CHRISTMAS GREETINGS

I must be admitted that here at home this year there is a different spirit concerning the celebration of Christmas from that which has in recent times characterised the holiday season. In spite of the prodigal advertising in the newspapers and the organized urging by the government to buy without stint there is manifest a feeling of doubt among most classes concerning the advisability of making the Christmas season an orgy of spending. Certainly hundreds of thousands of families will spend money for necessities, and other thousands will indulge in luxuries, but the great mass of sober-minded people, who are looking ahead, are restraining both their purchases for needs and their desires for "nice things" because of the unrest in the country and the rest of the world. Regrettably this situation may be, and there is no doubt of its seriousness, it nevertheless is presenting to those who are trying to live after the manner of disciples of Jesus Christ a needed opportunity to show the value of their method of life. In all the whirl and unstableness of world affairs the Christian alone can aver, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." Wherefore, we stand, with stout hearts, still "thinking missions," and at this time sending greetings to those in Asia and elsewhere for whom the honor of the Reformed Church is responsible.

May the Christmas season find you all rejoicing in opportunity to proclaim the everlasting gospel to a generation which will be given new life by accepting the invitation. Some there are here at home who delight to know about your round of tasks, and are interested to read of your routine from month to month. We like to know the names of those who listen to you and begin to walk in the way of Christ. And we try to help even in these times when money is scarce. We like to personalize you, for it is easier to give to living, working humans than to foundations and institutions. This is why, once each year, the Editor has—greatly daring—ventured to address you as individuals. Thus far, be it admitted, with very great success, so far as acknowledgment goes, but it is recognized that the Christmas season is not favorable to such a task.

However, let it be known to all in Asia that while many people here at home found out in 1933 that you existed, through reading "Rethinking Missions," and have since been in doubt as to the value of missions and missionaries, we who have for years been "thinking missions" and also giving and working and praying for missions have not ceased so to do. On the contrary, there is a clearer understanding now of many of the facts in the matter, and a new vision of the great task before the front line laborers, which is not to be completed until "The kingdom of the world is become the kingdom of our Lord and of his Christ." It is an altogether happy coincidence that in this issue there goes forth to all who will read, a statement of the determination of the Board of Foreign Missions to continue the time-honored, straightforward, uncompromising methods of disseminating the principles of the Christian faith.

With all this to strain the intellect and stimulate the soul, it is recognized that missionaries are human, and are helped by the traditions that have gathered around the Christmas season. Some of these customs have been transplanted to the fields of Asia, and while the home churches will be singing their carols and hearing the story of the angels and the wise men, Japan and China, India and Arabia will also have little groups where the "old, old story" will be retold and households will gather around tables whereon lie reminders from dear ones at home. Already many packages are on the way, and who is there who will not rejoice with the faithful missionaries as they await it in innocent mystification to find what mother and father, sister and brother, pastor and comrades have sent to cheer and comfort, surprise and startle the households in the faraway lands.

Nor should the greetings be given only to the missionaries themselves. In the little villages and the great cities of the Orient there are households of faith wherein men and women, boys and girls, who have learned of Jesus, will join in song and prayer of rejoicing because of the anniversary of Christ's birth. To them also sincere greetings are sent. To them is given the priceless opportunity of carrying forward the task of leavening their nations, and helping to bringing to pass "that far-off, divine event" for which God's people pray and labor. We in America hail you as comrades and wish you a Merry Christmas, in Christ's name.

Here, at home, there is need of patience and faith. The repeal of the Prohibition Amendment appears to be a permission for all sorts of excess. The return of the open sale of liquor seems to presage great changes for the worse in the habits of those who are not restrained by the grace of God. The problems facing the nation are thus greatly increased, but God is not dead, and His people have not lost faith in His ability and desire to help those who trust in Him. Wherefore, to the missionary families in Asia, to the workers and helpers of all kinds, teachers, nurses, doctors, scholars, young and old alike, we wish in this year of our Lord a Merry Christmas. And in anticipation and hope of further time in which to work may you all have a Happy New Year.
A Communion Hymn

BY REV. FLOYD L. CORNISH

(Editors' Note. This new hymn, by one of our own pastors, is a welcome addition to the number of Communion hymns in the Hymnal. It is in long meter, and can be sung to any of the standard tunes. Any church wishing to use it in the communion service might have copies printed and inserted in the hymn books, after securing permission from the author, whose address is 8319 86th Avenue, Woodhaven, N. Y.)

"BROKEN FOR YOU"

The broken Body of the Lord
Is on the great world's altar laid;
The crimson blood by Him outpour'd
Hath for our sin's love's ransom paid.

The Son of Man through anguish deep
Obeys and trusts, O God, in thee;
He though forsaken still doth keep
The trust of faith on Calvary!

This bread He breaks is living bread;
This chalice glows with precious life:
The Son who suffered in our stead
Was Victor in sin's mortal strife.

We take the bread and drink the cup
As they who would Thy life receive;
Lord Jesus, gird our weakness up!
O Lamb of God, our sins forgive!

A ONE MINUTE SERMON

BY REV. M. G. GOSSELINK

XLVIII. Character

"He that walketh uprightly, walketh surely: but he that perverteth his ways shall be known."—Proverbs 10:9.

CHARACTER is the crown and glory of life. It is the noblest possible possession, constituting a rank in itself. It dignifies every station, exalts every position in society, and exerts a far greater power than wealth ever does, while it brings none of wealth's jealousy or envy.

"Praise is what you have taken, Character's what you give; When to this truth you waken, Then you begin to live." —

Mrs. Christine Van Raalte Gilmore

BY REV. JAN KAREL VAN BAALEN

PART I

(Editors' Note.—At the time of the death of Mrs. Gilmore, in April of this year, it was hoped that a suitable story of her life and influence might be sent from Michigan, written by one who was more closely acquainted with the particulars of her career than anyone living in the vicinity of New York. About the begin-

ning of May the following article was received from the Women's Board of Domestic Missions. It was seen that it was too long for insertion in our issue, and hence was laid aside for later consideration. A few days after this the Editor was taken ill, and for some time was absent from the office. When he was able to again attend to editorial duties a large bundle of manuscripts was sent to him for examination, among which was this article. In assorting these it was again laid aside in order to be recopied, as it was written in single space. It is a rule of the office that no "copy" is to go to the printer written in close spacing. In the meantime the manuscript was placed in a file for safe keeping and was overlooked, for which the Editor is truly sorry. Excuses might be offered, but none will blot out the fact that a valuable article has been held back nearly six months.)

A

I sit down to write this brief sketch, the civilized world is honoring the memory of William the Silent, the mighty hero who fought and died for two principles which the medieval world of his day was unable to appreciate, but both of which have long since become universally accepted. For the Prince of Orange was the first man in history who boldly proclaimed that princes forfeit their right to rule when they abuse their power; that kings exist for their people, and not nations for the good of kings. He was the first, at any rate, who, because of the tyranny of Philip of Spain declared a sovereign king deposed. William of Orange was also the first ruler who proclaimed that men of all religious convictions have the inalienable right to worship God according to the dictates of their own conscience, and that it is not for princes or state councils to determine the religion of the subject people. For these principles he sold, or lost by confiscation, large properties, was accused as a hypocrite, a turncoat, and died by the hand of an assassin in his own dwelling place. But after his premature death his two sons continued his life's battle. They gained the victory at the end of a bloody Eighty Years' War. Holland became the cradle of religious freedom and tolerance, the safe refuge for the persecuted and oppressed of many lands and every shade of religious conviction.

It remained that way for more than two centuries, when the strangest thing in history occurred. Another William the First, a descendant of the illustrious Orange, called back from exile and made king of the Netherlands after the final defeat of Napoleon, badly betrayed the principles of the House of Orange. In 1816 he re-named the old Reformed Church of Holland; he virtually abrogated its Church Order, supplanting it by large volumes of "Regulations" that were ordained by the king and his Committees, commanding its ministers to baptize children regardless of whether their parents were church members or not, and regardless of their beliefs or disbeliefs. The church was to become a State Church, comprising all that were not Catholics and did not positively refuse to be enrolled.

A few loyal ministers, whose conscience forbade them to act according to the "Regulations," were deposed in 1834, after which a severe persecution was inaugurated that lasted until 1849. Had the first William insisted that wherever one hundred people desired freedom to establish a new church of some sort or other, the right should be given them, this William, and that three hundred years later applied an old law of the former Emperor Napoleon, whereby meetings of more
December 1, 1933

CHRISTIAN INTELLIGENCER

Fifty-first Anniversary Meeting of the Women's Board of Domestic Missions

NOVEMBER 21, 1933

THE fifty-first anniversary of the Women's Board of Domestic Missions was observed by morning and afternoon meetings in the Marble Collegiate Church, Fifth Avenue at 29th Street, New York, on November 21.

The patriotic note struck by the theme, "Our Country's Voice," was emphasized by the red, white and blue programs, and the badges of the same colors worn by Board members, ushers and speakers. It was echoed also by the stirring hymns.

Mrs. James E. Graham, the President of the Board, presided over a program greatly enriched by the musical selections of Mr. Richard T. Percy, organist of the Marble Collegiate Church, and by the beautiful solo, "My Task," sung by Mrs. Helen Bard Nixon, contralto of the same church.

After a gracious welcome by the president, inspiring devotions, based upon the twenty-first chapter of John, were conducted by Rev. Norman Vincent Peale, D.D., the pastor of the church.

Greetings followed from our Japanese missionaries, Mrs. Sojirō Shimizu and Rev. G. Kawamata, of New York City. Both speakers brought heartfelt thanks for the ministry of the Dutch Reformed Church to their people, and Mrs. Shimizu, charming in her picturesque kimono, begged prayer as the greatest need of the Japanese work both here and abroad, "For we know," she said earnestly, "that prayer works miracles."

"The Voice of the American Indians," presented by Mrs. William Charles Hogg, Chairman of the Indian Committee, was summed up by her in the one great cry, "Life!"—"a life that is more than meat and that can be supplied only by Him, the Bread of Life. She introduced Robert Chaat, a Comanche Indian missionary to his own people, as the embodiment not only of the voice of the American Indian, but of the answer to that voice.

In describing "The Mission's Answer to the Comanche Indians," Mr. Chaat dwelt on the founding of their first church, in which his own father and uncle were active, and pictured the carrying of the Word, in true Scriptural fashion, two by two throughout the tribe. "Secular education is needed, but it is not enough," said Mr. Chaat. "Only as the Indian hears the voice of Christ can he give the right answer to our country's voice."

