To whom has he sworn allegiance? Into whose hands has he given his soul for safe-keeping? Who controls his every act; his every thought; his every deed? It is not a question of ethics; it is a question of spiritual dynamics and control.

Consultation "Inevitable" When War Threatens

Secretary of State Stimson announced the permanent policy of the American Government on August 8, 1932, a policy resulting from the signing of the Kellogg Peace Pact, when he said: "Consultation between the signatories of the Pact when faced with the threat of its violation becomes inevitable."

Internationalism and the Political Campaign

By Dr. John R. Mott,

President of the World's Alliance of the Y. M. C. A., and Chairman of the International Missionary Alliance

The period immediately before us is admittedly one of the most critical character in international affairs. By virtue of knowledge, experience, contacts, and influence President Hoover is preeminently qualified to understand and deal effectively with the issues. In the matter of disarmament, which means more for the economic relief of mankind and for fostering world peace than any other measure, he is the recognized world leader. Eliminate him and you eliminate the personality who is in a position to do most to advance this interest of such enormous concern to humanity. In the light of my recent visits to various parts of Europe, I would find it difficult to overstate the extent and depth of his influence as a trusted stabilizing force. In the alarming Far Eastern situation he has enunciated the most advanced and hopeful policy and afforded other nations an authentic lead.

In recent years we have come to see that many of our most serious national problems can best (if not only) be solved in an international setting. This is true not only of disarmament but also of unemployment, immigration, the tariff, the liquor problem, and the traffic in opium and narcotic drugs. How important it is to keep at the head of the nation a leader who is at once so internationally-minded and so pronouncedly American.

The fact that President Hoover has had such a large part in conceiving, advocating, and launching great and promising remedial measures for meeting and reversing the tides of economic depression and hardship make it urgently desirable from the point of view of sheer common sense and prudence that he be kept at the helm to ensure carrying forward these measures to the desired haven. What other man has been called upon to devote himself so fully to the mastery of all the elements in this gravest problem? What a mistake it would be to lose the momentum acquired by his constructive thinking and experience.

While I may not agree with all that the President has said and proposed with regard to the vitally important prohibition issue, I most emphatically approve his goal—the ultimate destruction, not the restoration or preservation, of the liquor traffic. Moreover, I have no shadow of doubt that his re-election will do more than the election of any other candidate to conserve the values of the seven years of prohibition and to avert or overcome the evils.

At a time like this it is supremely important to maintain in the presidency one who ranks among the most socially-minded of all our presidents. Attention is often called to the valuable engineering traits of the President's mind, but we should not overlook that which is much more characteristic and important—his large and warm-heartedness. There is no conspicuous leader in public life who has a greater heart interest in human welfare, or who is more sensitively responsive to the voice of human need. This has ever been true from the time I first knew him in the midst of the struggles of his student days. I venture to say that no man has ever lived who has brought relief to so many millions in adversity and suffering. The wonderful way in which he has identified himself through all the years with constructive efforts in the interest of child-life, and the safe-
guarding of the home explains the marked degree in which he commands the confidence and following of the women of the land.

It is a great thing to have as President in the years just ahead a man with such a keen sense of spiritual values. This is seen in the way that he, without any cant, places emphasis on the basic importance of religion. His delivcrances at gatherings of Protestants, Roman Catholics, and Jews, as well as on other occasions, have been most discerning and helpful: He ever holds in the place of central prominence the claims of the character-building processes. In every way in his power he has sought to strengthen righteous and unselfish causes. I sometimes think that the great secret of his power and helpfulness, as well as the ground for unshakable confidence in his continued leadership, lies in his Quaker conscience—which means an educated conscience, a sensitive conscience, an efficient conscience—and all this the result of a life-long habit of heeding the inner voice.

**World Friendship**

**BY HENRY GEERLINGS**

ONE of the greatest handicaps to the material prosperity of all nations is war. Many nations are now overwhelmed in debt because of the cost of wars already fought and through preparation for possible wars in the future.

Our own country is spending millions of dollars—every year in building battleships, air planes, machine guns, maintaining a large army and navy, and training men for war. By far the larger portion of our taxes go for military purposes. When war comes, property values that have required years to create may be blown out of existence in a moment of time. This does not include the higher values that are represented in the loss of human life in time of war, and the indescribable grief and sorrow that are the inevitable accompaniments of war. But what has this to do with the matter of world friendship? It has everything to do with it. When war comes, men fight, and men do not fight their friends. There is never an opportunity to start a fight among true and loyal friends. If we could have world friendship, we would have world peace.

Now as we think and dream and plan for world friendship, we must believe that such a thing is possible of realization. In the Lord's Prayer we are taught to pray daily for the coming of the Kingdom of God to the earth, and universal peace belongs to His Kingdom, for if the will of God is done on earth as it is done in heaven, there will be no wars, but there will be a world brotherhood. If such an ideal was impossible we would not have been commanded to pray for it. There is nothing so fatal to an enterprise as for its advocates to feel that they are champions of a hopeless cause.

Many would have us surrender our faith in the final establishment of world friendship by telling us that it had never been and therefore it never would be. They tell us that antagonistic attitudes have always been held between the different nations of the world and there always will be. The ancestors of these "always-willers" told their friends a few generations ago that human slavery had always been and would always be. They said the saloon had always been and would always be. But we know that these people have for the most part been false prophets, and we must not allow them to unduly influence us in our belief that world friendship is impossible. We believe that it is possible and we believe that the great army of Christian young people are going to give themselves to the task of its realization in this generation. What ought to be, can be, and we believe that we ought to have world friendship.

It is encouraging to all who love peace and desire world friendship to know that some of the greatest men of our time are men of peace. Woodrow Wilson was one of the greatest Presidents that the United States ever had. His name will go down in history as one of the foremost statesmen of all ages. And his life dream was that of universal peace. To it, he gave the best part of his life. He died of a broken heart because the people of his own nation rejected his wonderful proposals of peace. But though he died a victim of the World War as truly as any who fell in that mighty conflict, the cause for which he died still lives and will finally prevail.

President Hoover, a Quaker, is a lover of peace, and is doing all he can to advance the interests of world friendship. The Prime Minister of Great Britain is a lover of peace. Briand, the co-worker of former Secretary Kellogg on the peace pact, was France's greatest peace advocate. Many more of the world's greatest statesmen and thinkers are doing all in their power to advance the cause of world friendship, and we might well follow the example that they are setting before us.

We won for ourselves as Americans a very unenviable place in the consideration of the thinking people of other nations by the cry of "America First." We have prideed ourselves on being first in the military, first in man power, first in governmental efficiency. Many an American has declared his purpose to put America first regardless of what might be the claims of other nations upon our sympathies. In this we have erred.

But there is a sense in which we should desire to see America First. It should strive to be first in spiritual things, in sympathy with the misfortunes of other people. America should not flaut her strength as a giant among the world powers, or as a Croesus among the financial powers, but as a kind and helpful big brother to the nations of the world. America with her man power and tremendous financial resources should be willing to bend with tender sympathy over a sick and wounded world and use her material wealth and moral influence toward the healing of the wounds that war has made.

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**Change of Address.**—Rev. A. Van Dyke, formerly Classical Missionary in Canada, who has been living with his son in Ellenville, N. Y., recently, has accepted an invitation to become pastor of the Riverside Church, of Paterson, N. J., and wishes that it be noted that his address now is at the parsonage, 250 East 18th street, Paterson, N. J.

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**Woman's Board of Foreign Missions**

**BIRTHDAY PRAYER CALENDAR**

| Nov. 2 | Miss Sarella Te Winkel | India |
| Nov. 5 | Miss Jeanie Nordhoff | Japan |
| Nov. 7 | Mrs. John Scudder | India |
| Nov. 9 | Miss K. M. Tidjane | China |
| Nov. 14 | Miss Katharine R. Green* | India |
| Nov. 18 | Mrs. J. D. Muyakens | China |
| Nov. 19 | Mrs. E. W. Koepe | India |
| Nov. 19 | Miss C. W. Jongewaard | India |
| Nov. 19 | Miss Ruth Jackson | Arabia |
| Nov. 22 | Mrs. G. J. Penning* | Arabia |
| Nov. 22 | Mrs. Harold E. Veldman | China |
| Nov. 23 | Miss Jeannette Veldman | China |
| Nov. 26 | Mrs. H. V. E. Stegeman | Japan |

*On furlough.
Ten Points for the Local Church
(The first article (Number Nine) of this series, by Rev. Henry Sluyter, of Paterson, N. J., appeared two weeks ago, and was entitled, "More Adequate Support of the Denominational Papers." The following article discusses the first of the Ten Points, "The Magnifying of Spiritual Interests.")

I. THE VITAL NEED OF THE CHURCH TODAY
BY REV. FREDERICK ZIMMERMANN, Metuchen, N. J.

THERE are many voices speaking to the Christian Church today. Some advising, others admonishing, so that even her most ardent followers can hardly be blind to the fact that there is a great deal of soundness in the advice offered and justice in the rebuke given. There is this to be said, however, that much of the criticism rarely touches the vital need of the Church. All too much of it is levelled at her machinery, her diversity, her creeds, her non-catholicity and her national bias, all of which call for wise and prayerful consideration and patience. But the vital life of the Church is not affected unduly by any or all of these things. Something far more fundamental is responsible for the lack of vitality in the churches, and that is the absence of a "Solidarity of Testimony," lacking which the Church may linger on for years but never be vitally alive. "Go home," said Jesus, "and tell thy friends how great things the Lord hath done for thee." It is this living experience of Jesus that enthuses and thrills a man to the point where he must express it, that is notably absent in the Christian Church today.

