IN QUIETNESS AND CONFIDENCE

It requires no prophet to predict that the Church is facing a period of unrest through causes which have not originated within its borders. The industrial situation, resulting in what for want of a better title is called the Depression, is having a very serious effect upon the membership of the Christian Church, along with the other citizens of the nation and of the whole world who are not counted as members. The very real decrease in resources on the financial side of the situation has slowed up every department of church work and brought absolute stoppage in many cases. The frame of mind of too many members has been changed from trust to doubt, causing their virtual removal from the fellowship of the Church. "Many of his disciples went back, and walked no more with him." (John 6:66.)

The political situation is also a source of disturbance, from the point of view of the Church. The long, long battle for a nation which should be free from the temptation of appetite for alcohol, has to be fought over again, under handicaps which just now appear to be overwhelming. The psychology of the mob, skilfully used by the agitators for a return of the unrestricted sale and use of liquor, has been used to the utmost advantage, and the possibility of having liquor sold in every drug store, grocery and "hot dog" stand, as well as in more sedate and authorized places, is not a wild dream. Hence, the convening of Congress with a majority of its members to overturn the Volstead Act and repeal the Eighteenth Amendment as speedily as possible, carries with it the threat of a period of time in which there may be a deluge of liquor soaking the nation. Even now it can be imagined, even if it cannot be verified, that there are ships loading in the ports of Europe with cargoes of liquor to be sent to the United States as soon as the word is given that the Volstead Act is repealed. The prosperity that is so alluringly predicted is to begin with the renting of empty stores in the cities, which will be used as restaurants where liquor will be sold as part of every meal. But where it will end no man can predict.

The combination of nation-wide unemployment and the letting down of the bars against the sale of liquor is ominous. When the mob cries at the political national conventions, "We want beer," are transferred to the city streets, and the surging crowds begin to "rush" the depositories or the speakeasies, there may be a few sane spirits in Congress who will be able to stop the flood.

What are the Christians of the land to do? A warning which was unheeded many centuries ago may be of value now. In Isaiah 30:15 it is written, "Thus saith the Lord Jehovah, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." It would be splendid to know that this advice was followed, but, alas, the verse goes on, "And ye would not." Read the chapter, and see how God is patient with His people. At verse 18 it is written: "And therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him." And read Psalm 40, beginning "I waited patiently for Jehovah."

The Christian of today can ask God, who never changes in His love for His people, to send upon the Church Universal quietness and confidence in these perilous days. As Dr. Moffatt translates the verse, "Your strength is quiet faith." It is this attitude, backed up by obedience to the will and words of God, that will carry the Ark through the stormy waters to its peaceful resting place. This way of facing the baffling cross currents of life is not new. Indeed, it is the oldest way, for by it God first sought to have His children live. Happy is the pastor who can in the coming months lead his flock in the paths of quiet faith, even though the walls of the nations are tumbling about him. Happy is the congregation which can enter its sanctuary and close out the roar of the crowd, to sit down before the Lord and gather strength from the quietness and confidence the Holy Spirit will grant. Happy is the man or woman who can hold on to that "quiet faith" in spite of the clamor of the crowd, and the insidious temptations of "the world, the flesh and the devil." Dr. Moffatt helps here by giving a new turn to familiar words, (Psalm 23:4.) "My road may run through a glen of gloom, but I fear no harm, for thou art beside me; thy club, thy staff— they give me courage."

Christmas comes on apace. How shall we celebrate it this year? Will it be best to forget all about it, if such a state of mind is possible, or will the real meaning of the day stand out more vividly when the temptation to squander money on gifts and pleasure is removed? Surely, the coming of the Saviour to this earth, "in quietness and confidence," can be remembered in sincerity without tinsel and elaborate ceremony. In quiet faith, continuing trust, and abundant love use these words of Whittier to voice a prayer:

Drop Thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.
Faith

If on this night of still, white cold, I can remember May, New green of tree and underbrush, A hillside orchard's mounting flush, The scent of earth and noon's blue hush, A robin's jaunty way;

If on this night of bitter frost, I know such things can be, That lovely May is true—ah, well, I shall believe the tales men tell, Wonders of bliss and asphodel, And immortality.

—Hortense Flexner.

A ONE MINUTE SERMON
BY REV. MARION GERARD GOSSELINK

XIII. Saving Salt

"Ye are the salt of the earth."
—Matthew 5:13

THERE Church is the moral and spiritual seasoning of civilization. If the Church deteriorates, Society degenerates. If the Christian forces are active and awake, seeking not their own will but the will of their Lord and Master, Society is purified, purged and cleansed. But if the salt has lost its savor, the world decays because the great preservative has been withheld. The restraining influence of the Church is imperative. The world needs the Gospel as never before. How can it get it except through us?

The Worthiest Remembrance

BY GEORGE ZABRICKIE COLLIER

"ONLY remembered by what we have done," we sometimes say or sing while yearning for due recognition as the doers of worthy deeds. It is human to covet a niche in some Hall of Fame, rather than be an Unknown Soldier. A seat at the right hand or left seems pleasant. Flowers as a tribute of worth are more befitting than the forgetfulness accorded the seed which falls into the ground that something better may be remembered; yet an old Michigan neighbor, Rev. William Sidebotham, true to type, left word that a hundred dollars set apart for flowers should be given to the work of Foreign Missions in memory of another. (See the November "Missionary Review of the World." ) It is not easy for some to see the individual wittcher that the world may become more and more—the enriching eld losing its identity in the stately cedar it has nourished.

Yet very little of what the best of us can do receives or needs recognition. The hidden foundation of the skyscraper is best remembered in the firmness of the superstructure. If insecurely laid the ensuing disaster would bestow an undesirable immortality. Labor is best remembered in the results accruing to others. Only a fraction of what a faithful public servant does appears in the headlines; the unobtrusive work in committee

rooms lives only in some finished product of legislation. The poor man whose counsel once saved a city is forgotten, remembered in the deliverance he wrought. Had he given foolish counsel his name would have been remembered in execution. We remember our gardener for the weeds he overlooks; we take for granted those he has removed and guarded.

The faithful pastor, teacher, or peace-maker lives in those blessed by his labors, rather than by his sermons that reach the printed page, or deeds that spread a sounding name abroad. Higher standards of service developed in those most influenced by the teacher, through his name is forgotten, afford the best headstone. Churches have been saved from discouragement or dissolution by those in pew or pulpit who braved the unpopularity sometimes accorded to wise leadership. How many homes are happier because some invalid or semi-invalid has spared the family much depression, anxiety and expenditure of sympathy that would not have been withheld had the facts been known, bearing physical discomfort without a murmur. Such are remembered by what they have not added to the world's tale of woe.

This is the Christ spirit. He who in the Incarnation denied Himself was not eager to win fame by spectacular leaps from temple pinnacle. "Tell no man" was His word to one whom He had healed. He Made Himself of no reputation in more senses than one.

In the bleak mid-winter a stable sufficed

The Lord God Almighty, Jesus the Christ,

wrote Christina Rosetti.

What a new era would set in if love of pre-eminence should yield to pre-eminent deeds of self-effacing service! Sainthood is described by Richard Burton as "No mediaeval mystery, no crowed Dim figure, halo-ringed, uncanny bright.

The best saints are remembered by what they have done, rather than as the doers of what they have said. We refuse to despise a personal immortality, some visible choir, literal or figurative, yet we stress anew the value of that impersonal immortality voiced by George Elliot:

Oh, may I join the Choir invisible Of those immortal dead who live again In minds made better by their presence; live In pulses stirred to generosity,

In deeds of daring rectitude, in scorn For misable ends in self, In thoughts sublime that pierce the night like stars, And with their mild persistence urge man's search To vaster issues.

--

Back to India

BY MISS CHARLOTTE C. WYCKOFF

SAFELY back in India, and I feel as if I had never been away, except that I am so rested, and have so many happy memories and new possessions.

I found Miss Van Dorn and Miss Wells in the throes of the last week of school after the first term of three months hot-weather work, and I am glad to see and to help. Our Indian staff has been reduced, as has every staff and every expense in all our schools, so that each one works over-time.

Miss Wells has made a great place for herself in Chittoor School. She identifies herself most whole-heartedly with the children. She is kind and affectionate, and a joy to the children.

