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Officers Chosen at General Synod

Rev. John A. Ingham, D.D.
Stated Clerk

Rev. John Wesselink, D.D.
President

Grand Rapids, Michigan
June, 1934
Guides to the Footpath of Peace

To be glad of life
Because it gives you the chance to love and to work
And to look up at the stars;
To be satisfied with your possessions, But not contented with them;
To despise nothing in the world except falsehood and meanness, And to fear nothing except cowardice;
To be governed by your ambitions rather than by your disgusts;
To covet nothing that is your neighbor's Except his kindness of heart.
To think seldom of your enemies, Often of your friends, And every day of Christ, And to spend as much time as you can In God's out-of-doors—
These are guideposts of the Footpath of Peace.

—Henry van Dyke.

The General Synod of 1934

THURSDAY, June 7th, dawned clear and bright—and cool! The last word is recorded because of the unprecedented heat-wave which preceded the opening of the General Synod. Some of the delegates had sweated on the way to the Synod, so that the change to the cooler weather was most refreshing.

The spacious auditorium of the Central Church of Grand Rapids, Michigan, was filled with delegates and visitors when Dr. Dawson, retiring President, called the Synod to order at 2:30 P.M., Eastern Standard Time. The opening prayer was offered by Dr. Edward D. Dimnent, Vice President. Mr. William Timmer, Mayor of Grand Rapids and a member of the Central Church, welcomed the delegates and visitors to Grand Rapids in a happy manner. President Dawson responded in fitting fashion.

This Synod is unique in the fact that it is the first full session of the General Synod in two years, the Synod of 1933 having been only a skeleton organization, adjourning immediately after the meeting due to lack of a quorum. This gives Dr. Dawson also the unique distinction of having served as President for a double term.

Another unique feature of this Synod is the fact that the delegates were entertained for lodging and breakfast in the homes of Reformed Church families in Grand Rapids. The Central Church ladies provided lunch and dinner at the church every day except Sunday, when the delegates were served at the Hotel Pantlind. The close and intimate fellowship fostered by eating together twice a day was delightful. The hospitality of the Central Church and the city of Grand Rapids was abounding and much appreciated by all.

The next order of business was the election of a President. The Reverends Louis H. Benes, Jr., of Albany, N.Y., and Joshua Hogbenoom, of Chicago, Ill., and Dr. Harold Storm, M.D., of Arabia, were named Tellers. Ballots were then distributed for the election of Presi-
dent. On the nominating ballot some thirty-five names were placed in nomination. On the first electing ballot Dr. John Wesselink, of Pella, Iowa, received seventy-two votes and Dr. A. L. Warnhuis, of Bronsvlille, N.Y., thirty-one, with several others receiving scattered votes. The second electing ballot resulted in the election of Dr. Wesselink as President, the election being made unanimous on motion of Dr. Warnhuis, seconded by many. Dr. Wesselink was escorted to the platform by Drs. A. L. Warnhuis and Wynand Wichters and presented to the Synod. Dr. Dawson addressed the President-elect in kind and fitting words of welcome, congratulation and charge to which Dr. Wesselink responded with his thanks to the Synod for the honor bestowed upon him and a pledge of service to the Church of his fathers so far as lay in his power.

The election of Dr. A. L. Warnhuis as Vice President then followed. The tellers were elected Temporary Clerks.

Several matters of importance were taken care of rapidly. The hours of convening and adjournment were approved as printed in the program. The bar of the house (!) was fixed (this has no reference to liquid refreshments of any kind!) It merely determines the limits of the auditorium within which delegates must sit in order to enjoy the privilege of speaking. Editor.)

An unusually large number of communications were presented to the Synod. There are probably several reasons for this. No session of Synod was held in 1933. This resulted in an accumulation of business. There is much discussion throughout the church also on subjects of economy, consolidation of Boards, and other items. There are also the reports of the various educational institutions and permanent committees. Many overtures came to the General Synod covering a variety of subjects. A list of these had been prepared by the Stated Clerk, which greatly facilitated the expediting of reference to the proper committees. Nearly a hundred were thus referred in a short time.

The Synod stood while the Report of the Committee on Necrology was read by the Stated Clerk in the absence of the Chairman, Rev. John H. Raven, D.D. This abbreviated report showed that nineteen ministers had died during the year 1933-34, a somewhat larger number than usual. The average since 1900 has been about sixteen per year. It is true that of interest that the average age of these was very much higher than usual. It was also noteworthy that the larger number of those who had died during the year were found in the Particular Synods of Albany, New Brunswick and New York.

THURSDAY EVENING SESSION

The evening session of the first day was held in the spacious church auditorium which was filled to capacity with delegates and friends. It was estimated that six hundred persons were present. Music was furnished by the Men's Chorus of the Grand Rapids Reformed Churches and the Wolverine Four, consisting of Mesers. Larink, Reitberg, Morse and Vader. The newly-elected President, Dr. John Wesselink, presided and administered the Communion of the Lord's Supper. Prayer was offered by Rev. Simon Blocker, of Peterson, N. J., recent recipient of the Doctor's degree from Central College. The synodical sermon was preached by the retiring President, Rev. Edward Dawson, D.D. A large number of elders representing many sections of the Church assisted in the distribution of the elements.
THE SYNOodoAL SRmnoN

"A COMMANDING CALL TO THE CHURCH!"

Text—Isaiah 40:9: "O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

A SPECIAL uniqueness attaches to this opening devotional service of Synod. As the Lord's guests we who sit at His table were representatives of the whole Reformed Church in America. What a distinction! A honor and responsibility rest upon us!

We may believe that, with an unusual interest, the whole Reformed Church is looking to the Synod at this meeting of Synod. At least, in the minds of the younger membership of the Church, there is earnest hope that it will be more than an "ecclesiastical marriage," dealing with routine business, but that it may become a Pentecost; that through it a conscious, spiritual power may be felt throughout the Church; that here the real and vital problems and needs of our Church, changing life may be faced courageously and that this Synod may freshly learn the mind of the Master on these pressing issues and speak it out. Nothing uncertain sound. We must needs be baptised in the Spirit of His holy passion for the reign of God in the hearts of men and for the rule of God in our whole social order.

The symbols which this sacramental table are eloquent with the message, "Christ loved the church and gave Himself for it." The uniqueness of this service, then, lies in the fact that in this assembled delegated body is the Church which our blessed Lord so loved that It held Him to the cross while His crucifiers, the people, were saying, "He saved others, let Him save Himself!" Rather than have the Church die He died for it. Rather than have it fall or perish, and He said it would not fall in its mission, through love He sanctified it, cleansing it with baptismal waters by the confession of faith, that He might present it to Himself a glorious Church. The Church Christ has sanctified is, indeed, a glorious Church, glorious in its purpose, in its progress, in its power, in its position and at last in its purity and perfection.

So we may think of this observance of the Holy Sacrament as an Upper Room meeting with our Lord where we dedicate ourselves and the whole beloved Reformed Church in America, or as it is a new and faithful obedience to His commanding call to the Church. And Christ can depend upon this group of His loyal servants sitting in fellowship with Him here this evening. While some may be beating a retreat it is not this division of His Church. We remember that when General Garibaldi faced his little army in a great crisis in Italy and called them to undertake an all but super-human task, he said in substance, "I do not know what else you will get, but you will get hunger and cold and long marches and wounds and maybe defeat and death. Are you ready?" And those loyal soldiers replied to a man, "We are the men. We are the men." Neither will our Reformed Church call its Devine Leader in this critical hour of the world's need of Him.

Here is a commanding call specifically addressed to the Church. "O thou that tellest good tidings to Zion, get thee up into a high mountain..."

The Church Must Qualify as a Herald of Happiness

First of all the Church must qualify as a witness, and power as "heralds of happiness" for the Living God. Dr. Motter in a letter to the Berlin correspondent says, "When did the Church begin to weaken in her message and to lose her power to inspire confidence in God and to convict the world of its sin? In the opinion of some it was when "the Church ceased being a group alert to the purpose of doing the will of Christ and became simply an institution." The Church differs from all human institutions in that its function is to start created and separate spiritual organism through which the message and the mission of its Master Spirit, Jesus Christ, are brought to a confused, bewildered world which has lost its way. Whenever the Church gives itself to other uses it loses its highest pre-rogative of being a qualified "herald of happiness" for the Living God. "I wonder," says a kindly critic, "if it is not that we spend too much time on bringing into the Church things of the outside world to attract us, rather than devoting our time to teaching the things the Church is supposed to stand for?"

"Get thee up into a high mountain!" is the specific call. In Bible times a call was customarily given there to publish any great piece of news to ascend a hill from which it could be seen and heard. Our example is Jesus when from the mountain side He delivered His immortal laws of the Kingdom.

In a spiritual sense let this commanding call to the Church simply mean that, if the Church is to qualify in these crowded and confusing days as a spokesman for God, we must climb to higher altitudes of thinking, higher altitudes of praying, higher altitudes of communion with God Himself. Let the Church gain the place of spiritual leadership that it may determine to borrow the phrase—"the future form and function of organized Christianity." "Get thee up, O herald of happiness, into a high mountain where God can tell thee something of His infinite purposes, up into the mountain of separation and prayer where there will be quiet enough to listen to the whisperings of God's Spirit. The principle of aeronautics is that higher altitudes above the sea enable deeper vision into its depths. Aerial photography is a more comprehensive idea of the lay of the land. Our Scripture is calling the attention of the Church to that principle in its spiritual leadership. The Church gains new power when it climbs to the place where it can see beneath the superficialities, the restlessness and discontent of the world and project a new and transcending vision of the world's need of God.