The last address of the morning, "The Voice of the West," was presented by Mrs. John A. Dykstra, Vice President of the Board for the Particular Synod of Chicago. After painting a vivid picture of the great westward surge of colonization, she acknowledged with gratitude the debt of the West to the East for its pioneer churches,—all of which she characterized as the direct product of home missions. Looking to the future, she declared, "There is no hope for America outside of the Kingdom of God,—which cannot possibly come to America outside of the Christian Church."

The afternoon session opened with prayer, led by Mrs. Graham.

Rev. Pietro S. Moncada, of Newburgh, New York, then brought greetings in the words of the author of the Epistle to the Hebrews,—"They of Italy salute you." With the growing prominence of Italians in the political affairs of our city and country, he pointed out the ever increasing need for Christianizing this large group of our country's population.
Rev. John R. Kempers, missionary to Mexico for the Boards of Domestic Missions, next presented "La Voz De Chiapas," which he made a prophetric voice. In spite of governmental ban on all pastoral acts except that of preaching, he affirmed that the Gospel is spreading faster than in the days before political hostility to religion, and he confidently foretold the victory of Christ in Mexico.

"The Voice of the Mountains" contained a challenging note from Miss Helen M. Brickman, General Secretary of the Women's Domestic Board, who spoke of her vivid impressions of change and progress gained from a recent visit to the Kentucky mission fields. Our missionaries there plead for our prayers that their young people may continue to hold Jesus Christ as the center of their lives, in spite of the temptations of modern life brought in by good roads and improved transportation.

In the closing address of the day, Rev. John H. Powell, Ph.D., pastor of Bronxville Reformed Church, blended the many preceding voices into "Our Country's Voice," adding the American Negro and the various European-born elements of our population. Dr. Powell dwelt upon the necessity of Christians receiving the imprint of Christ's own personality before they may hope to introduce Him to another. He described this as the method of the disciples—they had been with Him, and they preached Christ Himself, rather than someone's interpretation of Him. When we ourselves hear and see Jesus with nothing between, asserts Dr. Powell, we shall have the essential dynamic without which America can never be truly nor completely evangelized.

How Is This for Weather?

Rev. Frederick Lubbers, pastor of the Doon, Iowa, Church, in a letter to Dr. Lenington, describes a recent Sunday experience as follows:

"For the first time in my ministry of almost thirty-five years I had the experience of standing in my pulpit at 2 P. M., and not being able to see my people nor could they see me. I felt around and found the desk, and the Bible on it, but I could not read with my fingers as the blind can. The electric lights went off for five minutes, and it was as dark as night. The dust storm from South Dakota was at its worst from 1:30 to 2:30 P. M.

"While there appeared to be no clouds in the heavens the dust was so dense that the light of the sun could not penetrate it. I have been through many dust storms on these plains here. I prefer a snow storm every time, no matter how severe, but I have never seen anything like the dust of last Sunday. It lasted all day, the wind having a velocity of over sixty miles an hour. People were actually afraid. Some fled into storm caves. Our services were held as usual, but I did not expect anyone to come out. But some came, not knowing what to do under the circumstances. I decided we had better hold services, thinking they would quiet the people, as they did. We are as safe in God's House as anywhere, and I would rather be summoned from there than from any other place."

Installation at Fairfield Church

On Friday evening, November 3rd, Rev. Leland H. Koewing was installed as pastor of the Fairfield Church, Caldwell, N. J., by the Classis of Passaic, with Rev. Addison C. Bird, President, presiding. The sermon was preached by Rev. Edward Dawson, D.D., President of General Synod. Rev. Addison C. Bird read the Form for Installation, Rev. C. L. Palmer gave the charge to the people, and Rev. L. L. Leaver, former pastor, the charge to the pastor. Prayer was offered by Rev. John Sletsema, of Little Falls, and the benediction was pronounced by the newly installed pastor.

After the service, the audience, which filled the auditorium, was invited to meet Mr. Koewing. Unfortunately, Mrs. Koewing was unable to be present, because of illness. This church was organized before 1720, and on the program was a list of the ministers and stated supplies from 1720 to date. The building was erected in 1804.

Mr. Gates W. McGarrah Becomes Treasurer of the Ministers' Fund

After more than ten years of service, given with a devotion that could not have been surpassed, Mr. William E. Reed resigned this Fall from the treasurer-ship of the Fund. To take his place the Board has elected Mr. Gates W. McGarrah.

Mr. McGarrah has spent a life-time in outstanding accomplishment as a banker, his last position in the United States being that of Chairman of the Board in the Federal Reserve Bank of New York City. From there he was called to become the first President of the World Bank for International Settlements at Basel, Switzerland, and to establish its policies. Just returned from that piece of unique work, he has consented to give his ability and experience to the advancement of an important part of his Church's service for God.

Other items of interest are that Rev. Dr. John A. Ingham gives help to the expanding needs of the Fund as Assistant Treasurer: that some warm-hearted friends, without being solicited, have already sent donations to the Orphans' Christmas Fund, or have sent word they intend to do so; that the first of the year's operation of the Pension-Widows' Department finds five widows receiving its help; that eighteenth ministers have been aided in the evantral life by this pension system in the initial five years of its existence: that thirty of these were called to the Home Beyond, so that on November first there were fifty-eight on the Church's Honor Roll.

It is a sad fact that more than one-quarter of the congregations fail to give anything to the Disabil-ied Ministers' Fund which without assistance to twenty-eight ministers, forty-four fatherless children, and one hundred and nine widows—all of whom are "in need." Yet other churches give to the Master for this His work of love so totally out of proportion, that the enterprise is seriously crippled. In fact it has been necessary to make enor-uous reductions in the grants from this Fund—giving to which is specifically called in the Word "a sacrifice acceptable, well-pleasing unto God."

God grant that the prayer of Rev. Dr. Joseph R. Durkee, so long the beloved President of the Fund, may quickly come true—the church's Honor Roll.

GEORGE C. LENINGTON.

Pastor at Davis, South Dakota.—The Classis of Germania has ordained and installed Theodore A. Mansen as pastor of Bethel Church, Davis, South Dakota.
"The Light Shineth in Darkness"

Reflections on Universal Bible Sunday to be observed this year on Sunday, December 10

BY REV. GEORGE WILLIAM BROWN, D.D., General Secretary, American Bible Society

We thumb the dictionary in vain these days to find adjectives capable of describing adequately the conditions in which we are now living. Our experiences late in 1929 were referred to as hectic. But as we entered 1930 the assurance came from somewhere that the situation was only temporary. As month after month passed and the prosperity "around the corner" failed to materialize we spoke of the situation as grave. With the complexities introduced by the German financial crisis in the summer of 1931 we became accustomed to referring to the outlook as serious. Successively it became unparalleled, unprecedented, and ultimately indescribable. Never were the hymnist's words more appropriate:

"We are living, we are dwelling,
In a grand and awful time."

What is the remedy for the world's ills is none will be presumptuous enough to say. Whether it is education, changes in government, revision of international relationships, levelling of tariff walls, codes, or what not, depends upon whom one engages in conversation.

The American Bible Society has one conviction on the subject and because of that conviction the Society is promoting Universal Bible Sunday this year with more than ordinary zeal. The conviction is that amid the perplexities in which the world is moving there may be found in the Scriptures both principles and a spirit sufficiently illuminative to guide us into a more satisfactory order of living.

Universal Bible Sunday will be observed on Sunday, December 10, and the theme suggested by the American Bible Society is "The Light Shineth in Darkness." (John 1:5) In the darkness of these days the graciousness and ever meaningful messages of Scripture shine forth with a peculiarly penetrating brilliance. There are rays of Scripture light which reflect comfort; comfort for the discouraged, comfort for the dismayed, comfort for the weary. From the Book there comes illuminating counsel; counsel to guide youth, counsel to embolden the middle-aged, and counsel to sustain the elderly. From the chapter of life there streams forth a challenging light, challenging the believer to stand steady, to persist, even to adventure.

We turn to the pages of Scripture describing the leaderless days of Israel, following the death of Moses, and we find God in the gloom of that dark hour lifting up a new leader and fortifying him with these words: "Be strong and of good courage; be not afraid, neither be thou discouraged: for the Lord thy God is with thee."

We review the life of David so fraught with dangers and vicissitudes, oppressed by his king and deserted by his son, and at the end of it all we read his great testimonial on the certainty of God: "He hath made with me an everlasting covenant, ordered in all things and sure."

We meditate on the message of Isaiah and read the reflections of that great prophet as he observed dynasties rise and fall and as he watched Israel moving toward its nadir: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

We turn to passages of the New Testament familiarizing ourselves afresh with the baffled and harassed experiences of St. Paul who knew first hand the dismay and discouragement of opposition and defeat. We are heartened when we find him writing to the Corinthians: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

It is the messages and words of our Lord, however, that inspirit us most when we feel oppressed by that darkness with which the depression has encompassed us: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," and again, "Let not your heart be troubled; ye believe in God, believe also in me."

Universal Bible Sunday aims at directing the attention of church-going Christians to the central place which the Scriptures occupy in the Christian faith. Its observance this year assures Bible lovers that "the light shining in darkness" will lead thoughtful, sincere followers of our Lord to draw upon the resources of Scripture available for the strengthening of character and for the enriching of those personal qualities which make men equal to hard days.

This Minister Married Sixty Years.—Rev. John Hart, D.D., and his good wife have recently celebrated the sixtieth anniversary of their marriage. Beginning his pastoral labors in 1875, at Neshanic, N. J., he remained until 1922, when he retired from active service and became pastor emeritus, and is now living with his daughter in Montclair, N. J. Congratulations to both dear friends.