We do not always expect Mr. Missionary of Mr. Missionary. That man is the symbol of what he stands for.

Dr. Allen has given me a letter that has been in the hands of her step-daughter and a sister for about six months. She has not had the opportunity to reply, and one letter after the other practically throws the gates of death open before her half the way.

This is a speech, "an ecosystem," and a speech that is needed in some places to some extent.

I think the word "circle" is a valuable and helpful symbol. There is so little symmetry in most things, but in the circle there is something that is perfect and purposeful, something that lives in a living harmony and is in the mind of the maker.

Some have told us that our effort will not come out as we planned, that there will be plenty of opposition to our mission work and to our methods. Only God can know the purpose of the great work of our times. We can do nothing but try to do the thing that is right.

The year has been spent with good counsel, and our summer is to be mainly spent in getting ready for the mission's next year's work. Miss Wells is the first of the new staff to report, and I am going to give her a warm welcome. Miss Wells is a lady of whom we can be proud.

New Year's Day is a day for something new. May we all do and be something new and different this year.
with the teachers, and is a real sister and friend to them. She is the school treasurer and I am the general manager, supervisor, and correspondent with government. We do full time teaching and help with the boarders. I am to live in the Hindu cottage with twenty girls.

Miss De Weerd is doing splendid things with the Beatrice Memorial School, and both departments seem flourishing.

Dr. Hart holds her bi-weekly dispensary at the Israel Allen Hospital in Punguran, and has a terrible load on her shoulders. In the absence of Mrs. Gibbons, Korteling and Charley she is running Madanapalle Hospital, and Punguran, with only a green intern to help her. She has done the regular rounds and dispensary at Madanapalle, and two serious operations, worked all the afternoon at Punguran, and yet had to go back and work half the night on a serious case.

Ten Points for the Local Church

BY REV. THEODORE BRINCKERHOFF
NO 5. THE TEACHING CHURCH

This is the third article in the series and discusses an educational program with provision for both sexes and all ages aiming to enlist the entire membership in some phase of Christ’s work, and should have appeared previously.

If the work of the church were to be summarized in a single word, probably no other would be more appropriate than “Education. Not only in the Church School, but in the pulpit, Young People’s Society, Missionary Society, Ladies’ Aid or Brotherhood, our fundamental purpose is to cultivate in our own members and in others a living faith in Jesus Christ and to develop in them the mind of Christ as it is applied to human relationships.

Sometimes we are content to expend a large part of our effort in maintaining our organized church life, without adequate attention to our real objectives. With plenty of organization, we often do not have enough energy to run our machinery, that we fail to produce adequate results.

Only as we keep constantly before us the educational purpose of the Church, and judge our results by the degree of our success in building Christian personalities, can we consider ourselves to be making progress.

To make education the center of the Church’s program, with provision for both sexes and all ages, it is not necessary to introduce a new set of organizations nor even to make radical changes in the activities of those we already have. It is rather an emphasis on the educational purpose in all that is done. Even such an apparently utilitarian organization as a “Ladies’ Aid” can be made definitely educational, for it provides an excellent laboratory in which Christians may discover and develop the fine art of working together on common tasks in a cooperative spirit. We should not assume that the spiritual value of an organization intended to raise funds for the support of the Church is inferior to one whose purpose is to raise money for missionary work. Our church life should provide definite training in the art of making the routine functions of life minister to our spiritual development. A bazaar or a cake sale can be an instrument of Christian Education, if in conducting it people learn the meaning of service, and how to cooperate in a Christian spirit.

On the other hand, the altruistic purpose of a Missionary Society does not insure its value as a part of the educational program of the Church. When such an organization loses sight of its function as an agency of Christian education in the world-wide responsibility of the Church, and devotes itself exclusively to the task of raising money, necessary though that be, it thereby loses much of its value in the church program. Occasionally a Missionary Society becomes quite mercenary in its scramble for dollars, and yet, at the same time, prides itself on its “spiritual zeal.” Without a constant emphasis upon missionary education, not only are the sources of our income lost, but we also lose the enthusiasm for souls without which the whole missionary effort of the Church fails to pieces. Wherever the educational motive is absent a Missionary Society becomes a spiritual liability to a church, no matter how much money it may raise.

No department of our Church life is in greater need of an educational emphasis than that of our men. Too often it is assumed that men can be attracted to the Church only by a social program, and consequently we have failed to develop in them an appreciation of the real work of the Church. Yet the experience of many churches in the work of Visitation Evangelism has revealed that when given a chance, and adequate training, our men are ready to undertake work that is deeply spiritual in its nature. Our Men’s Brotherhoods are losing a great opportunity if behind their programs there is not a definite purpose to bring our men to a deeper sense of the relation of Christianity to the pressing affairs of life, and of the larger work of the Church.

Since we have enlarged the meaning of Christian Education beyond mere instruction, Christian Endeavor and other Young People’s Societies are rapidly being included in the educational program of the local church. Viewed educationally, the Young People’s Society becomes the young people’s department of the Church, with the function of developing in the young people an intelligent interest in every phase of the Church’s work, and giving practical training whereby they may increasingly participate in the life of the Church as they grow older. Such a group will not think of itself as an independent organization connected with the Church, but it will feel itself a vital and necessary part of the Church itself. The motto of Christian Endeavor, “For Christ and the Church,” thus takes on the meaning, “For Christ in the Church.”

In any church which interprets its task as essentially educational, the Church School occupies a central position. Instead of being considered as an auxiliary to the church organization, it is given a place of honor at the center of the church’s program, sharing this honor only with the pulpit. The Consistory assumes a responsibility for its equipment and personnel, and every effort is made to maintain and raise the standard of its effectiveness in Christian Education. Modern conditions challenge the Church School to still harder effort, and if our church schools are to provide adequate spiritual foundations for our young people, our immediate objectives will have to include a definite striving after higher standards and more effective methods of teaching.

C. E. Gathering at Mount Vernon Church.—On Friday evening, November 11th, the Y. P. S. C. E. of the Mount Vernon, N. Y., Church was host to the Union of the southern district of Westchester County. A group of seventy young people met in the chapel, and after a business session and the awarding of attendance banners they listened to a inspirational address by Dr. Charles O. Wright, Executive Secretary of the West Side Branch of the Y. M. C. A., New York City, who spoke on “Adventuring in the Impossible.” At the close of the meeting games were played and refreshments were served. The local society was organized by Mrs. G. I. Robertson, and is gradually developing in numbers and in the training offered in C. E. Work.
Opening of the New Leonard Memorial School at Punganur, South India

BY REV. HENRY J. SCUDDER

At last, a dream of years has been realized! On September 28, 1932, the Elizabeth Dimock Leonard Memorial Boys' School, Punganur, was officially opened under the auspices of the Northern Circle. It was an important and impressive function, and September 28, 1932, was a great day for the students and teachers, as well as for the people of the town. One of the Brahmin visitors, a graduate, described it as "an unprecedented opening function."

We were fortunate in securing as the Chairman for the occasion the District Educational Officer of the Chittoor District, a Mohammedan gentleman of high educational qualifications, by name, Janab Mohamud Sahib Bahadur, M.A., LL.B., who is in charge of the extensive Primary and Secondary schools of the entire Chittoor District. He came in his own car, from Chittoor, a distance to and fro of 90 miles, and his kindness was greatly appreciated.

For weeks, the students and teachers had been preparing for the function. As soon as the interior work on the building was finished—before the floors were dry—the school was transferred from its former sheds, on August 23. This informal opening was signaled by a procession, with music and drums and banners, for a distance of over a quarter of a mile, through the town to the Leonard School. There, with Mrs. H. J. Scudder as Chairman, an hour was spent in various exercises and statements regarding the history of the School and a prayer for God's blessing on the future of the institution. Then, to the joy of all, the classes began work in the new light and spacious class rooms. From that time the students were prepared and drilled for their important part in the official opening function. The Punganur Eastpet school of the "depressed quarter," was amalgamated with the town school at this time. Some of the caste people threatened to remove their sons, but none left!