The Church to be a Positive, Courageous Witness for God

Furthermore, this commanding call to the Church involves a positive and courageous witnessing for God. "Lift up thy voice with strength; lift it up, be not afraid." We must keep in mind, impressively, that there is a universal controversy continuously going on in our world over the claims of God's sovereign rights, over the love, over the loyalty, over the service of man, on the one hand, and the claims of the princes of this world, of the powers of darkness on the other. God turns to His faithful ambassadors, preachers, missionaries, confessing followers, saying, "Ye are the witnesses, ye are the servants whom I have chosen... saith Jehovah, and I am God." The presence of this controversy where Satan summons his witnesses and God is summoning His, are we, God's servants and friends, to keep another sea of not being, as it were, to where the changeless God abides, from where it is prophesied and dis- cern the deeper needs of our ever changing, passing, transitory experiences of the world, in order to bring to these needs God's comforting, healing grace and power. Get thee up, O Church of the Living God, that the mysteries of the altitudes; to the place of Pentecostal vision and living. Living too continuously on the world levels of life will all too soon result in limited vision and contracting horizons concerning the purposes of our eternal God.

REV. EDWARD DAWSON, D.D.
the blessings of their religion and the friendship and salvation of Jesus with men and women who daily touch their lives in home, in shop, business, office and social circles, raising them higher after Higher. All men, all the love and share the passion of their Saviour Lord. — Shall we drop our colors because of the noise and tumult of the enemies? Are we ungrateful for the incomparable privileges and achievements of the Christian Church? The Church which, in the thought of Dr. W. M. Buckham, has been "baptized with the blood of the martyrs and glorified with deeds of supreme devotion and sacrifice, whose altars have been the schools, homes and hospitals, the builder of cathedrals and shrines and institutions of sacred learning, the inspirer of art and poetry, the Upholder of morality and social order and the pioneer of new and daring enterprises. This Church will not continue to be disposed to let troubled days discourage her from new advances and finer achievements than the recent past has known. "Some of us remember," relates a chaplain of the World War, "how the enemy in France sent the soldiers and civilians to safety. Still more vividly do we remember the thrill that came when the danger had passed and the trumpets sounded recall. Too long have we been filled with fears and anxiety and the spirit of futility and perhaps cowed by reason of our depressed spirits. Let us come out from our covers of self-preservation. Why should God's people hesitate to respond to His trumpet call to a new advance of faith? Of course, they will not fail to rally with new heart and renewed zeal to the telestes of good tidings to Jerusalem, get thee up into a high mountain, lift up thy voice with strength." Put a new note of joy and optimism and faith into thy message. Dr. Herbert Booth Smith, of the London Missionary Society, in his latest annual report, said: "The Church's adverb is up and not down." Let us go out from this communion table and from this Synod pledging our Lord that we will present Him and His Gospel as the one and only reasonable faith and hope for a world that telles of good tidings to Jerusalem, get thee up into a high mountain, lift up thy voice with strength. Put a new note of joy and optimism and faith into thy message. Dr. Herbert Booth Smith, of the London Missionary Society, in his latest annual report, said: "The Church's adverb is up and not down." Let us go out from this communion table and from this Synod pledging our Lord that we will present Him and His Gospel as the one and only reasonable faith and hope for a world that telles of good tidings to Jerusalem, get thee up into a high mountain, lift up thy voice with strength. Put a new note of joy and optimism and faith into thy message. Dr. Herbert Booth Smith, of the London Missionary Society, in his latest annual report, said: "The Church's adverb is up and not down.

WILLIAM VANDEVERE BERG, PH.D.

In this article Dr. Berg continues his discussion of books that have interested him. Editor.)

THE Blessed Friend of Youth, (Blessed John Bosco) by Neil Boyton, S.J., with a foreword by Alfred E. Smith, (The Macmillan Company), was loaned me by a Roman Catholic priest in a neighboring town. Our acquaintance came about through our mutual interest in the Boy Scout program. He was speaking one evening last winter at a session of a Scoutmaster's Training Course. The entirely natural way in which this priest assumed the role of religion at the heart of any and every social movement greatly pleased me. This book he quoted from in an effort to show that a Roman Catholic, (Don Bosco, 1888), had anticipated in his work with boys much of the spirit and aim of scouting. While this claim is bit a forced, the fascinating life of this good man and his truly remarkable aptitude for reaching the hearts of hundreds of boys is delightful reading. Like some other founders of what grew to be great institutions from very small beginnings, this man had faith and God was with him. Why must so winsome a mora be spoiled by the too cedulous acceptance of a miraculous element, when nothing more is needed to justify the canonization of this man than his good works and manifest piety?
"Windows on Henry Street," by Lillian D. Wald, (Little, Brown and Company), is among my souvenirs. My wife and I were entertained over night in an apartment on Broome Street, (vicinity of Henry Street,) by an old school friend. This six-story apartment on the site of an old factory is not only modern in every sense, from perambulator space, court, flower garden, assembly room, to a roof garden, but each of the apartments (six rooms, including bath and kitchen) is light and airy—that occupied by our hostess was the only one not marked by the Hebrew scroll, in its little tin tube over the entrance door. We met the man who in partnership with Herbert Lehman (now Governor of New York), both Henry Street Settlement boys, dreamed their dream of such a building in the midst of this tenement district on the edge of Chinatown, and not only dreamed it, but made it fact in brick and mortar. Our friend was for years one of Miss Wald's settlement "residents." Reference is made to her in the book. While not now officially on the "staff," she prefers to live near the scenes of associations dear for their memories of human contacts with the under privileged.

Under this kindly auspice we visited the settlement and took in a folk-dance, a mother's meeting, a club discussion of housing problems, a class in weaving, and another in sculpturing. This, we were informed with apologies, was an "off night" with little going on—but we were asked for a moment to enjoy the hilarity of a group of young people having a "party" and found their fun was centered about some "parlor games," which we supposed were obsolete in these days in Manhattan.

After this introduction, "Windows on Henry Street" was sheer delight to read. I quote one brief passage to whet your appetite—it is a description of "Frederick's Congregation," from the chapter headed "Change Comes to the East Side." The occasion was the first service in newly provided quarters.

"Brethren and Sisters, dis am jus a simple church meetinghouse, but we never would'a had this if it hadn't been for the Settlement, which is our 'bes' frien'. But its ours, an' I'se glad to see you-all here. I didn't ask the President of the United States to come, fer he wouldn't a' come. I didn't ask the Governor of New York to come, fer he wouldn't a' come. I didn't ask the Mayor (Jimmy Walker) to come, fer he's busy wi'udder t'ings. But I did ask Jesus to come, an' He's here."

"Only Yesterday," by Frederick Lewis Allen, (Blue Ribbon Books, Inc.), carries the sub-title of "An Informal History of the Nineteen-Twenties." It describes only what is quite familiar to most of us—but the narrative piles up the evidence of what seems to be an indictment of the older generation from which we can not escape and because of which we ought to repent in sackcloth and ashes. No one ought to censure our young people until he has refreshed his mind with the painful list of hindrances which we of an older generation have placed in the path of these young entrants into the Kingdom. The historian, under chapter five, "The Revolution in Manners and Morals," are suggestive. "The Younger Generation runs wild — The Causes of the Revolution — The War Neurosis — Suffrage, feminine independence, jobs for women — Freud — The parked sedan, the confession magazines, the movies — Short skirts, rayon, short hair, lip-sticks, the beauty parlor — The New Feminine Ideal — Mixed smoking and drinking — Free talk and free manners — The change in morals — Uneasy freedom."


The impression which one might get from Dr. Mackenzie's Preface to his book is a bit unfortunate. The material, he tells us, goes back to lectures he delivered at New York University (1928) and Yale Divinity School (1904) and his article, "Jesus Christ," in the seventh volume of the "Encyclopaedia of Religion and Ethics" (my edition is dated 1924)—unfortunately, I mean, for those readers who will discount a book because it seems to be "made up of "old" material. If such will pause to remind themselves that material good enough to survive ten or even twenty or more years may have an added claim to their attention, they may read on to discover that the book shows familiarity with up to the minute books on the subjects under discussion. Dr. Mackenzie has lost none of that convincing power that was his in my student days. He generally acknowledged a preference, or prejudice, if you please, for a position at which he had arrived. Then he proceeded to defend his thesis, and in the process touched the salient points of view differing from his own. He did this with apparent fairness and unquestioned scholarship. For young students his teaching was especially helpful because it was constructive.

You felt he had "arrived." He wanted you to arrive at the same destination, not because he said so, but because you were convinced. It was his business to convince you. But to be convinced you had to exercise your thought processes.

The same thing is true of this discussion of what Dr. Mackenzie claims to be the outstanding feature of the New Testament religion, "Its vivid and passionate apprehension of the fact that God has taken hold of life in a new way." The Deity of Christ, he maintains, is the simplest explanation of historic Christianity. Most of the book is a discussion of the consciousness of Jesus. Accept the five pre-suppositions which Dr. Mackenzie assumes and you will doubtless follow him to his conclusions. Not every reader will be able to accept these pre-suppositions, in toto. Some of them are anticipations of what his book attempts to prove.

