



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VOL LIII.

NO. 4.

 **The** 
Reformed Presbyterian
= ADVOCATE. =

APRIL 1919.

Published in the interests of the Principles and Institutions of the
General Synod of the Reformed Presbyterian Church.
A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

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VIEWS OF OUR KENTUCKY MISSION.



THE DORMITORY.



The School Children On The Ice In Front
Of The School House.

The Reformed Presbyterian ADVOCATE.

Stand fast in the faith, quit you like men, be strong.

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at 221⁹ Madison Square,
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VOL. LIII.

APRIL 1919.

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EDITORIAL.

President Wilson started on his second trip to Europe on March 5, 1919, after a very busy week in Washington. His reception in Boston on his return was on a grand scale, and showed the appreciation of his countrymen. Truly he is a great man, in as responsible a place as ever any American statesman has ever been placed. In all his work he keeps on with the courage that has all along marked his life, but has never shone so clearly as at the present. Politicians may rage and the people imagine vain things, but he goes forward fearlessly doing what he believes to be right. It is to be hoped that he may accomplish his work at Paris, and return home in due time in safety. No President of the United States has ever been brought so prominently before the world, or had a more difficult task to perform. May he be protected by Divine Providence from all evil.

On another page the readers will find a letter from Mrs. Waide, and another from Dr. John C. Taylor, of Rurkii, India. These letters bring before some of the conditions at present in India. In addition to the ordinary difficulties they have to meet in that far off heathen land, they have famine and pestilence to contend with. In this country recently we have been called upon to help the Armenians and Belgians and many others, but we have never been called upon as now to help our own Mission workers in India. After reading Professor McChesney's article in the last issue of the Advocate, and these last letters from India, every reader should know what to do. Some one will say, pray. Yes, but that is not enough. Anybody can do that. Our duty is to give of our money, and give it as we never have given before. We have been informed that when the Cedarville congregation heard the facts, it raised in a few days \$500, and had it cabled to

India. This was a noble effort, and we call on others to act immediately and send all they can through the treasurer, Mr. A. B. McMillan, of Sparta, Ill.

We appeal to all our sessions and Boards of Trustees of our several congregations to act promptly. Don't wait until your usual day for such offerings. The money is needed right now. If each member will give a dollar extra, enough can be raised to meet the present need. Will you do it?

If any of you have money on hand for the Board, send it on immediately. The call is loud and urgent.

In this paper we are printing some views of our Kentucky Mission. The work there is well worth our hearty support. Miss Taylor's letter last month shows us the need of Christian education among the mountain whites of Kentucky, so clearly that every lover of the cause of Christian education should remember liberally the needs of the Home Mission Board. Send in your contributions to Mr. W. J. Imbrie, of New Galilee, Pa., who is treasurer of the Board.

There will only be one more Advocate published before the meeting of Synod, and we wish to remind all that the time is short and much is to be done if we are ready for the meeting when the time comes.

Get busy. If you are already busy, just tighten up the tension a little more. Let us have a strong pull, and a pull all together, from now on till the third Wednesday in May, and then under God's blessing we will have the best meetings of Synod in years. The time and place will be officially announced next month.

A PLEA FOR THE EXCLUSIVE USE OF THE PSALMS IN THE SERVICE OF PRAISE.

In previous numbers of the Advocate we have shown that the singing of praise is a part of religious worship; that the collection of sacred odes called the Book of Psalms, was the book of praise, both in the Old and New Testament Church, and that this Book of Psalms was the psalmody of the Early Christian Church, and that the members of the Church were commanded to sing Psalms. We also saw that the law of duty is the law of Christ, and that the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will that He may not be worshipped according to the imaginations and devices of men or any other way not prescribed in the Holy Scriptures; that the fundamental law of worship remains unchanged, which is that God shall be worshipped in the way ap-

pointed by Himself and in no other; that these psalms were inspired and given by the Holy Spirit for the purpose of being sung in the worship of God. We have thus God's Book of Praise with the seal of God's appointment for its use by His Church. If we are to be guided by God's revealed will, and the approved practice of His Church when under Apostolic guidance, and in the days of her purest worship, we shall rest in the conclusion that the whole Book of Psalms alone is to be used in His worship. We have heard it boldly affirmed that the Psalms do not represent the religion of the New Testament Church; that in using them our Christian testimony is entirely suppressed; that no praise is even rendered directly to Jesus or to His Father for having sent Him; that we do not celebrate the facts of a completed redemption and the glorious issues of it by using the Psalms, for they are prophetic in so far as they refer to Christ and His kingdom, and that the doctrine of the Trinity is not explicitly stated. If these statements could be sustained, it would prove that the services of praise in Psalm singing churches must be very defective; but I am persuaded that an appeal to the Psalms will prove them groundless. The Psalms, given by the Holy Spirit, embody in them every essential doctrine and fact of the Christian religion. They sing of the Incarnation as in Ps. 8. They sing of the Incarnation and obedience in Ps. 40. They sing of the sufferings and sorrows, and of the death of Christ on the Cross in Ps. 32, and Ps. 69. The Psalms sing of Christ in the glory of His Person as the Son of God, and in the glory of His mediatorial offices as Prophet, Priest and King. We are instructed to worship Christ in Ps. 2, a command involving not only reconciliation, love and reverence, but also worship; and then it is added, "Blessed are all they that put their trust in Thee." We praise Christ as our Shepherd in Ps. 23; we sing of His Resurrection in Ps. 10; of His Ascension in Ps. 34; of a finished redemption and its glorious issues in Ps. 68. In Ps. 45, we sing of Him as being fairer than the sons of men, and at the same time as the King on his throne bearing the sceptre of righteousness, and in the 72d Ps., we sing of the equity and beneficence of His rule, and the growth, universality, and perpetuity of His Kingdom.