The program of the Official Opening also began with a Procession! The "Barbers' Band" was in the van, and was followed by the entire school, conducting the Chairman in the Mission car, from the Mission Hindu Girls' School, to "Leonard." Then the District Educational Officer planted a Cocoanut tree in front of the building, to commemorate the occasion, and this was followed by the entry into the front Hall, where Mrs. Scudder, with fitting words, unveiled the memorial tablet, which reads, "The Elizabeth Dimock Leonard Memorial School, Punganur, a gift from her daughter, Anna Elizabeth Leonard, of Syracuse, New York, U. S. A. Opened September 28, 1932."

Next, in the large South Hall, after a prayer and opening song, there was a Telugu conversation between two boys of the first standard; a Telugu drama by the fourth Standard, stories by the third Standard, Drill by the Infant Class and a Flag Drill by the second Standard. The boys were on their mettle and did remarkably well, much to the pleasure of the large audience in the crowded hall. The flag drill was unusually well done, but the event that brought down the house was the Infant standard's drill. The leader was a little chap who snapped out his orders—"left, right; right, turn, halt," etc., in a high, shrill voice, like a veritable veteran to the manner born! The rounds of laughter made him a bit nervous, but he kept his head, took time to recall the next figure and gave his orders like the little soldier he was. The writer—as Manager of the school—related the striking way in which the funds were forthcoming. When leaving Punganur, on furlough, in 1927, the school requested the Manager to secure $1,500 for a school building when in America. Permission was given to approach a few individuals, and Miss Leonard was the first to give a generous gift. Then followed many months of dis-
and Pastor Bhushanam were authorised to proceed with the work.

Next, Pastor Bhushanam related the discouraging endeavors to secure a good site for the Memorial Building. Not until after three years of effort was an unused sugar factory finally purchased. The planning for, and the transformation of, the low and dark factory into the present airy, light and spacious building has taken an amount of time and thought that is difficult for many to realize. But it has been well worth while. In the spot where the raw material of impure sugar was transformed by various processes and purification by fire into the clean, white product that delights the taste, the Leonard Memorial School is endeavoring to transform every raw material into living that will be clean and sweet, “into the same image, from glory to glory, even as by the Spirit of the Lord.”

May God abundantly bless the donor and the school,—dedicated to the extension of the Kingdom of Christ,—as the five Christian teachers and the pastor and missionaries strive to lead the 180 pupils to accept Christ as their Saviour and Lord.

Dimensions of the School Property

The School property is 105 feet long and 52 feet wide. The front hall, unaltered, is 20 feet by 10 feet, with a room on each side. The South Hall is 18 feet by 51 feet, and the North Hall is 15 feet by 51 feet. There is an open space, 42 feet by 20 feet between the Halls, and at the rear there is a Vocational shed, 7½ feet by 20 feet. Back of this is a fine Teachers’ House, with an open court 36 feet by 44 feet, for a garden.

CHRISTIAN
RELIGIOUS EDUCATION

Professor Wm. A. Weber
New Brunswick Seminary

III. What Are You Teaching?

Some teachers in our church schools teach “lessons” that are printed in quarterlies. Other teachers teach boys and girls. Herein lies all the difference between “transmissive” and “creative” education. It goes without saying that the best pedagogy of today holds to the latter ideal, and builds its methods and materials around the principles that underlie this conception of education as life rather than dead letters, learned by rote.

In all education today, from the nursery school to the university, the curriculum stands out as one of the major problems. It is no less so in Christian Religious Education. Significant discoveries have been made by this new science of Education. The Church School may profit greatly by adopting some of the laws of learning and methods of teaching which the professional educators of the country are applying to their schools.

This conception of the curriculum as the life-experience of the pupil under guidance, is in complete harmony with the Great Teacher’s idea of religion as the abundant life. The new Curriculum Guide of the International Council of Religious Education in which our Church is having a part, is proceeding to build the curriculum for Christian Religious Education on the basis of the pupil’s actual life; his needs, capacities, relationships to God and to his fellowmen. It seeks to help him make his adjustment to all the daily situations that confront him, according to the highest religious ideas and ideals of which he is capable at his age and understanding. It does not force his acceptance of religious teachings merely by the coercion of authority, but opens up the way to self-discovery of these truths, awakens appreciation of their value, and above all, kindles a desire to live all his life on these high levels. It does not stop there; however, but gives him also opportunity to actually practice this new-found religious truth in real life-activities.

As a first consequence of following this educational principle, we find that our curriculum must be graded because it grows out of the experience of the pupils which is itself graded. The child of six can not have the same religious experience of his saintly grandmother of sixty. How blind we are to this self-evident truth, when we persist in Uniform Lessons for the entire church school. We would not think of teaching any other subject that way. Marion Lawrence used to tell of his entering a Kindergarten class and hearing the teacher patiently trying to teach her four and five-year old charges the uniform lesson of that day, which centered around the question of the bickering Sadducees: “Whose wife shall she be in the resurrection?”

Again, teaching religion is not talking about ten or twelve verses, even though they are from the Bible. It is true that our Bible is the chief source book for Christian Religious Education. The Scriptures however, are not a curriculum in themselves. These sacred books are the records of religious experience. The pupil may learn these words, but that is not the same as having a like religious experience. When we separate experience from the learning of the Word, we may have only a second hand religion, a knowledge of how other men experience God. On the other hand, if we separate the Word from individual experience we are in danger of accepting nebulous theories, superstitious vagaries or puerile contradictions that leave us in a fog. We need both, but in their right sequence. When we start with precepts, mottos, rules and general principles, they often fail because the pupil does not know how to apply them in some specific life-situation. The effective teacher starts with the pupil’s own problems, needs, hungers, desires, and finds the answer in the life about him as well as in the spiritual heritage of the race. The more life-centered our curriculum, the more personal it becomes. The more personal, the more effective it is in leading the pupil to God.

WOMAN’S BOARD OF FOREIGN MISSIONS
LIFE MEMBERSHIPS

Mrs. Helen G. Burrill, By Women’s Missionary Society, Reformed Church, Herkimer, New York.

Mrs. C. Kieft, Sr., By Woman’s Missionary Society, West Side, Chicago, Illinois.

Mrs. L. J. Hesselink, By her parents, Mr. and Mrs. John Mulder, Spring Lake, Michigan.

Mrs. Mennon Kieft, By Women’s Bible Study Class, Reformed Church, Lansing, Illinois.

Mrs. R. Wolman, By Woman’s Missionary Society, West Side, Chicago, Illinois.

Mrs. John A. Klaaren, By Woman’s Band, First Roseland, Chicago, Illinois.

Mrs. Anna Smith, of First, Milwaukee, Wisconsin, By a friend.

Mrs. John Bovenkerk, of First, Muskegon, Michigan, By friends.

Mrs. S. Koenema, By Women’s Bible Study Class, Reformed Church, Lansing, Illinois.
INCOME OF THE BOARDS
COVERING THE FIRST SEVEN MONTHS OF THE FISCAL YEAR

The accompanying table shows the income of the Boards from living givers toward their current budgets for the first seven months of the current fiscal year. In November of last year contributions were about $50,800; this year, $37,378. This adds a further loss of over $13,000 to that reported last month.

In other words, the report to the end of September showed a loss for five months of some $20,000, or near 15%. October increased the loss to over $39,000, or a trifle over 20%. November has further increased the loss to $52,600, or 21.4%. Possibly the only ingredient one can add is that this continuing decline in offerings is a source of the gravest anxiety to all who have at heart the welfare and progress of our denominational enterprises.

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THE HOUSE OF THE INTERPRETER

BY REV. S. BLOCKER

V. Christ Is for Everybody

"F"or I am not ashamed of the Gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also the Greek." (Rom. 1:16.)

See how times change and how the Gospel must be presented in harmony with the needs of the age! Here is Paul preaching to a Pharisee of his day. This Pharisee feels that he has a monopoly on God. What has God to do with Gentiles? But Paul insists that the Gospel is the power of God to everyone that believeth, to the Jew first and also to the Greek. The Pharisee's "favorite son" idea that God is for Jews only, not for heathen, will have none of Paul's large hospitality. Paul kept insisting that Christ is for everybody. Spurned by the Jews, he turns to the Gentiles to proclaim the freedom of the Gospel. The Pharisee claimed God exclusively for himself.