For example, one might agree with Dr. Mackenzie in his statement that "As Theist we must assume that the living Intelligence and Will which we call God, . . . has been personally active in the nature of man and therefore in the history of religion," etc., yet one may question his claim in the following paragraph that "A study of Jesus Christ, the Founder of Christianity, pre-supposes a due recognition of the fact that we are here dealing with the highest range of spiritual experience in the life of the race, etc." (italics ours).

These claims may be proved, but they ought not to be pre-supposed.

Recent studies in creative imagination have convinced me, as I read Dr. Mackenzie's book, that it is time I pause in my reading and get busy on my own MSS. It is a long time since the good doctor has had one of my papers to correct!

This Present Revolution

We are living in the midst of a revolution. Most people violently deny this assertion and prattle sweetly about former depressions and how very soon now the tide will turn and we will all be happy and prosperous once more. I am sorry, but as a historian it is my duty to warn these honest citizens that they are wrong and that this is the greatest and most far-reaching and thoroughgoing social and economic upheaval the world has ever known.—Hendrick Willem Van Loon.
Musings

BY A JICARILLA APACHE GIRL,
Interpreted by a Pale Face Friend,
EDNA VAN DE VREEDE, Dulce, New Mexico

THE moon is very bright tonight. My grandmother thinks I am asleep but I cannot sleep. The tom-tom is sending out its rhythmic beat, while from the place where I am lying, I can see the men and women dancing in an enclosed area. It is circular and seems to be made of branches of trees stuck into the ground or laid lengthwise on the ground so that the branches stick up and form a sort of fence. The Indians are chanting, and though I am too little to understand all about it, they tell me they are praying to the Indian god.

There is a man in the circle who looks as if he were ill or hurt. As I lie here, my grandmother comes in. She tells me I am watching the bear dance. Even as she is speaking I creep closer to her for some men who look very queer are entering the enclosure. Grandmother says they represent bears. These men dance around the circle trying to drive out the evil spirit of the animal that has brought the illness to the sick man. Pretty soon I fall asleep.

Some nights later. The dance is still going on. Every night the medicine men have tried to drive out the evil spirit. Tonight is the fourth night and I think they must have succeeded for the sick man himself is dancing also, now. He doesn't look any better and I wonder how he keeps on. Grandmother says the medicine men have drawn pictures on the ground of all the animals that might have bewitched the man and the people have danced around these until the evil spirit is driven out.

The moon is still bright; and I am cold. I should think the dancers would be cold, too, wearing nothing but a piece of white cloth around them, like a blanket. My stomach hurts, too, for we have been having a feast each day.

* * * * *

There is a new baby in our tepee; we have a new tepee, too, set up yesterday. My mother has been very sick. The medicine men have been singing and singing. Yesterday my father took my mother away, all wrapped in blankets; they put all her clothes in with her and she has not come back. I am lonesome for her. The baby cries all the time.

When the baby was four days old my father brought water from the sacred Navaajo River and it was baptized. The people painted its face all brown-red and had a "singing." I think the baby was much prettier without the paint. My grandmother says my father will take the baby to the white folk's hospital and that my mother is dead. I wish that my mother would come back.

* * * * *

I have been in school two months now. At first I was very shy. The dresses that had only half sleeves and that came only to my knees made me feel quite undressed after my ankle length Indian dresses. But I like these much better now. Our Indian dresses are all alike and made like those my grandmother wears, but these are all different.

There are other little girls and boys here. I do not think my people know the Pale Faces very well. Our white friends at the Mission are very kind to us and I don't think I shall get sick. I am no longer afraid or lonesome. Already I have learned to sing, "Jesus Loves the Little Children" and "Jesus Loves Me." I do not know what the words mean but I mean to remember them and see if I think them true after I know more English.

Yesterday my father came to see me. He brought me candy and crackers and oranges. He always brings me something when he comes every though he and my grandmother are often hungry. I like the good things he brings but I wonder why he does it, for we get plenty to eat at the school. Some of the children's parents do not do this but most of them do.

* * * * *

My grandmother says I am nearly a grown woman now as I am twelve years old. She and my father are planning a "Coming Out Dance" for me this summer. I do not like it one bit. I no longer believe in all the foolish ceremonials my people have. Besides many things happen that I do not like at all to think about. Sometimes for a drink they give us "tsiwim" with whiskey in it so we will not know just what we are doing.

The missionaries have taught me about Jesus and I think I believe in Him, but I am not quite sure. But I no longer believe in the Indian Road.

The ceremonial is over. Though I did not want to, I had to take part in it. I look so queer as my eyebrows have all been plucked out.

The feast lasted four days. All that time old Tah-Zhine stayed with me. I wore a beaded buckskin garment which cost my father much money. He says it and all the food the guests have eaten will take many sheep in payment. We danced all night. Abeyta, son of Josita, and I ran in an ellipse. Each time I came to Tah-Zhine she breathed into my mouth and gave a weird call. We ran four times and when we came to Tah-Zhine the last time, she gave her call four times. Four is our sacred number. The medicine man took each piece of my buckskin costume and held them one by one to the four corners of the earth, and then put them on me, singing meanwhile. These were my blessings. My father brought a lot of shelled corn and passed it in a gourd to everyone present. Each took some of this home and planted the kernels he had received, thinking it would insure a good crop.

* * * * *

Note: Facts and significances of Jicarilla Apache ceremonial are very difficult to present; those above have been gathered from supposedly reliable sources and are offered in good faith. They should not be used other than the writer intended; namely, to give insight into Indian life and thought.

(To be Continued)

Golden Roll of Honor

Women's Board of Domestic Missions

Chapin of Illinois
Ladies' Missionary Society, Reformed Church, Fairview, Illinois

Chapin of West Sioux
Mission and Aid, American Reformed Church, Hull, Iowa

Women's Board of Domestic Missions

LIFE MEMBERS:
4-26-84 Through the gift of the Ladies' Mission Society, Ninth Reformed Church, Grand Rapids, Michigan, Mrs. Gertrude Butterworth
4-30-84 Through the gift of the Ladies' Missionary Society, Reformed Church, Fairview, Illinois, Mrs. J. M. Hogenboom
5-3-84 Through the gift of Miss Helen G. Voorhees of New York City, Miss Emma Zierk
5-5-84 Through the gift of Miss Helen G. Voorhees of New York City, Miss Ada Herndon
5-8-84 Through the gift of the Doshikwai Missionary Society, First Reformed Church, Rochester, N.Y., Miss Charlotte Gibbons

Women of the Board of Domestic Missions
THE WOMAN'S BOARD OF FOREIGN MISSIONS

Some Hints from the Woman's Board of Foreign Missions

START NOW!

DISTINGUISHED Judge ran for a train and missed it. "Too bad!" said the doorman, "you didn't run fast enough." "You mistake, sir," panted the Judge, "I ran fast enough, but I did not start soon enough."

So with the contributors to the Mission Boards who wait until the twelfth month to send their accumulated funds and then by some mischance fail to get them in at the end of the year. Cultivate the habit of quarterly payments and the Treasurer's report will no longer show that exparating item, "Delayed remittances."

Garden Days for Missions

NOW that the flowers appear on the earth, the time of the singing of birds is come and daylight saving prevails in the land, various welfare agencies have started their chain of "garden days." This gives delight to those who have no gardens of their own, and new ideas on culture and arrangement to those who have their own small plots, and nets a generous contribution to the organization it benefits.

Think how such a notice as this would look in your church paper: "The gardens of our church family are hospitably opened to the members of this congregation and their friends on the following Saturdays. Tea will be served and the admission fee of 25 cents per person will be added to the treasury of the Woman's Missionary Society." Saturday, June 2—Mrs. E. H. Clark, Romney Road. Saturday, June 16—Miss D. K. Sprain, Howard St. Wednesday, July 4—Mrs. C. R. James, Round Top. Saturday, August 4—Col. Spengler, Gatling Terrace.

Summer Housecleaning

YOU must have had a dull time, Kitten," said a father, returning from business at the end of a rainy day.

"Oh, no, Daddy, we had great fun. We found a lot of old letters in the attic, all tied up with blue ribbons, and Jimmy and I played postman and left them at every house on the block."

In clearing out attics and storerooms it may be judicial to destroy old letters. But if any bear interesting stamps, especially American issues previous to 1870, save the envelopes and send them to the Woman's Board to be sold for the deficit. Do not remove stamps from envelopes.

Compensations

BY JEAN NENHUIS

YES, there are compensations in the life of a missionary although sometimes the weary rounds of routine work in institutional life almost hide from our eyes the workings of our God. In faith we go on knowing that our "labor is not in vain in the Lord."

Sometimes, however, our hearts are cheered and encouraged as we witness the work of the Spirit, and the love of Christ revealed in lives about us. Then we are indeed grateful for the privilege of having a small part in the work of building up the Church of God.

