THE JOY OF TRIALS

THIS generation, if it were to write a history, would
fill many pages with the story of the trials that
have come upon it. For twenty years now war and its
aftermath has held first place in the records compiled
day by day. Here in the United States the insignificant
match that struck the spark which set Europe afame
was considered as simply another bit of fireworks that
would smolder into blackness in a day or two. Then
came the marvellous interlocking of interests whereby
nation after nation discovered that rights had been at-
tacked, and the war was on. Even then the United
States was disturbed merely because of the possible
effect war might have upon trade, hoping however, to be
able to make a few billions of dollars by selling war sup-
plies to those nations in need of material. At last the
nation was dragged into the seething conflict, and the
years in which the youth of the land stood in the
trenches are an ineffaceable scar in the hearts of mil-
ions of men and women. Followed the years of infla-
tion, with the lust of monetary gain disordering the
sober mind of everyone, and then—the Depression.

Prophets of more or less capacity and judgment
informed the public that the Depression is only a recurring
phenomenon, something to be expected every thirty or
forty years, which will run its course, and gradually
disappear from the interest of the public. Not that it is
absolutely extirpated, but other matters will so occupy
the mind of the world that it will be as bad form to re-
fer to it as it would be to discuss the value of Prohibi-
tion with the gentleman who has opened the “Grill” in
the vacant store, and has filled his window with the
sign, “BEER, LADIES INVITED.”

How should the disciple of Jesus Christ view the
situation? Surely with the deepest regret that so much
sorrow and anguish and suffering has come into the
world. Every Christian must have complete sympathy
with all to whom the course of the past twenty years
has spelled frustrated lives and thwarted plans. If ever
any record is compiled in the days to come, whereby
recognition is made of the philanthropy of the years of
the Great War and After, it will be seen that the world
wide Christian Church has had a creditable part in re-
lieving the pain and helping the poverty of the period.
But the Church of Christ, in all its individual members,
has more than this to do. Recognizing its duty and
privilege in all these spheres of effort, the spirit in which
it approaches its task must be kept in mind.

There was a Depression once, about two milleniums
ago. As such phenomena go the world at large did not
know of it, but those people who did felt it keenly. A
Leader was arrested, tried and executed. His friends
were scattered, driven from their homes and native land.
Little groups here and there gathered together to con-
sider what could be done to carry on the commands laid
upon them. One of their leaders sent out a letter for
their instruction in which he wrote, “My brethren, count
it all joy when ye fall into divers temptations; knowing
this, that the trying of your faith worketh patience.”
(James 1:2, 3.)

Dr. Moffatt puts a modern turn on the
words of the Authorized Version, “Greet it as pure joy,
my brothers, when you come across any sort of trial,
sure that the sterling temper of your faith produces
endurance.”

Surely this is the condition of mind that should be
characteristic of every Christian today. It does not
imply that no recognition of the world’s condition must
be in the mind, but it means that the dominant note, the
foundation chord, must be major, not minor. Who that
has heard it can ever forget the uplift of soul when there
is heard that solo from the Messiah, “I know that my
Redeemer liveth.” It is this assurance which steadies
the Christian, and enables him to “quench all the fiery
darts of the wicked.”

The Reformed Church in America is, in common with
all its sister denominations, facing a great crisis, occa-
sioned by the scarcity of funds. There is ground, from
the human point of view, for sorrow approaching de-
spair, as the monthly record of contributions is pre-
vented, in this issue of the CHRISTIAN INTELLIGENCE.
But “Greet it as pure joy, my brethren, when you come
across any sort of trial,” for it is but another test of
“the sterling temper of your faith,” which “produces
endurance.” Indeed, it has already produced endurance,
especially in the far lying mission stations in Asia and
among the little home mission churches in the west and
the up-country places in the east. In many a lonely sta-
tion yonder and many a parsonage here there are in-
stances of patient endurance produced by faith, and the
examples set thereby are bringing a like endurance and
its underlying joy to many homes and individuals every-
where.

The next few months are the ones in which ordinarily
the Boards receive the larger part of their funds. Thus
far during the fiscal year the stream of support has
been small enough, to be sure, but the Boards hope for
the help which comes when every individual member
and friend wants the “pure joy” of aiding in carrying
along the work assigned to the Church. No one who
prays for the peace of Jerusalem should be unwilling to
come to its help in time of trouble, and come with joy.
The old Moody and Sankey refrain comes to mind again,
“Ye shall come rejoicing, Bringing in the sheaves!”
An Old House

BY MARION ISABEL ANGUS

I think an old house is a lonely thing,
With secret, shadowed eyes that brood and wait
For some remembered footstep at the gate
When twilight hours their haunting quiet cling,
Or for some resonant, beloved ring
To waken from their deep, quiescent state
Its dusty rooms that once, with joy innate,
Re-echoed with the lilting, laughing swing
Of children's feet. Forgotten and alone,
With vacant windows peering wistfully
Along the street, it stands through slow-drawn years.
That look of futile desolation thrown
Around it by some morbid alchemy
Reveals to me its yearning, wordless fears.

The New Outlook.

A ONE MINUTE SERMON

By Rev. M. G. Gosselink

II. Faith in Others

"I rejoice therefore that I have confidence in you in all things."—II Corinthians 7:16.

Let us have faith in others. The faith which sees in fellowmen the possibilities for higher things. The faith which begets the spirit of equality, generosity and magnanimity. Let us have faith in the man who is trying to live a better life, by helping him all we can to remain upright.

Cultivate faith in men, even as Christ did, and because He had faith in men He inspired them to have faith in Him.

Where Native Missionaries Come From

(Editor's Note) This interesting letter was sent by the writer to the teacher of the Sunday school class in Kalamazoo, Michigan, which furnished funds for the support of a native missionary in one of the Arcot Mission stations. On the one hand, the class deserves praise for its practical aid, and on the other hand the writer of the letter is thanked for his clear description of the method whereby missionaries are raised up on the field.

Dear Sir:

I am informed by Rev. W. T. Scudder, the Treasurer of the Arcot Mission, that your Sunday school class has sent out $64 for the support of an Indian Missionary. Though you have not specified any particular person towards whose support the gift should go, as I am myself an Indian Missionary I write this letter of thanks in a representative capacity.

It is now some years since the Arcot Mission initiated a scheme of devolution and has been appointing Indians to share with its Missionaries the work which had been till then specially theirs. There are now several men so appointed. The last appointment was that in July, 1933, of Mr. Ratnam Alexander, B.A., B.D., who has been called to share with Rev. W. H. Farrar the administration of the work of the Wandiwash field, in the Central Circle of the Mission. Your help towards this new policy of advance is help in need.

Your Sunday school may be interested to know the gradual process by which the creation of such Indian men has been brought about. I dare say you know all and can tell about it to your pupils. But my writing to you about it here may give you the occasion for explaining it to them. The history of Mr. Ratnam Alexander mentioned above is a good instance illustrating the process. His father was a native of one of our villages. When he was a boy, Rev. Dr. L. R. Scudder picked him up and put him in the village school, and then in one of the Mission Boarding schools, and afterwards sent him to the Training School for Teachers, and finally to our Theological Seminary. He did not know a word of English. All his training was purely in Tamil with all its limitations. He was appointed a village teacher, and in earnestness and activity proved himself worthy of the care bestowed upon him by the Missionary.

Then comes the next stage. A son of his is chosen again and educated up to the highest standard of Madras University. He turns out to be a young man of sound Christian character. He is sent up again to one of the Theological Colleges of the highest grade in India. Then he is appointed to work with one of the Indian Missionaries. (He was working with me and I take great pride and joy in it.) Now he is raised to the position of an Indian Missionary.

All this became possible by your sending out men and money from America. First with them you helped this process of evolution—of men belonging to an ignorant and illiterate class developing into enlightened Christians fit for the highest service in the Master's Kingdom. Now with the gift of your money again you open to them the door of service for which they have been made capable. In other words, your present gift helps in the process of devolution on the Indian work done formerly by the American Missionary. Your Sunday school contribution serves a glorious cause. We Indians are deeply indebted to yourself and to your students.

With grateful thanks,

Yours sincerely,

E. SAVARIRAYAN.
In acknowledgment of the part the Amoy Mission of the Reformed Church in America had in the movement toward the union of the several denominational organizations in China, now federated into the Church of Christ in China, the Third General Assembly was held in Amoy, on Kulangsu Island, where the foreign settlement is located. The Assembly opened on October 20 and adjourned on October 30. Because of the expense it was decided not to hold another meeting until 1937. A very complete account of the gathering appeared in one of the papers printed in English in China, from which most of the following summary is taken. The whole undertaking of the Assembly, its meeting place, the accommodations for the delegates, their meals and dormitories were provided by the Amoy Mission, and the newspaper account declares naively, "One cannot speak too highly of the care bestowed on the matter of entertaining guests, both Chinese and foreign, from all over China. One only fears that less wealthy communities than Amoy may feel that they have to keep up a standard which they can ill afford." "The total number of commissioners, apart from guests, was about seventy, and of these about one quarter were missionaries. The foreigners took little part in the debates, though their contribution was welcomed when it was made."

"One of the most significant features of the report of the General Council was the place given to the mission of the Church in relation to youth. A resume was given of the various youth movements in China and elsewhere, and the report was obviously drawn by a person who understands what present day young folks in China are thinking about and what they demand of the Church." A great congregation, estimated at one thousand, was present on Sunday, October 22, to hear the Moderator's sermon. Dr. Ch'eng Ching-i delivered the sermon, and gave a summary of events in China for the past three years, ending on a hopeful and challenging note.

"The whole week from October 22 to October 28 was taken up with the agenda prepared by the efficient business committee. A day was spent on plans for self-support, then most of the next two days was given to various phases of the life of youth in the Church, from the point of view of religious education, the Christian home and other aspects. Some time was given to a consideration of the social service work of the Church in rural and city programs. After considering a report on the training of the ministry and various minor items, a day was spent on the relations between Missions and the Chinese Church. This topic was of great interest to the Chinese commissioners, but perhaps more to the missionary members present.

"During the past few years a very large part of the responsibility formerly borne by Mission Councils has been handed over to the Synods of the Church. The amount of work which has been given wholly to the native Church varies in different areas, but there is no doubt that the experience of all concerned has been on the whole happy, and that the tendency in the future will be to devolve more and more responsibility for the carrying on of evangelistic, educational and medical work on the courts of the Church. The problems connected with this devolution are of course many and varied. How will money and personnel from abroad be used in the future? What about the control of Mission property, apart from missionary residences? How will the Chinese Church communicate with the sending churches in Europe and America? These and other questions are complicated in many ways, and the Assembly decided to hold in the near future a meeting at which the General Council of the Church will discuss with representatives of Missions all matters of mutual interest in relation to the co-operation of older and younger churches."