Albany Church to Have Diamond Jubilee.—The Fifth Church of Albany, N. Y., Rev. Louis H. Benes, Jr., pastor, is making preparations for the celebration of its 75th anniversary, which will be held next year. The Jubilee Committee is working hard to get everything in order for the coming event. The Consistory is visiting in teams to make contacts with non-attending members in order to get a 100% membership by the time of the celebration. The church is mourning the loss of one of its lifelong members, Mrs. J. Van Duren, aged 83 years and 11 months. She was a hard and conscientious worker for the church and a faithful follower of her Saviour.
What a Modern Exodus Reveals
By Rev. Oliver G. Droppers,
Pastor, Calvary Church, Cleveland, Ohio

A LITTLE over two years ago the Erie Railroad moved its headquarters from New York City to Cleveland. Naturally, hundreds of families changed their places of residence. As far as I am able to ascertain now, at least twenty-five families with Reformed Church connections in and around New York City and in New Jersey came to make Cleveland their permanent home. Through the courtesy of the Federated Churches, the ministers of Cleveland were informed regarding this rather important trek of hundreds of families from the East to Ohio. We were to be on the watch for these families, welcome them into our churches, and do all in our power to make them feel at home. So as to facilitate this as far as possible, I inserted, through the kindness of the Editor of the Christian Intelligencer, an article of several lines urging the ministers and consistory of the New York metropolitan district to get into touch with the undersigned.

Yet, how many wrote? Just one minister. All the rest did not seem to care what happened to the families that were leaving their several churches. They did not think it worth while to spend a three-cent stamp to notify me that some of their families had moved to Cleveland and should be called on. In fact, one of the brethren, when asked by one of his members why he didn't write to the pastor of Calvary Church, made this rather startling and revealing statement, "I didn't know that there was a Reformed Church in Cleveland."

Now, what has resulted because of this negligence on the part of the consistory and ministers? Up to this time only two of the twenty-five families have been received into Calvary Church of Cleveland. The rest have most likely been lost to other denominations. Men and women knowing the history and traditions of the Reformed Church in America have gone into other churches, while they might have been brought into connection with our own denomination through a penny postal. Just last Sunday a lady happened to attend our church service. When I welcomed her she told me that she had come from the East, and she asked this question, "Is this really a Dutch Reformed Church?" and when I told her that it was, she said, "And to think that my pastor never told me that our denomination had a church here."

Brethren, may I urge you again to write to the undersigned, if families from your church have taken up residence in Cleveland. I believe that some of these families can still be reached and saved for the Reformed Church in America, if you will write to them and urge them to attend Calvary Church. And if they are attending, as some of them are, may I urge you to remind them of their duty, according to Section 77 of our Constitution, "The ministers and elders are urged to impress upon members of the church who remove from the bounds of one church to those of another the duty of obtaining from Consistory a certificate of their membership and of dismissal."

OLIVER G. DROPPERS.

Winter Quarters for the Conklin—Mrs. J. W. Conklin and Miss Conklin will be at Penney Farms Inn, Penney Farms, Florida, from November to April. Mrs. Conklin has quite recovered from her illness of last spring, and she and her daughter hope to see many of their friends while in Florida.

THE WINDS OF ADVERSITY
CALL FOR SACRIFICIAL GIVING NOW!

GOLDEN RULE WEEK is the time
Private charity must provide for the aged, the orphaned, the sick and the work of character-building agencies.

The problem of every loyal citizen is how to give more to the support of these indispensable private agencies whose burdens are increased and whose income has been curtailed by the depression. During Golden Rule Week (December 10-17) all who are employed or who have steady income are called to a brief period of simpler living in order that they may give more largely to agencies serving human needs.

Gifts resulting from individual or family observance of Golden Rule Week may be sent by the donor directly to the institution or agency he or she knows best, or, if preferred, to The Golden Rule Foundation whose Trustees will administer it in behalf of isolated or neglected communities where needs are especially acute this winter.

THE GOLDEN RULE BOOK is the way
This 208-page book of thrift and household economy suggestions enables an individual or family to make, save and give more money all through the year. It contains a complete plan of individual and household economy.

80 MONEY-SAVING Menus FREE
To give you an idea of the valuable contents of THE GOLDEN RULE BOOK and to assist you in planning for the observance of Golden Rule Week, we will send you, free of charge, upon your request a pamphlet containing extracts from the book including the 83 Economy Menus. Fill out and mail the coupon below now, and the menus will be sent you by return mail.

GOLDEN RULE FOUNDATION
60 East 42nd Street, New York, N. Y.

Please send me your free pamphlet containing the
83 Economy Menus for Golden Rule Week and full particulars about THE GOLDEN RULE BOOK.

Name ___________________________
Address ___________________________
A LITTLE beyond the end of the electric car line in Nagasaki is a settlement which was opened up several years ago by the city authorities; and the good air and the quiet have attracted a number of middle class people.

In one corner of this place live three of our Christian families, and in Japan, as well as elsewhere, a Christian family is a cause for thanksgiving.

In one family the husband and wife came into the church together, but in the other two the wife came first, and the husband later followed. The last one, the principal of a primary school, was baptized shortly before last Christmas. The grown-up daughter in one home, and the high school brother in another are also full members, and all of the younger ones have received infant baptism.

A little distance away lives a dear Christian woman whose husband, as far as the human eye can see, is still far away from the kingdom. These people attend the Sunday morning church service, but on Wednesday evenings have a little prayer meeting for their own group as they are so far away. But they are not contented just to keep their own faith, and are reaching out to touch their neighbors.

Thursday evenings a Bible class is held, usually taught by the pastor, to which several interested people come. And on Wednesday afternoons Miss Tomegawa has a class of women. The neighborhood children too have their share of attention, for in one of the Christian homes every Monday afternoon a children's school is held.

Occasionally special evangelistic meetings have been held in that settlement, and at such times the Christians there work so faithfully, and usually pay the expenses connected with the meetings.

This little group furnishes one very efficient elder for our church. Surely those people are letting their light shine and are brightening their corner. We would ask that you join with us in thanksgiving for them.

Another faithful soul for whom we continually give thanks is the wife of our doctor. She was a pupil in the old Sturgis Seminary in Nagasaki, and was baptized at that time. Her husband is an earnest Buddhist, but allows her entire freedom of faith. She is a sweet, consistent, growing Christian, one of the officers in the Woman's Society, and one of the most faithful and useful members. She has a weekly Bible class in her home, led by Miss Tomegawa, which is of course held with the full consent of her husband. We believe that one day her prayers and ours for her husband will be answered, and that there will be one more real Christian home.

There are other bright spots too which might be put into the picture, but we pass on to the shadows, for they are there and must be faced.

Several years ago a business man and his family came to Nagasaki and united by letter with our church. Last summer he requested that their names be dropped from the roll. He has scarcely ever attended services, and his wife has been very irregular. Both are weak in body and non-Christian relatives tell them their ill health is due to their becoming Christians. Of course they are not being given up, the weakness of their faith gives them all the stronger claim upon our prayers.

Almost in sight of our home lives a young man and his wife. He is a member of our church, but she is not. His business takes him out of town frequently, but even when at home he is seldom seen at church. For months we repeatedly invited her to our house meetings, with no response. A last she began to come, but her coming is most intermittent. There seems to be nothing whatever but her own indifference to hinder her, but that proves a big obstacle. Only He who knows her heart has power to change it, and for that we pray.

Somewhat farther away lives another childless couple, both members of our church, neither attending. Three years ago a deep sorrow seemed to bring them back, but it was not lasting, and they too are heart burdens to be daily brought to the Lord.

There are other shadows too, but we are not to let them depress us, for who can tell when the "Sun of righteousness" will dispel them, and while they last they may bring health to our own souls, by leading us deeper into the blessed work of intercession. A work which each one who reads these words may share.

Sunday Afternoon Tea in India

OUR Sunday afternoon Young Men's Class goes on. Last Sunday we had a record attendance,—twenty-three. It was embarrassing, because we had reckoned that not more than eighteen would come, and we had prepared a cheap little Indian tea for them. By no means could the preparations stretch any further than for eighteen or nineteen. A piece of old, stale cake had to be pressed into service, and this partially filled the gap. There wasn't enough milk for tea, and no more could be obtained. The supply of sugar ran out, but that was a case fortunately of "M. I. K." (more in the kitchen). Last year tea was a regular event for them every Sunday afternoon, but retrenchment has compelled us most reluctantly to give up that feature of the class. These boys are from poor Indian Christian homes, who on insufficient funds are able to pursue their studies in the local Government and Hindu High Schools and College. For many of them Christian influence is nil. With a good deal of difficulty we have gotten this class started as a regular feature, and we believe God is touching some of these boys. In one or two we are seeing a distinct spiritual change. In nearly all the old rowdism seems largely to have gone. The Church was in danger of losing all these young men. Pray for us that we may be worthy to lead them into better living and a surrender of themselves to Jesus. The Church will need them so badly for leadership in a few more years.

God has sent us speakers for this class, who have touched the class very much. Within the past few months four different fine Christians have come in on these Sunday afternoons and have left a deep impress on these young men. Three were Indian Christians and one an American missionary, who is out here especially as the Secretary of the Indian Christian Endeavor Union. One of the results of these visits has been the birth, or rebirth, of two organizations. One is the Madanapalle Union of Christian Endeavor Societies. Madanapalle claims to be the birthplace of C. E. in India. In 1889, only eight years after Dr. Francis E. Clarke founded the society, Portia, Maine, I believe a Society was started here. Now the work is reviving again, after being rather quiet for a while. The second organization to be started is a Students' Christian Association, in affiliation with the All India Association.
REPEAL IS HERE!

LET us make no mistake at this point. We probably could not if we would. The daily press and a good many other agencies have kept us reminded constantly of the progress of this movement. It has been apparent to any clear thinking person for some time that Prohibition is dead. The rapid success of repeal proposals by the different states of the repeal amendment has been a cause of wonder to the wets as well as dismay to the drys. For some time now state governments, especially in states where the sale of liquor is not banned by state prohibitory laws, have been making preparations for the return of alcoholic beverages. Breweries and distilleries, particularly the former, have been increasingly active. Liquor is with us once more in full force, even though at the time of writing this the President has not yet declared the repeal amendment adopted. Perhaps someone of a cynical tendency might say, "When was liquor ever absent in this country?" Probably he is right in the negative answer which his question expects.

The so-called "Noble Experiment" is at an end. That phrase has been quoted so often in derision as to give it a decidedly bad odor. The truth of the matter is that Mr. Hoover never called it that. He did speak of it as a great "social experiment" and indicated that he considered it "noble" in conception and wide reaching in its influence. As such, he was without doubt correct. In one sense also it was not even an experiment. An experiment is a trial. The American people never meant that prohibition was on trial. When the Eighteenth Amendment was adopted it was meant to end forever a great social scourge in America. What was not foreseen by most dry advocates was that the method adopted to purge the nation of this scourge could not succeed.