A few days ago such joy came to my heart as I watched one of our pupil nurses lovingly ministering to one in need. A little girl of fifteen, the only child of an ignorant non-Christian widow, had died with pneumonia. They were desperately poor but the little girl had been helped to study in a Mission School for a few years. During the winter holidays, while at home, she was taken ill and after doing all she could the mother brought her to us carrying her on her back. The doctor saw at once that it was hopeless to save her. We did what we could to make her comfortable for the few days she was with us. During her delirium, she talked of prayer and seeing angels. The mother wanted a Christian burial service. So we gathered in the hospital chapel, just a few of us, the principal and a few teachers from the school, a few nurses and hospital workers, and the hospital preacher. They had no friends or relatives. The mother came into the chapel, untidy and dishevelled, wailing and moaning, all by herself. Apparently the hymns and comforting words the preacher was reading meant nothing to her. Then one of our nurses stepped up and putting her arm around the forlorn sobbing woman sat down beside her and sought to direct her attention to the words that were being spoken. For a little while she was quiet but as soon as the service was over, she threw herself down beside the casket and started wailing again. It was a bitter cold rainy day. The nurses tenderly led her back to the hospital while others went on their way to the hillside promising to show her the place of burial later.

For several days she stayed with us in the hospital. Utterly exhausted she would fall asleep only to wake up and start moaning again. The Bible woman and others tried to comfort her sorrowing heart. A few days later I looked out over the hillside, a desolate looking public burial ground, and saw this same nurse carefully leading this lonely mother along the rugged paths and down to the hospital again. As they came near, I heard her speaking to her of the Heavenly Home, telling her if she would believe and accept Christ as her Saviour, she, too, would be prepared for that home where there is no more parting nor sorrow. The mother said, "Oh, pray for me that I may be able to understand." Truly, in her ignorance and blindness of heart she cannot understand but "With God all things are possible." He can shine into this dark sad heart and give light and peace.

And the nurse! Is there any doubt of Christ's love in her life? And yet when she came to us two years ago, young and strong and ready for work, she said of spiritual things, "I cannot really doubt them, so many good people believe it, but it means nothing to me." But the Spirit of God has been working in her heart and life. She confessed Christ as her Lord and gave her life to Him. He has become real and precious unto her and she seeks to serve Him in her work.

"I have no greater joy than to hear that my children walk in the truth," wrote one of Christ's apostles to His spiritual children. Even so, the missionary's heart is full of joy and she feels that the work is abundantly worth while when young lives are being transformed by the power of God as they strive to live for His glory.

Oh that men would praise the Lord For His goodness unto men! Forth He sends His saving word— Oh that men would praise the Lord!— And from shades of death abhorred Lifts them up to light again: Oh that men would praise the Lord For His goodness unto men!
DO THE MEN OF THE CHURCHES NEED ORGANIZATION?

Perhaps the question should be put in a form like this, "Do the Men of the Churches Desire Organization?"

It was a privilege recently to be present at one of the dinners of the "Dutch Arms" of the Classis of Orange. It was an inspiration to face 212 men from the various churches in that Classis, to hear them sing and to note the evident relish with which they received not only the good dinner served by the ladies of the American Reformed Church of Newburgh but also the plain signs of good cheer and Christian fellowship which were such a significant part of the occasion.

So far as our memory goes, the title "Dutch Arms" as a name for a men's club in a Reformed Church originated with the Reformed Church at Newburgh during the pastorate of Dr. Albertus T. Broek. It has been copied in some few churches. In places where it has been adopted and the idea of a men's club pushed vigorously there has been a healthy life. In our experience, these "Dutch Arms" and other men's clubs in the churches did not limit their membership to the male communicants of the church but frequently reached out and took into their membership many men in the community who are not communicant members and not even attendants upon the services of the particular church. These non-communicant members who thus joined the men's club were not always drawn into the membership of the church—in fact, it is not unusual for many of them never to be seen in the services of the church. Their membership in the club is about the only contact they have with the church. No one doubts, however, that this is valuable. The persistent attempts to recruit members from among these "outsiders" is eloquent evidence of the belief in the worthwhileness of the efforts.

It has remained, however, for the Classis of Orange to show the way in organizing the men of a group of churches within classical bounds into a "Dutch Arms of the Classis." There is a very simple organization with the regulation officers and a simple statement of purposes. About twice a year the men meet—usually around the dinner table. One speaker with a vital message is given the lion's share of the time. Other men participate in the program in a spirit of sharing; there is much of singing—yes, some of the hymns of the Church—but, all in all, the great values of the meetings lie in the opportunities for fellowship, the sense of solidarity and companionship and the unity of purpose which is born in upon the consciousness with every succeeding gathering.

One comes away from such a meeting as this with a strong conviction that there is something very worth while. It has its value as emphasizing and enforcing a denominational consciousness. In this it is another instance of the apparently growing tendency toward group consciousness so manifest in all the world. In international affairs we call it nationalism. Again we call it self-determination. Sometimes we call it provincialism. Whatever we name it, it is here. The Church must face it as must national groups. In the Church a very serious attempt is being made to direct it into the right channel. What is wanted is such a denominational consciousness as will enlist service for the sake of the wider things of the Kingdom, as against the exclusiveness which is the product of self-satisfaction. Christians should function for the Kingdom. In most instances they can function most effectively through their own denominational machinery. Our youth are pointing the way to this in the Youth Fellowship. These men of the Classis of Orange are laying the same emphasis.

During the present year there has been some earnest discussion at church headquarters regarding the need for more work among the men of the churches. With all due respect, however, executives at the headquarters of the denominations are usually looking at such things from the point of view of promotion of the denominational enterprise—education, missions and relief. Without doubt, from that point of view it is desirable, if not indeed necessary that there should be such organization. The women of the churches are organized to the minutest degree for the promotion of the missionary enterprise. Secretaries of the Women's Boards are able to put their hand at a minute's notice on the name and address of someone in each church who can approach with their promotional literature or plans. The missionary auxiliaries are united in Classical Missionary Unions which report directly to the Women's Boards.

Useful as such an organization among men might be for the promotion of the denominational enterprise, it is doubtful, however, if it would appear very strongly. For one thing, masculine and feminine psychologies are
Installation of Rev. Jacob J. Sessler, Ph.D.—Rev. Jacob J. Sessler, Ph.D., was installed as pastor of the College Point Reformed Church on Thursday evening, May 24th. The installation service was in charge of Rev. Andrew J. Meyer, of Brooklyn, New York. The sermon was preached by Rev. Theodore F. Bayles, D.D., of New Brunswick Theological Seminary. The charges were given by Rev. John Baumeister to the pastor and by Rev. Willard D. Brown, D.D., to the congregation. Others taking part in the service were Rev. Edward Niles, D.D., Rev. B. J. Folensbee, Th.M., Rev. M. Eugene Flipse. Delightful music was rendered by the choir of the College Point Church. The benediction was pronounced by Dr. Sessler. Dr. Sessler comes to College Point with a successful ministry at the Reformed Church of Middletown, N. J. His pastorate at College Point begins very auspiciously.

Special Meetings of New Brunswick Classis.—The Classis of New Brunswick met in special session on Friday, May 14, in the parish house of the Second Reformed Church. Mr. Peter M. Boelhouwer, of the graduating class of the Seminary, was admitted for examination for licensure and the examination was sustained. The Classis also arranged for the examination for ordination of Mr. Cornelius M. Leeuwen, another student of the Seminary, on May 29th. An interesting feature of the meeting was that Rev. John A. Thompson, for many years a member of the Classis of New Brunswick, was welcomed again to his former relationship, and the Rev. Bergen B. Staats, who was licensed by this Classis in 1879, was received again as a member.

Bethany (Roseland), Chicago, Ill., Pastor Completes Five Years of Service.—Sunday, May 5, marked the fifth anniversary of Rev. Harry J. Hager, Ph.D., minister at Bethany Church, Chicago, Ill. During this time six hundred and eighty-four new members have united with the church, practically doubling the membership within the five years. The Sunday School department also increased proportionately. There have been Sunday services with a Sunday School attendance as high as 1,200! Children's Bible Schools have flourished and Bethany has become a definite spiritual asset to its community. It has often been referred to as the "South Side's Great Gospel Light House." This church, along with many others, has suffered in the general financial distress, but they have been able to keep up the payments on the new building and carry on an extensive Christian program. It therefore feels grateful and abundantly blessed with the ministry of Rev. Mr. Hager.

Tenth Anniversary of Pastorate at Peekskill, N. Y.—A pleasant surprise was given to Rev. and Mrs. Charles G. Mallery to mark the Tenth Anniversary of the pastorate of Mr. Mallery at the Van Nest Reformed Church of Peekskill, N. Y. An unusually large attendance at the Mid-week Service on Wednesday, May 16th, was the first intimation that anything unusual was planned. After the service a social hour was enjoyed, with a program of recitations and musical selections, and later refreshments were served. Mr. Mallery was presented with a generous purse by elder John A. Weyant on behalf of the congregation, and Mrs. Mallery received a beautiful basket of flowers. The delightful surprise was planned by the women of the church.

Dutch Arms of the Classis of Orange.—A very effective meeting of the Dutch Arms of the Classis of Orange was held on May 22 at the American Reformed Church at Newburgh, N. Y. The weather was everything that could be thought of to hinder attendance, but drenching rain could not keep 212 men away. Under the leadership of the President, Mr. Frederick Fowler, of Port Jervis, N. Y., this organization is thriving in surprising manner. The guest speaker for the evening was Rev. Norman V. Peale, D.D., pastor of the Marble Collegiate Church, New York City. Other speakers included the pastor of the church, Rev. Marinus S. Purdy, D.D., and Rev. Willard D. Brown, D.D., Secretary of the Board of Education and Editor of the CHURCH INTELLIGENCER. Mr. Fowler took occasion to introduce several of the prominent men, including Rev. Frank E. Seeley, D.D., of Kingston, N. Y., Mayor Wendell Phillips of Port Jervis, N. Y., Mr. Charles Dietrich, "Father of the Dutch Arms," and Mr. Nathan Taylor, of Newburgh, N. Y., choir leader for two generations. Rev. Gerard R. Gnaide, of Walden, N. Y., said Grace prior to the dinner, and Rev. Edward B. Irish, of Port Jervis, N. Y., pronounced the Benediction. Dr. Peale's inspiring address was on the topic of "Are Americans Still Pioneers?"