How is it with the modern Pharisee and our modern Paul? Our modern Pharisee from his pedestal of superiority allows that the outcast needs Christ but he himself does not. It is all very proper to preach the Gospel to the disorderly and indelent, but it in no way applies to the sober, respectable, moral Pharisee of the church. Our modern Paul, still insisting that Christ is for everybody, urges that Christ is for the modern Pharisee, too, and that beneath the surface differences of respectable and outcast, there lives a common need, the need of forgiveness, of fuller life, of a bigger heart and the qualities of character of the children of God.

It is the task of our modern Paul to make our modern Pharisee realize his need of Christ, and to quicken in him the sense of an indesert, to induce a spirit of humility by proclaiming the holiness and majesty of God and to inculcate some sense of wonder at God's kindness in making available in Christ what he so sorely needs. Christ is for everybody, not only for the life broken by open fault and secret sin, but for the life that continues on high levels of conduct. Christ has gifts prepared for everybody, but only they welcome Him who feel their need of Him.

Why so few conversions within the church? Accessions are not numerous and genuine conversions very few. "They that are whole need not a physician." Many there be in our churches who think they are "whole," who thus shut themselves off from the simple way of evangelistic experience, condemning themselves to self-exile from the grace of God in Christ. Christian in name, their lives are chily and futile, without power or assurance or hope or gladness, wanting in missionary enthusiasm because they have not received what Christ has to give. What a chance Christ would effect if we were welcomed as a Friend in need! How rich and full and free life would become if the self-satisfied, aware of their spiritual poverty, turned to Christ and craved His gifts! Pharisee and Gentile, the respectable and the outcast, alike need Christ. He died for all. "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema."
Women's Missionary Conferences

North Long Island.—The 45th annual Conference of the Women's Missionary Union of the North Classis of Long Island was held in the South Bushwick Church of Brooklyn, N. Y., on Thursday, November 10, with the President, Mrs. G. C. DeBoevois, presiding. The devotional service was led by Rev. G. C. Wacker. Rev. Andrew J. Meyer, the pastor of the entertaining church, welcomed the delegates heartily and Rev. John Bau-

meister brought the greetings of Classis with his usual touch of good humor.

After the business of the morning, Rev. J. Denton Simms brought a message from the mission at Dulce, New Mexico. He spoke of the first Thanksgiving Day, when the forefathers came to American shores, and how the Indians ministered to them in their privations and brought offerings to them; of the wide breach which, unfortunately, has grown up through the years, with its feeling of hatred and bitterness; of their sufferings from hunger, want and disease; and he told how it had been the task of the missionaries to feed them, minister to them, show them the Christ and try to win back the lost confidence; how in great measure this has come to pass, and that on this Thanksgiving Day Indians who have been regenerated will again bring their offerings and join in a service of worship and the breaking of bread — having come to know the real love the missionaries have for them.

Mrs. William C. Hogg, of the Women's Board, spoke of the fifty years' work of the Board; of the great changes which have come about through the ministry of the Board, especially in Kentucky and also among the Italians and Japanese. She was urgent in her appeal to everyone to continue to carry the message that "God is marching on."

The afternoon session was led by Mrs. Bradley J. Fol-

enbee, the newly elected President, in a very impressive flag service, in which both leader and audience partici-
pated.

Miss A. S. Wyckoff, Classical representative of the Woman's Board of Foreign Missions, spoke briefly of Mrs. Voskui, (the Union's missionary in China,) of her return to her field, and the difficulties confronting her in carrying on her work under present conditions; and urged all to remember the missionaries in their prayers, and to continue the loyal support of the work now be-
ing done.

Mrs. J. H. Rumph, Classical representative of the Woman's Board of Domestic Missions, spoke of her appreciation of the way in which the missionary quotas had been met by the respective auxiliaries, and also brought to the attention of the Conference the Golden Roll of Honor, in conjunction with the Golden Anniver-
sary of the Board.

Mrs. Edgar F. Romig, brought greetings from the Woman's Board of Foreign Missions, and chose as her subject, "Sharing." She said that before sharing we must have knowledge, and when this knowledge becomes a vital part of us our greatest desire will be to share, and she referred to the sharing of the good news of the Gospel of Jesus. "When we cease to share, we will cease to have," —this is the law of love. Ferris Seminary, Japan, was referred to as being looked upon by all denominations as an ideal school. The work in China, India and Arabia was touched on, and also the "Kingdom of God" movement now going on in Japan; and finally, the necessity of joining hands in the spreading of the gospel before it is too late.

Miss Katherine Green, of the Amoy Mission, told of her first visit to China, twenty-five years ago, and com-
pared the great changes which have come about during this period, pointing out the improvements in the schools and hospitals and the eagerness of the present generation to take advantage of educational opportuni-
ties. She also referred to the establishment of a Book Room, and its success, and told of Bible schools, and study groups, and training classes.

Miss C. M. Wiehe, Classical representative for Young Women, spoke of the several Junior Auxiliaries which have been organized; of the eagerness of the young people to do "something," and how ready and willing she found them to be; and stated that she thought the thing most necessary was that this pent-up energy might be so directed that these young folks would come to know and realize the meaning of Christ in their lives.

The luncheon at noon and the social hour, the graciously bounteous hospitality of the ladies of the hostess church, the beautiful solos by Mrs. Wm. Doherty, the organ music by Mr. Adolph Bennett, completed a day of inspiration and Christian fellowship for the two hun-
dred delegates who were present. "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122:1.)

South Long Island.—The 41st Annual Conference of the Women's Missionary Union of the South Classis of Long Island was held on Wednesday, November 9th, in Grace Church, Brooklyn, N. Y., Mrs. Eugene N. Carman presiding. Mrs. R. W. Taggart gave several organ selections preceding the sessions. Rev. F. W. A. Sawitzky, of the Canarsie Church, read the Scripture lesson from Acts 26. Rev. J. J. Hoffman, of the Ridgewood Church, led in the opening prayer.

The address of welcome was given by Rev. Rudolph H. Davison, who will shortly assume the pastorate of Grace Church. The reports of Auxiliaries showed that good work had been done during the year. Mrs. Wm G. Ham-
mond sang the offertory solo, "Behold, the Master Pass-
eth By," composed by Wm. Hammond.

Mrs. Edward S. Ralston gave a resumé of what had been undertaken by the Women's Board of Domestic Missions during the past fifty years. Mrs. Edgar F. Romig, representing the W. B. F. M., spoke of sharing and giving a helping hand to others, that they might live. The benediction was pronounced by Rev. Rudolph H. Davison. A social hour followed, and luncheon was served by the women of Grace Church.

Rev. Daniel P. Doyle, of Greenwood Heights Church, offered prayer at the opening of the afternoon session. Miss Marie de Keyser spoke of the Young Women's work and said that some societies had been formed in conse-
quence of study and more knowledge concerning the missions.

A few moments of silence were observed in memory of the passing away of the former pastor of Grace Church, Rev. Lester M. Conrow, D.D., and of Miss Agnes Lake, who had served the cause of Missions for a long period of time.

Mrs. Edward S. Thompson read letters from missions-
aries supported by the Classical Union. Rev. J. Denton Simms told of life and work among the Indians in Dulce, New Mexico, and of encouraging results. Mrs. Ham-
don's solo selection was "The Plains of Peace," by Barnard.

Miss Elizabeth W. Conklin, in her address, told in part of the differences in castes, and of going into the homes of women socially, holding a service of hymns and prayer. Rev. John Gilmore Addy, of the Woodlawn Church, offered prayer, and Rev. Rudolph H. Davidson closed the Conference with the benediction.

(Miss) ROSA R. ATWATER, Secretary.
sheds and the abandoned and partially dismantled factory buildings that are so often in evidence along the railroad as it sweeps through our larger cities. Nor were there any undeveloped lots and fields stretching away from the edges of the towns as is true of so many of our cities. It is probably not far from the truth to say that there is enough unproductive real estate in the suburbs of New York and Chicago to absorb all the energy of their unemployed—if they could be put to work on it—and to provide sufficient food to feed them. But not with these towns. When we were on the outskirts of the "city" we were immediately on cultivated soil—part of somebody's farm.

But there are three things that stand out in my memory as marking significantly the interests of the town. The first one was the inevitable water tower. It usually stood on whatever elevation of ground that might be included in the area of the town. But it is significant of a primary need of humanity. Wherever people gather, one of the first necessities is water. Streams soon become polluted and unfit to furnish potable water. Wells are so easily contaminated that population increases. A supply of water must be secured from sources where its purity can be guaranteed and then arrangements made for its distribution. But the water may also be a symbol of all physical necessities. Man has a body. It must be cared for. It is the temple of the Holy Ghost. The science of health is a primary concern. It is a sin to neglect the body.