Nevertheless, it was expected that this action would result in new discoveries in the fields of social character and organization when unaffected by the ravages of the liquor habit and industry, and in this sense it was an experiment. If that were expected, however, we have never had opportunity to know what society could be and do without liquor. For only a very short time after the Eighteenth Amendment was adopted could it be said that the country was free from liquor domination,—only until the bootlegger could get his heavy racket guns unlimbered and his batteries planted. The liquor question was probably as much of a deciding factor in the last general election as it ever was in any election, although in a somewhat modified form.

However that may be, the forces of temperance should have no delusions as to the future. We assume that in many hearts there is a good bit of disappointment, chagrin and possibly resentment at what has happened here in the United States. Without doubt, the time will come in the near future when the temperance forces will be re-organized with the same high efficiency which prevailed before the advent of prohibition. At the present time, these forces are very much disorganized. Unless these are organized quickly, much valuable ground will be lost. We fear that some temperance groups are wasting a lot of valuable time in vituperation and useless denunciation. The time has arrived for action. The great pity is that action by these groups practically ceased with the adoption of the Eighteenth Amendment. The temperance forces rested on their well earned laurels. They made the mistake of supposing that the enemy was defeated. They demobilized only to discover that the liquor forces had just begun to fight. Let us no mistake be made again.

What the dry forces need tomorrow is a program and a leadership. It would be well for the moment that the immediate need of the moment is that the temperance forces should be heard on the subject of the control of the legalized liquor traffic. The only speaker on this subject thus far is the report of a research committee financed by Mr. John D. Rockefeller. Mr. Rockefeller sponsored a thorough study of this subject and the results of that study have been given to the country. This report lays down some fundamental propositions which would appear to be sound. Among such propositions is this subject of control. It advocates the type of control which would eliminate the features of bootlegging and yet not be so lax as to fail in curbing the activities of the liquor dealers and keeping it within reason. In other words, it advocates a type of control which will insure an approximation to a reasonable regulation. It lays strong emphasis also on the removing of the element of private profit from the sale of intoxicating beverages. Many of the evils of the prohibition days arose because of the greed for profit and power which inspired the liquor dealers to do their worst in violating the law, corrupting the electorate and dictating governmental policies. The report suggests putting the sale of liquor into the hands of the state. The influence of this report is probably rather large. Already there are signs that much of its suggestions will be enacted into laws of some of the states in their effort toward liquor control.

Whether one agrees with the Rockefeller report or not, it yet remains a fact that it attempts to deal with the immediate problem. We repeat that this immediate problem is the matter of liquor control.
OUR MISSIONARY AIM AND MESSAGE

A STATEMENT TO THE CHURCH

BY

W. I. CHAMBERLAIN

Secretary, Board of Foreign Missions, R. C. A.

AT A TIME of divided counsels and clouded outlook and tragic consequences, there is nothing like holding fast to original principles. In all realms of life, not the least in the realm of Christian Missions, change is a key word today. We move among things changed and changing. This is one of the best evidences of life. Where there is life there is change. Missions are living and dynamic; therefore old things are giving way to new, in method, spirit, attitude and relationship.

But is it not a mistake to think that life is only in that part of the process which is changing? Real life is also in those things which abide, those more basic things which alone can make change possible. Are we not so carried away with the idea of change that we are apt to overlook the abiding realities—the verities which, because they are verities, have produced changes in the past and are producing them now and will produce them in the future? In our stewardship of the foreign missionary enterprise of our Church we perhaps need to remind ourselves that the missionary task itself abides. We know that there is much yet to be done. Missionaries and missionary supporters who continue to feel the authority and the loving constraint of Christ know it; Christians and their leaders in mission lands who, under the same divine impulsion, seek to carry on and who know that the task in their own lands is too great for them alone, know it; unprejudiced observers among non-Christians, who rejoice in the manifest blessings which Christianity has brought to their own lands and who want these blessings extended to all, know it; those, also, to whom only the merest echoes of the Glad Tidings have come, and who still wait for the Messenger of God who cometh late, know that there is much yet to be done and long for its achievement among them.

Will Foreign Missions go on? Yes, they will go on. Their form may change, and the methods and processes of evangelization may alter, but the basis on which the true missionary enterprise of the Church rests is impregnable. The stress and strain of these troubled and uncertain days are indeed a trial to men's souls. It is refreshing at such a time to have statements reach us from the missionaries of our Reformed Church who, in a long and noble succession, reflect the spirit of the founders of these Missions, and indeed the Founder of the Christian Church. They make plain to us that they are indeed worthy of support. The keen and anxious discussions of recent days have led the Missions of the Reformed Church to reaffirm their positions with regard to the aims and motives of their individual and collective labors in behalf of our Church in foreign lands.

These are extracts from their statements:

The Amoy Mission:

In view of the fact that questions have been raised regarding the basis, the motive and the method in foreign mission work, the Amoy Mission wishes to reaffirm to the Board and the Church at home its position on these vital issues.

In the first place, we heartily support the statement of the Board of Foreign Missions as to the ultimacy of Jesus Christ and the finality and universality of the Christian religion. With them we hold the "faith of our fathers": that "there is one way of salvation and one only, one name, one atonement," that Jesus Christ is our only hope in this life and the life to come, and that our commission today is still that great commission which our Lord intrusted to His disciples when He ascended on high—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In the second place, we are fully aware that the carrying out of this commission involves living "the life which is Christ," but as Peter and John exclaimed when summoned before the Sanhedrin: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard"—so we consider the witness of our lips as an essential and an inevitable part of our life's testimony. With the dual purpose of preaching our gospel and expressing our love through service to humanity we have established our schools and hospitals, utilizing these institutions not merely for education or healing, which, after all, have but a temporary value, but by word as well as deed to present to all with whom we come in contact the message of eternal salvation through Jesus Christ.

The Arcot Mission:

We reaffirm the fundamental principles upon which the Arcot Mission was founded:

"That the words of our Lord, 'Preach the Gospel,' are recognized as the foundation stone of this Mission" and
"That each Missionary as far as possible make the preaching of the Gospel his chief work."

From these principles we have never departed and they continue to be the main impelling urge in all our Missionary endeavor. We reaffirm our belief in the absolute uniqueness of Christ, and in the assurance that in none other is there salvation. We are committed to the purpose and rejoice in our privilege to make Christ known to all men as the only Way, the Truth and the Life.

We believe the Church to be a Fellowship of the Christian believers together with their children elect of God, redeemed by Christ, called by His Spirit, separated from the world, both the recipient of God's supernatural grace and His instrument to mediate that same grace to others, whose source, life and purpose is in and of and unto God.

We believe the Church to be absolutely essential in the providence and economy of God to accomplish His purposes with men.
The Japan Mission:

While feeling utterly out of sympathy with the theological bias of "Rethinking Missions" and feeling that many of its criticisms result from this bias and that others are due to insufficient knowledge of conditions, nevertheless, we feel that this Report is a call to personal examination in the light of God's Word and by the aid of His Spirit. We desire to be more truly filled with that Spirit, and to come to a fuller recognition of the failures in our work, and to a truer consecration of ourselves to our Master. We wish to heed Paul's charge to Timothy to "preach the Word in season and out of season."

The believe that the prime purpose of Missions is to bring souls into living contact with Jesus Christ. This contact having been established, Missions should provide every possible means for their spiritual children to grow in knowledge of Him, and in the application of this knowledge to every detail of their lives. We believe that the chief instrument in the accomplishment of this purpose is, as of old, the Christian Church. The Church exists primarily for the spiritual nurture of the converts and for the propagation of the Gospel in the communities where it exists and not primarily for the sake of becoming financially independent. We believe that groups of Christians who are giving according to their ability and who are propating the Gospel in their community, are worthy of our aid in so far as such aid is necessary in order to provide for them well qualified spiritual leaders.

The Arabian Mission:

The work of the Mission differs from all other employments in this one thing, that we are seeking to give our fellowmen something others are trying to get. That which we seek to give is a true knowledge of Jesus Christ as the personal Saviour. In order to be able to give, we must possess. We also seek to influence all men to a holier living, and in order to do this, we must ourselves live holy lives.

The object of this Mission is to reach Moslems. The Mission firmly believes that the promises of God for the salvation of Arabia are "yea" and "amen," and it looks for a like faith in its members and associates. The work is a work of faith, and faith must be nourished by prayer and the study of the Word. In undertaking this work, everyone must understand that we, like the Chief of missionaries, have not come to bring peace, but the sword. If persecutions arise, it must be ever borne in mind that these are the natural consequences of the work and they should be borne meekly in the spirit of the

With what notable faithfulness these calm, definite statements fulfill the Preamble to the Constitution of the Board of Foreign Missions, adopted in 1857 when it entered upon its separate and independent responsibility:

WHEREAS the Lord Jesus Christ, as the Divine Head of the Church, has enjoined on all His people the duty of giving the Gospel to every creature; and

WHEREAS the condition of all men without the Gospel is one of exposure to eternal death as well as of present suffering and sorrow, "therefore, under the conviction of duty and of earnest desire for the best interests of our fellowmen here and hereafter, the General Synod of the

Reformed Church in America, acknowledging with gratitude what God has been pleased to accomplish by the Church, adopts the following Constitution for its Board of Foreign Missions.

It is the firm conviction of the members of the Board of Foreign Missions and of the members of the Missions of the Reformed Church that the work of Foreign Missions can only be carried to a successful issue when we conceive of Jesus Christ as the perfect Revelation of God and the only way by which men can reach a satisfying experience of Him. We are upon this conviction that our foreign missionary enterprise is based; it is in order that we may bring all men everywhere to see in Jesus Christ a perfect Revelation of God and the only way by which men can come to a satisfying and saving experience of Him that our work is carried on. Any appraisal which leaves out of consideration this conviction cannot be for us a satisfactory standard by which we may appraise our work. Apostolic preaching had but one word—Christ. Apostolic preaching linked to that word one overmastering adjective—Christ Crucified. We hold steadfastly to the belief that an authentic Christianity has meant, and always will mean, the Cross.

Again we reaffirm for the Missions in the forefront and for us, the mission family in this true basis of Missions; in the great acts of God that are the redemption of mankind, and in particular, in the historic fact and the universal meaning of God's deed in sending His only begotten Son to be our Saviour and in His Incarnation, His Life and Teaching, His Death on the Cross for the redemption of the world, and His Resurrection as the beginning of a new God given life for redeemed humanity.