Fellowship Suppers Concluded at Bedminster, N. J.—On Sunday evening, May 20, the Young People's Organization of the Bedminster Reformed Church conducted the last, for the season, of a series of Fellowship suppers. A group of nearly sixty people gathered for this occasion, and after the supper selections were sung by Miss Helen Thompson, of Bernardsville, N. J. The address of the evening was given by State Senator Dryden Kuser, after which the meeting closed with all joining together in repeating the Mispahe benediction.

Pastor Retires After 42 Years in the Ministry.—Rev. Anthony M. Van Duine, pastor of the First Holland Reformed Church of Passaic, N. J., was recently honored with a reception given to him and his family by the Consistory of the church. Rev. Mr. Van Duine has been pastor of this church for eighteen and one-half years and retires on June 1st, after forty-two years of service in the Reformed Church. In token of his service to the church he was presented with a purse from members of the congregation. Rev. Edward Dawson, D.D., presided over the reception and other speakers included Dr. William I. Chamberlain, Rev. M. E. Broekstra, Rev. Harke Frieling and Rev. M. Klerkoker. The program included an organ prelude, selections by an orchestra, hymns by the congregation and anthems by the choir. Rev. Mr. Van Duine has been declared Pastor Emeritus of the First Holland Church of Passaic.

First Reformed, Brooklyn, N. Y., Closes "Friendly Hour" Services.—Wednesday evening, May 23rd, saw the closing of the "Friendly Hour" services at the First Church of Brooklyn, N. Y., with an approximate attendance of two hundred. Since October there have been thirty-three of these Wednesday evening meetings and a total of 3,356 attended, an average of over a hundred. These large and enthusiastic audiences have been marked with a deep spirit of devotion and all look forward to the beginning again in the fall.
Middlebury, N. J., Church Installs New Pastor.— On Tuesday evening, May 29th, Rev. Cornelius M. Van Leeuwen was ordained and installed as pastor of the Reformed Church of Middlebury, N. J., by the Classis of New Brunswick. The service was presided over by Rev. Frederick Zimmerman, President of the Classis. The Scripture Lesson was read by Rev. John A. Thompson; the Prayer given by Rev. Theodore Brinckerhoff; the Sermon by Rev. Milton T. Stauffer, D.D.; the Charge to the Pastor by Rev. John E. Charlton, Ph.D., and the Charge to the People by Rev. Henry K. Hotaling. The newly ordained pastor pronounced the benediction.

This church has just completed a Centennial Celebration, starting with a service on Friday afternoon, May 25th, and continuing through until Sunday evening, May 27th. Rev. William H. S. Demarest, D.D., gave an historical address on Friday afternoon, and Rev. John A. Thomson and Rev. F. Alvin Langwith were the speakers in the evening. On Sunday morning, Rev. William I. Chamberlain, Ph.D., delivered the sermon, and in the evening the celebration closed with a pageant-drama, entitled "The Lost Church," sponsored by the Christian Endeavor Societies of the church.

Board of Superintendents, New Brunswick Seminary, Elect New President.—At a recent meeting of the Board of Superintendents of New Brunswick Seminary, Rev. Thomas Pace Haig, pastor of the Second Reformed Church of Somerville, N. J., was elected President.

Mont Pleasant Pastor Receives Gift from Bible Classes.—Rev. Theodore Tritenbach, of the Mont Pleasant Church of Schenectady, N. Y., was presented with a subscription to the Reader's Digest and the National Geographic Magazine by the two adult Bible Classes of his church. The Royal Class, a ladies' group, entertained the Men's Club Bible Class, which had a better attendance record for the season. It was upon this occasion that the gift was made to the pastor, who has been the teacher for both classes.

Ulster Classis Holds Special Meeting for Licensure.—Mr. Edgar Terpenning De Graff, a recent graduate of New Brunswick Theological Seminary and a resident of Ulster Park, N. Y., was examined for licensure by the Classis of Ulster on Friday, May 28th. The examination was sustained. Mr. De Graff is to take up work in Euphratah, N. Y. The Classis of Pella has waived the right to examine Mr. John F. Heidenreich for licensure and he will be examined by the Classis of Ulster at an adjourned session to be held on June 20th. Mr. Heidenreich is serving the West Hurley Reformed Church.

College Point Church Honors Dr. John MacPherson.—A dinner was given at the Sanford Hotel, Flushing, N. Y., by the men of the Consistory of the First Reformed Church of College Point, in honor of Dr. John MacPherson, who for forty years has faithfully served as a member of the Consistory. In recognition of his untiring efforts, the Consistory presented him with an electric mantel clock. A suitable resolution, "indicative of the high regard in which he was held," was voted at the time of the dinner.

Pastor Completes Five Years of Service at North and Southampton Church.—Rev. Daniel Y. Brink, pastor of the North and Southampton Church of Churchville, Pa., completed five years of service at that church on May 22. During these five years he has welcomed 101 new members into the fellowship of the church, 94 on confession of their faith and 17 on certificate from other churches. He has solemnized the marriage of 21 couples, and has officiated at 64 funerals. 75 persons have been baptized, 28 adults and 47 infants. The average yearly attendance of the church school has grown from 118 to 158, and the average attendance of worship has increased from 137 to 168. A special anniversary service was held on Sunday, May 20th, to which all members and friends of the church were invited.

Easter at Bahrein Island, Persian Gulf.—In a letter from Rev. Gerrit D. Van Peursem we are glad to quote the following extracts. "We invited all the Americans and English to the service on Easter and the chapel was filled. It is unfortunate they do not attend our service. But with all that they did well by way of contributing towards the upkeep of the orphans in the woman's hospital. Our collection amounted to Rs. 243-14-100. The men from the oil ship—Al Socondo—made a worthy contribution. It was the biggest European audience we have ever had in Bahrein. An hour before we had the English service, we had our Arabic service, at which Mr. Hakken preached. At that service the house was more than filled, even though we had not invited people to come for fear that we would be overcrowded. All this indicated that we will have to enlarge the church building. It is getting difficult to accommodate the crowds that come to the Arabic service."

Rev. Paul E. Baker, Ph.D., Publishes Book, "Negro-White Adjustment."—The Associated Press announces the publishing of "Negro-White Adjustment," a book by Rev. Paul E. Baker. The author's experience in the deep South, having been reared there and having taught in a southern Negro college, along with his study of conditions in the North, qualify him as an able writer on this subject. Dr. Baker is serving as minister of the Lincoln Park Community Church of Yonkers, New York, and has written this book as a thesis for his degree.

Buffalo Center, Iowa, Activities.—At a recent meeting of the Consistory of the church at Buffalo Center, Iowa, five new members were received into the membership, but during the past month death has removed three from the roll. At a business meeting of the League, Bennett Bruhns and Lena Jurgens were chosen to serve on the Youth Fellowship Committee. The Young People's Sunday School Class surprised their teacher, Mrs. William Everts, on Monday evening, occasion being her birthday anniversary. This class is also beautifying the church grounds and in order to raise funds for this project a baked food sale was held recently.

Bellevue, Schenectady, Church Receives New Members.—Rev. John A. Thurston, pastor of the Bellevue Church, Schenectady, N. Y., reports eleven new members received on June 3rd, three of whom were women and eight men.

Grove Church Has Promising Year.—Grove Church, New Durham, N. J., has been spiritually blessed during the past year. The church has received 77 members on Confession of Faith and 13 by letter from other churches. The total number of active communicants is 874. The Sunday school enrollment has increased also and the future is promising. This church also had the pleasure recently of welcoming Dr. Galen F. Scudder, medical missionary at Vellore, who is on furlough.

Accessions at Old First of Hackensack, N. J.—On Sunday, June 3rd, nine members were received into the fellowship of the First Church of Hackensack, N. J., Rev. Albert Von Schlieder, D.D., pastor, nine coming on Confession of Faith and two by letter from other churches.
The American Church at The Hague

The treasurer of the Committee in charge of the English Preaching Services at The Hague acknowledges with hearty thanks the receipt of the following contributions in support of the work for the coming summer: Mr. Francis B. Sanford, $10; Rev. Edgar F. Romig, D.D., $5; Rev. Willard D. Brown, D.D., $5; Rev. Henry E. Cobb, D.D., $5; Rev. Theodore F. Bayles, D.D., $5; Mr. and Mrs. Charles Hilton Brown, $10; Anonymous, $1; Mr. Samuel M. Cuddeback, $5; Miss Cornelia Anderson, $5; Mr. E. Covert Hulst, $10. Previously acknowledged, $265. Total received, $326. Still needed, $74.

REV. WILLIAM REESE HART, Treasurer,
152 Arlington Ave., Jersey City, N. J.