New officers were elected, Rev. Y. S. Tom, of Canton, being chosen as Moderator, and Rev. Ch'eng Ching-i as General Secretary. Dr. A. R. Kepler and Dr. T. C. Fan were elected executive secretaries, to act in co-operation with Dr. Ch'eng.

From Dr. A. R. Kepler has come a very appreciative letter in comment, from which a few extracts may be presented. "From the standpoint of the Secretariat the Third General Assembly was unusually successful and is a cause for great encouragement." "The host was the South Fukien or Minnan Synod. It would be very difficult for any General Assembly to find a more charming host and still more difficult to find a more charming place than Kulangsu for such a gathering. The South Fukien Synod is one of our strongest synods. It was the pioneer in Chinese church unity. Almost three quarters of a century ago did the Chinese Churches of the English Presbyterian Missionary Society and the Reformed Church in America unite to form one Chinese Church. Furthermore we have in Kulangsu the largest church in our communion. Twice every Sunday is that large church crowded to the doorway, first with young people and later with the older members of the congregation for an inspiring hour of worship. This Synod has made the largest progress toward self-support."

At present the Assembly is composed of the following missions, totalling thirteen in all, representing Presbyterian, Congregational, Reformed, Baptist and Methodist denominations. "The Assembly was encouraged by the addition of four new groups since the Second Meeting. We find an increasing interest in our United Church among those not yet part of the Church of Christ in China, and there are at the present time of writing three communions negotiating with the hope of becoming a part of the body and enriching it by their special contributions." Hereafter the Assembly will meet every four years, instead of every three. It was decided to move the headquarters from Shanghai to Peiping, the transfer to take place April 1st, 1934. This will save $4,000 a year for the budget.
INCOME OF THE BOARDS
Covering the First Eight Months of the Fiscal Year

MAY 1 TO DECEMBER 31, 1933

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<td>$25,334</td>
<td>$ 7,262</td>
<td>$29,590</td>
<td>$3,949</td>
<td>$7,974</td>
<td>$20,204</td>
<td>$1,688</td>
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<td>10,178</td>
<td>2,767</td>
<td>7,129</td>
<td>421</td>
<td>3,519</td>
<td>998</td>
<td>659</td>
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<tr>
<td>Y. W. League for Service</td>
<td>2,644</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Women's Societies</td>
<td>18,498</td>
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<tr>
<td>Individuals</td>
<td>4,967</td>
<td>3,240</td>
<td>657</td>
<td>104</td>
<td>297</td>
<td>225</td>
<td>2,221</td>
<td>40</td>
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<tr>
<td><strong>Totals</strong></td>
<td><strong>$67,479</strong></td>
<td><strong>$34,431</strong></td>
<td><strong>$33,685</strong></td>
<td><strong>$4,261</strong></td>
<td><strong>$35,138</strong></td>
<td><strong>$21,774</strong></td>
<td><strong>$2,618</strong></td>
<td><strong>$5,080</strong></td>
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THE accompanying table gives the receipts of the several Boards from living sources toward the maintenance of their regular work during the first eight months of the current fiscal year. If we add to the total shown in the table for this year, the sum of $5,961 received by the Woman's Board of Foreign Missions to apply on last year's deficit, the full total of receipts for the eight months is nearly $218,550, which is about $25,000 below last year's level, a shrinkage of 10.4%.

Two or three facts should be noted: The percentage of loss has fallen slightly since last month; the Board of Publication now shows a small gain over last year's receipts, due to increased offerings from Bible Schools and Young People's Societies; the Young Women's League for Service reports somewhat larger gifts than last year, the only source of income of which this can be said. It is to be hoped that these are straws which show the way the wind is blowing. If so, we may imitate Paul, who, when he met the brethren at the Three Taverns, thanked God and took courage.

**Progress of Newspaper Evangelism in Japan**

By Rev. Willis G. Hoekje

At the recent denominational rally held in Chicago in connection with the United Foreign Missions Conference, mention was made of the work of newspaper evangelism in Japan, as the one newly widely used method of aggressive evangelism introduced into Japan during the last twenty-five years by Protestant Missions. Attention was directed to the fact that the first office was established at Oita by a member of our own Mission, thus adding an item of comparatively recent date to our Church's honorable record in Japan. This record, it will be recalled, includes: Reformed Church missionaries among the very first group of Protestant missionaries in 1859; the first baptisms of Japanese Protestant Christians, both in the north and in Kyushu; the first single lady missionary; the first Girls' School in all Japan; and the first Protestant Church, organized in connection with the work of one of our missionaries.

Inquiry was made as to the present status of this enterprise, and a request was proffered that an article embodying the facts be prepared and offered to our Church papers.

While the general plan of the work—(1) Frequent insertion of brief Christian messages, with offers of literature, in advertising columns of daily newspapers, of which there are over 1,000 in Japan; and (2) efforts to develop contacts thus formed, by means of personal letters, literature, and introduction to nearby pastors and churches, is still prevailingly followed, the increasingly wide use of this method has revealed its great flexibility. It is available for all denominations; it is carried on by both missionaries and Japanese church bodies; a single body may act, or several may co-operate; and offices are found alike in the very largest cities and in smaller cities and centers of rural evangelism. Each office adjusts its detail and scale of activities to local circumstances, as well as, necessarily, to its own budget and available personnel. Such facts simply indicate how effective this method is proving itself in supplement to the older, better established methods of Christian work.

Although the first office was established in 1912, and as others were planned or opened, workers in this field arranged for occasional conferences, it was not until 1927 that an association of local offices seeking to co-operate was formed. This association is now known as the "Japan Christian News Agency." Its program of co-ordinating the work throughout Japan leads it to the preparation and distribution of syndicated articles—126 such were placed in 20 newspapers in 1931-2; to study the newspaper situation, and cultivate from newspapers goodwill toward the movement; to act as middle-man on occasion between local offices and newspapers; to discover and develop suitable writers of articles; to act as a clearing house for applications sent to it in Tokyo, but handled in local offices nearer the inquirers; to conduct an annual conference of workers and keep records and statistics of the work; and to try to raise up supporters in Japan and in the lands of the older Churches for the expansion of the work of the Agency and its affiliated offices.

The latest available report of this Agency lists 32 cities where affiliated offices are situated, three of which—in Oita, Kagoshima, and Kurume—are under the direction of our own missionaries. Among the newest offices is the interdenominational New Life Hall in the
great city of Osaka, established in May, 1932, and reporting 1,775 inquiries during its first full year of work. The growth from one in 1912 to four in 1920, eight in 1925, and thirty in 1930 is impressive. So also is the total of inquiries known to have been received by these offices in the history of the work—a total of above 142,500 in October, 1932, of which more than 18,000 were received in the year November, 1931, to October, 1932.

Recent advices from the field indicate that for the sake of greater efficiency and larger service in Kyushu, our Mission is arranging to withdraw from a share in the control of the office at Fukuoka, the leading city of Kyushu. This office was established by our Dr. Pieters as manager about fifteen years ago, with a directorate composed of members of several contributing Missions. Contributions and other participation were gradually withdrawn, however, and for the last eight or ten years this office has been under the joint control of the Lutheran Mission and our own, with the resident Lutheran missionary as Manager. It now seems wise to transfer entire control and responsibility for this strategic office to the Lutheran Mission. This will enable our own missionaries to turn their attention more fully to the offices within the leading cities of our own field.

Friends of this work are aware that it has had to be financed almost entirely by designated special gifts, as the regular appropriations are required for the maintenance of other established work. Donors are free to designate the office whose work they wish to share in—that of Mr. Kuypcr in Oita, or Mr. Ter Borg in Kagoshima, or Mr. Moore in Kurume, or even the office in Fukuoka, so long affiliated with us. Gifts simply designated for Newspaper Evangelism in Japan are expected to be distributed by the Mission at its discretion among the offices in its own field.

Lynchings in 1933

President R. R. Moton, of Tuskegee Normal and Industrial Institute, sends the following summary of lynchings in the nation in the past twelve months, compiled from the records of the Department of Records and Research of the Institute.

There were 28 persons lynched in 1933. This is 20 more than the number, 8, for 1932; 15 more than the number, 13, for 1931; and 7 more than the number, 21, for 1930.

Fourteen of the persons lynched were in the hands of the law; nine were taken from jails and five from officers of the law outside of jails. The bodies of two of the victims were burned.

There were 37 instances in which officers of the law prevented lynchings: six of these were in Northern and Western states, and 31 in Southern states. In 24 of the instances the prisoners were removed, or the guards augmented or other precautions taken. In the 13 other instances armed force was used to repel the would-be-lynchers. A total of 48 persons, 11 white and 37 Negro, were thus saved from death at the hands of mobs.

Of the 28 persons lynched, four were white and 24 were Negro. The offenses charged were: Murder, 8; Rape, 3; Attempted rape, 3; Wounding persons, 3; Altercation, 1; No offense reported, 3; Striking a man, 1; Slapping a youth, 1; Kidnapping, 2; Stealing liquor, 1; Insulting women, 1; Injuring men, 1.

The states in which lynchings occurred and the number in each state are as follows: Alabama, 3; California, 2; Georgia, 4; Louisiana, 4; Maryland, 1; Mississippi, 3; Missouri, 1; North Carolina, 1; South Carolina, 4; Tennessee, 3; Texas, 2.

The Don't Care Attitude

BY REV. CHARLES E. BLOODGOOD

ONE of the great dangers of a period like this is the way we re-act to the conditions. First, we worry, and worry. That doesn't help the situation. Then we give up worrying and adopt a "Don't care" attitude. We take what comes, think not of tomorrow at all, and lose interest in all things. That's bad! We'll never get anywhere with the "don't care" attitude. Neither will we care, in place of worry face facts as they are. Then remember that we make the world in which we live ourselves, and for the "don't care" attitude substitute one of courage and earnest effort.

We feel this loss of interest in our Church. That is just where there should be the attitude of courage, for our God is not dead. The power of His love has not slackened, the strength of His presence in our purposes has not weakened. But we have! This does not mean that our church groups have failed this fall. Quite the contrary, they have shown an earnest enthusiasm that has blessed all the work. But the whole Church needs it and should get it.

Again we urge, as never before, that there is power and strength and new vision in the House of the Lord. And you can't get it at home. Come to the services, and together we shall create new attitudes for a new day, and the sun will shine in our lives.

(Rochelle Park Church Chat.)

Stranded Seamen Need Clothing

Although many of the unemployed and destitute seamen in New York City are now being accommodated with food and lodging, the need for clothing and shoes has become even more severe than in preceding years, according to observations made at the offices of the American Seamen's Friend Society, 72 Wall street. Several hundred seamen in need of relief have been interviewed in the Society's offices during the last few months, and many of these had been out of work six months or more. In many cases the Society was equipped to supply the clothing needed.