We reaffirm our conviction that the uniqueness and universality and absolute significance of Christ and His Gospel must be unswervingly manifested by our churches against all movements of syncretism or adjustment, which compromise or imperil belief in the aliness of our Lord Jesus Christ and the unique indispensability of His Gospel and that nowhere save in this truth of Christ and about Christ is there any hope for the love and righteousnes and power of redeemed human lives and of redeemed human society.

We reaffirm our joy in all the movements of change or turning and overturning, in the attitudes and conceptions of men's minds, in missionary methods and processes, in political and economic conditions, in the Church and in the world, which serve to lead men to Christ as the only Lord and Saviour and to bring Christ to His rightful place as the only Lord and Master of mankind.

We reaffirm our abiding faith in the Church as the enduring agency of the Gospel and the reliance of the Holy Spirit as the sole source of power.

The missionary movement is the effort of Christian believers to make Jesus Christ known all the world so that men everywhere may become His followers, and His spirit and principles may be applied to the whole life.

The actual converting of men into sincere Christian discipleship need not be replaced by the proposal of an eclectic faith in which each man would merely improve his present religious position. The task of Missions can never omit either the winning of men to Christ or the applying of Christ's principles to the whole of life.

Religions simply are not equally true. Humanity is better for adherence to some religions rather than to some others, and, by the same Lord, would be better for adherence to the one which carries the largest guidance to truth. It is not intolerance to say so and to act on

the above.

Many countries have been, but the mission field of Christ is not at an end. The work of the Lord of Missions in the Cross of Calvary is just beginning.

Now, in the approaching jubilee season of the Reformed Church, it appears to us the duty of the Church, and of all the members of the Reformed Church, to review the past and to consider their present and future tasks. It behoves us to refrain from any haste, and from any rash decision, in any question of life or death for Church and mission. The Church should be content, after the consideration of the past, to work on the ground of the missions that have been.

The question of the future is the question of the present. The Church cannot afford to stop in the present, in the present grasp of the spirit of missions; but it must consider the whole present of the spirit of missions.

The Church, and all the members of the Church, are invited to consider the past, and to consider the present, and to consider the future; and to consider the whole of the spirit of missions.
CHRISTIAN INTELLIGENCER

the assurance. Conviction without toleration is bigotry, but toleration without conviction is sentimentality. Many great truths appear in the non-Christian religions, but they also appear in a truer and a richer form in Christianity. And, what is still more important, in Christianity they are balanced by their just correctives. The whole matter comes back to the uniqueness of Jesus Christ Himself and the incomparable significance of His Cross and Resurrection. No other religion has Christ in it—Christ crucified and risen.

Now the conception of Christianity and of its relation to non-Christian religions, and the conception of Christ and His Person, place and nature, as a Teacher and Example and Spirit, with no avowed acceptance of Christ as God, or as Redeemer or Saviour, and with no witness to the meaning of His death and the significance of His resurrection, are not possible for the churches which hold still the great Creeds, or even the Apostles' Creed, or which base themselves on the New Testament. The unique meaning of Christ as the Son of God and the Divine Saviour is to them the very essence of Christianity. That was what Christianity was. Its simple confession was: "Jesus, the Son of God, is Lord." It is so still. Christianity is not for us the life and teaching of Jesus only, or men's thought of God, or men's search for God. For us Christ is still The Way, not a way, and there is no goal beyond Him or apart from Him, nor any search for truth that is to be found outside of Him, nor any final truth to be sought by universal religious quest except it be sought in Him who is the Way, the Truth, the Life.

Christianity has not just grown up, but has been given.

As Professor Macmurray of Oxford has impressively pointed out, there is a general danger in comparing Christianity with other religions and picking out for emphasis what they have in common. That is all right in a University classroom or in merely historical study, but as a basis of policy it is gratuitously weak. The essential question is to discover what Christianity has to give to the world that no other religion can give—in any degree. The difference has to be one of kind. Unless Christianity is essentially and radically different from other religions; unless there is some sense in which it is just right and they are just wrong, then there isn't much to be said for the missionary drive. Religion reached its climax in Christ; and in doing so it ceased to be religion. Using religion in this sense—and it is the only sense in which it can be used when one studies comparative religions, this statement is right. The points which all religions have in common with Christianity are in large measure the points which are not specifically Christian, but merely religious. The religions are on the whole quiescences. They seek to make man at home and comfortable in his world. Only Christianity, at its best, refuses this attitude and aims at the deliberate progressive creation of the Kingdom of Heaven upon earth. All the implements of reconstruction are its own peculiar possession. Stanley Jones utters a great truth when he declares that, while we gladly recognize partial truths with all sincerity and love in non-Christian religions, we know also, as the disciples of these religions must recognize, that they are bankrupt, because their assets are not adequate to their liabilities; that, without minimizing the real value in the assets, we must realize that these assets, valuable as they are, are inadequate to meet their liability to human need. We are seeking realities today, and these are indisputable realities in the supreme realm of the spiritual world.

Professor Glover of Cambridge says in his "The Jesus of History" that to him the most striking and outstanding fact in history is that whenever the Christian Church or a section of it, or a single Christian, has put upon Jesus Christ a higher emphasis—above all, where everything has been centered in Christ—there has been an increase of power for church or community or man; and on the other hand where, through a nebulous philosophy, men have minimized Jesus, where, in short, Christ is not the living center of everything, the value of the church has declined; its life has waned.

The missionaries of our Reformed Church do not go out for the purpose of comparing their religion with the religions of the world. They do not carry a Western message; they carry the Bible—not a national book, but a Book of the Nations; a universal Book, every word of which was written by Asians. And they proclaim Christ and His salvation and ask Chinese and Hindus and Japanese and Arabs to join with them in learning ever more and more of the truth which is all in Christ, in Whom and in Whom alone dwellth all the fullness of the Godhead bodily.

The great Missionary, Paul, writing to the Mission Church among the Colossians, speaks of Christ as "The image of the invisible God, the firstborn of all creation; in Him were all things created. All things have been created through Him and unto Him; and He is before all things and in Him all things hold together." What a tremendous claim is this; here is not merely sentimental admiration of Jesus such as is so common today. Here we have a precise and far-reaching claim; nothing less than that the Universe holds together and makes sense only in Christ. Here then we are and have been throughout all the years of the Century of our Reformed Church missions, with the most tremendous claim on behalf of our Master, Whose name our missionaries have gone forth, faced by a world which needs in the most precise way just exactly what the New Testament tells us Christ has to give. He is the Way, the Truth and the Life; in Him things hold together. The Gospel cannot give place to any other religion. It is, and must be always, aggressively evangelistic and missionary, for its objective cannot be reached until the Kingdoms of this world have become the Kingdom of our Lord and of His Christ.

This is the story of these hundred years, written in the pages of one hundred Reports and ringing in the ears of all the members of our Reformed Church, the story and its achievements all laid humbly at the feet of our Master.

Christianity undertakes a long and laborious campaign, but it must not be forgotten that Christianity sets out for victory. With this aim it must enter any field in which old religions are encumbering the religious nature of men. It proposes humbly, and yet definitely, to displace the other religions. It knows that it cannot conquer except in love, but in love it intends to conquer. It means to fill the world. And the Church is the Divine instrument given us by our Lord for the accomplishment of this task. A mighty Christ means a mighty Church. It is with that mighty Church we face a restless world. It is that mighty Christ that our missionaries and our churches must proclaim; not a pathetic memory, but a glorious Presence; not a reformer, but a Re-creator; not a martyr for truth, but a Redeemer from sin; not the best of men, but the mighty God. Let us proclaim that Christ in Asia as in America—a Christ exalted, glorious, Divine, and power will come to us and Christ will come to us, for He, when He is lifted up, will draw all men unto Him.

With these mighty convictions possessing us, to which we steadily hold, and with resources still at our com-
mand, although reduced, shall we not recommit ourselves to the support of the Foreign Missionary work of our Church and to the sustaining of our faithful missionaries. Astor has, in diminished numbers, for they are worthy of our support and confidence. Let us go forward with unshaken confidence that He who began a good work through us in these mission fields will fulfill it until the Day of Christ.

One of the missionaries of our Church closed a recent letter with these courageous words:

"The present situation is a challenge to our faith. As we sat through session after session of Mission meetings we felt as never before how utterly we were thrown upon God. When finally the last item on the appropriation sheet had been acted upon and our budget for the coming year was balanced, we paused in our proceedings to sing with full hearts:

O God, our Help in ages past,
Our Hope for years to come."

THE UNITED MISSIONARY CONFERENCES OF 1933

The time has come to develop a larger unity of action in the presentation of the claims of Foreign Missions on the home Church wherever feasible and demonstrably desirable. Practically all the Foreign Mission Boards are united in holding conferences throughout the nation, which began in the last days of September and will continue until December 15. Among the centers which touch the Reformed Church constituency, wherein conferences occur, are Rochester, N. Y., Cleveland, Ohio, Detroit, Michigan, Grand Rapids, Michigan, New York City, Chicago, Milwaukee, Sioux City, Iowa, Indianapolis, Indiana, and Philadelphia. The purpose of these meetings is "to interpret the yearning need of the people of the world for Christ and to show how Christian missions are transforming human lives and society."

The Boards in these conferences aim to make a constructive case for Foreign Missions by giving some of the best known and loved missionaries and national Christians an opportunity to interpret the case as they are working. Some of the speakers are Dr. E. Stanley Jones and Miss Lillian Picken, of India; Dr. Herman Chen-en Lu, Miss Yf-fang Wu, Ph.D., and Bishop Logan H. Roots, D.D., of China; Dr. Charles R. Watson, of Cairo; Dr. Robert E. Speer, Dr. John R. Mott, and a number of secretaries of Mission Boards.

Pressure from the younger as well as the older churches, trends toward consolidation in many walks of life, radical changes necessitated by economic conditions, all conspire to enforce the desirability of increased co-operative planning by the Mission Boards. Never have the Boards undertaken to present their work to the home Church in so large a joint program. The movement responds to an urgent feeling of the home Church at abroad that our essential unity ought to be expressed more and more forcefully.

The new hope and courage flooding back into the hearts of people as a result of the movement toward economic recovery provide excellent grounds for the renewal of conviction concerning our missionary obligation and opportunity. This extensive co-operation of Mission Boards should elicit the heartiest response of the ministry and laity. Their desire to strengthen the missionary work of the Church can register effectively through the support of this united program. Such support will undoubtedly further the development of a wise co-operation in Mission administration which will contribute to the effectiveness and value of the whole work.