Long before the Christian Church had a theology or an ecclesiastical order or a cathedral, it had something beside which these things, glorious as they are, are at best but poor substitutes. It had the passion to convert the world. "Those things which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life declare we unto you, that you may have fellowship with us, and truly our fellowship is with the Father, and His Son, Jesus Christ." These words were written before the religion of Jesus Christ had degenerated into an inheritance or become embalmed in an institution. It was then an experience, men in those days knew that they had been healed, that because Christ had come something had happened to them that was worth passing on. They lived in a day when Greek temples, noble in architecture, dominated the cities in which they dwelt, temples that today even in their ruins are exquisitely beautiful and provoke deep emotions, and yet are mute witnesses to the truth that it takes something more than art in stone, beauty in worship, and education in the ministry, to keep religion a warm, vital, living thing. There must be the personal quality, the witness in word and life to its saving and keeping power.

The churches in recent years have passed through a phase of life akin to that of the business world,—basing vitality upon ideas of bigness, expansion and prosperity. Alas! we know better today. Money raising to meet new projects and minister to dreams of expansion has had a place out of all proportion to its spiritual values. It is true that where the heart is deeply touched the fragrance will come forth in some form of sacrificial giving, but all too often giving bears little or no relation to the richness of the spirit. It is merely a reflection of the prosperity of the times. It is the strength of the Inner-Light that sanctifies our gifts, not the bulkiness of our pocketbooks. The fact that retrenchment sets in as soon as prosperous times pass by only emphasizes the consecration of those who do not begin to retrench with the Lord's work but begin retrenchment upon their personal needs. It likewise exposes the fallacy of gaging the vitality of the Church upon the gifts received.

In like manner the Church has been seduced into believing that organization is vital to her very life. It is true that organization is a necessary part of the Church life is admitted, but it is that there is an absurdity in the idea. "Come ye apart and rest awhile" is so alien to the Church's life that it seems more in the nature of an intrusion than an invitation to rest and communion. After keeping the machinery humming through various organizations one wonders if there is more of peace and joy in the Holy Ghost among the members or friction and discord. The pastor has not needed to have his hands all too become a Go-Getter and ceased to be regarded as a shepherd. Consistories, ever on the outlook for the vital interests of the church, are prone to call their minister because he has been successful in ballyhoo rather than in imparting truth that transforms lives by the Spirit's power.

Happily there is a disposition to see the futility of these things in themselves as being vital to the Church's life. We are coming to see that the way of the early Church in giving personal testimony to an experience of Christ's saving power and giving fortune is more powerful. Fortunately we live in a scientific age where experience is valid. The man outside the Church cares very little about the debatable points that stir among the members as to the part in which the person of Christ, but he is forced to note and weigh our experience of what Christ has done for us. There was a time in the ministry of Christ when Christ deliberately set Himself to get rid of numbers and He did it by setting up a new standard of discipleship. A man must lose his life to save it,—and from that time many ceased following Him, much to the enrichment of the Church later, for this was the stamp and seal of discipleship that commanded the admiration of even its persecutors and enemies. Dare the Church insist upon the practice of this principle today and purge its membership rolls of those who retard the gospel message for lack of an experience of Christ that comes from sacrificial subordination or self-interest, really placing service above self?

The tendency on the part of institutions the older they grow is to lose the fervor for the cause among the rank and file and leave it to the few to carry the vital heat that keeps it on the work. The Church is no exception to this rule. Whereas it was once bold and fervent, it has now become reticent and content to hold its own. Now, reticence has its place in every life. No one wants to be a boor or a nuisance, but the reticence that oftentimes passes for good taste is nothing more than the absence of conviction. Then too, it is often the cloak we employ to hide our real convictions and ambitions to moral cowardice, saying one thing and thinking another. It can degenerate into a most vicious form of selfishness. Could one imagine a man upon whom the marvelous hands of a great bloodless surgeon like Dr. Lorenz had been placed and, as a result, he had arisen from a cripple's bed to enjoy the use of what seemed to be useless limbs,—is it possible that man could continue silent in the presence of another with a like affliction? The lepers who did not return to give thanks are an abomination. The old lament comes crying down through the ages to us, "No man careth for my soul." How much do we really care about the souls of men, so much as a Church but as individual Christians? Have we got to wait until all the weeks of difference are smoothed out, or settle the question of "What constitutes the Christian message for our day?" before any...
A Trip to Siokhe, September 1-3

BY REV. W. R. ANGUS

In order to be able to report on conditions in Siokhe when the Mission met in special session on September 6, I left Changchow on Thursday, September 1. I was able to go by motor as far as Soa-sia" and had been told that the motors from Soa-sia" to Soa-keh were also running. They had been running, that is, one bus had been running but it had broken down, and in addition a recent storm had washed out one of the bridges. As I was walking up from Soa-sia" along an uninhabited stretch of road, I was able to watch a thunder storm come down the valley. First a wind came down and then a thick haze came closer and closer until I could see and finally feel the raindrops. It gave very satisfactory relief from the heat of the day.

My main concern was to see if any of the buildings were still occupied by Gen. Chang-cheng's soldiers. As I entered Siokhe, the first thing I saw was the guard outside the Neerbosch Hospital. I went to see the pastor, Rev. T. S. Li, and found that the soldiers were also in the girls' school, the women's school, and some of the church buildings. The residences had been occupied by five different groups of soldiers but had been evacuated ten days before. The boys' school had opened early in August and had not been bothered.

As the soldiers in the hospital had been promising daily to evacuate, we went to see the officer in charge. He said that they would leave for Toa-keh the next day, and they did. Mr. So Tat-beng of the hospital staff then announced that the hospital would begin receiving patients on September 5.

Mr. Voskull, when he was in Siokhe in July, had left instructions for repairing the residences. After Gen. Chang's soldiers left, the carpenters began work immediately and had been repairing and painting for about ten days when I arrived. Gen. Chang's soldiers had added a great deal to the damage the communists had done. This was particularly noticeable in the matter of screens, almost all of which were broken or gone altogether. Pending Mr. Voskull's return, the carpenters had borrowed $1000 from the local bank in order to carry on.

With regard to the general situation, the Christian leaders assured me that they felt more hopeful at that time than they had for some time past and that they hoped that the station would be fully staffed by the Mission in the fall.

We had heavy rains while I was there and I was able to return to Changchow by passenger boat, leaving Siokhe at 6:30 A.M. and arriving in Changchow at 4:00 P.M.
Fall Classis Meetings

South Long Island.—At the fall meeting of the South Classis of Long Island, held in the Edgewood Church, Brooklyn, N. Y., on the afternoon and evening of Tuesday, October 18th, Rev. Charles William Roeder was elected President for the ensuing six months, but, as according to the rules of Classis a newly elected President does not assume office until the close of the session, the retiring President, Rev. M. P. Luther, presided.

Rev. Rudolph H. Davidson, to whom a Call has been extended by Grace Church, was present, and an examination in theology was sustained. Mr. Davidson will be enrolled as a member of Classis upon his presenting his credentials from the ecclesiastical judicatory of which he is now a member.

A Call from the Hempstead Church on Rev. William N. MacNeill was acted upon favorably, and arrangements were made for his installation on January 15th, 1933.

Classis listened with much interest to a presentation of the denominational work of the Church by Rev. John A. Ingham, D.D., which revealed the fact that the denomination has felt keenly the pressure of economic conditions.

Much interest was manifested by the members of Classis in the progress made by the Edgewood Church during the nine and a half years which have elapsed since Classis met there, and the bountiful repast served by the ladies was delightfully seasoned by their infectious good will and enthusiasm.

John Gilmore Addy, S. C.

Saratoga met on Tuesday, October 11th, in the Church of Gansvoort, N. Y., at 10:30 A. M. The Treasurer was authorized to draw $50 from the account of Classis and send it to the Board of Domestic Missions, and to send a like amount to the Board of Foreign Missions, for the general use of those Boards.

As a committee to examine student candidates for the ministry who may seek aid from funds of the Board of Education, Classis selected Professor E. E. Hinman, of Schuylerville, Chairman, Rev. A. H. Voerman, and Rev. N. P. Van Raalte.

Classis planned two simultaneous meetings to be held on November 10th, one in the northern part of Classis, and the other in the southern part, the meetings to be inspirational in character. President H. F. Hamlin and Rev. LeRoy Nattrass were selected to look after the details of these meetings.

Classis resolved to commend Central, Hope and Northwestern Colleges to the generous financial support of the churches of Classis.

It was resolved that it is the sense of the Classis of Saratoga that the Eighteenth Amendment to the United States Constitution should not be repealed.

Rev. John A. Ingham, D.D., spoke for the Boards and Funds of the whole Church. He showed the difficulties and need of the Boards, and urged that unusual efforts be made.