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A New Denomination

A new denomination of more than six hundred thousand members born of "a union of the mind and the heart" becomes a reality on June 27th. On that day at Cleveland, Ohio, the Reformed Church in the United States unites with the Evangelical Synod of North America in a new denomination to be known as the Evangelical and Reformed Church.

The Reformed Church in the United States had its beginning as a denomination in Philadelphia and vicinity. The pioneers came, from 1700 to 1770, from Germany to Pennsylvania, with Philadelphia as the distributing center. The Evangelical Synod vans came from 1825 to 1860, into Missouri, with St. Louis as the distributing center. Both denominations are descendents of the Reformation in the 16th century. Each Church had the name "German" in its original title. A considerable element in each Church is of German-Swiss stock.

The Reformed Church traces its origin to Zwingli. It has a representative form of church government. One of the leaders of the Evangelical Synod describes its government as a "blending of congregational and presbyteral elements with a touch of the episcopal as a sort of unwritten law."

Varied Activities at Brookdale Church.—Bon-Fire Services, with worship in the open around a camp-fire, have been enjoyed by the Young People's Society of the Brookdale Church, Bloomfield, N. J., several times during the past months. One of the most interesting meetings was one of "Questions and Answers" in which the leader, Mr. Harold J. Brown, a young deacon, gave his answer to the queries and then invited discussion by the others present. The Men's Club held their annual banquet and it was a big event for the community. Although sponsored by the church, the club is nonsectarian. Rev. Alexander Cairns, D.D., a columnist and former Chautauqua speaker, gave an inspiring talk. Rev. Arthur Roosenraad, of the Franklin Avenue Reformed Church, was another invited guest. A Negro Quartet sang many numbers and Mrs. Alfred Bentall, of Allwood, played for group singing by the entire audience. A "Mother and Daughter" banquet was recently enjoyed by the Girl Scout Troup, with Mrs. Norma Bingham, of the Newark Evening News, the guest speaker, who had as her topic, "Winning with Personality." The pastor of this church, Rev. Earle V. A. Conover, recently gave an address on "Neighborhoodness" at a nearby Jewish Temple when "Good Neighbor" night was celebrated. Representatives from many town groups were present at this meeting.

GREETINGS

to the delegates and attendants at the General Synod and best wishes for a happy, helpful and spiritually uplifting session.

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

First Church, Milwaukee, Wisconsin, News.—"The Tellit," newsway little paper of the First Church of Milwaukee, Wisconsin, contains some interesting items, among them being the pulpit exchange between the pastor, Rev. Richard C. Oudersluys, Th.B., and Rev. Henry Terkeurst recently. This exchange proved satisfactory to members of both congregations. The Women's Foreign Missionary Society met on April 26th and had as guest speaker Mrs. Garrett De Young, who was a missionary to Arabia. The May Luncheon of the Domestic Mission Society was held on May 10, at which time Mrs. Walter Van Piersens, assisted by several other members, presented a Radio Sketch of a motor trip to our mission stations at McKeen, Gray Hawk and Annville, Kentucky. The Men's League had a twenty-fifth anniversary meeting on April 27th. The anniversary was celebrated by a dinner to which the members, ladies and "old-timers" were invited. Many interesting events were recalled and several addresses, including one by the pastor, were enjoyed by all. Greetings and good wishes for continued growth and good work of the organization were sent by Mrs. H. M. Bruins, wife of Dr. Bruins, under whose guidance this League was founded.

"Lydian Society" Celebrates Fortieth Anniversary at Woodstock, N. Y.—The Lydian Society of the Woodstock Reformed Church celebrated its fortieth anniversary on Wednesday, May 9th, with a luncheon in the church parlors. Among the guests present were six of the nine living charter members. The pastor, Rev. Harvey L. Todd, pronounced the blessing, after which the president introduced the charter members and read greetings from absent members, the Consistory of the church, and the Ladies' Aid Society of the Woodstock Methodist Church. Mrs. Libbie Riseley, who was the first treasurer, and who has held that office through the entire life of the society, read a most interesting paper on "The High Spots of the Lydian Society's Forty Years." Mrs. Riseley was then presented with a gift for her long and efficient service. A very enjoyable program followed and the society is now working toward the half-century goal! On Sunday, May 13th, a special morning service was held in the church, at which time the pastor delivered an inspiring sermon in honor of Mother's Day and the Lydian Society's Anniversary. The Society attended in a body and special music was the feature of the day.

Lakeview Heights Church, Clifton, N. J., Shows Progress.—A report from the Lakeview Heights Church states: "Our report for the past year shows a decided gain in every way except in finances; increased attendances at all services; a gain of 26 in membership; a fine spirit of harmony and cooperation prevails."
Mrs. Vander Meer's Work in Changchow

BY REV. H. M. VEENSCHOTEN
(From the 1931 Changchow District Report)

IN Changchow Mrs. Vander Meer has found ample opportunity for service in medical work. In Talmage College, she made herself responsible for cases of sickness in the dormitory, often making the rounds in the evening, taking temperatures and giving medicines. She had one severe case of typhoid, and for a month three boys came to the house daily for treatments for severe cases of ringworm. She also assisted Dr. Busby in innoculating the students and faculty for typhoid. During the fall term she had Chin-tek Middle School girls come for a class in hygiene and first aid. Often they met at her house and so received a practical demonstration of the methods and management of a foreign home.

What interested them most were the schedule and nursery arrangements for her little son, and especially the fact that he sleeps alone.

Mrs. Vander Meer has also given one morning a week to the hospital in Changchow where she supervised the organization of a nurses' class. The distance a week of the hospital from our compounds interferes with more effective co-operation. In the spring term she assisted at the East Gate Church in a series of weekly meetings for mothers, instructing them in the care and training of children; and in the autumn started meetings for women at the Evangelistic Center, where she gave demonstrations in how to bathe the baby and gave treatments for sore eyes, etc.

In addition to this schedule, she started a children's meeting at Central Church. The purpose of this meeting was to help build up the attendance at the Sunday School. An average of sixty attend the meeting every week. Sunday School attendance has more than trebled since the inauguration of this children's meeting.

Bibles for the Fleet

A speedy response to an offer of the New York Bible Society to replenish the supply of Scriptures for the Officers and enlisted men of the Navy during the coming visit of the United States Fleet to New York City came to the Society from the Navy Department in Washington.

When the various battleships, cruisers and destroyers find berth in our harbor, the packages containing Bibles for the Officers, and Testaments and single portions for the enlisted men, also special Library Editions, where needed, and lettered with the ship's name, will be carried to the vessels by the colporteurs of the Society and placed in the care of the Chaplains or Officers in charge assigned to receive the same.

This distribution will be the fifth that the New York Bible Society has made to the United States Fleet while visiting our waters, the first in the year 1927. The number of Scriptures thus distributed will approximate 100,000 volumes during the five visits.

Ramsey, Titonka, Iowa, Church Newly Decorated.—The Ramsey Church of Titonka, Iowa, has taken advantage of the present prices of material and labor and has had the church building redecorated. Last year the outside of the church and the church kitchen were painted, and this spring the auditorium was redecorated from ceiling to floor. The church dining room has also been repainted. At present the church makes a very pleasing appearance both inside and out and is a credit to the community.

Manse Baby at Fairview, Ill.—On Friday morning, May 25th, a son was born to Rev. and Mrs. Joshua M. Hogenboom, of the Fairview, Ill., Church. Congratulations and good wishes to this latest member of Fairview parsonage! On the last Sunday evening in April, the Ladies' Missionary Society of the Raritan, Ill., Church were entertained by the Fairview Society. A splendid program was enjoyed by Mrs. Simonson, of the Raritan Society, presiding. The program was followed by a lunch served in the chapel given by the hostess church, and this is the beginning of more to follow. On Sunday, June 10th, Rev. Arthur B. Van Zante, a former pastor of the Fairview Church, will occupy the pulpit.

Hamilton Grange Calendar Includes Stony Brook Announcement.—We note in the calendar of Hamilton Grange Church, New York City, an announcement of the Sixth Annual Conference of the Young People of the Reformed Church to be held at Stony Brook, L.I., July 14 to 21. We pass this on trusting that some other churches may use this suggestion in their church calendars since it is a most effective way of bringing this conference to the attention of the church.

The Point of View

(Continued from page 188)

different. Besides, it is doubtful if the men of the churches wish anything like that. The leadership of the men in Orange Class—is and we take off our hat to Mr. Frederick Fowler and his capable assistants—seems to have realized that form itself to their organization and its objectives should take. It has grown up without coddling from headquarters. Its strength, no doubt, lies in large part in this. What we should like to see would be organization like this extended until it is denomination-wide. It has something in it to be very valuable to be merely local. We hope other churches and Classes will want to be linked up with this. Why not a "Dutch Arms" Fellowship of men as well as a Youth Fellowship of young people?
The WORLD OUTLOOK for YOUNG PEOPLE

Three Girls of Arabia

BY MRS. JOHN VAN ESS

I will call them Anees, Ameena and Adeeba.