(From the Committee of Reference and Counsel of the Foreign Missions Conference of North America, CLELAND B. MAFEE, Chairman.)

METHODS IN THE DAYS OF RECOVERY

(The following outline, taken from the circular issued by the leaders of the United Missionary Conferences, is suggested for consideration by the Reformed Church in America. The message is apt for the whole benevolent program of the Church.)

1. It is unthinkable that in the days of Recovery ahead, church budgets should be increased without restoring Missions to their fair share in the purpose and devotion of the church.

(a) Believing in the power of united prayer, as individuals and churches we would renew our purpose to pray daily for the progress of God's Kingdom, our missionaries and growing churches abroad.

(b) We call upon leaders to adopt the best modern methods, and in Church School, mid-week meeting and church worship, press the information and the inspiration of missionary progress upon all hearts.

(c) We face today a strategic opportunity to urge principles of sacrificial and proportionate stewardship upon individuals and churches. A fair share of our income (usually 10%) is the first step toward the consecration of our time, talents and wealth to God's service. Every church will be ambitious to devote a rising share of its budget to missions.

2. In the present emergency, churches will consider the best possible methods of restoring their missionary gifts:

(a) Hundreds of church members have been forced to abandon their subscriptions or heavily cut their gifts to both church support and missions. Such individuals will earnestly strive, at the earliest possible moment, to restore these by written notice to the church treasurer, and by regular gifts through missionary envelopes.

(b) Likewise, local churches which in recent years have cut down the missionary share of their budgets, will plan soon to restore the fair share to missions, by action of the entire church body.

(c) There are special reasons why such action should be taken in these autumn months in the effort to maintain the missionary giving for 1933 at least equal to that for 1932. If returning prosperity has blessed a church or a community, pastors and leaders interested in missions will all use every endeavor under these new conditions to raise an emergency mission fund to "Stop the Drop" recorded thus far in 1933. This is the hour for such an effort. We may well pray that the United Missionary Conferences may be blessed, as the occasion of stirring renewed missionary purposes.

3. Amid the wreck of past hopes and profound thanksgiving for the return of confidence and spiritual courage to millions of our fellow countriesmen, the churches of Christ in America move forward to exalt the Way of Jesus. Under the stimulus of renewed self-surrender and continuing prayer, the churches commit themselves to sacrificial stewardship and to courageous advance that the training of leaders on our mission fields may be sustained, that our missionaries may be continued in their service without interruption, that Righteousness may be spread through the earth and that the Gospel of Christ may lift the lives and win the souls of all mankind."

In the hope that some readers of this statement might wish to secure extra copies for distribution, the Editor has had printed a limited number of extra Statements. To pay for these, including postage, etc., a charge will be made, as follows: Five copies, fifteen cents; twenty-five copies, fifty cents; one hundred copies, seventy-five cents. Address CHRISTIAN INTELLIGENCER, 25 East Twenty-second Street, New York City.
Our Church at Work

Long Island Pastor Retires.—Rev. Wm. Ten Eyck Adams, pastor of the Winfield, Long Island, Church, plans to withdraw from active pastoral work at the close of the present year. This will conclude a pastorate of twenty-two years at Winfield, and a service in the Reformed Church of forty-two years. On leaving New Brunswick Seminary in 1891 he took up the work at Borough Park in Brooklyn, and remained there fourteen years, organizing the church and erecting a stone building with 313 members. For four years he was at the First Church of Hoboken, N. J., and in 1911 he went to the work at Winfield. During this period the old chapel has been remodelled into a modern church, a parsonage has been erected and 295 members added to the roll. The resolutions adopted by the North Classis of Long Island in accepting Mr. Adams' resignation are printed on another page. He will continue his office of Stated Clerk of Classis, in which he has shown great efficiency.

Bronx Church Red Cross Unit.—Unit II of the American Red Cross in Bronx Borough, New York City, meets regularly in the Church of the Comforter, Rev. Roseoe M. Giles, pastor. A group of the ladies of the church has been supporting this work enthusiastically for more than two years, and during that period the group has made each week between two and three thousand bandages, principally for a neighboring city hospital and Veteran's Hospital, Base 81. The ladies work from ten to four each Thursday, and they would welcome ladies from other Bronx churches to participate in this necessary peace-time project.

Dr. Churchman's Daughter Marries.—Miss Antoinette Churchman, eldest daughter of the late Rev. Arthur B. Churchman, D.D., of Bethany Memorial Church of New York City, and for many years Stated Clerk of the New York Classis, was married on July 16 to Mr. George Merrill Barlow, and will reside at Herring, N. Y., where Mr. Barlow is Consulting Engineer in the works of the Herring Paper Bag Co. Miss Churchman was a great help to her mother during her father's long illness, and despite all the claims of home upon her studied medicine and obtained a degree.

Rev. Abram Duryee at Mt. Vernon.—On Thursday evening, October 10, a Supper Conference for the officers and teachers of the Bible school of the Mount Vernon, N. Y., Church, Rev. George I. Robertson, pastor, was held in the Chapel. Rev. Abram Duryee, Educational Secretary, spoke on "Jesus, the Master Teacher," and conducted a Forum. On Sunday morning, October 15, he returned to observe the school at work, and later preached at the regular church service on the theme, "Seeing God." The visit of Mr. Duryee was very helpful, and recommendations for the conduct of the school which he made were gratefully received by all.

Family Unites at Guelderland Center.—A unique service was held in the First Church of the Helderberg, Guelderland Center, N. Y., on Sunday, October 22nd. At the communion service an entire family, consisting of a husband and wife, two sons and a daughter, were received into the membership of the church. The older son came by letter from the Prattsburg Reformed Church and the others on confession of faith. The father, younger son and daughter were also baptized. Rev. E. O. Moffatt, the pastor, states that this is the first time in his forty-eight years in the ministry that it was his privilege to receive an entire family. However, he received eleven members of one family, but at various times, and he has received three generations of the same family. These also, at different times. Pastor Moffett has welcomed eight persons on confession and three by letter since the beginning of the Synodical year, and there have been eight baptisms.

Autumn Tea at Pine Bush.—On Friday afternoon, November 3rd, an Autumn Tea was given by the Missionary Society of the Mt. Prospect Church, Pine Bush, N. Y., at the residence of Mrs. John G. Howell, which was a great success, socially and financially. The attractive home was beautifully decorated with autumn leaves and chrysanthemums. Mrs. Willard Willschleger and Mrs. Frank Littles were the guests of honor and poured the tea. Mrs. Harry France gave several musical recitations, accompanied by Mrs. John Watson at the piano. Mrs. Edward Crawford sang a solo, and Mrs. Andrew Burkinshaw gave several humorous readings. There were sixty-five present. The tea was given to raise money for the Society's pledge for Mrs. Farrar's salary.

Sayville Church Destroyed by Fire.—On Saturday evening, November 18th, about 7 o'clock, fire was discovered in one of the rooms of the Sayville Church, at West Sayville, Long Island, N. Y., of which Rev. J. H. Joldersma is the pastor. It was not possible to stop the flames, and the entire structure was destroyed, causing a loss of perhaps $80,000. The beautiful organ, the pulpit and the communion table, were all burnt to ashes. Late Saturday evening the Consistory met and decided to hold the Sunday services in the new and spacious auditorium of the Fire Hall. The spirit of the people at the services was splendid, and they hope to begin to rebuild very soon. But the pastor writes, "Our hearts are crushed. Our work was progressing so splendidly, especially the young people's work and the catechetical class."

Fathers and Sons Gather at Mahwah.—Over ninety fathers and sons attended the annual gathering recently held in the old Ramapo Church, at Mahwah, N. J. Rev. Victor Simons, of Glen Rock, N. J., brought a fine message on "The Boy the Father to the Man." Three local men sponsored a program of three talks on "Property Respect," "Reverence," and "Action." The young men's class presented forty minutes of minstrelsy. The women of the church prepared and served the dinner, and an "atmosphere" was created by chorus singing during and after the meal. Then solo and small group singing introduced. Consecra-

ions have averaged higher this fall than for a number of years. The men of the church have put two coats of paint on the large chapel, working on Saturday afternoons, as a rule. November was Loyalty month, culminating in the December communion. October was Community month, an idea which worked, for on the last Sunday of the month representatives of community organizations, specially invited, crowded the church.
The Death of Mr. Robert H. Robinson

The Collegiate Church of New York and the Reformed Church in America has suffered a great loss in the death of Mr. Robert Hugh Robinson, which occurred after a protracted illness of several months at his residence in New York, on Tuesday, November 7th.

Mr. Robinson was a child of the Reformed Church, having been received into full communion on January 30, 1885. It is an interesting circumstance that Miss Emily McNeill, who later became his wife, and still survives him, was received into the church at the same time. For many years he was superintendent of the Sunday school connected with the organization known as the Thirty-fourth Street Reformed Church, affiliated with the Collegiate Church. On January 1st, 1920, this organization was discontinued, owing to a change in character of the neighborhood, and from that date Mr. Robinson worshiped at the West End Collegiate Church. He was made an elder of the Collegiate Church Corporation in 1921, and served on many of its important committees, including the finance committee of the Corporation, in every one of which he lent his genial presence, his wise counsel and his sound judgment, and these attributes were also manifested in the larger councils of the denomination. For several years past he has been Treasurer of the General Synod of the Reformed Church in America, having charge of the large funds and investments of the denomination.

The widespread reputation as a Christian gentleman prompted the editors of The Sun, of New York, to pay in their editorial columns of November 10th the following tribute to his memory:

ONE GOOD MAN

In the hearts of many persons in this city and state Robert H. Robinson made for himself a place which will not be easily filled by another. He lived a religious life according to the philosophy of evangelical Christianity. To this he made his other interests subordinate. Always an active layman in his church, he found

in the Masonic order a larger field for the exercise of the humanitarian instincts.

In that numerous body, representing many different strata of social thought, he won his way to the highest places, among them the Grand Mastership of New York. Broadly tolerant, never seeking to impose his personal beliefs on any man, charitable of the foibles of others, yet resolutely adhering to the standards of spirituality, morality and social responsibility he set for himself, he became a man of great personal influence. There and elsewhere the life he lived was a better sermon than the most gifted of preachers can compose.