John Black, S. C.

New Brunswick.—Classis enjoyed the gracious hospitality of the New Brunswick First Church, as many times before, on a very rainy day, Tuesday, October 18th. Every church was represented, and there were several guests, but the eldership was not as fully present as is wished. Rev. M. J. Den Herder became President, and the sermon was preached by the retiring President, Rev. H. C. Willoughby, from Acts 2:32, 33 and John 7:39.

Rev. William I. Chamberlain, D.D., who has been a member of Classis for forty-six years,—longer than any other member,—addressed Classis on the work of the denomination, and received thanks and congratulations.

The affairs of the local churches and of the Classis received careful attention. It is fifty years since the Rules of Order of the Classis were prepared, and changed conditions led the Classis to appoint a committee of revision, to report at the spring session. A committee was also appointed to arrange for a celebration next spring in honor of the 400th anniversary of the birth of William the Silent.

The Classis approved of the ten point five year program and the new rules of the Board of Education. As requested by the Board, Classis appointed a permanent committee for the examination of applicants for aid.

A committee to arrange for retreats or institutes during the coming winter, in connection with the plans of the Progress Council, was appointed. The Classis passed resolutions of congratulation for the Women's Board of Domestic Missions in honor of their Jubilee Celebration.

Charles E. Corwin, S. C.

Philadelphia held its fall session in the Stanton, N. J., Church, on Tuesday, October 18th. In spite of rainy weather every church was fully represented, several delegations coming fifty miles. The wives of the ministers and elders were guests, and a goodly number of the folk of the community attended the sessions.


The Clover Hill Church was recommended for aid to the Board of Domestic Missions, to supplement the pastor's salary. The Blawenburg Church was granted permission to retain the services of Rev. Ernest Feind, of Princeton, as student supply for the next six months.

Dr. W. I. Chamberlain, Secretary of the Board of Foreign Missions, and Rev. Ralph Korteling, of the Arot Mission, were made Corresponding Members.

Dr. Chamberlain, representing the Boards and Funds of the Church, clearly outlined the plans and problems of the denominational work, and delivered a challenging message to maintain and to give the best to Christ.

An excellent dinner was served by the ladies of the church. Rev. and Mrs. Knickel and their people showed unhindered hospitality. The splendid new church building, with its admirable equipment, was inspected with interest and praised by all. The careful planning and dispatch which caused this modern plant to rise from the ashes of the old building are witness to the vision and purpose of pastor and people in the Lord’s work at Stanton.

M. G. Gosselink, S. C.

New York.—The fall meeting of the Classis of New York was held in the Brighton Heights Church, Staten Island, Tuesday, October 18th. The President, Rev. O. P. Barnhill, D.D., called the meeting to order, and conducted the devotional service. He was succeeded in the presidency by Rev. Frank S. Fry, and Rev. F. D. Buttenbaum was elected Vice President. Rev. Steward Day became Temporary Clerk, by rotation.

The Church of the Village was authorized to secure the services of Rev. A. R. Harrison as Stated Supply until May 1, 1933. One student was recommended for aid from the Board of Education. Rev. Joseph R. Duryee, D.D., Rev. E. G. W. Meury, D.D., and Elder William L. Brower were re-elected as Trustees, to serve until October, 1934. Dr. Brower has withdrawn from the position, after a three years' term, Rev. Steward E. Sanford accepted an invitation to other territory. Rev. G. H. Missel, pastor of First Church, Brooklyn, gave a special address to the Classis on the morning meeting.

Dr. Corwin introduced the Committee of arrangement to address women on "Uses of Scientific Work." Rev. J. L. Coates was in charge of the Classis, who later participated in the meeting.

Albany.—On Tuesday, October 18th, N. Y., Charles Ingham was elected President, and the order and standing of the ministers and elders was winked upon. Rev. O. C. Kinkead, of Colgate University, was introduced.

Rev. W. B. Franklin, of the Board of Education, led the Classis in the selection of Prof. E. H. Ihm, of the Board of Education, to represent the Classis, which was accepted.

An overview of the work of the Board of Education, and of Classis, was given by the President, Dr. Brower, of the Church economy.

The last day of the session was occupied with the hospitality of the Church, which will be held in honor of Her Majesty, the King.
the position of Secretary and Treasurer of the Trustees, after a thirty-three year term of service. Mr. Charles Stewart Phillips has resigned as the legal counsel, after a long and faithful term.

Rev. Daniel G. Verwey, D.D., and Elders Frank B. Sanford and Charles E. Vaughan were elected for another term as members of the Church Extension Committee. Rev. W. N. P. Dailey, D.D., will continue as Classical Missionary until May 1, 1933.

Rev. Frank S. Fry presented a preliminary report of a special committee on the relations between the New York Federation of Churches and the churches in the Classis. The committee was continued to the next meeting.

Dr. Conrad Hoffman represented the International Committee on the Christian Approach to the Jews. His address was so excellent that Classis is taking steps to introduce him to a larger audience, and to help with the work. Rev. Miguel Bonillo, who conducts a work for Portuguese people at the Manor Church, was a guest of Classis.

A bountiful luncheon was served by the ladies of the church, and Rev. Henry E. Cobb, D.D., expressed the appreciation of Classis for their trouble.

The morning session was closed with prayer by Rev. Daniel G. Verwey, D.D., and the afternoon session was opened with prayer by Rev. Norman V. Peale, D.D. Rev. Owen M. Voorhees, D.D., spoke on the Program of Evangelism, and urged cooperation from the churches. The meeting adjourned at 3:25 P.M., to meet in the spring in the new Morris Park Church in Bronx Borough.

W. R. ACKERT, S. C.

Albany met in stated fall session in the Clarksville, N. Y., Church on Tuesday, October 18th. The retiring President, Rev. Royal A. Stanton, called the meeting to order and conducted the devotional service. All of the churches but one were represented. Rev. Henry A. Vrunwink succeeded to the presidency, and Rev. Percy A. Kinkema became Vice President.

Rev. Abram Duryee addressed Classis in behalf of the Boards of the Church. Rev. A. J. Neevil, Rev. Francis Ihraman and Rev. Donald Boyce were appointed a Committee to arrange for the annual banquet of the Classis, which will be held at Westerlo in November.

An overture will be sent to the Particular Synod of Albany, asking the Synod to consider the re-alignment of Classical boundaries, for greater efficiency and economy.

The ladies of the Clarksville Church, with traditional hospitality, cared for the temporal needs of the members of the Classis at the noon hour. The spring session will be held in the Bethlehem Church.

DONALD BOYCE, S. C.

Paramus met in stated fall session in the Upper Ridgewood, N. J., Community Church on Tuesday, October 18th. Twenty-three churches were represented. Rev. Isaac Van Kampen became President, and Rev. Gerrit Eehnstra, Temporary Clerk.

In addition to the routine business, several matters of special interest were transacted. The Church of the Covenant, recently transferred from the Classis of Passaic, was welcomed into membership, and its pastor, Rev. E. Clay Frye, and pastor emeritus, Rev. Ferdinand S. Wilson, were formally received. Record was made of the dismission to the Classis of Ulster of Rev. Stephen W. Ryder, who was installed in June as pastor of the Church of Fiatbush, Saugerties, N. Y., and of the dismission to the Classis of Poughkeepsie of Rev. Lyman A. Talman, who has been appointed Stated Supply of the Church at Hyde Park, N. Y.

W. B. F. M. NOTICE

IN CONNECTION WITH THE NEW TEXT-BOOK

"Lady Fourth Daughter of China"

THE WOMAN'S BOARD HAS PREPARED THE CUSTOMARY LEAFLETS:

"Food for Thought"
"Cheer-o"
"We Went to Dragon Mountain"
"What of the Harvest?"
"The Herb Doctor"

These will be sent to anyone applying. Please enclose two cents for postage.

Woman's Board of Foreign Missions
25 East 22nd Street
New York

The pastoral relation between the First Holland Church of Wortendyke, N. J., and Rev. William Pool was dissolved, and his faithful and successful service during aorate of eighteen years was given appreciative recognition. Mr. Pool retires because of the infirmities of age, but hopes to be able to supply occasionally, and will remain a member of the Classis.

Rev. John A. Ingham, D.D., Secretary of the Progress Council, presented the work of the various Boards and Funds of the denomination in a terse and illuminating address. Classis voiced its approval of the new schedule of apportionment of the benevolent offerings, and of the new requirements of the Board of Education for students for the ministry. Formal expression was also given of the appreciation of Classis for the faithful and effective service of the staff of workers of the several Boards and Funds of the Church.

A special resolution of congratulation and encouragement was sent to the Woman's Board of Domestic Missions in the celebration of its fiftieth anniversary. Resolutions were also adopted endorsing the work of Synod's Committee on International Justice and Good Will, and an offering was given to aid in the support of its activities.

The following resolution was adopted: "That the Classis of Paramus go on record as favoring the retention of the Hobart Enforcement Act for the State of New Jersey; that we urge all our people and all others who love improvement in moral and economic conditions to continue their support of the Volstead Act and the Eighteenth Amendment recognizing that while Prohibition is not one hundred per cent successful, it has proven, so far, the best method of dealing with the liquor business."