Commenting on the situation Dr. George Sidney Webster, Secretary, says, "There is scarcely a limit to the amount of heavy clothing and foot-wear equipment that could be used in connection with the unemployed and destitute seamen who come to our offices. There are exceptional cases of distress every few days. The true stories these men tell of physical hardship, mental suffering and struggle to maintain their personal appearance and moral call for our sympathy and material aid.

"For instance, the other day we were called upon to help a man of thirty, holding a master's license, who had been out of work for seven months. He was a widower supporting two children, for whom he had been sending whatever money could be secured. In his gratitude, upon being provided with clothing and shoes, he expressed the thought that now he would be able to secure work because of his improved appearance."

Dr. Webster adds that in the case of many shipwrecked seamen and others overtaken by adversity in foreign ports, while consular aid in the way of food and transportation might be offered, the Government has no provision for clothing, whereas this need is just as real as are the food and transportation needs.

Ever keep thy promise, cost what it may; this is to be "true as steel."—Charles Reade.
A Typical Day at Winnebago
By Marie De Keyser

Breakfast at 7 A.M. and medical attention from 7:30 to 8:30. We treat all minor cases here, and send those who need special attention to the Government Hospital. Seven children are taken there twice a week. From September to January we averaged 25 children a day, for medical attention. Some love to come, and would gladly stop in several times a day, while others must be personally conducted to the dispensary.

All children needing school supplies can purchase the same at the dispensary, immediately following medical attention. By selling school supplies at cost, we can help the parents to save quite a bit on school expenses.

After 9 A.M. some cleaning must be done, and then the bookkeeping for the day is begun. Phone calls interrupt the work; and here comes S. M. with the weekly request to "phone out to the Indian Agency for some of mother's lease money." The Agency is one and a half miles out of town, and walking is not always possible. Another woman comes for salt and bandages, and stays to tell her troubles. It is not always easy to drop all work and talk over problems, but so often the things which seem insignificant to us are so vital in the estimation of these simple people that this really is a big part of the work.

The mail comes in at 10:30, and includes several boxes of supplies sent in by Societies. These must be unpacked, contents listed and stored in the supply cupboards and acknowledged sent to the donors and the W. B. D. M.

Back to the books for about twenty minutes. Then a young man comes with the request that we phone the doctor to come and see his sick grandfather. He stays and visits a while. Phone call; shrubs are at the depot, will we please call for them? That reminds us that we must arrange for some ground to be hauled to the place where the shrubs are to be planted. We go down to call for the shrubs, find a man who will come and do some digging, and spend some more time trying to locate a man and team. Back to the mission and the books.

Dinner time; and so little accomplished.

If this is Tuesday, we must arrange to prepare for two Bible classes. If it is Wednesday, we go down to the Community House this afternoon, and meet with a group of young Indian women. The object of this meeting is to help the women make use of the available things to improve the appearance of their homes. Flour and sugar sacks are dyed and converted into curtains and dresser scarfs or lunch cloths. Scraps of gingham provide material for patchwork pillows and rugs. These women are much interested in the work.

After school, in Spring, we often take a group of boys and attack the yard with hoes, rakes, shovels, etc., especially the section between the drives, where the shrubs and Washington Memorial trees are to be planted.

After supper a few children report for medical attention. Edith, who lives in our building, has been practicing her piano and clarinet lessons. She also plays in the High School Band, and her days are far from full. But at 7:30 the study hour bell rings, and all the children settle down to supervised study and reading.

Some of the girls who live in our building come down to the office to study. These High School girls, and the boys who stop in so often, are the most interesting group I have to deal with. Pauline needs help with Commercial Arithmetic; so does Gordon, our Interpreter's son. Dorothy sits opposite, with her Latin. As all three are in the same Latin class, we spend part of every study period either in the Roman house, or Gaul. Jasper and Mose, two town boys, come in. They attack Miss Anna's set of Compton's for a suitable topic for an oral English lesson, and many interesting comments come from their corner of the room. "Jay" finally decides on the subject of monkeys; he feels this will not be too deep for the rest of his class. And, of course, sooner or later we come to the old chestnut, "Are we descendants of apes?" Hot and furious are the arguments of these young people, who are just beginning to throw off the Indian restraint and express themselves freely. The debate continues, covers several points of departure, and finally ends up in a very serious discussion of war! Suddenly someone thinks of the time. "10 P.M., and closing time. Come again." "You bet, and thanks awfully for the help." Not a day or night passes but one or more of these former mission boys come to the Boys' Dormitory or the office.

10 P.M. and bedtime, but this does not always mean that we shall lumber undisturbed until morning. Someone needs a doctor, will we please phone for him? Or, Miss Anna is wanted at some nearby home. During the summer months we can expect that little, lame S. K. will run to us for refuge several times. Her boys are drinking and she cannot stay in the house. We report this to the Agency, and then prepare to have her spend the rest of the night with us.

A long day; has anything been accomplished? So often the whole day seems to have been spent in doing such unnecessary things. Tired? Yes. Discouraged? Often. Ready to give up? NO. This work will not be completed until the Winnebago Indians will be independent, self-supporting, self-respecting people; until the homes will be safe for our young people, and the standards of Jesus Christ become the guiding star for the tribe. May God hasten the day when here, on this reservation, "every knee shall bow, and every tongue confess that Jesus is Christ, to the honor and glory of God the Father."

A New Devotional Service for Women's Missionary Societies

The collection of devotional services recommended by the Women's Board of Domestic Missions for use in meetings devoted to this field of work has been further enriched by a "Service of Worship and Prayer," written by Mrs. Antonie P. Volsiaksky, Vice-President for the Board of the Particular Synod of New York.

The leader's leaflet contains a very comprehensive supply of material, dealing with every phase of the Board's work, together with appropriate prayers, not only for the different home mission fields, but for the Cradle Roll and Young People's work.

This beautiful and helpful service may be obtained free of charge by sending your request to the Women's Board of Domestic Missions, 25 East 22nd Street, New York City, stipulating one copy of the leader's leaflet and as many copies of the response leaflet as you expect participants in the meeting.

There is not a heart but has its moments of longing, yearning for something better, nobler, holier than it knows now.—Henry Ward Beecher.
THE WOMAN'S BOARD OF FOREIGN MISSIONS

A Sign of Progress in Japan
By Miss Sada Hayashi

This summer, for the first time, the four Christian schools in Yokohama unitedly held a Conference in Hakone, where about thirty-eight girls were present, half of them from our school. Two teachers from each school accompanied them. Then, seven went to the Conference at Gotemba, and seven more to the Y. W. C. A. Camp at Nojiri. Two girls were baptized during the summer, and many others are inquiring.

It Happened in Oita, Japan
By Mrs. H. Kuyper

As a measure of economy, the "Elsekian," office of the Newspaper Evangelistic Work in Oita, was moved into the missionary residence in July which is now cosily housed in two rooms there. While the situation is not so central and those who daily pass the door read the bulletin board outside, and take the religious leaflets which always fill a small box outside are fewer and of a different type, we hope to get more readers of the library books in a residential district than in the business section where it was formerly located. Correspondence with people in the country villages and the sending out of literature and books can be done as well from one place as another. Probably those who come to talk over various religious and personal problems will be fewer, as it is harder to come to a residence than to a public office.

Another result of the financial stringency has been the decision of the Oita and Beppu churches to become independent from January first next. The grant from the mission necessarily was so reduced in July that the congregations feel they can raise the extra amount needed above the present budget and that now is the time for this forward step, toward which they have been working for several years. The Oita group is small and it will mean real sacrificial giving on the part of each member, but we feel with them that it is not an impossibility under the leadership of the present pastor.

Mr. Mikihiro, one of the members of the Oita church, a man converted during Dr. Pieters' residence in Oita, has just completed a book for Bible study. He is a faithful student of the Bible and has done most of the work on this book in the morning during the two hours of leisure between the arrival of his train and the opening of the bank in which he works. On his way home at night also he has used the train as a study and in this way has completed the work in about three years. He has grouped the material under topics so that the new Christian or inquirer can easily find the teachings of Christianity on practically all subjects. Our pastor and one of the consistory, a teacher of the Commercial College, have reviewed the work and now Mr. Kuyper is to go through it also, as he wishes all possible criticism and helpful suggestions before sending it to the press.

Fall is the time for athletic meets, and in all the schools the students are so busy until dark practising for these great events that it is almost impossible to get Sunday school work started till after October 17th, when the interschool meet finishes the series for the year. The baby organ, so easily carried from place to place, has been used on the athletic grounds for practice for several decades, but this fall we have noted an innovation. The phonograph with a loud horn has appeared at the schools on both sides of us and from morning till night we try to work to the tune of "The Three Hunan Bombs," a very popular song that came out after the Shanghai Incident. Its use in this way is but another sign of the zealous cultivation of "National Spirit" which is going on at the present time all over the country.

Each week a group of men from the police station and the Prefectural Office are coming for conversational English and they do very well in general. This week we were impressed again with the fact that we are at times behind those with whom we work in our general reading. The conversation turned on the Chicago Century of Progress Exposition, and one of the men solemnly informed us, "Mr. Jiggs went also." He reads the English edition of the Osaka "Mainichi," one of the two leading daily newspapers in Japan, which has a larger circulation than any newspaper in the United States. Daily he follows the career of "Mr. Jiggs" in his pursuit of colloquial English and the understanding of the peculiarities of the foreign mind. Another of the men was puzzled over the meaning and correct use,—specially the latter,—of such expressions as "Dog gone it," "{for the love of Mike}," and "{for Pete's sake}.

We have a gendarme who comes quite frequently to spend a couple of hours in our company. So far,—and he has been coming since spring,—he hasn't shown even ordinary intelligence in asking questions concerning those things he was sent to investigate so we have to help him out. He has been told each time that the very quickest way and best place to study Christianity is at church and that should he go there each week he can discover whether it teaches "dangerous thoughts" or not. We have feared that, after enjoying our hospitality one hour plus, this suggestion invariably leads him to depart suddenly.

Beginning October 2nd we had to hang our crossed flags out for five days in honor of the return of the Oita regiment from Manchukuo that morning. The loud speaker on top of our local newspaper office waked us at five o'clock suggesting that all loyal men and true should proceed at once to the harbor, ready to shout "Banzai" when the troops landed at seven. From the congestion on the streets later in the morning I judge that we have a lot of that type of citizens here. The next day the primary school children had a flag parade all over town and the next night all the middle school and higher school pupils held a lantern parade which ended at the barracks, whence their shouts of "Banzai" came to our ears as we sat in a union prayer meeting of the three churches. As we came home from the church the streets were lined with people, each carrying a lantern, and the returning students with their lighted lanterns gave a festive air to the main streets. Out of fourteen of our men were killed in the fighting so that the spirit was in general one of joy and thanksgiving over their safe return.