But it is not the only concern. There are others of equal or greater importance. The second thing which stood out prominently in every one of these towns was the schoolhouse. It was never difficult to locate it. In most instances it was the most prominent feature of the landscape,—with one exception, to be mentioned later. The American flag flying from the flagpole identified it. At times happy groups of children were scurrying across and around the playgrounds. Again it stood there in silent dignity, giving no hint of the eager, throbbing young lives that were attuned upon the problems of life within its walls. But it stood for that fact that man has a mind; that he is not merely a body: that as a man thinketh in his heart so is he, and, therefore, it becomes exceedingly necessary that his thinking be right if he is to be able to live as a social being with his other fellows and fulfill the high destiny to which God has called him. The State recognizes the necessity of mental culture and so spends money on schools until the taxpayers groan. We are in the midst of such schools at this moment. Much clamor is being heard to the effect that the educational program be curtailed, some even suggesting that the schools be closed for a time. It will be a sorry day for America, however, if such clamor gets more than a mere perfunctory hearing. The schoolhouse is as much a necessity in a town as a water-tower.

But the one thing which stood out most prominently in many of these towns was the church building. I did not know the denomination, of course, nor did I care. There stood silently pointing upward as though to call to higher things,—not to point away from earth to heaven and thus emphasize an "Other-worldliness," as is so often said in criticism of the Church and its program. Rather does it stand right in the midst of things as they are, firmly rooted in the necessities of human welfare, but always saying to men and women that, however (Continued on page 796)
Rochester Classis Bounty.—For several years the farmers of the Classis of Rochester have found an outlet for their surplus crops in the institutions of the Reformed Church in Kentucky. This year the first shipment was made by the Williamson, N. Y., Church, and it consisted of twenty-six barrels of apples, onions and potatoes. Other churches in the Classis are sending additional supplies. The First Rochester Church, having no farmers in its membership, sent money to pay the freight, instead, and is now gathering a consignment of jellies, jams and relishes for Annville Institute, Jackson County, Kentucky. The Junior C. E. Society of the church has gathered over 500 new and used books, which are to be sent for the library of the Institute. This is one of the best Thanksgiving items that has come to the editorial office.

Union Meetings in Saratoga Classis.—A very interesting and inspiring meeting was held in the chapel of the Greenwich, N. Y., Church on Tuesday, November 8th, under the auspices of the Ladies’ Aid and Missionary societies. The meeting was unusual in that not only the Gansevoort, Bacon Hill, Fort Miller and Schuylerville missionary organizations were invited, but the local societies were included.—Baptist, Methodist, United Presbyterian and Episcopal churches were well represented, and the chapel was practically filled. Miss Elizabeth Conklin, of the Arcot Mission, India, gave an especially fine address on her work in that country, and cheerfully answered the questions asked her by the interested listeners. Tea was served the guests at the close of the meeting. . . . Under the auspices of the Classis of Saratoga a union meeting was held in the Schuylerville Church on Thursday, November 10th, with the churches of Gansevoort, Bacon Hill, Fort Miller, Schuylerville and Greenwich in attendance. Rev. A. H. Voerman, of the Greenwich Church, delivered the address, on the subject, “The Challenge of Today.”

Good News of Mrs. Roe.—The many friends of Mrs. Walter C. Roe throughout the length and breadth of the Reformed Church will be glad to know that she is recovering from her serious accident of several months ago. Writing from Eagle Rock, Calif., she tells, “I am out of hospital, but still on crutches and with brace. However, better days ahead! I am expecting Mrs. Page and her two daughters to spend winter here.” Remember these two friends at Christmas with cards, and thus let them know we have them on our hearts. Address, 5028 Vincent Avenue.

Novel “Trip” at Ridgefield Park.—The Missionary Society of the Neighborhood Church, Ridgefield Park, N. J., and friends enjoyed a novel meeting on Friday, November 23rd, when they accompanied Miss Eliza P. Cobb on a “Trip” to the Orient. This was in the nature of a tour through the mission fields of the Church. The countries visited, Arabia, India, China and Japan, were represented in the four corners of the hall, each being appropriately decorated and “inhabited” by several women and children in costume. Miss Cobb gave intimate glimpses into the homes of the natives, and made the activities in the different hospitals, schools, churches and other institutions very real. In passing, too, she gave enlightening information in regard to the countries through which the party traveled, their peoples and customs, and made the ideal “man from Cook’s.” Appropriate tidbits,—dates in Arabia, coconuts in India,—were enjoyed as the party progressed on its way, and at the end of the journey more substantial refreshments were served,—rice cakes, spiced and fruit cookies, tea and coffee. Miss Cobb spoke particularly of the very high character and ability, and deep consecration of all the missionaries, and said that all might feel proud of the representatives of the Church.

Schoharie Classis Men’s Dinner.—A banquet attended by nearly one hundred men of the churches of Schoharie Classis was held at Schoharie, N. Y., on Wednesday, November 28th, with School Commissioner William P. Spencer, of Middleburg, as toastmaster. A paper, written by Mr. George Ryder, a leading M. E. layman of Cobleskill, on “The Man in the Home,” was read, in his unavoidable absence, by Rev. Leonard D. Braam, of Lawversville, stressing the present day perils and possibilities connected with men’s attitude toward home life. Rev. John G. Meengs, D.D., of Schenectady, spoke on “The Man in the Church,” showing that church activities formed a “man’s job,” and mentioning various ways in which men could encourage their pastor and fellow members. He also touched upon the subject which had been assigned to Hon. Newton Van Derzee, of Albany,—also unavoidably detained,—“The Man in International Affairs.” The banquet, given by the ladies of the church, was fully up to the usual high standard. Rev. Delbert L. Kinney, of Berne, was in charge of the musical program. The committee of arrangements consisted of Rev. W. R. Buitendorp and Elder B. C. Holmes, of Lawversville, assisted by the pastor of the Schoharie Church, Rev. C. A. Dyskuiisen.

Albany Classis Men’s Dinner.—The annual Men’s Dinner of the Classis of Albany was held in Westerlo, N. Y., on Wednesday, November 28th, with nearly two hundred men attending. “The Invocation was offered by Rev. H. A. Vruwink, President of the Classis. Rev. Francis Ihrman was toastmaster. Music was furnished by the double male quartet of the Fifth Albany Church. The speakers were Rev. William A. Worthington, of Annville Institute, Kentucky, and Rev. Bernard Rott-schaefer, of the Arcot Mission, India. The evening was closed with the benediction, pronounced by Rev. M. Stephen James, pastor of the First Church of Albany.

Dr. Demarest at Mount Vernon.—On Sunday morning, November 6th, the Mount Vernon, N. Y., Church had an interesting service. At the invitation of the Women’s Missionary Society, which celebrated its fifty-second anniversary, and as a part of the church’s observance of the Washington Bi-centennial, Rev. W. H. S. Demarest, D.D., President of New Brunswick Seminary, addressed a large congregation on the subject, “George Washington; His Religion.” The discourse was interesting throughout, and gave a new light on Washington’s relation to the Reformed Church. Members of the Mount Vernon Post No. 3, American Legion, and the Legion’s Women’s Auxiliary were present in uniform, at the invitation of the pastor, Rev. George I. Robertson, who is one of the chaplains of the Post.
New Brunswick Seminary Notes

The preaching appointments for Sunday, December 4th, were as follows:—Bergendal, Englewood, N. J.; De Graaff, New Concord, N. Y.; Hicks, Prince Bay, N. Y.; Marcus, New Hurley, N. Y.; Martin, Griggstown, N. J.; Poet, Napanoch, N. Y.; Vandermeer, Holmdel, N. J.; Verhey, Berdine’s Corners, N. J.

Rev. Wm. A. Worthington, a graduate of the Seminary, spoke in Hertzag Hall on Thursday evening, December 1st, about his work at Annville, Kentucky. He is a good speaker, with a message of power, and was heard with pleasure by the young men, the faculty and visitors.

On Wednesday morning, November 23rd, the professors and students of the Seminary united in a special service of Thanksgiving. Students led in the worship, and the chorus sang an anthem. An offering was received, to be contributed to the Community Chest fund of New Brunswick.