All the Classical Agents were reappointed for the ensuing year. Every Agent rendered a report of the interests under his care. Steps were taken toward a closer supervision by Classis of the vacant churches under its care. The time for the stated meetings of Classis was changed from the third Tuesday to the third Wednesday of April and October.

A fine spirit of fellowship and confidence prevailed. Classis expressed its hearty enjoyment of the hospitality of the entertaining church, and adjourned to meet in the stated spring session at the Christian Sanitarium, Hawthorne, N. J., at the invitation of Dr. Bosch, the superintendent.

E. B. VAN ARSDALE, S. C.
The Point of View
By "Students"

STREET CORNER ORATORY

NOT all of it, as oratory. Perhaps some of it does not even purport to be that. At any rate it creates a diversion for lunch-hour crowds and affords a safety valve for some others. In some instances it is a sincere attempt at getting a message across to the man of the street for his good.

* * * * *

He is one of the voluble, loud-voiced, un Kemp and partially unwashed kind. His particular habitat has been at the corner of Broadway and 22nd Street. A good many of different kinds frequent that corner. Some speak under the auspices of the Salvation Army and some others under the banner of other religious organizations. Some of these men come with a real message of the gospel of help and deliverance to groups of considerable size. But this one was not apparently of that persuasion. It was difficult in the short time that I heard him to discover just what was the trend of his thought. There was no sequence to it. It began nowhere and got nowhere. But somehow he had a larger audience than any of the others who speak in that place. Curiosity led to an effort to learn if possible just what was the secret of his power and success. Was it in the man, his message, his mannerisms or his method of delivery?

* * * * *

It could not have been in his message. It was difficult to discover the line of his thought,—if he had any. He did not appear to be arguing for any of the three major political candidates for the office of President of the United States. He poked fun at President Hoover and Governor Roosevelt impartially. I heard him say nothing either for or against Mr. Thomas. While he was talking, a companion—equally unwashed—moved among the crowd attempting to sell copies of a pamphlet purporting to present the achievements of the Soviet regime. I came along while he was in the midst of a story of a conversation with an lady who was attempting evidently to impress him with the progress of the accomplishments of the present administration in New York State. "Tell me some of them," he said to her. "W-e-i-l, for example, in New York State when I reach the age of seventy years I can draw an old age pension." "Yes, but Lady, I am now forty-five. My hair is getting gray. Nobody wants me in industry any more. What am I going to do during the years between forty-five and seventy? What I want of this country is enough to eat and a place to sleep! Gee, how I love to eat!"

* * * * *

It is not necessary to dwell on other characteristics of his harangue. He was indecisive and unduly familiar in many of his remarks, especially when he was describing his experiences in a downtown district where he was invited by a woman worker to accept Christ. He was soothed in his denunciation of the rich who are found in some of our churches. He was an agitator pure and simple,—probably to be classed as a "Bed-" As such one can not help wondering what he expected to accomplish by a campaign of pure denunciation and negation. He is a symbol of absolute futility. One finds it difficult to discover any value,—charitable as one may be,—in a demonstration of such a kind, even in a democracy. It does not serve as a balance wheel. If it does, what does it balance? It perhaps has a value as a safety valve to let off pent-up emotions.

* * * * *

But the heart of his message,—if he had a message,—we half suspect, was probably found in that outcry that came spontaneously from his lips: "Gee, how I love to eat!" If one had been closer he might have heard, "Gee, how I'd love to eat!" For this is what he was trying to say in behalf of his fellow-laborers who do not know where the next meal is coming from. But what a strong way of trying to help his suffering fellowmen,—denunciation of everything in the present order, scorn, vituperation, ridicule and the belittling of everything that is high and holy! What kind of a spirit is that which can only berate? It is not out of minds like that that the progress of the world has come. Perhaps he and his kind are not to be taken too seriously.

* * * * *

But the problem of help for the unemployed is something that cannot be taken too seriously. There are millions in this country who are without gainful occupation at present and some of them have been so for a long time. In many instances it is not apparent that they are to be taken very liberally. Many have more find their incomes seriously reduced by defaults in interest and dividends. So the process of collecting contributions is slowed down considerably. Nevertheless, the need must be met. The need will be met. We shall not forget that we are all brothers in Christ. We venture to suggest that the very ones who were so vigorously denounced by our street-corner agitator will contribute most of what is contributed.
Veteran Organist Honored.—Few church organists have had the honor and distinction of serving one church as long as Mr. Philip Hauser, who has just passed his forty-fifth year as organist of the East 68th street German Evangelical Church, in New York City. Mr. Hauser has served under four ministers, the present one being Rev. Julius Jaeger, who also holds a record of twenty-seven years as pastor. At the conclusion of the service on Sunday morning, October 16th, the pastor, on behalf of the congregation, presented Mr. Hauser with a substantial gift.

Baptisms at Elmsford Church.—A unique baptismal service was conducted on Sunday, October 9th, in the Elmsford, N. Y., Church, by Rev. U. G. Warren. The building, recently renovated and equipped with new pews, was beautifully decorated with autumn flowers for the occasion. The fourteen children were the largest number baptized at once in the history of the church. The line of parents and children reached across the width of the building. Deacon Rottman, with the font, preceded the pastor to the service. Elder Sheridan followed, and presented to each mother the certificate of baptism, and Deacon Ferguson gave white carnations to the children. The pastor and Consistory are happy in the fact that the Elmsford Church could render this distinct and beautiful service to so many children of the community at one time.

Manse Baby at Mount Vernon.—Rev. and Mrs. George I. Robertson, of the Mount Vernon, N. Y., Church, are the proud parents of Master Edward John Robertson, who arrived at his new home on Thursday, October 13. The young man is given a hearty welcome into the inner circle of the Manse Baby Association, R. C. A.

Stated Supplies in Poughkeepsie Classis.—Rev. Lyman A. Talman, formerly of the Amoy Mission, has been invited to become Stated Supply of the Hyde Park, N. Y., Church, in the Classis of Poughkeepsie, for the coming year. He has transferred his membership in the Classis of Paramus, and requests correspondents to note his change in residence to Hyde Park. Rev. C. W. Swengel has been invited to become Stated Supply for one year at the Hopewell Church. Mr. Swengel is a student at Drew Seminary. In both cases this arrangement is satisfactory, as it enables the two churches to have resident pastors for a long enough period to enable them to decide whether a further arrangement would be mutually satisfactory.

Repairs at Second Rotterdam Church.—During the summer the Second—"The Cobblestone" Church, of Rotterdam, N. Y., Rev. D. H. Chrestensen, pastor, has been undergoing extensive improvements. The roof was re-shingled with dipped cedar shingles, and all the outside woodwork was repainted. Several trees, partially dead, were removed, thereby showing the beauty of the edifice as it is approached from the east. The entire interior was redecorated in beautiful blending tints on the side walls, arch and ceiling. All the inside woodwork, including the pews, was varnished. In addition a new velvet carpet, with blended neutral colors, was put down, making the whole effect one of beauty and a sense of restfulness. The result is fitted to give a feeling of reverence. The building is justly famed in the section surrounding Schenectady for its architectural beauty. Tourists frequently stop and look at it, and walk around it, examining it, and occasionally they take a picture of it, perhaps as a souvenir of their trip, or to show friends how beautiful a building it is. Located, as it is, on top of a hill which overlooks the village of Scotia and a large part of Schenectady, from the front of the building there is a fine view of the great "Western Gateway Bridge."

Manse Baby at Rochelle Park.—Ruth Helen Bloodgood arrived at the manse in Rochelle Park, N. J., on Thursday, September 22nd, to make glad the home of Rev. and Mrs. Charles E. Bloodgood. Congratulations are in order for the domine and the mistress of the manse.

Things Done at Stanton.—Stanton, N. J., Church, Rev. H. J. Knickel, pastor, held its first Daily Vacation Bible School from July 25th to August 6th, under the capable direction of Rev. David Searfoss, who was spending his vacation at the home of his parents. He and his assistants functioned so well that the school was an unqualified success. At its close an exhibit was given and a program rendered. Between twenty and twenty-five children attended. . . . An evangelistic campaign was conducted from Sunday, September 11, to Sunday, September 18, by Mr. and Mrs. Lutzweiler, of Philadelphia, and Rev. Mr. Searfoss. Such interest was aroused and such an inspiring spirit developed that the prospects for tangible results in the weeks to come are bright. . . . The Church and community were shocked and saddened by the death on September 2 of Elder James A. Amerman. Much sooner than anyone contemplated he completed his earthly period of service and joined the noble company of those who serve in the Church Triumphant. . . . On Sunday, October 9th, the Church and Bible school observed Harvest Fruits Day, when the products of garden, field and orchard were displayed before the Lord, and then taken to the Children's Home, at Tren ton, N. J.

Montville Pastor Withdraws.—Rev. Garrett M. Conover, who since 1927 has been pastor of the Church at Montville, N. J., because of illness has been compelled to withdraw from the work. It is hoped that a period of rest away from the routine of work in a parish may restore his health, and he is now rusticating at a little place near High Bridge, N. J. Probably mail addressed to High Bridge, N. J., will reach him. Mr. Conover has had a long record of work in the Reformed Church, and most of it has been in difficult places, where it needed not only heart but brains, both of which he possesses.