The funeral service was held on Friday, November 10th, at the West End Collegiate Church, West End Avenue and Seventy-seventh Street. The church was filled to capacity, every pew being entirely occupied, and mourners standing three deep rows through the service at the entrance of the sanctuary. The church service was preceded by one conducted by the Masonic order, of which Mr. Robinson was Past Grand Master, in charge of Mr. Charles Johnson, Secretary of the Grand Lodge, and prayer was offered by Rev. S. Parkes Cadman, D.D., Grand Chaplain.

The last tribute was paid to his memory by the service of the church. This was conducted in accordance with the Liturgy, all of the ministers of the Collegiate Church participating with the exception of Rev. Ernest R. Paley, who was detained at home on account of sickness. In the procession into the church the ministers and Consistory of the Collegiate Church came first, followed by the members of the Board of Direction of General Synod, of which Board Mr. Robinson was Treasurer. Members of other societies of which Mr. Robinson was a member formed a part of the procession. In the service, at the proper time, the great congregation stood and repeated reverently the Apostles' Creed. The choir of the West End Church participated in the service. Three hymns were sung, the concluding one being the ancient one dating, it is thought, from the twelfth century, "The strife is o'er, the battle done," (Finita jam sunt praelia). The triumphant strains of this beautiful hymn, set to the music of Palestrina, was sent heavenward by the voices of everyone in the large assembly, and will long remain in the memory of those who were present. Interment was in the Kensico Cemetery, Westchester County, N.Y.
Centenary at Catskill, N. Y.

The Catskill, N. Y., Church celebrated a centennial on Sunday and Monday, October 8 and 9, although the work there is far older than the occasion would seem to indicate. Religious services were begun in the region as far back as 1650, and in 1732 the original church, located near Leeds, was instituted. Services at "Catskill Landing" were begun in 1810, and a building erected in 1828, but it was not until 1833 that the present separate existence of the Leeds and the Catskill churches was begun. Both churches are entitled to the history previous to the time when growth required the separation. This was referred to in the sermon delivered by the pastor, Rev. Jacob Van Ess, D.D., at the celebration. At the morning service on Sunday, October 8th, Rev. W. H. S. Demarest, D.D., of the New Brunswick Seminary, a former pastor, gave a historical address, and in the evening the pastor gave the sermon on "The Story of the Hundred Years." This has been printed in full in the issue for October 13 of "The Catskill Recorder."

Greetings from neighboring churches were brought by their pastors, Rev. George D. Wood, of the Leeds Church, Rev. John J. Van Heest, of the Kiskatom Church, and Rev. Andrew Hansen, of Christ Presbyterian Church, representing the Catskill churches.

Monday evening was a "Home Coming," and many former members were present. The Scripture lesson was read by Rev. Donald Boyce, of Westerlo, and prayer was offered by Rev. Charles E. Bloodgood, of Rochelle Park, N. J. A message of greeting was read from President Franklin D. Roosevelt. Representing church judicatories, addresses were given by Rev. E. E. Davis, of Athens, representing the Classis of Greene, Rev. F. F. Ihrman, of Delmar, President of the Particular Synod of Albany, and Rev. Edward Dawson, of Passaic, N. J., President of General Synod. Greetings were given by former pastors, Rev. W. H. S. Demarest, Rev. Irving H. Berg, D.D., of the Fort Washington Collegiate Church, New York, Rev. John A. Dykstra, D.D., of the Central Church, Grand Rapids, Mich., Rev. Cornelius B. Muste, D.D., of the First Church, of Brooklyn, N. Y., and Rev. John E. Bennink, of Muskegon, Mich. The closing prayer was offered by Rev. H. W. Noble, of Jersey City, N. J.

Following the addresses there was a social hour with refreshments. The pastor, Dr. Van Ess, has prepared a very careful and informing story of the one hundred years, which, as stated above, was printed in the local paper. This should be read by all interested, and a copy sent to the Historical Room in New Brunswick Seminary for preservation in the archives.

Meetings of Classes

Philadelphia met at the Three Bridges, N. J., Church on Tuesday, October 17th. Rev. Abram Pepling became President and Rev. Preston F. Strauss Temporary Clerk. Due to illness Rev. M. G. Gosselin, Stated Clerk, was unable to attend. Rev. George B. Scholten was appointed Stated Clerk pro tem. Rev. Elmer H. Finger, retiring President, conducted the devotional exercises. The routine business was conducted with dispatch. Consistorial minutes were examined, Classical examiners were appointed, and the Classical agents reported. The Blawenburg Church was granted permission to make the services of the student pastor, Ernest Feind, for the next six months. The books of the Treasurer were examined and found correct. At noon dinner was served by the ladies of the church. At the conclusion Rev. James S. Kittell, D.D., Secretary of the Board of Domestic Missions, addressed Classis. He remarked that as we have an N. R. A., so we ought also to promote a C. R. A. (Church Recovery Act), and a M. R. A. (Missionary Recovery Act). Though finances may be greatly depleted there are resources which can never be used up,—the power and help of God. The need for the Church is for courage to go on, in the assurance that God will never fail us or forsake us.

GEORGE B. SCHOLTEN, S. C. pro tem.

South Classis of Bergen met on Tuesday, October 17, in the Old Bergen Church of Jersey City, N. J., Rev. Harry W. Noble presiding. Routine business was transacted, the condition of vacant churches and their future considered. Rev. G. C. Lenington, D.D., was heard as the representative of the Boards. The recommendations of the Particular Synod of New Brunswick looking toward a possible union of the Classis with the Classis of the Palisades was considered, without definite action.

The following resolution was unanimously adopted: "Resolved:—That we, the South Classis of Bergen, express our conviction that the leaders of our denomination and the ministers of our churches ought to be more concerned about the unemployed ministers and returned missionaries of our Church. That as a Classis we would suggest, (1) That every vacant church be urged to make the effort to secure an unemployed, experienced minister; (2) That in supplying vacant churches all Board members, and professors in our church schools give preference to the ministers who have no regular income; (3) That students in our seminaries be dissuaded from supplying churches during the course of their preparation; (4) That this expression of our Classis be published in our church papers, the CHRISTIAN INTELLIGENCER and The Leader.

WILLIAM REES HART, S. C.

Montgomery met in regular fall session on Tuesday, September 19th, in the Haganam, N. Y., Church. Rev. Putnam Cady became President, and Rev. Edward L. Swartout Vice President. The retiring President, Rev. Henry Burggraaff, led Classis in an inspiring devotional service, after which Classis proceeded to carry out its regular routine work. The reports of the various committees evinced the determination to carry on courageously in face of the difficulties besetting the path of the Church today.

Rev. Harry E. Christiana was appointed to make arrangements for the annual exchange of ministers during the month of October. Rev. Willard Dayton Brown, D.D., ably presented the work of the various Boards, and Rev. Donald Boyce gave an account of his work among the churches of which he has the oversight.

After a hearty vote of thanks to the Haganam Church for its kind hospitality Classis adjourned to meet in regular session on the third Tuesday of April, 1934, in the Fort Plain Church.

JESSE F. DUFFEE, S. C.

Gravesend Missionary Conference.—On Friday, October 27th, the twenty-first annual Bible and Missionary Conference was held at the Gravesend Church, of Brooklyn, N. Y., Rev. William R. Torrens, pastor. Dr. Esther Barny, of Arabia, delivered an address in the afternoon, and Rev. F. K. Stamm, D.D., pastor of the Clinton Avenue Congregational Church, spoke at the evening service. The usual fine spirit was evident. The ladies served dinner at six o'clock. The offering amounted to $1,400, for the salary of Dr. Dame, of Arabia, and other missionary causes.
Women's Fall Conferences

(Lack of space has compelled the holding over of some of these Conference reports, and the curtailment of the accounts, for which the patience and forbearance of the reporters is asked.—Editor.)

Palisades.—The Nineteenth Annual Conference of the Women's Missionary Union of the Classis of the Palisades was held Thursday, October 26, at the Columbia Street Evangelical Church, Union City, N. J., with Mrs. J. W. Doughty, President, presiding.

The afternoon session was devoted to a Forum in charge of Miss Sue Weddell. We feel the exchange of ideas will greatly benefit our societies and we are going to try to follow Miss Weddell's suggestion to pack the word "missions" so full of good things the women of our churches will have to part in the work.

At six o'clock dinner was served by the Columbia St. Church. Several of the ministers of the Classis of the Palisades were present at the dinner and congratulated the Union upon the splendid work of nineteen years.

The first speaker of the evening session was Mrs. Herman Renskers, of China, who spoke of the many changes in China in the twenty-two years of her work there.

Miss Isabel Henderson brought greetings from Gray Hawk, Kentucky, and told of her work there—giving assistance to mothers in caring for their children and making helpful suggestions about making their homes more comfortable.

Rev. Wm. Mager, of the Columbia St. Church, pronounced the benediction.

Ada L. Williams, Sec'y.

Ulster.—The Missionary Union of the Classis of Ulster held its annual Conference at the First Church of Kingston, N. Y., on Friday, October 13th. Twenty-four churches were represented by delegates. The morning session was opened with prayer by Rev. Lucas Boeve, D.D., who also welcomed the Conference. Mrs. John Neander, President of the Union, responded.

After reading the minutes of the last meeting, and the report of the Treasurer, the Auxiliaries reported their work for the past year. Twenty churches reported Missionary societies. Nine have none, although represented by pastor or delegate. In nine of the churches there are young women's or girls' societies. The recorded membership of all societies in the Classis is 563.

Rev. John R. Kempers, of Chiapas, Mexico, addressed the Conference at the morning session, giving a picture of the Mexican neighbors next door, and of the good work being done to bring them to Christ. Miss Leona Vander Linden, of the Amoy Mission, told of the great changes that are taking place in and around Amoy. The Chinese are waking to the needs of a new China, but it will take some time to get used to the changes. The influence of the Communist invasion of China has been bad, but China can be made Christian if all will help.

In the afternoon Miss Eliza Cobb, Corresponding Secretary of the W. B. F. M., led a Forum, answering and discussing questions sent in. The Classical Committee, Mrs. Edgar Ellsworth, chairman, reported that all pledges had been met. The Conference adjourned to meet next year at Hurley, N. Y.

(Miss) Jennie A. Van Horsen, Cor. Sec'y.

The First Church

of Union City, N. J., has just completed its pledge to the Reformed Church in behalf of the Ministerial Pension Fund.

Families moved away, hard times came, local matters pressed—but the officers and members faithfully made their payments, and God has given them success.