On November 5th we are going to celebrate the fortieth anniversary of the beginning of Christian work in Oita. At that time there was not one Christian here, only an evangelist to represent Christ in this city. We are glad that he is able to be with us on that day. After his retirement from the active ministry he served the church at Hijii in this Prefecture for several years and brought the church up to its present spirit of active, earnest work and all through this section people love him and regard even the name of "Mr. Moriizama," who is coming for a visit." That "visit" means a tour of all this countryside looking after the scattered Christians whom he has known during his long years of pastoral work.
The Point of View
By "STUDENTS"

PROBLEM! PROBLEM! WHO HAS THE ANSWER?

REPORT came only recently that the members of one of the classes in a certain theological seminary in this country had arranged for a "party" to which were invited only the members of this class and their "girls." The particular type to which this "party" was to conform was the "card-party and dance" type.

* * * * *

It will probably come with somewhat of a distinct shock to many of the ministers of the Protestant churches, at least, that social recreation during the seminary years should have "degenerated" to such a level. There probably will be many others also who will openly condemn without qualification such practices for seminary students. There may be, and probably will be, many who will say, "Well, why not? Why shouldn't the seminary student have the right to do while in the seminary what he did all through his college course, and what many of them will continue to do after they have been ordained?" There are those who seem to hold also that it is not fair to lay upon ministers restrictions which are not laid upon the members of their churches. Again, there are others who would speak no word of actual criticism beyond a possible shaking of the head, or an ominous silence, or some quiet remark to the effect that they wish the minister to hold himself a little above the rest of the congregation that they might think of him as "an example to the flock."

* * * * *

It is not within the province of this column, of course, to pass judgment upon, to offer criticism of, or to comment upon the social practices of seminary students. The minister soon learns that to his own conscience he stands or falls and he might as well begin to learn that in the seminary if he has not already learned it. Indeed, it seems incredible that any young man could go through college in these days without at least having met the problem and settled it in some fashion. Particularly is this true of the man who expects to enter a theological seminary and prepare himself for the work of the ministry. In those four years he will have had a good many classroom experiences,—to say nothing of having sat through innumerable "bullsessions,"—in which he has had to face such questions as "Why be moral?" "How be moral?" "What is personal responsibility?" and "What is social responsibility?" etc., etc., ad infinitum. If these experiences have taught him anything they ought to have taught him that he cannot forever stay in the discussion-questioning rut, but that before he gets out among people who will lay down their problems before him he must have found out how to think his way through his own and come to some established beliefs.

* * * * *

To our mind, if there is a weakness in the instruction of our colleges and universities, it is at this point. It leaves the student up in the air. To change the figure and use one which a graduate student at Teachers' College gave, "It puts one on roller skates before he knows what roller skates are even, and then sets him floundering." Well, so far as the minister is concerned he must get out of the "floundering" stage before he gets into a pulpit. There is very little inspiration in a perpetual interpronunciation point, mighty little helpfulness in an animated question mark. And we take it, that is at those two points that our ministers stand or fall,—namely, at the places where they are able to inspire and where they are able to be of help. Someone has pointed out that if St. Paul had been a modern university student at the time that the Philippian jailer cried out, "What shall I do to be saved?" he would have replied, "Well, now, that is a very interesting question; let's sit down and talk it over,"—just an average "bull-session." But St. Paul was not a modern university student. He had thought his way through. He had had an experience of Jesus. We cordially commend to all seminary students a few more contacts with the Lord Jesus, even if no less with other immature or mature minds like their own.

* * * * *

For some day, when the course of study shall have been completed, when the coveted professorial certificate shall have been placed in their hands, when the hands of the Classis shall have been laid upon their heads in ordination, setting them apart to the sacred work of the ministry, when a call shall have been received and they stand in the presence of those who are to be their "people," they will hear the solemn words of charge which will exhort them to "be an example to believers in word, in conduct, in charity, in spirit, in faith and purity."

Playwriting Contest

Under the auspices of the Religious Drama Council of the Greater New York Federation of Churches there is to be a playwriting contest for all who may wish to enter, with an award of $25 for the play judged to be the best, which play will be published by Samuel French, Inc., and will be produced by the Council. The contest will close on April 16. Full information may be obtained by addressing the Play Contest Committee, Religious Drama Council, Greater New York Federation of Churches, 71 West 23rd Street, New York City.
The Reformed Church in America and Her Educational Institutions

The New Brunswick Theological Seminary
BY WILLIAM H. S. DEMAREST, D.D., L.L.D.

THIS is the One Hundred Fiftieth Year of New Brunswick Theological Seminary, the oldest theological seminary in this country. In 1784, on October 8, the day immediately following, the "Reverend General Meeting of Ministers and Elders of the Dutch Reformed Churches in the States of New York and New Jersey," in session at the city of New York, appointed Rev. John H. Livingston, D.D., "Professor of Sacred Theology," and Rev. Hermanus Meyer, D.D., "Instructor of the students in the inspired languages." The Sesqui-centennial will be celebrated at New Brunswick in October, 1934.

The present enlarged and excellent Faculty, qualified and promising body of students, fine property assets, and substantial though insufficient endowment, all unite to assure a happy commemoration of the past with high expectation for the future.

It is a long story of strong and effectual service for the Church of our fathers in New York and New Jersey, and in the Western States of later denominational life and progress. In the churches along the Hudson, the Hackensack, the Passaic, the Harriton, the Rondout, the Schoharie, the Mohawk, the graduates of the old Seminary have been preachers of the gospel and pastors of the people, building up the people in the faith, developing their Christian work, lengthening the oars and strengthening the staves of Zion. To the far parts of the earth they have gone, from a hundred years ago, pioneers and leaders in China, Japan, India, Arabia, in the far-flung missionary enterprise. To the new center in Michigan seventy-five years ago they went to help with the starting institutions there; and still they have gone there and to the centers beyond to share the always advancing life.

To the institutions at New Brunswick graduates have given of their teaching ability and devotion. So to institutions, and to churches as well, of denominations other than our own, have gone men trained at New Brunswick, to serve with distinction wherever the call commanded in the field which is the world. It would be an inspiring thing to trace name by name the long line of those who have gone from our familiar and honored halls into the fruitful service of the Kingdom of God, the roll of the departed whose works do follow them and the roster of those who are today proclaiming to the world the way of life.

Of like interest and stimulus would be a reciting of the men who have through the last hundred and fifty years succeeded one another in the chairs of instruction. It is a great tradition, that of Livingston, Schererman, Milleider, Canars, Ludlow, De Witt, Metcalf, Van Vranken, Campbell. Many now living could tell their personal memories of Woodbridge, the elder Berg, the younger De Witt, David D. Demarest, Van Zandt, Mahon, Lanning. While of only yesterday seem Schenck, Searle, Gillespie, Johnson.

The Western Theological Seminary
BY S. C. NETTINGA, D.D.

The Western Seminary is the junior seminary of the Reformed Church in America. It was established in 1869 as a department of Hope College but became a separate institution in 1884. The primary purpose of its founders was to train men for the ministry of the Reformed Church in America, particularly for the congregations in the western section of the denomination. In the minds of those who established it the Seminary is the crown of all the educational institutions of the Church. The purpose of those founders has been abundantly realized in the contributions which it has made to the work and the life of the Reformed Church, not to mention other churches. All through the years of its history it has supplied the pulpits of the western section of the Church with a trained leadership. At present one hundred and eighty-one of its graduates are occupying pulpits in the Synods of Chicago and Iowa, while forty-nine are serving congregations in the Synods of Albany, New Brunswick and New York. Several have also entered the ministry of other denominations, particularly the Presbyterian.

Besides supplying the home field it has also given some thirty men to our various foreign mission fields. Here too a few have found their place of service with sister denominations. In addition to these it has contributed its share to the work of higher Christian education. Some twenty of its graduates have given themselves to higher Christian education either in our own or in other denominations. Of these, thirteen are teaching in theological seminaries. Two are college presidents and three or four are college professors. In addition to these, a number of others have devoted at least a part of their professional life to the same cause. This may be added the stress laid upon religious education in the several churches, due to the strong course in religious education in the seminary for a number of years.

If the Seminary has thus played a large part in the work of the Church it has also exerted a large influence upon its life. The theological seminary is the most potent institution in molding the life of the Church. The views there taught, the ideals there inculcated, the impressions there made will soon reflect themselves in the life of the Church. People cannot help being influenced by that which they are taught. This is especially true of the children and youth of the Church, because of the elastic character of their minds.

So it has been with the Western Seminary. Whatever the life of the Church in the West another day, whatever the views held and the spirit, the ideals and motives which actuate and control its membership are in a considerable degree the fruit of the Western Seminary. The more so when it is remembered that the press has added its influences to that of the pulpit and the schoolroom. In proportion that the institution grows in power its contribution to the life of the Church will increase.
Religious Life at Hope College

By REV. Paul E. Hinkamp, B.D.

Founded by a great leader in religion, for the purpose of providing a constant succession of leaders in the things of the spirit, Hope College has ever been a preparatory training school for religious leadership. Built and fostered by the Church, administered and supported by the Church, Hope College has ever been a child of the Church. It was intended to be, and it is, not merely a liberal arts college, but a Christian liberal arts college. This distinctively Christian character is its charter of life and the justification of its existence. A Christian faculty working with and for a Christian student body, in a thoroughly Christian atmosphere, these are the things which make Hope College what it is and what it ever ought to be.

Some one once said that the way to identify a college chapel is to find the most shabby building on the campus. This is all too true in many cases. But not so at Hope College, where the Memorial Chapel is not only the finest building on the campus, but the finest building of its kind within a radius of many miles. In this beautiful sanctuary the faculty and students gather each morning to spend a few moments in communion with God before beginning the work of the day. The service is brief and simple, but impressive and effective. There is no better way in which to begin the day.

Regular instruction in the Bible is given to all the students and much interest is shown in these courses. The College Pastor holds personal conferences with all new students and gives spiritual aid whenever possible. The weekly meetings of the Y. M. C. A. and Y. W. C. A. continue to be sources of great blessing. The Student Volunteer Band shows vigorous life in spite of the present decline in missionary interest and sport. The Divinity Guild is proving a useful organization to students looking forward to the ministry. The annual Week of Prayer is a fountain of joy and blessing.

Fruitage? Yes, indeed. Hope College has supplied a large percentage of the leaders of the Church in the past. Today one out of every five students is definitely planning on full-time religious service. Graduating classes now approximate the century mark. Student enrollments are near the five hundred level. The Alumni list has swelled to more than sixteen hundred men and women. Over six hundred of these have preached the Gospel of the founder of Christianity. About one hundred have joined the far flung battle line doing duty on the outposts of Christian civilization. This is a record which speaks for itself. For it we are truly and humbly grateful.