Arabian Missionary in Cleveland.—Mrs. Garrett E. De Jong, of Kuwait, Arabia, spoke in Calvary Church, of Cleveland, Ohio, on Thursday evening, October 13, and also on the next afternoon. Her topic on Thursday evening was "Blind Houses," and her afternoon subject was "Birth, Marriage and Death of Arabian Women." This afternoon meeting was for the women of the church, and tea was served at the close of the service. Both meetings were greatly enjoyed by everyone.
Aged Gravesend Resident Dies

Miss Agnes Lake, one of the best known residents of the Gravesend section of Brooklyn, N. Y., died on September 18th in her 90th year, at the Lake homestead at 420 Neck Road, which is more than 150 years old. Miss Lake was the last surviving member of one of the pioneer families in the section, her father having been a farmer there more than 100 years ago. Although he was not born in Gravesend, he was brought to the section by his parents when he was four years old.

Miss Lake was born in the house in which she died. When a child she joined the Gravesend Reformed Church, and was its oldest member in point of membership, if not in age. She had been an active supporter of the Woman's Missionary Society of the church for 52 years and its President for the past 25 years.

In 1930 she was the guest of honor at a testimonial luncheon in recognition of her 50th anniversary as a member of the society. Several speakers praised her service in church work.

Although she had been in declining health for two years, Miss Lake had been seriously ill only four weeks. The funeral services were held on Wednesday evening, September 21st, in the evening. Rev. W. R. Torrens, pastor of the Gravesend Church, officiated, and the burial was in Greenwood Cemetery.

Dedication of Queensboro Hill Church

On Tuesday evening, October 18th, the Queensboro Hill Church was dedicated with an interesting program. The building, which is located at 138th street and 60th avenue, Flushing, in the Borough of Queens, New York City, is a sightly edifice, having all the conveniences such as a locality needs, and is manned by a group of men and women who have undertaken the erection and continuance of the church with a splendid spirit. Rev. Joseph E. Carlin is the pastor, and he is deserving of very high praise for his patient and effective methods.

Dr. David C. Weidner, of the New Hyde Park Church, offered the invocation, and Rev. M. Eugene Filipee, Chairman of the Church Extension Committee, read the Scripture lesson. Hon. George U. Harvey, President of Queens Borough, brought the greetings of the community, and Rev. Thomas H. Mackenzie, D.D., of the Flushing Church, offered prayer.

The address of the occasion was given by Rev. James S. Kittell, D.D., Secretary of the Board of Domestic Missions. The dedication service was conducted by Rev. Mr. Carlin, who also closed the evening with the Benediction.

Northwestern Junior College Notes

A new department has recently been opened, offering typewriting and book-keeping courses. Thus far a class of six students has enrolled in the typewriting course and about a similar number in the book-keeping course. The typewriting course is taught by Mr. Albert J. Heemstra, a graduate of the Junior College in the class of 1930, and a recent graduate from the National Business College of Sioux City. Professor Fahl teaches the class in book-keeping. These courses are offered at a very low price, and are available also to those not regularly enrolled in classes of either academy or college.

President Heemstra, Professor Karnes and Professor Van Zanten attended the annual meeting of the Hawkeye Junior College Conference at Eagle Grove, Iowa, recently. This conference is composed of thirteen junior colleges in the northwestern part of Iowa. At the meet-

MANIFESTLY THERE IS NOW

and will be for years to come, a place for the Church college, for the state is not yet equipped to assume the education of all who qualify for college training.

ROBERT L. LESTER, Assistant to the President, Carnegie Corporation.

A CONTRIBUTION FROM EVERY CHURCH THIS YEAR FOR CHRISTIAN EDUCATION

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

A contribution from every church for the continued service of Christian Education, in order to maintain and provide for the educational needs of the Church in the best possible way.

The largest Freshman class in the history of the institution enrolled this fall in the Junior College, and despite the financial depression this department is forging ahead.

Hope College News

Principal G. Vander Borgh of the College High School reports that the total enrollment is now 157 and the students are in general of a very good average ability. As a small tuition fee of $20 is being charged this year, for the first time, a few less were expected than last year. The faculty consists of four regular teachers besides the Seniors who are getting their required practice teaching.

The Chapel Choir is again proving very popular, as 37 new members joined, making a total in the Choir of 85. They add an attractive feature to the chapel programs and are always ready to furnish excellent music for the college and public functions.

Final enrollment figures at the College show a total of about 440 students, only about 10 less than in the first semester last year. There are 7 foreign students, 5 coming from Mesopotamia and 2 from Japan. Six are registered for post-graduate work leading toward a Master's Degree.

New Brunswick Seminary Notes

Dr. Butterick conducted his first lecture on Homiletics on Monday afternoon, October 17th. Several Junior wished to "audit" the lecture, but had to be excluded because of the already crowded classroom. Seniors and Middlers show great enthusiasm for the instruction of the New York pastor.

A chorus has been organized which sings in chapel every morning. An anthem was used one morning, which was appreciated. The plan is to have one anthem each week. A different member of the Senior class will direct the chorus each month, so gaining valuable experience in directing. Arthur Oudemool is "maestro" during Octo-

November 9, 1932

ber, aided by other students in regular visits.

Rev. T. S. Tinsley, of the College of Divinity, reported that the classes have exceeded expectations since the beginning of the year, with Rev. R. C. Newton, of Rain kept that this was so.

The program of classes was as follows: Church of Napanoch, Presbyterian Church, Griggston, Presbyterian Church, Haritan, Presbyterian Church, Holmby, Presbyterian Church, in the State, Etc.

A structure in Morristown, New Jersey, is a 600-day miracle. The building is a part of the permanent organ with which the church purchased an organ with a 50-year lease. The organ will be given to the church. During the session of the 91st Assembly, the organ was offered in a threatening manner.

The research is in progress and the results of New York's music will be ready soon.

State College.

Death Announced

Rev. J. L. McLaughlin, D.D., died October 4th, at the age of 83, the oldest of the graduates of the College.

Dr. L. J. Casey, of the Church school, said that he served in the army of St. Nicholas, and that he had left his father's church for the presbyterian Church. He was a member of St. Andrew's Church until 1888. He was a member of the Presbyterian Church until 1898.

It was stated that the College that Dr. McLaughlin served was a member of the Memorial Church and a member of the Presbyterian Church at the time he died. He said:

"The death of Dr. McLaughlin is a great loss not only to the College but also to the community. He belonged to the Presbyterian Church and to the students of the College. He was a religious leader in the community and a great benefactor of the College.

Veterans' Visit

Rev. Frank Hope, of the Church College, addressed the students of the College, telling them of the contributions made by the veterans during the war.

It was stated that the veterans were thanked for their sacrifices and efforts, and that the College was proud to have them as its students.
Rev. Theodore Brinckerhoff, Dean of the popular courses offered by the Middlesex Council of Religious Education, reports that enrollment has steadily increased since the commencement of classes at Hertzog Hall. Rain kept few away on Monday, October 17th.

The preaching appointments for Sunday, October 23rd, were as follows: Compton, Albany, N. Y.; Heldenrich, Napanoch, N. Y.; Hicks, Prince Bay, N. Y.; Martin, Griggstown, N. J.; Nagel, Milltown, N. J.; Oudemoon, Ritarian, N. J.; Poet, High Falls, N. Y.; Vandermeer, Holmdel, N. J.; Verhey, Berdine's Corners, N. J.; Ver Stee, Englewood, N. J.; Wade, New Concord, N. Y.

This Church Needs an Organ

A struggling little mission church on Staten Island, N. Y.—the Charleston Church,—of which Rev. Steward Day is pastor, is in need of an organ. The present instrument is no longer musical, to say it mildly, and any organ with a strong tone and a reasonable range of stops will be greatly appreciated as a gift. Of course, a pipe organ would be splendid, but a harmonium, in full possession of all its parts, would be acceptable. The nearer the organ to the church the less will have to be paid in freight. Hence, Staten Island itself is the first field of research, and after that the contiguous parts of the City of New York and nearby New Jersey. Address communications to Rev. Steward Day, 147 Glenwood avenue, Staten Island, N. Y.

Death of a Former Collegiate Minister

Rev. James Meeker Ludlow, D.D., aged 91, died on October 4, at his home in Norfolk, Connecticut. He was the oldest living graduate of Princeton College, having graduated in 1861.

Dr. Ludlow's ministry was within the Presbyterian Church save for one period of eight years, during which time he served as a minister of the New York College Church, in charge of the congregation worshipping at the St. Nicholas Church, on Fifth avenue, at 48th street. He left this post in 1877 to go to the Westminster Presbyterian Church of Brooklyn, N. Y., where he remained until 1885, and then accepted a call to the Munn Avenue Presbyterian Church of East Orange, N. J., where he continued as pastor until he retired, in 1909.

It was during Dr. Ludlow's service at St. Nicholas Church that the Roosevelt family began attending it. He was attracted to the young Theodore, and Dr. Ludlow received him into the membership of the Church. In the memorial service which was held in the St. Nicholas Church at the time of Roosevelt's death, Dr. Ludlow said:

"Theodore Roosevelt was bigger than any creed, bigger than any church or denominational harness of any kind. He belonged to what we hope will be the Great American Church. He loved all the churches, Catholic, Jewish and Protestant. His passing brought sorrow into every religious fellowship in our land. He was a great American and a great Christian."