Hope College News

Hope College closed its doors for the annual Thanksgiving Day recess at 6 o’clock on Wednesday evening, November 23rd, to resume work on Monday morning, November 28th, at 8 A.M. President Wichers led the chapel service and gave the student body his Thanksgiving message, urging a new evaluation of blessings and a deeper appreciation of them. He said that while in childhood we live only in the present and in old age, in youth we live with our plans and hopes in the future. There are some blessings in obtaining which we have been somewhat instrumental while others come entirely without our aid. These latter, he said, we should try to properly appreciate.

Basketball practice will begin in earnest next week. The first game will be with Calvin College on December 15th, here. Two of Hope’s Varsity were placed on the M. I. A. A. “All Star” Team, Louis Japinga at half and Gordon Korstange at end. Several others were given honorary mention. The Holland Exchange Club will give its annual banquet to the team on Wednesday evening, December 7. The student body and faculty feel that this year’s team has been an exceptionally good one, both in playing ability and in attitude and sportsmanship.

The Y. W. C. A. will sponsor a Japanese Bazaar December 1, in the De Vries and Dornbos Building. Miss Edith De Young, of Newark, N. J., is general chairman for the bazaar, and Oriental novelties will be sold especially for Christmas gifts. At the last meeting Miss Marion Boot led on the topic “Thanksgiving.” Contributions were received from the girls as Christmas gifts for the Winnebago and Kentucky Missions.

The Student Volunteer Band journeyed to Calvin College on Wednesday evening, November 16, at the invitation of the Calvin Band. These joint meetings as well as the debates and athletic contests in basketball and tennis help to foster a very friendly and co-operative spirit of rivalry between the two colleges.

We are happy to announce that Dr. Harvey Kleinheksel, of the Department of Chemistry, has recovered sufficiently from his recent operation for appendicitis so as to take up his work again. Dr. Van Zyl and some students took charge of his work in the meanwhile.

A. E. L.

SOME SURRENDERS

must be made to the depression, but it will be hoped that the vigorous state denominational colleges will not be among them.

Editorial, Evening World-Herald, Omaha, Neb., Friday, Nov. 18, 1932.

A CONTRIBUTION FROM EVERY CHURCH THIS YEAR FOR CHRISTIAN EDUCATION

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

Death of Rev. Marinus J. Den Herder

Rev. Marinus J. Den Herder, pastor of the Middlebush, N. J., Church, in the Classis of New Brunswick, died in Johns Hopkins Hospital, Baltimore, Md., on Wednesday, November 23rd, after an unsuccessful operation for the removal of a brain tumor. The funeral was held in the church on Friday, November 25th.

There was a large congregation of mourning parishioners, in whose hearts both Mr. and Mrs. Den Herder have made a secure place for themselves during the two short years of the pastorate among them. They came bringing their floral tributes to honor their beloved pastor, and to express their sympathy with his wife and children. The Boy Scout Troop, in which Mr. Den Herder was so much interested, attended in uniform. A large number of the ministers of the New Brunswick Classis and of other bodies were present.

The service at the house was conducted by Rev. David Van Strien, a college friend of Mr. Den Herder. At the conclusion of the service the procession of ministers followed the body of their colleague to the church, the Consistory carrying the casket. Rev. H. K. Hotaling presided at this service, and towards its close spoke for the Classis of New Brunswick. The Old Testament lesson was read by Rev. Jasper S. Hogan, D.D., and that from the New Testament by Rev. Walter A. Scholten. Prayer was offered by a former pastor of the Church, Rev. John A. Thomson. Two intimate friends, Rev. George B. Scholten and Rev. John J. Van Strien, gave tender tribute to the character of Mr. Den Herder, as a youth, a man, and a minister. Dr. John W. Beardslee, of New Brunswick Seminary, closed the service with prayer and the benediction. The body was taken to Grand Rapids, Michigan, for internment. The Middlebush Church and the Classis of New Brunswick sincerely mourn the translation of a faithful and efficient pastor and a worthy colleague.

Charles E. Corwin, S.C.

Mr. Den Herder was born on October 9, 1888, in Grand Rapids, Michigan. He graduated from Hope College in 1913, and from New Brunswick Theological Seminary three years later. His first charge was at the Linnitho Church, Livingston, N. Y., where he remained from 1916 to 1922; when he accepted a call to the Mellenville, N. Y., Church. He remained at Mellenville until the end of 1930, and then went to Middlebush.

If space was not so much in demand it would be pleas-
Death of Rev. Arthur Van Arendonk

Through the columns of The Leader of November 23rd it is learned that Rev. Arthur Van Arendonk, pastor of the New Hurley, N. Y., Church, died on October 21st. Almost invariably some friend sends the necessary information of such an event, from which an obituary can be prepared, but in this instance no one volunteered to send any notice, although some word was received some weeks after the event, without sufficient data from which to prepare an obituary.

Mr. Van Arendonk was born in Fremont, Michigan, on October 10, 1871, and after attending the schools of the village he entered Hope College and graduated therefrom in the class of 1894. Entering Western Seminary he graduated in 1897 and was licensed by the Classis of Dakota. For three years he was pastor at Luctor, Kansas; and for a similar period he was at Sheldon, Iowa. He then became Classical Missionary, with three Michigan Classes in his care, and remained in this position from 1904 to 1919. For a short period he acted as financial agent for Central College, Pella, Iowa, and then came to the eastern part of the Church, where he became pastor of the Gansevoort, N. Y., Church, in the Classis of Saratoga. He continued there from November, 1922 to September, 1926, when he accepted the call to the New Hurley, N. Y., Church, where he remained to his death.

The body was taken to Grand Haven, Michigan, and the funeral service was held in the Second Church, the pastor of the church, Rev. Leonard Greenway, being in charge. Mr. Van Arendonk leaves a widow and two daughters to mourn his loss.

Activity in the Lawyersville and Sharon Churches

The month of October was a busy one and indicative of the life and interests of the members of the Lawyersville and Sharon, N. Y., churches.

At Sharon the Woman's Missionary Society held the monthly meeting on October 1st, with Rev. A. J. Neevel, of Westerlo, as the speaker, who told in an interesting fashion and graphically of his experiences in his work among the Winnebago Indians. His emphasis upon the changes taking place among the Indians gave a new appreciation of the need to continue the work. On October 5th, the ladies entertained the fall session of the Woman's Classical Union of the Schoharie Classis. A very inspiring program was given during the day and it is a matter of regret that the attendance was not what it might have been, on account of the rainy day.

One of the Veterans

"With grateful heart I receive the check including the twenty per cent increase over the former amount.

"I have been ill over a year, but am slowly getting on my feet again. Things have been most trying.

"Yesterday I was seventy-four years old. God surely does answer prayer in marvellous ways."

The Ministers' Fund

of the Reformed Church in America

25 EAST 22nd STREET, NEW YORK

The Sharon Ladies' Aid financed the cost of having the church interior repapered and varnished.

At Lawyersville the Woman's Missionary Society held the monthly meeting on the evening of October 6th, which was a Harvest Home meeting, with the husbands of the members as guests. A fine dinner was served. On this occasion Rev. F. Moncard, pastor of the Italian Reformed Church at Newburgh, gave a stirring address in which he told of many difficulties in the early history of the work among the Italian people in Newburgh, and also of many rewards for faithfulness and diligence in the Lord's work.

The young women of the church, already organized as a strong, active Sunday school class, have declared their plans to become a Missionary Auxiliary and affiliate with the women of the church in mission work and study. The young people of the church are using the slides and pictures of the Boards, showing one set each month, on Sunday evenings. The public is invited to these meetings, and on October 23rd the slides on Kentucky were shown to an interested audience composed of children, youths and adults.

The Gleaners Society, a group of younger children, is using the sketches from "Missionary Worship Programs for the R. C. A." in their programs.

On the first Sunday of October the quarterly Communion was observed, and at both Lawyersville and Sharon the attendance was the largest for a communion service during the present pastorate.