The Ministers' Fund

Of the Reformed Church in America

25 EAST 22nd STREET, NEW YORK CITY

SPEAKERS AT RALLY FOR YOUNG PEOPLE, DECEMBER 8

Miss Marguerite E. Tifft is a worker in the Christian Americanisation Department of the Woman's American Baptist Home Mission Society. For three years she has been loaned by that Society to the Council of Women for Home Missions for work among the Migrants during the summer months. At the Rally for Young People to be held at 7 o'clock on Friday, December 8, in the Marble Collegiate Church, New York City, Miss Tifft will speak of personal experiences among her migrant friends.

Dr. W. Harold Storm, the other speaker at this Rally, is one of our own missionaries who has spent the past six years in Arabia where he has had unusually varied experience. For the past two years he has had headquarters at Matrah in the southeastern corner of Arabia, frequently making tours from his hospital there into the interior of Arabia. On one notable tour last year he followed in the footsteps of Bertram Thomas, the noted British explorer, and at some points pressed into territory never before visited by a white man. Dr. Storm's knowledge of the Bedouin is, therefore, one of personal experience and he tells a fascinating story of his contacts as doctor and Christian missionary with this proud, desert race.

Photo by Bachrach

MARGUERITE E. TIFFT

W. HAROLD STORM, M.D.
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A list of books is given below. Any of them may be ordered thru the Department of Missionary Education, 25 East 22nd Street, New York, N. Y.

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The Three Camels: A Story of India
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FOR THOSE A BIT OLDER (5-8 year-olds)
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The Story of Musa. Stories of a little boy in Egypt. Illustrated. $1.00.
The World in a Barn. The story of nine children, some of them American and some from other countries, and a highly inventive uncle who has traveled everywhere and knows how to start things. Illustrated. $1.25.
The "Babies" Series. Illustrated. 40 cents each.
The Book of an African Baby
The Book of Babies
The Book of a Chinese Baby
The Book of an Indian Baby
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The Book of Other Babies
Little Children of Mission Lands. A collection of the most popular stories from the "Babies Series." Illustrated. $1.

On the Road. Adventures in India. Illustrated. 60 cents.
Fragrance and the Others. Adventures in China. Illustrated. 60 cents.
Chinese Children of Woodcutter's Lane. Illustrated. 85 cents.
The World on a Farm. A runaway pig and a swimming race together with delightful experiences in world friendship make up part of the adventures of the Friendly Farmers at Pleasant Valley Farm. Illustrated. $1.00.

FOR THE 9 TO 12 YEAR-OLDS
Jothy, by Charlotte Chandler Wychoff (one of our own Reformed Church Missionaries in India). The book is the story of a little Jungle child named "Blackie" but the teacher wanted her to have a name to "live up to" so she named herself Jothy—the poetry word for light. Attractively illustrated. $2.00.
Jumping Beans. Stories of a Mexican family. Illustrated. $1.00.
Uncle Sam's Family. Real live boys and girls make up "Uncle Sam's Family." Illustrated. $1.00.
Habeeb. The story of a boy of Palestine. Illustrated. 50 cents.
Waterless Mountain. Story of a Navajo youth of today. $3.50.
The Moon's Birthday. Tales about China. Illustrated. $2.00.
Totaram. The story of a village boy in India today. $1.90.
The Honorable Crimson Tree and Other Tales of China. Illustrated. 80 cents.
Open Windows. Delightful stories about farm children in India, China, Africa and other places. 75 cents.

Follow the Leader. Unusual stories about girls and boys in many lands whose lives have been made happy by the spirit of Christ working in our modern world. 75 cents.

FOR THE HIGH SCHOOL AGE
The Star of India. Stories of old India and new. Illustrated. $1.50.
Seven Thousand Emeralds. Stories of many heroic Filipinos and their country. $1.00.
Black Treasure. Portrays the qualities of Africa's youth today. Illustrated. 75c.
High Adventure. A sympathetic and colorful interpretation of Slavic peoples. Illustrated. 75 cents.
Land of All Nations. Eight fascinating stories of men of an alien race who have achieved success in America. $1.00.
Tales From Moslem Lands. Hero stories from Moslem lands. 65 cents.
The Young Revolutionist. The adventures of a Chinese boy who joins the Revolutionist Army of China. $1.50.
Mai-Dee of the Mountains. The adventures of a young Chinese girl who lives in a mountain village with her father. $1.50.

In the Vanguard of a Race. Twelve biographical sketches of Negroes who have achieved. Illustrated. $1.00.
The Here-to-Yonder Girl. Story of a Kentucky mountain orphan who found a home. $2.00.

Mountain Girl. Story of a Kentucky mountain girl. $2.00.


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A five-pointed star printed in Christmas red and green, decorated with holly. With it is supplied an open-end envelope on which is printed a beautiful statement about the meaning of the "Christmas Star" as an inspiring basis for the invitation to be a contributor.
Size 3¼x2½ ins. Price $3.50 a hundred; 50c a dozen

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For the Christmas Offering. The design shows the wise men being led by the star. Inscription, "The Three Wise Men."
5c each, 50c dozen, postpaid; $3.50 a 100, delivery extra
Size 3 x 2½ inches

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Christmas Suggestion Book No. 7
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CHRISTIAN INTELLIGENCER

575

Resolutions

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Woman's Board of Foreign Missions

LIFE MEMBERSHIPS

Correction of The name of Anna Catherine Titus Doremus is mentioned in the last INTELLIGENCES as a Life Membership gift from Pompton Plains Church—there have been been an error. A copy sent to the CHRISTIAN INTELLIGENCE, and that a copy be forwarded to the bereaved family as an expression of the Confttee's deep respect and God Church's sense of loss.

CLIFFORD A. MOSON

HENDERSON E. ETHER}

NEW BRUNSWICK THEOLOGICAL SEMINARY

FOUNDED 1824

1933-34 BEGINNING SEPTEMBER 20

The following resolutions were adopted by the North American Missionary Board of Long Island at its meeting on October 17th:

1. REVERE WILLIAM TEN EYCK ADAMS has completed forty-two years in the Christian Ministry, in the service of the Reformed Church in America, and
2. His Brother Adams has presented his resignation as the minister of the Winfield Reformed Church, to take effect on December 31st, 1933, and that we, the membership of the North of Long Island, in Full Session assembled, wish to express our deep appreciation of his services and his influence in the Church, and that we pray that the Divine blessing may rest upon him in all of his future undertakings, especially as the Chief Clerk of our Church:

Committee for the North of Long Island,

ANDREW J. MAYN, Chairman,
W. ROBERT FLINNER,
J. B. POOLE.

The resolution was adopted by the Conservative of the Board of Missions in New York, the Board of Missions in New York, and the Board of Missions in New York. We, the membership of the North of the North of Long Island, in Full Session assembled, wish to express our deep appreciation of his services and his influence in the Church, and that we pray that the Divine blessing may rest upon him in all of his future undertakings, especially as the Chief Clerk of our Church:

Committee for the North of Long Island,

ANDREW J. MAYN, Chairman,
W. ROBERT FLINNER,
J. B. POOLE.

The resolution was adopted by the Conservative of the Board of Missions in New York, the Board of Missions in New York, and the Board of Missions in New York. We, the membership of the North of the North of Long Island, in Full Session assembled, wish to express our deep appreciation of his services and his influence in the Church, and that we pray that the Divine blessing may rest upon him in all of his future undertakings, especially as the Chief Clerk of our Church:

Committee for the North of Long Island,

ANDREW J. MAYN, Chairman,
W. ROBERT FLINNER,
J. B. POOLE.
New Books

Jothy. By Charlotte Chandler Wyckoff. Written by our own missionary, Miss Wyckoff, this epic of Jungle life in South India is the story of Jothy, as told to a friend. It has been written up by the Y. M. C. A. Press of Calcutta and the Christian Literature Society of Madura. It bids fair to become a "best-seller."

The book has been used by the Woman's Missionary Society of the West End Collegiate Church in a program on "Village Life in India." The following original review was read by a member of the society and three or four graphic scenes were given almost in the words of the book. The scenes may be procured in mimeographed form from the Woman's Board of Foreign Missions. The review was as follows:

"If you have read 'The Young Revolutionist' or 'The Good Earth' by Pearl Buck or 'The Growth of the Soil' by Knut Hamsun and felt the reality of the great people of China and Norway, you will want to read this graphic story of the soil of India, as if you had done with the transformation wrought in the lives of a little girl, her brother and her friends through the influences of a village teacher and a mission. You will be moved by the vivid picture of the tragedy of two little neighbors, one a 'Reddy' child, the other an untouchable, playing together happily until the Reddy mother comes upon them unawares and brutally takes her little Lakshmi away from the one who is to be her brother. You will rejoice with 'Blackie' as she struggles close to her mother and confides in her that she wishes to be called 'Jothy' (Light): not 'Blackie' as she struggles close to her mother and confides in her that she wishes to be called 'Jothy' (Light): not 'Blackie' as she smiles and laughs and helps carry the wood without a grumble and makes friends with a human who is to be her brother. You will be happy with the transformation wrought in the life of Jothy by the teaching of the Gangavane, the young British teacher, who is to be her brother. You will be happy with the transformation wrought in the life of Jothy by the teaching of the Gangavane, the young British teacher, who is to be her brother.

"The book contains explanations of unusual Indian terminology and a list of phonetic pronunciations."

If ordered through the Woman's Board of Foreign Missions at 25 East 22d Street, ($1.00), reprints will be added to the book's royalties, which are to be applied to a village central-school in India in memory of Miss Wyckoff's brother.

(Longmans, Green & Co., $2.)

Tarbell's Teachers' Guide. By Martha Tarbell, Litt.D.

This is the twenty-ninth annual volume of Dr. Tarbell's Guide, and it is still arranged along the lines that made it popular years ago. There is still the same abundance of usable illustrations, the marshalling of interesting facts, the same clear analysis and the same type of pictures, many of them pen and ink sketches. (P. H. Revell Company, $2.)

On Yankee Hilltops. By Walter P. Eaton. Those who have read "New England Vista," a companion book, will welcome this expansion of these captivating tales of the old days in that same countryside. Foresaken home sites, often only the cellars in evidence, awaken word pictures that thrill the reader. There is an education gained in visiting the haunts of these unique town characters so cleverly presented by the author and learned of the social and artistic customs of those times. One of the pleasant features of "Yankee Hilltops" is the readable type and the breaking up of the stories that lends to easy perusal. (W. A. Wilde & Co., $1.50.)

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