Veteran Pastor Recovering.—The many friends of Rev. Frank I. Scofield, the beloved pastor of the First Church of Long Island City, Queens Borough, New York City, will be glad to learn that he is recovering from a long spell of illness, and expects to be back in his pulpit very soon.

Rev. A. Messler Quick

so loved the success of the Saviour's Kingdom that he recently left an estate to be used largely in the general work of the Church.

While living he gave $5,000 to the Ministerial Pension Fund, and by his will $10,000 to the Disabled Ministers' Fund.

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

Women's Board of Domestic Missions

LIFE MEMBERSHIPS
1932—1933
Through the gift of the Women's Missionary Society of the Brighton Reformed Church, Rochester, N. Y., Mrs. Herman Willink.

Through the gift of the Women's Missionary Society of the Herkimer Reformed Church, Herkimer, N. Y., Mrs. Kate S. Dorr.

Through the gift of the Women's Missionary Society of the Sharon Reformed Church, Sharon, N. Y., Mrs. Leonard M. Braam.

Through the gift of the Women's Missionary Society of the West Side Reformed Church, Cicero, Ill., Mrs. H. D. Scholten.

9-30-32—Through the gift of the Women's Guild, Community Church, Glen Rock, N. J., Mrs. Fanny M. Hubschmitt.

10-4-32—Through the gift of Women's Mission Union, Classes of East and West Sioux, Mrs. John De Koster, Mrs. S. J. Menning.

10-10-32—Through the gift of Miss Helen G. Voorhees, Miss M. Elizabeth Smith.

10-11-32—Through the gift of Women's Missionary Society, Ritarian Reformed Church, Media, Ill., Mrs. Kate Hunt.

10-11-32—Through the Auxiliary, Kinderhook Reformed Church, Kinderhook, N. Y., Miss Mary I. Collier.

10-11-32—Through the gift of Miss E. Elizabeth Smith, Miss Helen G. Voorhees.


10-15-32—Through the gift of the Young Women's Church League for Service, Central Church, Grand Rapids, Mich., Miss Jennie Lewis.

10-15-32—Through the gift of the Ladies' Aid, First Church, Rotterdam, N. Y., Mrs. Nicholas P. Herrick.

10-20-32—Through gift of Women's Missionary Society, Clinton Avenue Reformed Church, Bergenfield, N. J., Mrs. Lillie H. Shield.

10-21-32—Through the gift of The Woman's Band, First Reformed Church, Roseland, Chicago, Ill., Mrs. Leonard Wyngaarden.
Weaving at Annville

"THE TAPESTRY WEAVER"

"The years of man are the looms of God. Let down from the place of the sun, When in we all are weaving Till the gatherers come, Weaving blindly, but weaving surely. Each for himself his fate. We may not see how the right side looks, We can only weave and wait. But looking above for the pattern No weaver hath need to fear; Only let him look clear into heaven. The perfect pattern is there. If he keep the face of the Saviour Forever and always in sight His toil shall be sweeter than honey. And his weaving sure to be right."

The weaving department in Annville Institute, Annville, Kentucky, is founded upon the principles set forth in the above poem, which is given to each girl at the beginning of her course. The thoughts expressed in its lines not only help in weaving but in living.

The weaving room is in the basement of the school building. At present we have eleven looms, set up and equipped for weaving. We also have a good supply of colors and qualities of thread on hand and are anxious to make orders for those who desire hand-made articles.

Before we can start the actual weaving, there are many intricate steps that must be taken in threading the loom,— threads warped on the warping bar, other threads run through the sley, then put on the warp beam. It takes three girls to do this part of the work and it must be done very carefully if the finished pattern is to be perfect. Then harness and horses have to be tied to the heddle sticks, these to heddle helpers and heddle helpers to treadles in a certain way. Now we are ready to begin weaving; we throw shuttles with our hands; work treadles with our feet and read the patterns with our minds.

The girls weave for two hours each afternoon. They work on bed spreads, rugs, towells, pillow cases, bath mats, squares and runners of all kinds and sizes; they do remarkable work for beginners, weaving with care and neatness. Often mistakes are made but the girls correct them carefully and patiently. All seem to greatly enjoy their work and some show a real gift for color and design.

Even the boys are anxious to take the course and quite often come down for a few minutes to watch the girls. Many of the woven articles have been sold and reports of the work have been very favorable.

The girls experience a real joy in creating with their own hands a beautiful thing, and in reviving the intricate designs that have been handed down through many generations of mountain women.

MINNIE HUNDLEY

Miss Minnie Hundley was born in the mountains of Jackson County, and went to Annville Institute through the grammar school and two years of High School. She then spent a year in Maryville, Tennessee, for three years and at the beginning of her sophomore year entered Hope College, graduating in 1928. More than a year ago she was appointed other Dr. Hundley a position in Annville Institute as head of the weaving department and she was glad to accept, "not only because the work was interesting, but because I wanted to work with my own people."

Miss Hundley says of the school today, "Let me compare our school now with what it was eleven years ago when I graduated from the tenth grade. We now have nine girls in the Golden Anniversary. Two taught manual training, the other all the High School subjects and was principal of the entire school. Outside the Lincoln Hall is much more modern. We get our drinking water from faucets; then we got it from tanks, filled by boys who had carried in the water. School has expanded larger, with a better lighting system. We have a much larger dining hall, and a gymnasium for which we are very thankful."

"All these things have been made possible by the Women's Board of Domestic Missions. I wish to thank the Board and all that has been done for me personally and for these other mountain boys and girls in whom I am interested."

Golden Anniversary Meeting

At the Marble Collegiate Church, on November 15th, there will be held a meeting which hundreds of women of the Reformed Church have long been anticipating,—the Golden Anniversary Meeting, celebrating fifty years of home mission service of the Women's Board of Domestic Missions. The morning service, beginning at 10:30 o'clock, will be opened with devotions by Dr. Edward Lawson, President of General Synod, followed by a memorial hymn in remembrance of the many consecrated women who gave of themselves so generously that the cause of missions might be forwarded in our land.

Greetings to the Women's Board of Domestic Missions will be brought by Dr. Edward Lawson of General Synod; Mrs. D. Witt Knox, President of the Woman's Board of Foreign Missions; Dr. Frank Dr. Clyder, President of Dr. Henry Dr. Straw's Board of Foreign Missions; and Mrs. Orrin R. Judd, President of the Council of Women for Home Missions. Greetings will also be given by Mrs. Dirk Schollen, who, as Board President for many years has worked indefatigably in the Western churches that home mission work might increase.

The Japanese Institute, the mission for the Japanese in New York City, administered by our Board, will be represented by Mrs. Sojiru Shimizu and two little children from the Sunday school.

Two missionaries will address the morning audience,—Rev. J. Denton Simms, whose address, entitled "The Rebirth of the Jicarillas," will describe the miraculous change that has been wrought in this Indian tribe through Christianity; and Rev. William R. D. von Wedel, whose mission work in Jackson County in the Kentucky mountains will show how the Christian influence is radiating from three missions reaching into some of the most isolated places in the Country and even beyond.

Lunch will not be served in the church; but there will be arranged at the Church a very short distance of the church, both east and west of Fifth Avenue.

The afternoon session starts at 2:30 P.M., opening with the singing of the hymn "America for Christ," which was written by Miss Cornelia F. Bedell especially for the Golden Anniversary.

Greetings will be given by Miss Cornelia Anderson, founder of the Women's Board of Domestic Missions in 1882 and still actively interested in every phase of its work; Mrs. John R. Sussing, the devoted President of the Board from 1893 to 1925; and Miss D. B. Simms, who, with rare executive ability, will serve efficiently as Corresponding Secretary of the Board of twenty-one years.

Messages from the various mission fields will be read by the chairman of the respective committees. A group of Italian children assisting Mr. Moncada will add to the program, "America." Immediately after this service a reception will be held in the parlor of the committee rooms to which everyone is cordially invited, to meet the guests of honor, whose names will be given in a later issue of the Intelligencer.

Arrangements have been made with the Hotel Breslin, 12 West 29th Street, so that all those wishing to stay for the evening service may have dinner together in one end of the dining room, for a very reasonable price.

The evening service begins at 7:30 P.M. and planned and conducted by the young women of the Church, will open with a program of music and dramatic reunion, "Lives Trifled With" by Miss F. McKee.

Indian songs will be sung and legends told by a young Chickasaw Indian girl whose father belonged to the last Council of Chiefs of the Chickasaw nation, and who is the present writer of the Children's Missionary Society of New York.


"Lives Trifled With" by Miss F. McKee.

When one looks at the field before us, we can see that the Church is striving to reach out through its mission work to every people and nation on earth. And the work of the Church is not to be limited to our own little Church. It is to relate itself to another country, another continent. It is to reach out with a little army of Christians, who are working at the cross every day, with the opening of every door of the world, to tell the story of Christ.