God of the prophets! Bless the prophets' sons;
Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
Make each one nobler, stronger than the last.

—Devis Wortham.
The Contribution of Central College to the Reformed Church in America

BY JOHN WESSELINK, D.D.

After 63 years of Baptist control, Central College was adopted by General Synod in 1918 as an institution of the Reformed Church in America. The school could not, however, begin to make contribution to the Church until four years later when the first class graduated. Naturally also the classes at the outset were small. The new constituency became aware only gradually of the new educational opportunities opened for them in this school. So the contributions of Central College to the R. C. A. have a history of scarcely 13 years.

In 1916 the physical plant, including grounds, buildings and equipment, had a valuation estimated at $110,000. Two disastrous fires took away the two main buildings from the campus. Four new buildings, besides a general heating plant, have since been constructed and paid for, with the exception of $27,000, which still rests on the Ladies' Dormitory as a debt. The present plant was estimated in 1931 by the State Committee on Collegiate Standing at a valuation of $332,000. The college has an endowment of about $200,000, aside from the $50,000 held for it by the Board of Education, R. C. A. During the 17 years of its control the Reformed Church has invested over half a million dollars in Central College, aside from contributions to the annual maintenance budget.

Since its adoption by the Reformed Church, Central College has graduated 362 young people with the bachelor's degree. Of these 87 have entered the Gospel ministry of the Reformed Church in America, and some 18 are still in preparation for that office. Fourteen of them have become missionaries of the Church at home or abroad. Fully 200 have become high school teachers in Iowa or neighboring states, some of them occupying commanding positions in that field. Six have become professors in colleges.

Besides the 362 who graduated from the four-year course with bachelor's degree, there are 55 who after two years of college took out a Normal Diploma, qualifying them for teaching in the grades of the better schools of Iowa.

Then there are a large number of young people who have attended Central College for some time but discontinued their studies before graduating from any of its courses. While not receiving the full benefit of a college course, they nevertheless have acquired something that will enrich their lives and will affect their views of life and their capacity for service for the better.

All of these young people have contributed something toward raising the educational standards of the people of our Church in the West; toward better and more wholesome teaching in the Sunday schools and the public schools of the Central West; toward a healthy Americanization of the more recent immigrant communities of our Church; toward lifting our people into positions of leadership in church and state.

Rev. Siebe C. Nettina, D.D.
President Western Theological Seminary
Christian Intelligencer

Other Educational Institutions

In addition to the two seminaries and the two colleges spoken of on the preceding pages, the Reformed Church has during all the years of its history in this country given more or less attention to secondary education under the auspices of the Church. The Collegiate School in New York City has a history of over 300 years. This is supported by the Collegiate Church. Other schools of secondary grade have flourished in years gone by in all sections of the denomination. At present three of these still survive—The Northwestern Junior College and Academy at Orange City, Iowa, which started as an academy but added two years of college work in 1828; Wisconsin Memorial Academy at Cedar Grove, Wisconsin; and Pleasant Prairie Academy at German Valley, Ill.

Besides these academies, colleges and seminaries it should not be forgotten that the Reformed Church has a close relationship, historically, sentimentally and actually with Rutgers College at New Brunswick, N. J. A large number of our ministers have been and are being educated there. There is a close co-operation between Rutgers and our Board of Education.

Union College at Schenectady, New York, was founded largely through the interest and effort of Domine Dirck Meyn in 1735. Union has provided for our communion in years gone by many illustrious names among those of our ministers, especially Ludlow, De Witt, McClelland, Van Vranken, Van Zandt, Lansing and Mabon.

The Board of Education, R. C. A.

On May 7, 1833, a group of Reformed Church ministers and elders met in the lecture room of the Collegiate Church of New York City and organized “The Education Society of the Reformed Dutch Church.” This organization was adopted by the General Synod of 1831 and renamed “The Board of Education of the Reformed Dutch Church.” The object of the Society was the raising and disbursing of scholarship funds for the aid of students preparing for the ministry in the Reformed Church. This board thus organized and with such an objective has functioned in that field, therefore, for more than a century. A large percentage, probably 70 per cent, of all those preparing for the ministry have been obliged to seek this aid. The wisdom of it has been justified repeatedly in the history of the Board. Many of the outstanding ministers in our denomination are not ashamed to say that they owe their education in large measure to this Board.

During the more than a century that has elapsed since the organization of this Board, its work has been repeatedly enlarged by the General Synod, until now it functions not only in the field of Student Aid but also in the fields of Recruiting and Assistance to the Educational Institutions as well and holds a position of general leadership in the field of Christian — in contradistinction to Religious — Education.

Its work of Student Aid has been promoted by the gifts of many persons who, by donations or legacies, have enabled it to build up the list of scholarships exhibited in its report and thus insure permanency for their gifts—only the income being used. One of the most generous givers was Mr. Peter I. Neefus, a life-long member of the Flatbush Church of Brooklyn, and for some years a member of this Board. Mr. Neefus, with his wife, Mary Van Kleef Neefus, increased the endowment of this Board by very generous gifts totaling $47,051.57. Other legacies and gifts have been of smaller—some very small—amounts. The Board welcomes these gifts of whatever size.

The income from invested funds, however, has to be largely supplemented by gifts from the churches and individuals to enable the Board to meet the wider needs of Student Aid and of our Educational Institutions as they have developed in these latter years. Endowment income barely covers one-fourth of the needs.

The Board of Education, R. C. A., is cooperating with the Foreign and Domestic Missions Boards in the training of leaders, particularly Medical Missionaries. Because of the greater expense of the medical school larger grants have to be made to such students than is the case with students for the ministry. The Board is seeking scholarships and support of medical missionary students. With the organization of the new Youth Fellowship of the Reformed Church this Board is also being called upon to lend assistance in this field. The Secretary of the Board will be very glad to furnish information as to the needs of the Board. He is prepared to speak before congregations, etc. Address him at 25 East 22nd Street, New York City, N. Y.

Now be the gospel banner In ev'ry land unfurled, And be the shout "Hosanna!" Re-echoed through the world; Till ev'ry isle and nation, Till ev'ry tribe and tongue, Receive the great salvation, And join the happy throng.

—Thomas Hastings.

REV. JOHN G. GERHARDT, D.D.,
Secretary Emeritus

REV. W. D. BROWN, D.D., Secretary

Office of the Board of Education, R. C. A.

Mr. F. B. Sanford, Esq.,
President

Mr. John C. Osborn
Treasurer

Mr. Peter J. Neefus
A Generous Friend of Ministerial Students

Mr. Peter J. Neefus
A Generous Friend of Ministerial Students

How the Reformed Church has aided in the organization of Missions Boards, it has long been a pre-dominant influence in Promoting the learning of foreign tongues. A noble fortress of a school has been erected for the training of workers for missions, and the Board of Education is joyfully conscious of the pleasures of aiding in the reclamation of the souls of men during our present dispensation. For this cause we are happy to lend our hearts to the Foreign Board of Missions, Wisconsin Conference, and Hope Conference, in the work described above.

Chicago replies: "The gifts have been received.

Fallen Shutters, New West.

We are all agreed to use the above style of window for the Nautilus Church, and our friends at St. Mark's are looking with favor on the Gravenock plan. Treat the book about the subject, after which we will make all of the shutters with the dividing tongue.

Christ Church, Portland, occupies the 8th Avenue, and is the most seat-filled church in the city. After the dedication of the new church, a doctor was on duty among the women, and as an ex-Jesuit, he officiated over their spiritual affairs, at least for the Church institution.

Mr. J. H. Immerman, of this city, was the victim of a mysterious poisoning during the week ending Saturday. His condition was not serious, as he had been relieved by Mr. J. B. B. S. since the accident.
How One School Does It.—Like every church organization, East and West, the Sunday school of the First Church of Milwaukee, Wis., has felt the depression. But it has struggled to keep its missionary gifts up to their pre-depression standard, and here is the report: During the past year we have succeeded in reducing the running expenses of our school sufficiently to make it possible for us to keep up our gifts to the Mission Boards and to other organizations which gifts have not been reduced during the past four years of depression. Not only that, but with the balance on hand and all bills paid to date we are able and the teachers and officers have voted to send a special gift of $50 to Hope College and a similar amount to the Western Theological Seminary. We are indeed thankful to God for the liberality on the part of the members of our school which makes all this possible. For the information of the readers of this paper we are happy to report our gifts for 1933 as follows: Board of Foreign Missions, $60; Board of Domestic Missions, $60; Wisconsin Memorial Academy, $50; Lord’s Day Alliance, $10; Gideon Bible Society, $5; and special gifts to Hope College and the Seminary of $50 each. All of the above items have been paid for this year.

Change of Address.—Rev. John Schaefer, who has been living at Parkersburg, Iowa, has moved to Cedar Falls, Iowa, where he may be addressed in care of the Western Old People’s Home.

Worthy of Imitation.—Consistories might with profit use the procedure adopted by the Franklin Church, of Nutley, N. J. In the weekly bulletin for the last week in December the following notice appeared. ‘The Auditing Committee of Consistory consists of Mr. Walter S. Graves and Mr. B. M. Thompson. All organization Treasurers will kindly present for audit all books, bank books, vouchers, etc., to Mr. Graves as soon as possible after the close of the fiscal year, which falls on the 31st of this month.’ This is a business-like method of keeping things straight.

Christmas at Saugerties.—The Christmas services at the Saugerties, N. Y., Church, Rev. John Neander, pastor, were largely attended. At the morning service the seating capacity of the auditorium, 650, was nearly filled. At the evening service another large congregation was present. The program at the evening service was made up of Christmas carols. Instead of an address by the pastor, Miss Julia Wiesner, one of the young women of the church, read a description of the birth of Jesus. On Sunday morning, December 31st, the new officers of the church were ordained and installed into their respective offices. At this service each member of the Consistory was presented with a copy of the Constitution of the Reformed Church in America.

Memorial Service for Rev. F. K. Shield.—The memory of the late Rev. Frederick K. Shield was honored in the Bergenfield, N. J., Church at the Christmas service, during which a portrait of Mr. Shield was presented to the church by his widow, Mrs. Lillie Shield, of Wyckoff. This church, of which Rev. Harry A. Olsen is pastor, has had a wonderful growth, and is one of those started by Mr. Shield during his service as Classical Missionary. Since Mr. Olsen began his work 470 members have been received and the Sunday school enrollment exceeds 400. It is entirely self-supporting, and almost every service is crowded.