The Point of View

(Continued from page 792)

necessary are the water-tower and the schoolhouse,—the material and the mental,—they are not the highest yet. There are other needs of humanity. Man has a body and a mind, but he is a soul. God made a body for man and endowed him with the capacity to think, but when God breathed into his nostrils the breath of life, it is recorded that man became a living soul. Let it be repeated,—man has a body; man has a mind; man is a soul; and man shall not live by bread alone but by every word that proceedeth out of the mouth of God.
Golden Anniversary Giving

BY MISS MARY M. GREENWOOD

An anniversary year must have a financial program and I have been asked to write of the appeal which is being made for this Golden Anniversary year. Last week we glanced back just for a moment and see the way that we have come in these fifty years. Fifty years ago a very small budget carried the work of the Women's Executive Committee. That first year the Women's Executive Committee undertook to help Synod's Board, surely the word "budget" was not known and not used by the dear women that sent out the first appeal for funds.

Gifts that came in that first year began the work of the women in our Reformed Church. As the work has expanded year by year and the Board has been led to enter new fields, calling for larger and larger giving, just so the women of the Church have given their support every step of the way. In the first Annual Report, made in 1884, which covered a period of eighteen months, the treasurer reported total receipts of $2,532,—a modest beginning. Six years later, my dear mother, in the only treasurer's report she was able to give, reported total receipts for 1890 of $11,349.77. So the work began to grow in those six years.

In 1818, when I became treasurer, receipts totaled $8,000. Today work has grown until almost double that amount is needed just for one year's current expenses.

These figures are interesting to us as a sign of what they represent in home missionary growth in our Church. We are thankful that God has blessed the years and that the message of life has gone out to many. Today we come to our Golden Anniversary with joy and thankfulness for all that God has brought us through these years.

The financial appeal for our Golden Anniversary is for an over-flowing Golden Anniversary budget to make possible some of the special needs of the mission fields, which it is impossible to include in a regular budget. No definite goal is set for the Golden Anniversary, other than an over-flowing budget, has been decided. The Women's Board of Domestic Missions does not think it right to make an appeal for $100,000, which Synod's Board granted us the privilege to do. This year we are asking just for an overflowing Golden Anniversary budget. Board members and Board friends, we are going to work with all our strength and all our hearts so that this year will bring an overflowing budget for our work.

There are four special ways in which gifts may be made. Polders explain these as available for everyone who can help.

1. **Golden Anniversary Offering**, in honor of Miss Cornelia Anderson, Founder. Miss Anderson's many friends are happy to have this opportunity of giving to work which she helped to organize. Many gifts have already been received. Other groups are planning to send in their offerings by April 30.

2. **Life Memberships.** We hope that every auxiliary will create at least two or more for four life memberships, and so pay tribute to living members who are friends of this Board.

3. **Memorial Memberships and Memorial Gifts.** These are beautiful ways to remember some dear one who has gone on before us.

4. **Permanent Gifts—Legacies and Annuity Gifts.** These make an excellent income return to the donor during life.

We may contribute in all these special ways to make an overflowing cup for Home Missions.

$10 shares may be taken in the development and training of Christian American women in Chiapas, Mexico.

**IN CHIAPAS, MEXICO**

Only through native leadership can the Gospel be carried to the thousands of Indians living in Chiapas. Our Bible Christmas Offering for the Children of America

The Work Carried on by the Women's Board of Domestic Missions, Reformed Church in America, 25 East 22nd Street, New York, N. Y.

**MANY happy privileges are granted the Boards of our Reformed Church as they celebrate great milestones in their work. During the present Golden Anniversary year of the Board's work, the special Christmas offering of our Sunday schools will be sent the Women's Board to be used in bringing the abundant life of Jesus to more and more boys and girls in America.**

Special Christmas gift envelopes have been prepared for use in the Sunday schools, a facsimile of which is pictured above. It should be remembered that this Christmas offering is a special one and should in no way cut across or interfere with your plans of regular Sunday school giving.

**Make your Christmas Gift a Love Offering for the Children of America**

**EDUCATION FOR THE INDIAN**

The whole future of the Indian depends on his opportunity for equal education with the white boy and girl so that he may become a self-supporting and self-supporting citizen. By investing in the Missions for Indian boys and girls, you will be lifting them from their present condition as wards of the Government, to the status of potential Christian citizens. $75 will support a boarding student and $20 a day student for one term.

**EDUCATION FOR MOUNTAIN CHILDREN**

The mountain boys and girls of Jackson County, Kentucky, eager for an education, gladly work in the dormitories, the laundry, the kitchen, the dining room to help pay for their tuition. Their training in agriculture, husbandry, homemaking and various trades increases their ability for self-support and makes them an influence for good in their communities. $75 will support a boarding student and $20 a day student for one term.

**MILK FUND FOR INDIAN CHILDREN**

Because Indian mothers know little about proper child feeding, the Indian children, when they enter our dormitories, are often undernourished. Milk given three times daily, with other wholesome foods, helps to make strong, healthy boys and girls.

$5 will supply milk for 75 children for one day.

**MCKEE, KENTUCKY**

Mountain girl students, living in the McKee Mission dormitory, are surrounded by the influences of Christian home life and are given an opportunity to earn their tuition in the Jackson County High School.

$10 shares may be taken in the maintenance of the Girl's Dormitory.

**MIGRANT BABIES AND CHILDREN**

Help us protect and educate the migrant children who, moving from place to place as their parents "follow the crops," have no permanent home, no medical care, no schooling, no Christian influence.

$10 will buy milk and care for a child during the daytime for six weeks while his parents are at work in the fields.
The World Outlook for Young People

Recent Glimpses of Our Nomad Neighbors

**Migrants "in Cotton"**

"My baby drink the last can of milk Friday; we eat the last of the beans yesterday; today I use all the flour, make tortillas. Children no like these because I have not got no more. Their consumption is indeed bare: investigation reveals a half-dozen rather unappetizing tortillas, a little salt, two or three onions and a cup of beans." "But this is Monday, what has baby been eating?"

Oh, I mix a little flour and water together, make it thin like milk, and she drink a little, but she not like it very well, but there is nothing else," and the mother picks up the four-months-old baby, considerably underweight, and crying from hunger. No doubt she is hungry, for flour and water can be neither nourishing nor filling. How glad we are to remember that there is still one can of milk left in the nurse's car, brought along for just such emergencies. As another child goes to the car to bring back the milk, the promise is given that we shall call the County Welfare Department on our way out, so that something more will be done tomorrow. The mother looks less and is so grateful as she says, "Gracias." And yet, it is so very little that has been done.

Then as we go on to another cabin, we find illness. "Nurse, you come see my boy, he got too much fever and he sick in the throat." With rather a sinking heart we follow the mother to the house, and there indeed is an exceedingly sick boy. One glance at the boy's throat and yes, there is basis for our fears. Directions are left to allow no one in, to keep the boy quiet, and to give plenty of water. Too. The County Doctor will call and see the boy soon.

At 9 o'clock that evening the Health Officer is saying, "Well, nurse, if we had not got this little boy today, the changes are he would not be here tomorrow, for you were right; it is a most virulent case of diphtheria. He must be taken to the County Hospital and given anti-toxin immediately." The parents agree the hospital is much better, for the boy "too sick," but they have no gas or money to buy it, and besides the battery in the car is no good. There is only one solution—the child is made as comfortable as possible with pillows and blankets in the back seat of the Doctor's Ford, for to call an ambulance will take too long. The family starts on the fifty-mile trip to Fresno, even sure the boy will live to get there. The hospital is reached, the life-saving anti-toxin given, and in a few days he is out of danger.

**Migrants "in Tobacco"**

Several years ago, a group of Negro migrants in "oysters" was discovered by the Council of Women for Home Missions. Soon after, the Washington, D.C., YWCA sent a baby's carriage, a nurse, and money to a young Indian boy in need. It has been an encouraging little scheme that has helped many. If any of you want to do something, if you are not a religious worker, if you want to do something to help these people, we can write you a letter telling you how to do it. At the next Council of Women for Home Missions, the interdenominational agency through which several denominational mission boards, our Women's Board of Domestic Missions being one, carry on a program of social service in the spirit of the Lord's instructions, the program is one we have done it unto one of these least, my brethren, ye have done it unto Me."
The passage we are using today is picture and verse in one. St. Luke was skilful at word painting. His picture of Jesus was a finished portrait. Mark's was more like a snapshot. Matthew's was a composite picture, but Luke's picture is one you can sit before and see more and more beauty and meaning in it. He makes you see the shepherds and hear what they are saying. Then you can feel that phone around them seems to radiate from his picture. He makes you hear the hush of their prayer, their hymn of praise to God for the gift of the Christ. It is a picture that never becomes dim, a story that grows older. Support for and never dullness in this story before, what kind of an impression do you think it would make on you?