Anees means "amusing," and it is a very good name for the first one of our trio. Her face is full of animation and she gets very much as she talks. Anees was born in Kuwait and lived there till she was about ten years old. Kuwait is a most fascinating place— the blue sea on one side, the desert beyond the city walls on the other, the camel caravans disappearing in the distance, the shepherds with their flocks coming in at sunset, the colorful Arab bazaars. But Anees's Kuwait was bounded by the four walls of the courtyard of her father's house. The family are wealthy tradespeople with property and connections both in Basra and Baghdad, and Anees's prospective husband, a cousin to whom she was betrothed when in her cradle, has been educated in Europe. Anees's father very wisely decided that she would be at a disadvantage if she did not receive some education as well, so he sent her and her younger sister to Basra where they attended one of the girls' schools maintained by the Iraqi government, and lived in one of their father's houses under the strict supervision of a widowed aunt. At first, the little girls were homesick and missed the sociability of the great Arab household, the constant gossi- sip, intrigue and excitement of the domestic life of a large polygamous es- tablishment. But gradually they were won over by all the wholesome pleasures of school life with the routine of lessons and association with girl friends absorbed them and their naturally quick minds were soon adjusted to the discipline of study.

Anees completed what corresponds to our eighth grade course and was very eager to go to school. Anees appealed to her mother and grandmother but received only the discouraging reply, "It must be as your father says." She tried naging, sulking and hysterics but all in vain. Her longing to see the world was only enhanced by a new element which has come into the lives of the widowed dow devices in Kuwait. By this time the whole family had moved up to Basra so that the boys could go to school. Anees appealed frantically to her mother and grandmother but received only the discouraging reply, "It must be as your father says." She tried nagging, sulking and hysterics but all in vain. Her longing to see the world was only enhanced by a new element which has come into the lives of the widowed women of Iraq—the cinema. Every Friday afternoon the main picture house in Basra has "Ladies Day" and the theater is packed to the doors. The films made in Egypt with the talking in Arabic are naturally the most popular, but they devour anything and everything—news reels, society triangle dramas, Wild West shows, historical plays.

This winter Anees has been married to her cousin and is now settled down in an attractive house of her own with a gentle mother-in-law who seems to be devoted to her. In many ways the mother-in-law is much more important to the bride than the husband, for the domestic life of the women is a self-contained ex- istence and can be utterly spoilt by jealousy or friction. Most of her ac- quaintances consider Anees very for- tuneate. But her black eyes still flash when she mentions her curtailing school life, and she longs fervently to travel and see the world. 

Ameena lives in a square two-story house behind the copper and tinware bazaar, under the shadow of the beauti- ful blue-tiled dome of Basrah's new mosque. She is only about nineteen now, but was taken out of our mission school at twelve to be married. Her family are thrifty lower-middle-class people, and the offer from a young man who owned houses and date gardens, and a (Said) (direct descendant of the prophet) as well, was too good to refuse. Ameena has long since forgotten what little she learned in school, but she de- serves a degree in diplomacy for getting on with her mother-in-law all these years. At the end of her first year of married life she had not produced a child so her husband's mother arranged that he should marry another wife—"on her head"—as the saying is in Arabic. This time she chose her own niece, an arrangement which keeps property in the family and is considered very desirable. But the partner-wife was, like her aunt, an Ellawiya (female of Said) and like her possessed a strong charac- ter and a fiery temper. In spite of the frequent interventions of Mullayaa (women Koran readers) and relatives, the quarreling and fighting was so con- tinuous and so bad as to shock the neighbors, and finally ended up with law suits in the religious courts and divorce. Ameena held her tongue and minded her own business during this stormy per- iod, did most of the housework, won the grudging approval of her peppery mother-in-law, and was re- favored by Providence with a fine baby boy not long after her marriage and divorce and departure. Since then she has had two more children and has seen two or three more partner-wives come and go.

Adeeba means "polite" but it is a very inappropriate name for our third friend. She swaggered into our Thursday morning club, hair uncocmed, baby brother on hip, with an air as though the world belonged to her, and creates a disturb- ance from the moment her foot is on the threshold. Her home is in a mat- hut, one of half a dozen grouped around a sort of courtyard behind a broken- down wall, and she has the personal freedom of the very poor. She often does the bazaaring for her mother and no shopkeeper from whom she buys a bunch of onions for a few "fils" can get the better of her in bARGAINING or repartee. Life has put her on the defensive and even in the midst of my exasperation with her trying ways, I know that her art and impul- siveness are good, essential qualities gone wrong. She is passionately devoted to the unwashed baby brother whom she must carry with her wherever she goes. Her only is so rapturous over the little baby dolls for whom our sewing class is mak- ing an outfit, as Adeeza. She is eager to learn new stitches and is always on her ear. No doubt, she could learn to read quickly but she has no time nor opportunity to come to us for lessons oftener than once a week, much less to school. She finds life very interesting and is conscious of no repressions. I think I would rather be Adeeba than either Anees or Ameena. Would you?

Would You Like to Meet Real Missionaries and See a Mission in Action?

Then, come to Newburgh on Saturday, June 23, when the annual reception to the work of the Church of the Saviour, held at 2:30 P. M. in the Church of Our Saviour, 24 Mill Street. Rev. Pietro Moncada, Superintendent of the Mission, will be present. An interesting program will be given by the young people and the guests will extend a most cordial invitation to attend.

We are sure that a great many of our church people will want to accept this invitation and be in Newburgh on June 23.
New Books

United States and Cuba. By Harry F. Guggenheim.

This book contains the record of the commemoration of our Church of the 400th anniversary of the birth of the great Prince of Orange, champion of civil and religious liberties. It is printed to perpetuate the celebration of this anniversary. The first two chapters are based upon the editor's Phi Beta Kappa oration and upon a chapter of the Varlin and Marshall College on June 6, 1933. The balance of the book is concerned with the study and documents connected with the celebration. (Van Rees Press.)

The Boys Play Soldiers. By James Black.

A series of four stories for children depicting graphically some of the earlier scenes in the life of the infant Jesus. (Fleming Revell Co.)

Talks to Young People. By George A. Crapullo, B.D.

This book is a series of 14 bright and incisive talks to Young People rising out of every day experiences and recreational activities. Any one engaged in the work of the church, the class-room, or home, will find it very valuable. (Fleming H. Revell Co., $1.50.)

Write it Right. By Ambrose Bierce.

A handy volume to have at one's side if engaged in doing writing. It points out the misuses of many words, and is a mine of information on word values. (The Union Library Association, $1.00.)


A collection of the great hymns of the Church, together with a page or two of prayers and devotions. It is intended to be used in small gatherings and larger ones where the regular hymn books might not be so easy to handle, and will be so readily distributed. (A. S. Barnes & Co.)

Beyond Fundamentalism and Modernism
—The Gospel of God... By George W. Richards.

In this book Dr. Richards, who is Professor of History and Theology Seminary of the Reformed Church in the United States, has done a scholarly piece of work. And yet the book is fascinating and suggestive.

In the introduction the author states that "The Gospel cannot be discovered by searching the fields, experience, thinking and volition of men. It cannot be discovered in the behavior of the unit


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verse or in the processes of nature and of history. The Gospel is an address of God to man calling him to a definite task, not an advantage of man in quest of God, if haply he may feel after Him and find Him." The Gospel can be proved: it must approve itself in the heart of man. It is to be proclaimed not defended; believed and obeyed, not demonstrated.

The author takes the best out of Fundamentalism and the best out of Modernism and goes beyond both to the Gospel of God as he finds it in the Bible and the experiences of men. He goes back to dispensary of the Gospel in setting in the literary forms of the Scriptures, from the Christian creeds and theologies, from the institutions and laws of the churches." He goes forward "to put the Eternal Gospel in the setting of a new world, and to live in the power of it in the conditions of a new time."

The book is a liberal education in Biblical and Practical Theology. Those men who have been stressing the need of some clear thinking upon and study of the central truths of Christianity will welcome this book. Those men who have been writing an intelligent understanding and a courageous application of the Gospel of God to the life of today will thank Dr. Richards for the splendid work he has done.

The last four chapters of the book are worth the price of the book itself. This book will make a valuable contribution to the library of any minister or layman. It is full of teaching and preaching ideas. (Charles Scribner's Sons, New York, $2.)

The Virtue of Book-Lending

Lending books is a science, an art, a dissipation, an incurable vice, a luxury, a self-discipline in tolerance unequalled among all the forms of sacrifice. If you can cheerfully yield to the blandishments of your best friend, hand him a cherished volume wrapped in a single sheet of paper that will tear out the last pages, the paper that he has cut in order to steal it, when experience justifies you in the conviction that he will never return it, then you have conquered your soul. Chastened and perfected, you can serve a term in the Atlanta jail for contempt of court and come out of it as fresh as a daisy. —Thomas L. Mann, in Boston Evening Transcript.

"We Aim to Please" No Churchly Slogan

Business men may legitimately take for their slogan, "We aim to please." For a church to adopt such a slogan would be a frightful travesty on Christli- nity. Our aim must not be to please, but to instruct and inspire. We must hold the high ideal of Jesus Christ before men in every possible interpretation of that term, so that they are not pleased with their present moral attainments, but are restless to make themselves and their world what it ought to be. —Rev. Earl Knudsen.

The Agnostic's Trinity

The agnostic does not say there is no God; he simply says, "I don't know." He does not say there is no immortality of the soul; he simply says, "I don't know." He does not say there is no divinity in the life and character of Jesus; he simply says, "I don't know." He rejects the Christian's doctrine of the Trinity contemptuously and then sets up in its place a little-homede-trinity of his own—"I don't know." If any man is looking for confidences, assurance and leadership, let him contrast that timid "I don't know" with the great and vital assertion of the Christian, "I know Him in whom I have believed." —Selected.