Golden Wedding at Nutley Church.—The golden wedding of Mr. and Mrs. Will C. Ryan was suitably celebrated recently in the Community House of the Franklin Church, of Nutley, N. J. Mr. and Mrs. Ryan were married on January 2, 1884, in New York City, and removed to Nutley five years later, where Mr. Ryan began the publication of The Franklinite, the first newspaper published in the town. The venture was not a shining success, and later Mr. Ryan was connected with other ventures, the latter ones becoming permanent. All the years Mr. and Mrs. Ryan have been active in community and church work, Mr. Ryan being interested in the Men’s Association and Mrs. Ryan in the Women’s Missionary Society and the Women’s Guild. The celebration took the form of a supper and reception, at which several of the original bridal party were present, together with a large number of invited guests. In the family there are seven children, fifteen grandchildren and one great-grandchild.

Change of Address.—Rev. Albert J. Knoll, who has been living in New Brunswick, N. J., has taken up active work in the North Branch, N. J., Church, and should be addressed there from now on.

Depression Fies from Rochelle Park.—‘Chat,’ the up-to-date bulletin of the Rochelle Park, N. J., Church, notes the progress of work in the parish: ‘The struggle for economic security in both family and church is liable to discolor all our thinking. While it is true that things have been “blue” this fall in money lines, what about the “rosy” hue of those other things. A Men’s Bible Class with an attendance around thirty every Sunday morning. The Sunday school breaking attendance records on an ordinary Sunday. Two choirs in full sway numbering almost forty people. The morning service slowly growing. The new afternoon service doubling in attendance and a fine group last Sunday in the rain. Everyone striving earnestly for the good of the church. The church is not “Dead,” although its financial pulse skips any number of beats now and then. If all our families would show the interest that this loyal group of workers does, all our troubles would be gone.’

Dinner to a Retiring Pastor.—On Tuesday evening, December 5th, the North Classis of Long Island gave a testimonial dinner to Rev. William Ten Eyck Adams, pastor of the Winfield, Long Island, Church, in celebration of his retirement on January 1st from his long service in the ministry of the Reformed Church. The event was held in the Queensboro Church, the ladies of which served the dinner, and was attended by about one hundred men of the Classis. Rev. John Baumeister spoke in praise of Mr. Adams, as did Dr. T. H. Mackenzie, Rev. S. C. Benny Benson, Rev. Andrew J. Meyer, Dr. Edward Niles, and Rev. Joseph E. Carlin. Mr. Adams was presented with a beautiful desk pen as a remembrance of the occasion. He will continue to serve as Stated Clerk of the Classis by the unanimous request of its membership. Rev. Bradley J. Folsesbee was the chairman of the evening.
Rochester Pastor's Christmas Booklet.— As a Christmas souvenir Rev. G. Hondelink, of the First Church of Rochester, N. Y., sent out a booklet of fourteen pages, prepared by the mimeograph, with a cover decorated with appropriate Christmas bunches of holly. A message from the pastor began the reading matter. This was followed by several messages relating to the higher life and the better way. The effect is very pleasing, and the idea must have been very acceptable to all who received it.

Attendance Growth in Brooklyn.— As an illustration of the claim that attendance at church services is increasing, the following summary, taken from a recent bulletin of the First Church of Brooklyn, N. Y., Rev. C. B. Muste, D.D., pastor, furnishes substantial evidence:— During the months of October and November this year, (1933,) 767 more people attended our morning and evening church services than during that time last year; and 238 more attended our Wednesday evening Friendly Hours than that time last year. 545 were present at the Friendly Hour during November, an average of 109 an evening. During November about 3,800 persons attended the various services of the Church. Our Church school also shows a substantial increase over last year.

Western Churches Give Practical Help.— Here is an item taken from Der Mitarbeiter that is well worth reading in some congregations which believe themselves to be tightly pressed by present day circumstances. "The Ramsey and Buffalo Center, Iowa, Churches gathered potatoes and money for the people of the churches at Scotland, White Lake and White, South Dakota. The potatoes were disposed of, and the sum of $158.23 was sent to the committee in charge of distribution for these churches. Plans are under way for gathering corn during the early part of December, when corn will be fit for shelling." Just think what it meant to raise such a sum of money out there!

Installations in Western Classes.— On Tuesday, October 10th, Rev. Clarence J. Denekas was installed as pastor of Elim Church, near Kings, Illinois, in the Classis of Pleasant Prairie. Mr. Denekas has been pastor at Dumont, Iowa, in the same Classis. On October 31st, at Bethel Church, of Davis, South Dakota, the Classis of Minnesota met to examine for ordination Mr. Theodore A. Mansen, a graduate of 1933 in the Western Seminary. The examination was sustained and later in the day he was ordained and installed as pastor.

Cleveland Honors S. S. Teacher.— On Thursday evening, December 14th, the teachers and officers of Calvary Church, Cleveland, Ohio, Rev. Oliver G. Drovers, pastor, met at the home of Mr. and Mrs. Harold Bruggers. At the close of the business meeting, the Superintendent of the Sunday School, Mr. G. E. Barge, presented Mr. R. J. Flight, with a traveling toilet case, a gift from the officers and teachers in appreciation of twenty-five years of uninterrupted service as teacher of the Young Men's Class in the Sunday school.

Grove Church Elder Married 60 Years.— The sixtieth wedding anniversary of Mr. and Mrs. William James Van Keuren, of North Bergen, New Jersey, was celebrated on December 17th. Mr. Van Keuren has been a member of the Consistory of Grove Church for thirty-eight years, serving as deacon from 1895 to 1900, and as Elder from that year on to the present. Two of their grand daughters are pastors' wives,—Mrs. Willard Willenschleg, of Pine Bush, N. Y., and Mrs. Daniel York Brins of Churchville, Pa.
Death of Rev. Christian Armbruster

Rev. Christian Armbruster died at his residence, 42 Joseph Place, Yonkers, N. Y., on Friday, December 29th, after a brief illness, from blood poisoning, resulting from a leg infection. The funeral was private.

Mr. Armbruster held only one pastorate in the Reformed Church, that of the Mile Square Church of Yonkers, N. Y., one of the newer organizations begun about the beginning of the century.

Born in Germany, Mr. Armbruster received his education at Rochester University and Rochester Seminary, from which he graduated in 1868. He was ordained as a Baptist minister in Denver, Colorado, and was engaged in missionary work in Omaha, Neb., Buffalo, N. Y., Jersey City, N. J., and possibly elsewhere. In 1915 he became the stated supply of the Mile Square Church, organized a few years previously in the outskirts of Yonkers, and remained there until 1923, when he withdrew from the work. He is survived by his wife, Mrs. Helen Armbruster, three sons and two daughters.

Mr. Armbruster was sixty-one years old, the exact date of his birth not being given in Corwin's Manual. He is registered in the General Synod Minutes as "Charles," due possibly to the practice of signing his name with but a single initial letter for the first name. The obituary notice gives it as "Christian."

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Death of Rev. Roderick Terry, D.D.

Rev. Roderick Terry, D.D., the oldest minister in the Classis of New York, died at his residence in Newport, R. I., on Thursday afternoon, December 28, after an illness of several weeks.

Dr. Terry was pastor of the South Church, Madison Avenue and 38th street, New York City, from 1881 to 1904, when he retired from active service and removed to Newport, R. I., where he has resided ever since, and where he entered into the life of the community in many ways.

Born in Brooklyn, N. Y., on April 1, 1849, Dr. Terry was a graduate of Yale, in the class of 1870. He attended Andover Seminary for a year or two, but graduated from Union Seminary in 1875. He was licensed and ordained by the Presbytery of Westchester and became pastor of the Presbyterian Church at Peekskill, N. Y., where he remained from 1875-1879, when he was called to the South Church. These were his only charges.

The South Church was originally a part of the Collegiate foundation, but in 1812 it became independent, and for a time was an active competitor with other churches for first place in the influencing of religious life in New York. Its building in Garden street, (probably what is now Exchange Place,) was the scene of many great meetings, and some notable movements had their origin there. In the great fire of 1835 the building was destroyed, and two years later there was a split whereby two churches were organized, one known as the Murray Street Church, and the other retaining the name South Church. For a number of years the church was located on the eastern side of Washington Square, which at that time was lined on its four sides with stately red brick mansions, some of which are still standing. But Fifth Avenue was becoming the more influential street, and in 1848 a new building was erected on the southwest corner of Fifth Avenue and 21st street. The Washington Square building became the Asbury M. E. Church, and continued for many years. Adjoining it, on the block north, was the building of New York University, while on the next block north was the Union Theological Seminary.

The new site of the South Church at 21st street was in the center of the aristocratic residences which lined the avenue and the side streets. There it stood until business, pushing its way up the avenue, made it wise to sell the site and go north to another new residential center on what was called Murray Hill, at Madison Avenue and 38th street. The beautiful church building was taken down stone by stone and rebuilt in the midst of a group of stately mansions of which only a few are still occupied, one of them being the J. Pierpont Morgan home, a few blocks south. It was here that Dr. Terry spent the best years of his pastorate. But again the inroads of business deprived the church of its congregation, for as the residences were sold for business purposes the supporters removed, many of them out of town and others to too great distances for regular attendance. And thus it came about that some years after Dr. Terry had withdrawn, his successor, Dr. Thomas R. Bridges, with the Consistory, decided to sell the property and go further north, to another developing center, at Park Avenue and 85th street. Here a beautiful Gothic building was erected, at great expense, and a new period of success was looked for. But, alas, the expected crowds did not appear, financial difficulties became overpowering, interest charges could not be met, and the property had to be sold, to the Presbyterians, under foreclosure. It is now known as the Park Avenue Presbyterian Church.

During Dr. Terry's pastorate the South Church was noted far and wide for its musical services. Sunday afternoons the music lovers of the city would flock to hear the choir sing and the organist play. Dr. Smith, the organist, was one of the first leaders in developing the elaborate musical services now common in some of the churches.

In his prime Dr. Terry was chaplain of the 12th regiment, N. G. N. Y., a member of New York University Council and of the Board of Trustees of Rutgers College. He was a member of the Society of the Cincinnati, the Society of Colonial Wars, and of the Society of Mayflower Descendants, as well as a member of several New York Clubs. Upon his removal to Newport he interested himself in the preservation of historical sites in and about that city. Under his direction the Old State House was restored and several battle sites were purchased and made into parks. A year ago he gave a bronze replica of the famous statue of Washington by Houdon to a Newport Library.

The funeral was held on Saturday, December 30, from his residence, and the burial was in the local Newport Cemetery. Dr. Terry's wife died two years ago. He has a son, Roderick Terry, Jr., who lives in New York, and also a brother, John T. Terry, also a resident of New York City.

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Gifts of Life Memberships, W. B. D. M.