This 72nd Psalm is by far the grandest missionary ode in human tongue. We might ask what are the doctrines and fact peculiar to Christianity that we do not find in the Psalms. They sing of God as the God of creation, providence and redemption; they sing of the sovereign grace, and infinite mercy, and love of God; they sing of the mission and work of Christ, and of all His relations to His Church and to our race; they sing of the renewing and sanctifying work of the Holy Spirit; they sing of imputed righteousness, forgiveness, supplies of grace, peace, holiness, perseverance of the saints, judgment to come and life ever-

lasting. But it is said the name of Jesus does not occur in the Psalms. Well, it's equivalent does, "The God of Salvation," "the Anointed," and what is far better, the Person whom that name designates is, under one aspect or another the subject of almost every Psalm. The glory of His Person, and of His mediatorial work and kingdom, is described in language that no uninspired pen can approach. But it is said that "to make the Psalms speak New Testament language is to wrest them from their original meaning," and therefore, they cannot be used as giving adequate expression to the praises of the New Testament Church. I submit this is not a fair statement of the case. When we read or sing Psalms in the light of the New Testament, we are not wresting them from their original signification, or importing into them a meaning that does not properly belong to them. If it be true "the testimony of Jesus is the spirit of prophecy," and if this be pre-eminently true of the Psalms, it is not wresting them from their original significations if we see in them what it was impossible for the Jew, under the Old Testament dispensation, to see. Are we to read the first promise only in the faint light of the dawn of revelation, or if we see more in it than our first parents saw, are we to be accused of wresting it from its original signification? Is not revelation with all its facts and doctrines an organic unity? Does not the first promise involve the whole of the subsequent revelation, even as the acorn contains, through the creative energy of God, the vital force and formative power that under divinely appointed conditions expands into the oak? And as you can trace the one life from the topmost branch downward to the root, so you may trace all revealed truth back to the first promise of which it is but the development. In using the Psalms we should be careful to distinguish between what the writers discerned in their own prophetic utterances, and the fullness of meaning of the Holy Spirit put into them." They searched diligently, "what or what manner of time the Spirit of Christ, which was in them did signify when He testified beforehand the sufferings of Christ, and the glory that should follow." They did not and could not comprehend the full meaning of their own prophetic utterances. If you suspend in a dark room the most precious and most skilfully cut and polished diamond the world can produce, it is impossible to discern its beauty and brilliancy. Admit the light, and it begins to flash and sparkle, till, as the light increases, you by and by see it in the full perfection of its glory. No change has taken place in the diamond, but only in the conditions under which you see it. So it is with the truths presented in the Book of Psalms. The truth we now see in the Psalms was there from the moment they were penned, but in the light of a complete revelation, we now see it more clearly. Nor has any believer yet seen all that the Psalms reveal of the Person and

work of Christ, or realized all they express of spiritual experience. We cannot, therefore, regard the Psalms as having served their day, and henceforth to be put upon the shelf as the lifeless fossils of a pre-Christian age. "The word of the Lord endureth forever," and the Psalms remain a perpetual heritage to the Church for her service of song, and contain a divine fullness that has never yet been fathomed by any human plummet. A lack of insight into the spiritual meaning of the Psalms has led men to give us a Paraphrase of parts of these Psalms and the thought as they see it in other parts of the Church's Psalmody. In this way they attempt a reformation of the Psalms, which were given by the inspiration of the Holy Spirit. In this attempt they sit in judgment upon the words of the Holy Spirit, adding much of their own, and changing words and forms of expression according to their own views with respect to what would be appropriate for New Testament worship. No rationalist ever made more complete havoc of the Scriptures as a rule of faith and manners than they have made of the inspired Psalter as a book of Praise Songs. These imitations of the Psalms are founded upon a practical denial of the plenary inspiration and inerrancy of the Psalter as a book of Praise Songs. For that it was given to the Church by inspiration of the spirit for this purpose, under the New Testament, as well as under the Old, cannot be denied. See Eph. 5. 19, and Col. 3. 16. If there are parts of this book of Psalms that are not suitable for New Testament worship, it follows that the parts were not given by the Spirit, and are not absolutely free from error, for surely the Holy Spirit cannot err. For any body of fallible men to meet together to prepare an abbreviation or imitation of any part of the Scriptures which will be better adapted to the end for which such Scripture was given than the Scripture itself, is the height of arrogant presumption. It is to place their own wisdom above the wisdom of God, and their authority above the authority of God.