**SUGGESTIONS**

As Christmas falls on Sunday this year it might be well to present a special Christmas Service. A Candle Light Service is beautiful and impressive. The New Jersey State Christian Endeavor Headquarters, 6 Woodruff Building, Rahway, N. J., will send "A Christmas Story" free to New Jersey Endeavor committees who will have it exhibited.

Some societies will hold "A White Gifts Christmas." If you want material for this write to Miss Franklin Publishing Company, Indianapolis, Indiana.

If possible secure different pictures of Christmas, study them in detail, note points that suggest comment and tell the story in the meeting.

Have a good reader give brief extracts from Dickens, "A Christmas Carol." Also read other Christmas stories. Ask about such stories in the library.

A profitable meeting would be a "Christmas Poetry" meeting, interspersing the reading of Christmas poems with singing carols. When readings of any kind are to be given be sure that the readers are good.

Instead of reading some of the stories, arrange with tellers to tell the stories briefly, adding comments to bring out the lessons.

The story of the birth of Jesus has been told in many ways; the artists with their pictures, the sculptors with their statues, and the poets with their poems. The greatest artists have put the story in picture form at least eight of the original paintings of the Divinity in the art galleries and cathedrals of Europe that are the work of great artists, and there are hundreds of other original paintings which picture the same story but are the work of less known artists. Some of the pictures of the Christ are very costly. Some of the prints of these paintings may be bought for a few cents. Some of the subjects of pictures telling

The-hymn writers also have found their greatest theme in the Nativity. Some societies mention the name of some of the Christmas carols, such as "O Little Town of Bethlehem," "Hark! The Herald Angels Sing," "Joy to the World," "Silent Night, Holy Night," and "The First Noel." Some of the carols which we sing in America have come from other lands: England, Germany, Norway and Sweden, and Russia. To the city, to whom all communications for General Board, should be sent, Rev. A. D. Ingham, D.D., Permanent Clerk, Holland, Mich. Mr. Robert H. Robinson, Treasurer, 21 East 22nd Street, New York City.

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CHRISTIAN INTELLIGENCE

Sunday School Lesson Books for 1933

It is an encouraging sign of the times to know that the publication of the annual volumes of lessons prepared for the old International Uniform Lessons is being continued. One hears so much of the more modern methods of Graded Lessons with all their dubious superiority that it is encouraging to discover that so many schools still use the older system of instruction. Granted that under certain circumstances, where skilled teachers are available as volunteers or under salary, the Graded Lessons can be satisfactorily taught, it is patent that in the majority of the schools the International system must needs the help of less effort and more satisfaction. This, however, is a matter of opinion, and both methods have their earnest advocates.

The Quest of the Lesson. By R. A. Torrey. (Fleming H. Revell Company, $3.)

This is the thirty-fourth annual issue of the handy little vest pocket edition prepared by Dr. Torrey. "It being dead yet speaketh." Copiously, condensed, concentrated, the material for each lesson is contained on three pages of compact type, giving a running commentary of seventy-six lines. Fine for the hurried teacher, who must prepare under stress of other work.

Snowden's Sunday School Lessons. (The Macmillan Company, $1.50.)

A more extended exposition of the lessons, the twelfth annual volume by the veteran editor of the Presbyterian Banner Scholarly, yet plain enough for any earnest student who uses the two faces of type the author makes the pages very clear and easily read. Not so detailed in treatment as Peloubet or Tarbell, yet full enough to supply the needs of any teacher who wishes to present a full treatment of the lesson.

The Lesson Round Table. Edited by R. D. Dodge. (Cokesbury Press, $1.25.)

This must be a comparatively new series, for it has not yet begun to announce its numerical volume number. It is a different make up and has a new method of approaching the older books. Every lesson is prepared by a chosen writer, many of them pastors and religious workers whose names are well known. Thus, Dr. Grenfell, Bertha Conde, Dr. Worth M. Tippee, Halford E. Luccock, Dr. Joseph K. Vance, Dr. Hugh T. Kerr, Dr. Clarence E. Macartney and all the others write one lesson each, but all conforming to the same general rule of arrangement laid down by the editor. The text used is Dr. Moffatt's new translation. While giving attention to the lesson outlines, this book is rather more homiletic than the others, making it easier to read, while not losing any effectiveness thereby.

Tarbell's Teachers' Guide. By Martha Tarbell, Ph.D. (Revell Co., $2.)

The legend tells that this is the twentieth annual issue of this standard series of lessons. Little new can be said concerning this or Peloubet from year to year. Both book have been so carefully worked out and tested that they are just about as serviceable as can be hoped for. Miss Tarbell is perhaps more in the line of the manuscripts and the illustrations are all apt and telling.

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Peloubet's Select Notes. By Amos B. Wells, LL.D. (W. A. Wilde Co., $2.)

Like Dr Torrey, Dr Peloubet is now living, but his work has been taken over by Dr. Wells, who for twenty years assisted the founder of the series and since his departure has carried on

IN MEMORIAM

The members of the Classis of New Brunswick reared with genuine sorrow the death of the REVEREND MARIUS J. DEN HERDER, pastor of the Middlebush Reformed Church. Although he had been associated with us less than two years, his work was highly appreciated by the Classis as well as by the Church which he so efficiently served, and whose affection he so readily won.

We pay tribute to his sterling character, his unselfish devotion, his manliness, his hearty cooperation, his power to radiate cheer, his unfailing sense of humor, his unconscious humility and his influence, due to his true human character and his personal loyalty to Jesus Christ.

The community he served so well will not forget him and his loving ministry. It was with a sad maintenance he served his Lord. His fidelity and Christian zeal not only manifested themselves in the public ceremonies of religion but also in a life of daily service, as he went among his people with a true shepherd's heart.

Our heartfelt sympathy is hereby extended to his wife, who ministered with him in such loving devotion to the welfare of the bereaved family and to the Church in which he was so long and loyally. Our loss is common. We mourn together, but rejoice in the memory of his triumphant life.

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Consulting the Pastor

Why do most people, even loyal churchmen, wait so long before consulting their pastor? It is because we Protestant pastors have not exalted our pastoral office either by preparation for it or service in it. We are so uninterested in the work that will be drawn away from our eminence in the pulpit. We like to be thought of as scholars. And it has hardly dawned upon us that such scholarship, and perhaps more, is needed in the pastoral conference as in the pulpit—Hampton Adams, in "The Pastoral Ministry."

The Light of a Far Distant Star

Light from a star in the heavens 240 trillion miles distant will be utilized to set into motion the machinery which opens the science exhibits of Chicago's 1933 World's Fair—A Century of Progress—on June 1, next year.

The giant star Arcturus, forty light years away from the earth will supply the light. Though the powerful lenses of the 40-inch telescope of the Yerkes Observatory at Williams Bay, Wis., will be focused on a tiny photovoltaic cell.

The light's impact will cause an electrical effect on the photo-electric cell. Amplified, this will send an impulse over wires to the Exhibition group of buildings, which will throw the necessary switches to open the science exhibits.

The light used for this purpose in the 1933 World's Fair will have traveled through space from Arcturus to the earth at the rate of 186,000 miles a second since 1893, the year of the World's Columbian Exposition—Chicago's first world's fair.

Selection of Arcturus for the role of throwing the switch is particularly appropriate. In the forty years since the light which will act on the photo-electric cell left Arcturus, Chicago's spectacular rise to rank among world cities has taken place. In those forty years, too, mankind has made the majority of the scientific advances recorded in A Century of Progress.

Pay or Get Off

Dr. Charles M. Sheldon recently told a good story about a conductor who found himself free on Sunday after years of being on the road. He hiked right off for his church, and the usher asked him to take the offering, which he did, having always done it in his earlier years.

He came down the aisle, smilingly receiving the gift upon the plate, until he came to a man who looked sour and dour and shook his head at the passer of the place.

The conductor forgot that he was in church, grabbed him by the collar with one hand, and said, "You'll pay your fare or get off the train."—Michigan Christian Advocate.