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<td>12-11-33</td>
<td>Gifts of &quot;Friends&quot; through Mr. and Mrs. Henry K Arnold</td>
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<td>1-4-34</td>
<td>&quot;The Light Bearer's Class,&quot; First Church, Zeeland, Michigan</td>
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<td>Women's Missionary Auxiliary, Trinity Church, Grand Rapids, Michigan</td>
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<td>Women's Missionary Society, Church of Sheboygan Falls, Wis.</td>
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Death of Rev. Roscoe C. Wright, Ph.D.

Rev. Roscoe C. Wright, Ph.D., pastor of the Chatham, N. Y., Church, Classis of Rensselaer, passed away after a lingering illness, due to an affection of the heart, on Friday, December 22nd, 1933. The funeral was held in the church, which was filled to capacity by a devoted congregation and admiring townspeople, on Sunday, December 24th, and was conducted by Rev. Percy R. Ferris, a close friend for many years, who has been supplying the pulpit since last August. He was assisted by Rev. A. A. Seso, of Ghent, and Rev. H. B. Roberts, of Kinderhook. The benediction was pronounced by Rev. H. C. Morehouse, of Blooming Grove, President of Classis. The pulpit was banked with beautiful flowers.

Mr. Wright was born at Central Bridge, N. Y., in 1872. He attended the Cobleskill, N. Y., High School, and graduated from Gettysburg College, Penn., in 1895, as valedictorian of his class, and from Hartwick Seminary in 1897. He was ordained by the Hartwick Synod in 1897. The degree of Doctor of Philosophy was conferred by Central University. His early charges were in the Presbyterian Church, as follows: West Camp, N. Y., 1897-99; Rhinebeck, N. Y., 1899-1907; Amsterdam, N. Y., 1907-11; Hoboken, N. Y., 1911-13; and Millerton, N. Y., 1913-18. He was pastor of the Reformed Church at Chatham from 1918 to 1933.

Dr. Wright had greatly endeared himself to his people and the community for his sterling integrity, his willingness to spend himself for others, his sympathy and universal kindness. An excellent preacher and faithful pastor, he had a fine sense of humor which made him a good companion. In his home he was a devoted husband to the wife who was a real partner in his sacred calling.

A few weeks previous to his death Dr. Wright had tendered his resignation to his Consistory, which was to have been considered at the next meeting, when it was to have been proposed to make him pastor emeritus. In the spring he expected to move into his own home in Chatham. Mrs. Wright, who survives him, and to whom our tender sympathy is tendered, was formerly Miss Julia Titus.

H. B. ROBERTS.

Grahamsville Church Loses its Oldest Member

The Church at Grahamsville, N. Y., Rev. George W. Turner, pastor, on December 17th, 1933, lost by death its oldest member and member of Consistory, Elder Horace Divine. He united with the church on April 1, 1871, sixty-two years ago. His relation to the Consistory began in 1886, and for forty-seven years he was a faithful member of that body. The Church was the only fraternity with which he was affiliated, and to it he gave his entire service. Throughout his long life he was a Church benefactor, distinguished by devotion and active support.

In his official capacities the Church found him a trusted and efficient servant; particular in every detail, painstaking in every accomplishment. In those long years when the Church was without a settled pastor he was the one who guided its affairs, keeping alive and thriving its material and spiritual resources.

As an Elder he possessed and exhibited a dignity and spirituality which were distinct assets. He had those virtues which every Churchman might well exemplify. He had a love for things religious. The Church, the Bible, prayer, love for his Lord, were the core of his being and home. With Christ in him, he had that instinctive attitude of character for the things of the Spirit.

The Church will miss this staunch, dependable pillar. His sage counsel, his accurate knowledge of Church affairs, his unrivalled devotion to her well-being, made him "an example of the believers, in word, in manner of life, in love, in spirit, in faith, in purity."

Census of Hope College Freshmen

Professor Paul Hinkamp, Hope College Pastor, has published the results of a religious census taken of the Freshman Class, 65 of the class, or 72%, are church members. All but three attend Sunday school, and 87 participate in the work of Christian Endeavor or its equivalent. Twelve teach in Sunday school regularly, and 22 substitute. 41 hold or have held positions as officers in young people's societies. 56 do other church work, in choirs, etc. 79 attend Y. M. and Y. W. C. A. meetings. Four are members of the Volunteer Band and twelve of the Divinity Guild.

As to the prospective vocations, business appeals to nine; engineering, 16; law, three; medicine, 11; ministry, 15; missionary work, seven; nursing, four; teaching, 30; journalism, three; organist, one; librarian, one; undecided, 16.

150th Anniversary of New Brunswick Seminary

New Brunswick Seminary being the oldest institution of its character in the country will necessarily be the first to celebrate its 150th anniversary in the fall of this year. Organization for this important event is already under way, and tentative arrangements have been mapped out which provide to give a distinguished commemoration of the founding of the Seminary in 1784. A general committee of fifty members has been appointed, composed of representatives of the General Synod, Board of Superintendents, Directors, Faculty and Alumni.

The time chosen for the commemoration is Tuesday and Wednesday, October 10 and 11. It will include meetings in the First Reformed Church, the Second Reformed Church, and Kirkpatrick Chapel, Rutgers University, New Brunswick. There will be a historical address, other significant addresses, and greetings from other institutions. Theological Seminaries of other

A Rich Inheritance

One of the ladies who is regularly remembered by the Church's gratitude writes:

"My father was pastor in a Reformed Church fifty years.

One grandfather served fifty-seven years in another,

and my other grandfather gave twenty years to a third."

The Ministers' Fund

Of the Reformed Church in America

26 EAST 22nd STREET, NEW YORK CITY

The congregation of New Brunswick, to which Rev. Perc B. Ferries, the late pastor, was connected, is also the home of Rev. James E. Owen, who was a graduate of the University of Pennsylvania in 1892.
Churches will be invited to send delegates. Reunion of the alumni will be especially emphasised. There will be a reception, probably in Sage Library, a luncheon and a dinner. An exhibit of historical material will be made as inclusive and interesting as possible.

An important item in the observance of the anniversary will be a revised edition of the Biographical Record of Seminary officers and students, 1784-1934. This is already in course of preparation by Professor John H. Raven, who prepared and published the Record, 1784-1911.

Christmas Candle Light Service

An innovation was instituted in the Church of Hasbrouck Heights, N. J., in the form of a Candle Light Service, at 5:00 o'clock on Christmas afternoon. The suggestion came from one of the Consistory members early in the fall. Being a new venture it was looked upon with misgivings, but the wonderful response, however, proved that all such apprehensions were useless. The church was crowded and many were forced to stand during the service. A lighted star and the light from three hundred candles was the only illumination in the auditorium.

The pastor, Rev. James E. Hoffman, led in a Christmas Worship Service and then the Girl's Choral, under the direction of Mrs. Eva Sherman Brown, a member of the church choir, presented a Christmas Pageant. The Choral consists of about seventy-five girls ranging in age from six to sixteen. The procession was an inspiring sight. Clad in their white surplices, carrying candles and singing the "Adeste Fideles," they made their way down the aisle into the choir loft. The setting represented the manger scene, with attendant angels with hands outstretched in blessing, or kneeling with folded hands in an act of reverence. This posture was maintained while the Choral sang the lovely Christmas Carols.

The service was so highly successful that it will become a regular part of the Christmas observance.

Christmas at the Brookdale Church

Three Christmas services proved of interest and inspiration at the Brookdale Church, Bloomfield, N. J. On Sunday evening, December 17, a "Christmas Meditation," in the nature of a candle-light service with candelabra and huge single holders as adornment, was enjoyed by all present. The pastor, Rev. Earle V. A. Conover, read chapters from "Even Unto Bethlehem," by Henry van Dyke, between which the first verses of many familiar Christmas hymns were sung from memory, being led by the choir.

A Christmas cantata, "At Bethlehem," was rendered by the church choir, under the direction of Mrs. Edward C. Rasp, on Sunday, December 24, in the morning. That evening, a religious drama, "A Story of Old Bethlehem," was presented by the church school under the direction of Mrs. E. V. Conover and Mrs. C. P. Williams. With colored footlights, as well as the amber light from a stereopticon, the drama was made both pretty and effective. The church was beautifully decorated with huge wreaths, and long laurel ropes. There were several memorial bouquets of poinsettias.

Two Christmas parties were held, one for the Beginners and the Cradle Roll on Thursday afternoon, December 21, and the other, for the Primary and older departments, on the next evening. The idea of a "White Christmas" has become more and more enjoyable to the church and the school, teaching the lesson that it is more blessed to give than to receive. The pastor and his wife received many tokens of love and esteem from the families of both the church and of the community.

Interesting Union Services in Queens Borough

On Sunday, December 10th, 1933, a very interesting series of services was held by the churches in and near Flushing, Long Island, N. Y., to celebrate the fact that the three churches together have now more than one thousand members. In 1842, when the Flushing Church was organized, with six members, they represented the entire membership of the Reformed Church in that great territory which is now so largely built up. The services were three in number, as follows:

11 A. M., in the Flushing Church, Rev. Bradley J. Folensbee presiding. The speaker was Rev. W. H. S. Demarest, D.D., President of New Brunswick Seminary, his subject being, "The History of the Reformed Church in America."

3 P. M., in the Queensboro Hill Church, Rev. T. H. Mackenzie, D.D., presiding. The speaker was Rev. Henry E. Cobb, D.D., Senior Minister of the Collegiate Church of New York, his subject being, "The Reformed Church in Flushing."

8 P. M., in the Church on the Hill, Rev. Joseph Carlin presiding. The speaker was Rev. Edward Dawson, D.D., of Passaic, President of General Synod, his subject being, "The Reformed Church and Its Present Task."

Drs. Demarest and Cobb are descendants through their maternal ancestors of Johannes Polhemus, the first Dutch Reformed minister in charge of the work on Long Island.

175 Years at Bedminster Church

The one hundred and seventy-fifth anniversary of the Bedminster, N. J., Church was celebrated on Sunday, December 24, and Wednesday, December 27. At the Sunday morning service the address was given by Rev. Oscar M. Voorhees, D.D., a son of the church. In the evening the young people of the church presented by the light of candles a beautiful Christmas pageant. On Wednesday evening the speakers were Rev. Evert Kruizenga, of Fort Plain, N. Y., and Rev. Charles G. Mallery, of Peekskill, N. Y., both former pastors of the Bedminster Church. In addition to these addresses two sons of the church, Rev. R. N. Honeyman, of Montrose, Pa., and Rev. Wm. A. Dumont, of Glenville, N. Y., spoke briefly. The Scripture lesson was read by Rev. Richard Mallery, of Philadelphia, and prayer was offered by Rev. Julius Prochnau, of Peasack, N. J. At the close of this service refreshments were served by the ladies of the church and a social hour was enjoyed.