Power of Prayer

Perhaps it is not generally known that Mr. Spurgeon attributed the great blessings that attended his preaching in his great London church to the prayers of his own people. When some one asked him how it was that he obtained such great blessings in his church, he replied, "My people pray for me." One of the chief sources of power and encourage- ment in a minister's life is to know that he is supported by a prayerful people. It strengthens and inspires him to know, as he stands in the pulpit to begin his sermon, that loyal and loving hearts in the congregation are praying for the message he is about to deliver. Paul recognized this secret of power when he wrote to the Thessalonians, "Breach, pray for us, that the Word of the Lord may have free course and be glorified." —The Christian Observer.
June 15, 1934

CHRISTIAN INTELLIGENCER

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Deaths

IN MEMORIAM

The Board of Foreign Missions expresses its sense of loss in the death on March 18, 1934, of REV. JAMES BOYD HUNTER, D.D.

As an active pastor he displayed always a deep interest in the world mission of the Church and in the years since 1930, when he was elected Editor of the Christian Intelligencer, he has rendered incalculable service to the Foreign Missions by a constant emphasis through the columns of the paper on the necessity of adequate support of Missions.

Particularly impressive was his tender, sympathetic attitude towards our foreign missionaries and his quick impulsive response to any need which touched them. We shall not soon forget his kindliness of heart, gentle, and winning, which endeared him to many.

WILLIAM L. CHANDLER.

Corresponding Secretary.

IN MEMORIAM

Early in the morning of Palm Sunday, March 25, 1934, MRS. MINNIE SCHARCH.

one of the oldest members of the Blooming Grove Reformed Church, New York, entered into rest in the New Jerusalem.

The wife of the late Rev. Anthony Scharch of the Blooming Grove Church, all their paths in life led to the Church they so loved.

She was a member of both the Ladies Societies of the Church and if she had lived a few more days would have reached her 83rd birthday.

We shall miss this older friend but we are content we have the assurance that she is with those she loved here on earth, in the city "wherein is no light in you, for the Lamb is the light thereof, and the gates of it shall not be shut at all by day, for there shall be no night there." 

Mrs. William G. Sharp.

No, a "racktender" is in no wise related to a racketeer. Nor has he anything to do with such things as the "rack and thumbscREW" of the days of long ago. He is simply an individual who manages the distribution of tracts and pamphlets by placing them in "racks" in church vestibules, from which they may be taken and read by the people who attend services.

We are told that the "racktenders" in Westminster Cathedral, London, sold 73,504 pieces of literature last year. But, not to be outdone by the mother country, Saint Paul's Church in New York City reports that its single "racktender" distributed 73,617 pamphlets. By this means information is spread about the work of the church, and on the whole plan the New York Christian Advocate wisely comments as follows:

"Here is a Catholic rack which Protestants may well adopt. It is a common remark that Roman Catholics are making unprecedented gains in America. If this is so, may not their success be traceable, at least in part, to the zeal with which their bishops and priests promote the circulation of the church periodicals and the sale of Catholic pamphlets and tracts? Can anyone supply the name of any Protestant church in America whose 'racktenders' made any such record as that of Westminster racktender and the Paulists? Those who come nearest to it are those pastors who were listed in a recent Advocate as having the largest lists of subscribers to the church papers."

Nation's Brewers in Mass Drive Against Ten Million Housewives

"A nation-wide sales drive by 600 brewers through 14,000 wholesale distributors, upon ten million housewives in a thousand American cities, is forecast, according to information received from various sources," declares a statement issued from the New York office of the American Business Men's Research Foundation.

"The drive, initial announcement of which, whether by chance or design, coincided with Mother's Day and Child Health Week, is being projected not only for the beer business, but in the light of their own admissions, as a last-ditch move to prevent a serious profit slump during 1934," the Foundation statement continues. "Conditions (in the brewing business) are considerably worse than they ever have been since the legalization of beer. If beer is not sold more profitably by the public during this year (1934), it will take several years of drastic effort and considerable expense to overcome this set-back, depending largely on the results of a thorough signed article in the current issue of 'The Western Brewer,' a national brewery monthly."

"The decision of the beer-makers to launch a drive upon the housewives of the thousand leading cities of the country is evidently prompted by the results of a questionnaire just completed by brewery representatives which, according to their own reports, indicate that more than half of the wives and mothers of urban U. S. A. have no interest in beer as a personal or family beverage."

"The startling results of the questionnaire have been sent to every beer-maker in the United States with a militant letter urging immediate action, in these words:

"The American home is the woman's domain, and to us, the brewers' objective should be to join in the unrestricted home use of beer."

"The replies of mothers and housewives to the brewers' queries show the following:

"(2) "The answer to the question, 'Have you ever made beer in your home?' brought only 18.8 per cent affirmative replies, while 82.2 per cent of the urban housewives stated that 'they had never made beer in their homes.'"

"Housewives Slam Door on Beer for Cooking"

(3) "In answer to the question, 'Have you ever used beer for cooking?' just 6.6 per cent replied 'yes,' while 94.4 stated 'no.'"

"Apparently foreseeing replies to this question, the brewers followed it with a query, 'If not, would you be interested in receiving some carefully tested recipes which use beer in cooking?' To which 40.3 per cent replied 'yes,' while 59.7 per cent of all returning the survey stated that 'they did not wish to receive the recipes.'"

Notice

CLASSIS MEETING

The Classic of Passaic will meet at 1:30 P. M., Tuesday, June 26th, in Central Church, 245 N. J., to examine Student Bergraffaert, and to transact other business.

REV. JOHN SITTEPMA, S. C.

POSITION AS HOUSEKEEPER WANTED

MINISTER'S WIDOW—Educated, Competent—would like position as housekeeper for minister or other Christian man. Willing, able to cook, keep home—also teach, play organ, piano, and otherwise help in church work. Address "House Maker," e/o Christian Intelligencer, 25 E. 22nd Street, New York City.

Comments on the image: The image contains text from various sources, including a newspaper article and letters. The text is in English and appears to be a mix of personal and professional communications. The content ranges from personal notices, such as the death of a long-time member of the Blooming Grove Reformed Church, to professional notices, such as the announcement of a beer company's marketing campaign. The text also includes historical and cultural references, such as the mention of Mother's Day and Child Health Week. The overall tone of the text is serious, reflecting the duties and responsibilities of the individuals and organizations mentioned. The text is well-organized, with clear headings and subheadings, making it easy to read and understand. The use of proper nouns and references to specific events and individuals adds depth and context to the text. The text also includes some figures and statistics, such as the number of breweries and wholesalers involved in the campaign. The use of dates and specific locations adds specificity to the content, making it clear where and when the events occurred. The text is written in a formal style, with a focus on accuracy and clarity. The use of abbreviations and acronyms is limited, but when used, they are explained or defined. The text is well-edited, with no obvious errors or inconsistencies. The text is suitable for a wide audience, including clergy, church members, and the general public. The text includes a variety of sources, such as letters, newspaper articles, and organizational statements, which adds depth and context to the content. The text is a good example of how to communicate effectively, using clear language and well-organized structure.
Here and There

The beginnings of a national college society whose purpose is the "perpetuation and furtherance of the ideals of religious and racial tolerance" were made with the organization at the University of Wisconsin of a society called Koinos, meaning "in common". The society is composed of Protestant, Catholic and Jewish students. It is one of the ultimate aims of the group to form chapters in colleges and universities throughout the country. Rev. George L. Collins, university pastor, is general secretary to the society.

A conference for Ministers and Religious Workers is to be held for the 14th annual summer at Union Theological Seminary, in New York City, from July 10th to 26th. Lecturers will include Professor Lynn Harold Hough, Dean of Drew Seminary, Professor Horton of the Oberlin Graduate School of Theology, Dean Luther A. Weigel and Professor Halford E. Luccock of Yale Divinity School, Dr. Edmund B. Chaffee, minister of Labor Temple in New York, Professor W. F. Seward and Professor A. Bruce Curry of Union, and Rev. C. Ivar Hellstrom of Riverside Church, New York.

Mr. David R. Porter, executive secretary of the student division of the National Council of the Y. M. C. A., will become editor of the Bible Department at Mount Herman School, East Northfield, Mass., next September. He will be associated with the Bible Department at Northfield Seminary and with the religious activities of the Northfield Summer Conferences.

The current issue of "The Mosaic World" has a greater variety of contents than usual and a larger array of distinguished contributors. Dr. Robert E. Speer, Professor Dr. Julius Richter, Pere Paul Catrics, and other writers contribute much of interest.

A pledge to remain away from the "vile and unhonorable motion pictures" will be taken by members of the Legion of Decency, now being organized in the Catholic communities of the United States. Members of the Legion pledge themselves to arouse public opinion "against the portrayal of vice as a normal condition, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women." Members may attend pictures "which do not offend decency and Christian morality."

Representatives of the Protestant, Catholic and Jewish communities attend the first meeting of a good-will forum held in Newark in several years. The meeting was held recently at the North Reformed Church at the invitation of Dr. T. C. Porter, minister of the church. The speakers included Judge Richard Harshtorne, Protestant, who made a plea for good-will among all the faiths. He declared that "both Catholicism and Protestantism sprang from the root of Judaism and we bow down to one who was a Jew." President J. M. Meashan, former president of the Alumni of Seton Hall College, appealed for greater tolerance and for "a solution of our problems through process of reasoning."