The second day of the Century will be the time to exalt the Church as the "China."
When one hears the words, "Northfield Conference," there immediately flashes through the mind delineations of classes, Round Tops, missionaries, friends, morning devotions and evening prayers. And the word, "Eendracht" brings to our hearts a warmth kindled by love for our own little family. 

Morning—fresh and balmy, a soft breeze rustling through the pines where our little group gathered together each morning to find clearness of mind and be drawn closer to God as we began the day. 

The mornings at Northfield this year were divided into three periods. In the first there were classes on Mission Fundamentals, one of which was conducted by Dr. Eleanor Calverley, formerly a medical missionary in Arabia of our own Reformed Church. It is not until we have heard such a person as Dr. Calverley relate her experiences with people of another country that we realize how very little any of us know of what is happening every day on the foreign field, and it is only then we see what a task lies before us if we are to be true followers of Christ. 

The second period was devoted to missionary education, the topic being "China." In the third period—Bible Study—there was brought to us such revelations as "The Secret of Triumphant Living," "Keys of Life," and "How the Calm Came" (to some of our Biblical characters.) 

Round Top! The very words are like sweet, quiet strains of music floating through the air. Tranquility and reverence were brought to us through the inspirational services on Round Top each evening. Where could be found a more serene and lovely spot? It is as if Mother Nature had brought her paint box to Northfield and had made Round Top just for us. 

It was in the evening auditorium meetings that we became familiar with missionaries and nationals, and through the presentation of such topics as "Building Constructively Toward Japan" and "Lives Triumphant in the Orient" learned about the work actually being done in foreign fields. 

Our denominational rally made it possible for the members of the Reformed Church family to become acquainted. We were delighted to discover how many of the missionaries at Northfield were from our own Church. 

How very fortunate Camp Eendracht was to have had the steps of Sage Chapel for evening prayers. There is no noise or confusion here. It is a time when each one may talk freely with God, perhaps thanking Him for the beauty of the day, or for the wonderful opportunity of being at Northfield, or asking Him to help us to make our lives more worthwhile by sharing, giving and loving as Christ Himself did in every personal contact. As the evening worship came to a close, the chimes of Sage Chapel rang out, and we made our way down the hill.

Camp Eendracht during Foreign Week had a total registration of 49. It was privileged to have as camp leaders: Miss Annette G. Shafer, Mrs. Edgar F. Romig, Miss Eliza P. Cobb, Miss Elsie Stryker, and as missionary guests Dr. Sarah Longsworth Hoeman, Arabia; Miss Mary Van Pelt, Arabia; Miss Ruth Jackson, Arabia; Mrs. Paul Harrison, Arabia, and Miss Katharine R. Green, China.

Northfield—1933

Those who are already looking forward to Northfield, 1933, will want to know that a joint home and foreign missionary conference is being planned to extend over a ten-day period. This will take the place of the separate home and foreign conferences of former years. A vote taken at both the home and foreign conferences this past summer revealed that the delegates were almost unanimously in favor of this change. It means that those who are privileged to attend Northfield in the future will come away with the knowledge that the "field is the world" and will be better prepared to lead their local church groups into fruitful missionary interests.

By Elizabeth K. van Loan, Camp Eendracht

New Horizons for Chinese

Women

Northfield girls will welcome the following excerpts from the "Missionary Review of the World" of an article by Miss Katherine R. Green, our missionary at Amoy, China, as supplementary to the story of China which they made at Northfield this past summer.

Today in China we see women occupying every sort of position of responsibility. They are excluded from no field of activity to which they may aspire. They are teaching school—from kindergarten to college. They are holding executive posts as head-mistresses of large schools. They are leaders in Y. W. C. A. work and in all of the activities which that implies. They have become nurses, with a national association whose aim is to elevate the profession by means of examinations and periodic conventions. They have become doctors, and good doctors, too. They have become translators of foreign books into Chinese and have done original writing as well.

In the industrial life of the nation, also, women are taking a great share. Multitudes in such a center as Shanghai have left their homes to toil in the factory workers. But their right to a living wage, reasonable working hours and safety devices to protect their health is worthy of more attention than it is getting at present. The Y. W. C. A. is attempting to help these working women of the more ignorant class and is seizing the opportunities which they have never before had.

Chinese women have not only joined the ranks of the employed, some have gone into business for themselves. In the life of the Church, also, the Chinese women are beginning to be given a posts of responsibility. Indeed, the Church of Christ in China has advanced further along this line than have many of the more conservative western churches. In a recent report of the Chinese Church of South Formosa, we learn that of their 282 elders ten are women and of their 417 deacons seventy-five are women.

Of the great problems of readjustment which confront China, none is of more importance than the enlightenment of women. No nation has raised its level above the level of its women. It is well, therefore, for the future of China, that some of her young daughters are fired with a great zeal to bring to the womanhood of China the best the world can offer.

Already the Chinese women are working shoulder to shoulder with the men for the suppression of vice and crime, for child welfare, for the relief of famine suffering, for patriotic propaganda, and for the betterment of social conditions.
Golden Anniversary Meeting
(Continued from page 716)
to an Indian boarding school. Later she received her degree from Oklahoma College for Women, and also spent a year in the Theater School of the Carnegie School of Technology. She is a young Indian of rare charm who interprets the Red Man's heart and soul with superlative grace and power.

The inspirational address, entitled "America," will be delivered by Rev. Norman Vincent Peale, D.D., of the Mar- bie Collegiate Church.

All offerings will be given in honor of Miss Cornelia Anderson, Founder of the Women's Board of Domestic Missions.

Cradle Roll, W. B. D. M.

Franklin Park, Siz Mile Run Church, N. J.

Nancy Barbara Voorhees

Clinton Ave. Church, Bergenfield, N. J.

Betty Caroline Minnery

First Church, Pella, Iowa

Judith Ellen Molden

Dr. E. Vanderbilt Linden

Bernice Deane Jaasna

Howard Ray Jaasna

High Falls, N. Y.

Marcia Cathleen Hamm

Forest Grove Church, Hudsonville, Mich.

Philip Arthur Smallegan

Verna Ruth Smallegan

Ruth Elaine Myers

Daniel Jay Van Bronkhorst

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Indian Culture in North America

Three thousand years ago when Egypt dominated the world the "black sand men" with their families hunted and fished and farmed in the regions of the Middle West.

Nearby next year these people will re-appear on Chicago's lake front when the gates of A Century of Progress Exposition open, June 23. World's Fair swing open. They will be part of the anthropo-logy exhibit telling the story of the Indian culture of North America. Excavations in Central Illinois have brought to light some highly interesting facts on these early inhabitants.

In addition to this exhibit, it is planned to show the life of the Indians of the Woodlands and the buffalo hunters of the Plains, dwelling in their frail wigwams and tepees. In sharp contrast to these will be the massive houses of the Pueblo dwellers, the low earth covered hogan of the Navajos and the villages of the Northwest Coast, with their painted carvings and totem poles.

Nearby it is planned to reproduce the greatest achievement of early man in America, a Maya temple—the famous Nunnery at Uxmal in Yucatan, as it looked in the time of its glory 1,000 years ago. Built by American Indians more than 500 years before Columbus set sail, this temple is said to have been the equal in architectural design to any structure built in the classic age of Greece or Rome.

Mr. Mulligan was lying upon his death bed. Mrs. Mulligan was seated at his side, giving what small consolation she could offer in the circumstances.

"Sure, Mike," she said, "is there anything I cud do for you yez before yuh lave us?"

"Margaret, me darlint," said he, I think I smell roastin' pork. I belave I cud eat a bit of it."

"I'm sorry, Mike," said she, "but I can't cut into that pork roast. We're saving it f'rr the wake."—Everybody's Magazine.
November 9, 1932

CHRISTIAN INTELLIGENCER

719

Educational Institutions

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New Brunswick, N. J.

Deaths

IN MEMORIAM

The Women’s Board of Domestic Missions would give expression to its sense of sympathy at the passing on of its devoted friend and associate.

MISS AGNES N. LAKE

Her long and close contact with the Board and her generous support of the Board’s work had made her ever a valued friend.

Miss Lake was possessed of a retiring nature but was ever alert in the service of the Master whom she so faithfully served throughout the years of her long life.

The Church of Brooklyn and the auxiliary to which she gave her devoted allegiance will sorely miss the gentle, winsome spirit which was a power in their midst. May her memory abide through years to come and ever be an influence which shall lead many to serve the Christ whom she loved and followed.

MISS ELIZABETH K. MCDOUGAL

For the Women’s Board of Domestic Missions.

IN MEMORIAM

Whereas, it is the desire of God to remove from our fellowship our co-worker and friend,

REV. URIAH MCCLINCHIE

on April 30, 1932, after a service in our Reformed Church of twenty years, be it

Resolved, that we, the Church of Newark, bear testimony to the faithful ministry of this servant of Christ, and express our sense of loss; and beverth our sympathy to the bereaved family.

Resolved, that we extend our tender sympathy to the bereaved family in their sorrow, and

Resolved, further, that a copy of these resolutions be spread upon our Minutes, a copy to be sent to the family, and that they be published in the Christian Intelligencer.

Done in the Full meeting of the Church of Newark, held in the Old First Reformed Church, Belleville, New Jersey, October 19, 1932.

A. J. VAN HOUTEN,

John Y. Blyth,

Committee.