A fitting program was printed, which will serve in the future to keep in mind the significant dates. The church was organized on Christmas Day, 1758. There have been three buildings, the present one dating from 1897. The church has had seven Sunday schools under its care and at one time it claimed a membership of 1,000. Seven of its sons have entered the ministry, and there have been seventeen pastors within the 175 years.

There comes no adventure but wears to our soul the shape of our every-day thoughts; and deeds of heroism are but offered to those who, for many long years, have been heroes in obscurity and silence.

—Maurice Maeterlinck.
"So This Is Missions"

Report of Study Undertaken by the Christian Endeavor Society, Niskayuna, N. Y. This report was made at the Meeting Committee that there were two missionary topics in succession during the month of October, it was suggested that the study book, "So This Is Missions," be used instead of the suggested topics. The Committee did not feel that it would be wise to ask the society to study a book twice, as outlined, because they had never studied Missions, and so it was decided to try it out in two sessions and see how the younger folk enjoyed the meetings.

The first meeting proved very interesting for the Committee wrote a little skit using material given in the first session outline of the book, and entitled it "From Nazareth to Niskayuna." The parts were read by five Endeavours. They entered into them very well and the facts made a deeper impression on the group in this dramatic form than if they had been merely stated. The questions listed under "practically the history" were given to various members a week before the meeting and quite a little work was done in finding the answers. This meant looking up the history of our Church, showing what had been done for it and what it had done for others. In the same way the questions under "Was it worthwhile?" were given out a week previous to the meeting. Members read the questions they had been given, told what they thought about them, and group discussion followed. The third session, which had not been assigned, proved that it had been worthwhile and interesting, and the Committee was encouraged to go ahead and plan another meeting.

For the second session the Leader chose the material from the next three sessions outlining the book which he thought would prove most helpful, and gave it out to the members. Much interest was aroused in this meeting through finding out the attitudes of the group toward missions and missionaries. Most of the information under "Why of Missions" and "Missions Today" was read by members. The third session, which had not been assigned, proved that it had been worthwhile and interesting, and the Committee was encouraged to go ahead and plan another meeting.

The next meeting was based on session five of the book, "Thinking Through Our Problems," and the meeting was advertised as "Dr. Stanley Jones Round Table Discussion." This was carried out by four young men, representing four religions—Buddhism, Mohammedanism, Shintoism, Hinduism—and our pastor, representing E. Stanley Jones and the Christian religion. Each discussed the value of his religion and gave arguments for and against. This proved very interesting and educational. Information and questions given in the book were used after the "round table discussion," and most of the group participated.

At the fourth and last meeting session six, "Organizing for Action," was used and the suggestions in the book were carried out almost exactly. In presenting the surveys, however, different methods were used—sometimes by merely stating the report, sometimes by using the blackboard, and the survey of the missionary program was given by means of colorful posters, showing the stations our denomination supports both in foreign and domestic fields, projects which have been abandoned because of lack of funds, and projects which are sorely needed in the fields in order to carry on the work efficiently. Then a careful computation of figures was shown, giving percentages of the gifts per member to denomination missions of our Church as a whole, of the Christian Reformed Church, and of our own individual church. This poster proved most enlightening for it showed what a small part our own Church shared in the world program of Christian Missions, and proved challenging to thought and, we sincerely hope, action.

The latter part of the meeting was given over to self-examination—a time for thinking through our own convictions and making decisions as to what we wanted to make of our lives. Our pastor with the closing worship service and period of consecration. He urged that only those who really wished in their hearts to re-consecrate their lives to such a purpose as we had been studying this week should be encouraged to join in the promise. The meeting closed with "O Jesus, I Have Promised" and the benediction.

Surely new resolves were made because of the interest aroused by the challenging study of this book. "So This Is Missions," and certainly the group of sixty-four young people who attended this series of meetings have a much clearer idea of the "Why and How of Missions." So This Is Missions by Harry Thomas Stack may be ordered from the Missionary Education Department, Reformed Church in America, 25 East 22nd Street, New York, N. Y. The price is 35 cents.

The Highway of the Lord

The following program was used very effectively at the July missionary rally of the Holland League for Service among young people and is quoted here in the hope that it will prove helpful to other young people's groups.

Chinese Rhymes For Children. By Isaac Taylor Headlam.

This volume is a successor to "Chinese Mother Goose Rhymes" by Dr. Headlam. The author's purpose is to introduce some interesting and enticing rhymes, translated from the Chinese, for children between the ages of four and twelve. There is a delightful Oriental air about the entire book. There are some. }

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January 15, 1934

Need


Hymn—"The fields are all rip'ning."

Command


Hymn—"Hark, the voice of Jesus calling."

Reply

Scripture—Isa. 6:8; Acts 9:5, 6.

Hymn—"It may be on the mountain height."

Promise

Scripture—(Presence and Protection) Gen. 28:15a, Ex. 23:20; Ps. 1:1; 4:18; (Power and Fruit) Acts 1:8; James 1:5; Gal. 6:9.

Hymn—"Anywhere with Jesus I can safely go."

Our Share

Scripture—Col. 4:3, 4; 1 Tim. 2:1; II Cor. 8:1, 2, 5.

Hymn—"I gained my life for thee."

Prayer

Prepare Ye the Way of the Lord—Trumpet Solo.

"Highway in Japan"—Talk.

"Highway in China"—Chinese Hymns.

"Highway in Kentucky"—Talk.

Oriental—Indian Melody.

Hymn—"In Christ there is no east or west."

"Highway in India"—Talk.

"Highway to American Negro"—Negro Spirituals.

"Highway to American Indian"—Talk.

"Highway to Arabia"—Mohammedan Call to Prayer—A. Arad.

Hymn—"Blest be the tie that binds our hearts in Christian love."

Benediction.

Hymn—"Now the day is over" (hymn through once after singing the first verse).

Taps.

"Somebody"

Somebody made a monthly pledge Testing his purse to utmost taste; Somebody paid it through the year, Brightening the world with Christian cheer. Was that somebody you?

Somebody hanged cheerfully in Money's help God's cause to win, Somebody kept his promise to pay, Writing his check on each calendar day. Was that somebody you?

Somebody let the year slip by, Helped Christ's study group, the pitiful high, Somebody, he must have been a fool, Quickly I'll settle that debt today. Was that somebody you?

Somebody's pledge was only a scrap, Paper that had no value, mayhap; Somebody's soul grew shriveled and small, Failing, he grieved the Lord of all. Was that somebody you? —Anon.

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This volume is a successor to "Chinese Mother Goose Rhymes" by Dr. Headlam. The author's purpose is to introduce some interesting and enticing rhymes, translated from the Chinese, for children between the ages of four and twelve. There is a delightful Oriental air about the entire book. There are some com-
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Whereas, Elder Horace Divine possessed the unique distinction of being the oldest member and officer of the Central College, N. Y., Reformed Church, viz: Confession of Faith, April 1, 1871; Ordained Deacon, February, 1888; Elected Treas.

urer, September 1, 1892; Ordained Elder, August 24, 1906; sixty-two years of Church membership and forty-seven years in the Consistory of the Gr"amahsville Reformed Church; and

Whereas, his lifelong connection with

the

Grahamahsville Reformed Church was singularly out

standing in its attachment and devotion to his churchly duties and responsibilities, which he ever discharged faithfully and well; and

Whereas, the Great Head of the Church called him to the Church Triumphant on Thursday, De


number

ember 14, 1933, after suffering faithfully unto death; therefore be it

Resolved: That we, the Consistory of the Grahamahsville Reformed Church, hereby record our eternal appreciation of his life and labors in the Lord, and our sense of irrevocable loss at his passing;

and be it further

Resolved: That to his wife and life-long com

panion in the faith, Ellen Divine, we extend our Christian sympathy, knowing that the faith which enlist them both in the Master's service will bring her the comfort of Christ; and be it finally

Resolved: That these resolutions be spread upon the pages of our Consistorial Minutes, and pub

lished in the Christian Intelligence.

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tury enough character for its task? Can it shake off its unfortunate attitude toward politics, with industry and capital, with civic reforms and creedal bigotry, and emancipate itself for its supreme undertaking which is the salvation of men, with salvation and flame with a new passion for Calvary, and bearing the marks of the Cross in its hands and feet, get to its work? We are here to see. This Congress will mean next to nothing unless there issues from it a Church born again.—Dr. James I. Vance, at a recent gathering.
This book is both steady and stimulating. While it may not satisfy extremists of any stripe, it will be welcomed by those of us who have come to see that our economic problem must find solution not only by moral and spiritual motives, rather than violent revolution. To induce and cultivate these is the distinct function of the Church, not only in the industrial community, but always. (T. C. S.) (The Macmillan Company, $2.)

Christianity and Coercion, By Bishop Francis McConnell.

Bishop McConnell observes that all society and almost all social institutions depend upon some form of coercion, even though this may not rest upon force or threat of force. Hence the question arises: What is the Christian attitude towards these various forms of coercion? Christianity aims at the development of the largest and finest human life. What does Christianity call for in relation to coercion as having an effect on that life? Is no explicit teaching forthcoming from any formal teaching of Jesus, Dr. McConnell must seek his own answer. This he does, not by undertaking to construct a self-consistent ethical theory of advance, but by examining one by one certain outstandings which have found a place in the world as we know it.

These are the recognition of law, legal compulsion, the iron laws of economics, social pressure, the Church, and the higher coercions.

It is obvious that within these general ideas of thought, there open numerous avenues in which to carry on inquiry and express opinion, so that we find introduced here a large number of the subjects which include many people are likely to discuss. These are touched upon in a judicial and understanding way, as we should expect from our author. Probably this is the first book that can be done with the question under consideration, as stated at the outset. In the absence of specific direction from the teaching of Jesus. In particular, the question involves one to be decided by practical Christian judgment, which endeavors to apply candidly and disinterestedly the Christian's law of love. This method may be followed unless we are prepared to maintain that the admission of any decision or Kind of coercion is a surrender of Christian principle. Plainly, then, this book gives occasion for diversifications of view among thoroughly conscientious Christians, in many a given instance. It will give room for a measure of experimentation. It also has possibilities of casuistry, as, for instance, when certain social programs assume domination imply in the minds of their ardent advocates, so that resort to violence may be defended as a means of their more speedy realization. Here there is reason to fear that, in seeking an end which seems to accord with Christ's law of love, means may be chosen which violate the spirit rather than that law.

Bishop McConnell's well considered views on the wide range of subjects, on which he animadverts, will be read with that interest. It appears to this reviewer, however, that, by the discursive treatment of so large a variety of topics, considered in themselves, the primary interest has been somewhat obscured; the effect of the various forms of coercion upon the development of the largest and finest human life has not been given the prominent place in the presentation which we were led to expect. (T. C. S. (Cokesbury Press, $1.)