IN MEMORIAM

Whereas, God has removed from our midst the following officers during the past year:

Rev. LERoy PITS

of Nassau, Classical Secretary for thirty-five years; Classical Committee Emeritus:

MRS. CHARLES TRACY.

of Gwent, Classical Committee Emeritus:

MRS. HERBERT ROBERTS,

of Kinderhook, Classical Committee of the Women’s Board of Foreign Missions to the various churches.

Rev. J. H. Bacon, D.D., Classical Committee Emeritus:

We do resolve that we desire to express to this Conference our sense of deep mourning and grief. We are sorry to think in bringing the work of the Women’s Board of Foreign Missions to the various churches.

Roberts, with her grace and charm, who was with us last fall.

We would invoke God’s blessing on the families of the bereaved. Especially do we express our sympathy to the bereaved pastor of the Kinderhook Church.

Adopted at the session of October 18, 1932,

WOMEN’S MISSIONARY UNION.

Classis of Reformed.

IN MEMORIAM

The Classis of Newark desires to place on record a tribute to the memory of

JESSE C. VAN GELDER,

an Elder Deacon born from the Maranthon Reformed Church, Oak Tree, N. J.

Elder Van Gelder entered the higher service on October 18, 1932. He was the faithful superintendent of the Bible school for many years, and in this capacity faithfully fulfilled in the oversight of the Church, and as a member of Classis. He was a devoted Christian and man of prayer and of deep spirituality.

Resolved that we convey our sense of loss, and extend our condolences to the bereaved family. Resolved, further, that a copy of these Resolutions be spread upon our Minutes; a copy be sent to the family: and that they be published in the Christian Intelligencer.

Done in the Full meeting of the Classis of Newark, held in the Old First Reformed Church, Belleville, New Jersey, October 19, 1932.

John Y. Blyth, President,

GEORGE H. DONOVAN, Clerk.

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Ministerial Restlessness

BY GEORGE K. COX

One of the most serious drawbacks to the cause of Christ today is the spirit of restlessness that pervades the ministry. How widespread and insistent this evil condition is, may be made apparent by the number and character of the applicants for every vacant pulpit of any importance. A difficult field, inadequate financial support, personal antagonisms, the desire for a larger opportunity, lack of appreciation, the conviction that their usefulness is at an end—all in turn are urged as arguments for seeking "pastures new." We would not for a moment contend that changes are never desirable, but a wide experience leads us to the belief that these reasons are too often puerile, and in many cases smack of downright intellectual insincerity and moral cowardice. We would suggest that difficulties are comperable and opportunities for usefulness capable of being widened.—Watchman-Examiner.

Persian Exhibit at Chicago Fair

Golden ornaments, works of art, and gold-embroidered vessels of precious metals from ancient and medieval Persia, rivaling in splendor the priceless treasures described by pilgrims returning from the Crusades will be exhibited at A Century of Progress Exposition—Chicago’s 1933 World’s Fair.

The Persian government has promised to lend many of its most precious and artistic treasures for the duration of the Exposition.

Along the rare articles from which the Chicago exhibit may be selected are the crown jewels of the Shahs; the priceless silver carpet from the shrine of Shah Abbas II in the Mosque of Qum; the best of Persia’s historic inscribed and illuminated manuscripts; wonderful Sasanian textiles, silk and gold tissues and embroideries; prayer rugs that are worth a prince’s ransom.

Other objects which may comprise this collection are: manuscript of the life of Tamerlane; vessels and implements of gold, engraved and encrusted with massive jewels and used by the Shah Abbas; a fourteenth century Persian carpet; and carpets, rugs, and noble works of metal, and silver; prayer arches and luster tiles produced in the fourteenth century; a mosaic faience or colored tile wall.

Benevolent Societies

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Charles F. Darlington, Treasurer; E. Francis Hyde, Secretary; Duncan J. McMillan, Clerk.

MEMBERSHIP represents the various denominations.

Catholic and Protestant.

She was the kind of woman who could be relied upon to say the wrong thing. The last time I saw her she said something that made me mad and she turned to her neighbor and said: "Doctor, can you tell me who that unchurched looking man in over there?" The "doctor" replied the man. "That is my brother."

There was an awkward pause while the woman racked her thought for something to say. The doctor was enjoying her discomfiture.

"Oh, I beg your pardon," she stammered, blushing. "How silly of me not to have seen the resemblance!"—Christian Observer.
This Is No Joke

Kansas, a pioneering state in the cause of prohibition, is made the butt of many jokes because of its dry attitude. It is no joke, however, what Kansas has reaped as a result of its bone-dry law. In Kansas there are: Fifty-four counties without any insane, fifty-four counties without any feeble-minded, ninety-six counties without any inmates, thirty-eight counties without any poorhouses, fifty-three counties without any persons in jail, fifty-six counties without any representatives in the state legislature. —Selected.

British Guide (showing places of interest): "It was in this room that Lord Wellington received his first commissary." American Tourist (suddenly interested): "How much was it?"

November 9, 1932

CHRISTIAN INTELLIGENCER

Forum of Methodists
FOR SUNDAY SCHOOLS AND
YOUNG PEOPLE'S SOCIETIES

CONDUCTED BY REV. ABRAM DURYEE

Christian Endeavor Topic
For Sunday, November 20, 1932

Our Blessings
Psalm 145
(Thanksgiving)

Have a blackboard in the room and put upon it a list of your blessings as the members of your society suggest them. Such a list will include life, health, home, school, church, work, play, friends, and especially the best friend, Christ. What would you say is your greatest blessing? How may we share our blessings?

Thanksgiving this year should mean more to us because there is the danger these days that we will think more of our hardships than of our blessings. In many homes there is need today because members of the family are out of employment or receiving less money returns for their labors. There are many homes in America where there will not be as much to eat and as good clothes to wear this winter as in the past. Many a father and mother are looking out at the future through clouds of doubt and uncertainty. Through the failure of many banks, and the ceasing of dividends in investments, some people who were thrifty and had laid aside something for the future find that it is all gone as if carried away by a flood. Such people will be compelled to look deeper than the material things in order to find something for which to be thankful.

The Psalm we are using in our meetings suggests that there are other things than the material for which to be thankful. Not until you reach the fiftieth verse do you find a direct reference to physical blessings. The Psalmist begins where we should always begin, that is, with the blessed fact that whatever takes place we still have God. He is all powerful and all loving. He has blessed us in the past, and He is the final source of all blessings today, life, health and strength. He provides food and drink, and He will fulfill the desire of them that fear Him. If our hardships drive us to Him for help, and in our needs compel us to go to Him for supply then these experiences become blessings in disguise.

One dark night, about midnight, the writer was going to his home, the parsonage of one of our suburban churches. Passing along a lonely lane suddenly a song-sparrow in a song-box by the side of the path broke the stillness of the night with a perfect thanksgiving of bird music. Probably the sound of approaching feet, or the dim figure of a person, startled the little singer and awakened the song. It was literally a song in the night, and it served to preach a lesson which he has never forgotten. The Bible makes it clear that one can sing in the night if he has the consciousness of God's presence with him.

We should cultivate eyes that look for blessings. We generally find what we are looking for. When it rains some people see the mud. Others see the laying of the dust. Two men look at a rose bush. One sees the thorns and the blossoms, the other sees the roses. Two boys were following bees. The one got honey, and the other still mung. Two men went to India. When they returned home they were asked whether they had seen snakes. One replied, "Yes, hundreds of them." The other said he had not seen one. The first man was a snake hunter; the other a missionary. Train yourself to look for the blessings in life, for you will find them, and then you will have that much less time to think of the discouraging things.

It may be that the more difficult times in which we are living today are a cause for real thanksgiving. Life has to be more simple. It must deal with the essential things today. People who are very rich may have too much to really enjoy what they have. Jesus said, "A man's life consisteth not of the abundance of the things which he possesseth."

The Greek word here for "abundance" means "more than enough." We can only enjoy about such M & earthly things.

The times may be tangled and tense and troublesome, but the world is going to pieces. There is a great living God, who has created the world, and He will not let it be destroyed. He has not sent His Son into the world to live His wonderful life and die for us in vain. These are days when we must begin, God's plans, like some of His trees, take centuries to develop and come to completion. The kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

SUGGESTIVE THOUGHTS

One great blessing is to have the revelation of God that Jesus brought to man. This drives out fear; leads us to fellowship with the Eternal; makes us feel that God is our friend.

We have the blessing of food enough for our wants. And perhaps we have a little left over to help those that are in need.

The business depression of the past years suggests that we should be thankful for work. Those businesses men provide work for people are performing a real service.

A FEW ILLUSTRATIONS

"A child started to count the stars. After a while she said, "I had no idea there were so many." If we would only count our blessings, we would find that they are more than we think.

"We should be grateful for friends. How desolate life would be if no one loved us! We get our friends not for what they give us, but for fellowship and companionship.

Count books among your blessings. The best minds of the best minds of the past are available in books. They are windows through which we can look out upon the world.

"Life would be much harder to live if we did not have a sense of humor. Thank God for laughter. It is medicine to soul and body.

"He is happiest who hath power to gather wisdom from every flower, and wake his heart in every hour to pleasent edification."—Wortworth.