JOHN B. WILSON,
Pittsburgh, Pa.

LETTER FROM DR. TAYLOR

In Camp, Bihari Park, Rurkii, U. P., India, Jan. 15, 1919.
Dear friends:

A great many things have happened since I last wrote you in September. Please do not think that we do not or cannot keep informed about world conditions, for we can and do get a daily paper the same as you. Although the one we take comes from Calcutta, by rail, which makes the news about 26 hours late. We could get one of two or three papers, which gives the

news about 24 hours after the event has happened, but they are more expensive. So you see we are not entirely out of touch with civilization. When we are out in camp, however, we usually only send in for our mail once a week.

We find, according to letters that we have been receiving the past week, that influenza has been very bad at home, at least you think it has been bad. I am not questioning it, but you do not begin to have any idea as to how terrible it was here. Did you ever see a plague epidemic? No! Did you ever experience a cholera epidemic? No! Did you ever see an epidemic of small-pox? Well, perhaps a slight one. Smallpox is epidemic here all the time, as bad as you ever have it there. And cholera and plague epidemics, not many of you have ever read much about. Now you say the influenza epidemic was the worst thing you have ever seen. True, no doubt. But brothers and sisters, believe me, YOU HAVE NEVER SEEN. No, you only got a glimpse of sickness, suffering and the hand of death. Plague is often like that here. Oh! You who are blessed of the Lord. Think not that it is of any worthiness in you; it is His mercy. This devoted sweeper's grandmother is just as much to Him as you are. Thanks be to God that this is so. Death appeared before us as it were bodily; yes, we saw his terrible face. In some of the villages the death wail did not cease for weeks. Sometimes three or four in a family would die and be left in their house for days.

Incidents like this are numerous; the rest of the family have died or are dying, and a child who is able to get out, comes from the house crying for bread. Then perhaps, some one looks in to see what the condition is. Often families have been left till in such a condition that it is impossible to remove them, and in some cases the grass roof of the mud hut is thrown down on the corpse and they are burned there. You say, "whole families were sick at the same time." But you have neighbors who care, and owing to the glorious example of our Master, do love and lend a hand. Here, neighborliness is not known, nor is love outside of the brotherhood or caste, and even that spark of love only exists to the extent, that it causes the giver no inconvenience, but will work out his own selfish aims. By this I do not say that genuine family love does not exist, for it often does.

In Ludhiana, where we spent our first winter in India, there were so many deaths in the Christian community it was almost impossible for the Missionaries to keep track of them. With great difficulty could they get graves dug fast enough, and the pastor or Missionary would only be able to have a prayer at the grave. Any regular funeral service was impossible.

These people were being attended to by four or five Missionaries, and Dr. Brown's Zenana Hospital is only about a

block away. Now just imagine what it was among the non Christians, where no one took care of them, and where they had no access to medical aid. We are told that in some villages one out of three have died, and I know of instances where on the average, one in ten in a village died.

Just about the time the epidemic began we received word that our budget could not be met, and that we would have to cut expenses. Consequently we tried to close the bungalow dispensary, and did turn away many needy persons, but owing to the dire need, we could not close down altogether. We believe that God will furnish the means, if not through the regular channel, then in some other way.

Yours in His Service,

JOHN C. TAYLOR

LETTER FROM MRS. TAYLOR.

In Camp, Abdullspur, Rurkii, Feb. 1, 1919.

Dear Friends:

We had a very good season in camp before Christmas. Then for the holidays we went to Rurkii. We were so busy in camp we did not have time to work on the mission books, so Dr. Taylor was kept very busy those two weeks in Rurkii, paying bills and straightening out accounts.

We came out again January 10th, and had a very hard day, as we came out here in the jungle. We had a 20-mile trip; got up at 3.45 A. M., got the ox carts started at 7. We left the house in our buggy about 10 o'clock, overtook the ox carts about six and one-half miles out, and then crawled along with them so as to keep them jogged up. Finally reached our destination 7.30 that night. Everybody was very tired, but then there were still tents to put up. We were all ready to go to bed after that. We spent two and one-half weeks in Bihari Garh, visiting all the villages around there, then came here January 27th.

While going to one village about two and one-half miles from Bihari Garh we found a boy whose father and mother are both dead and who has just been living on what people threw out to him, just as they throw scraps out to the dogs. We asked him if he wanted to go with us, and he said yes. But we found out he had an uncle, and, according to British law, we cannot take a child if any near relative, who has the responsibility of taking care of the child, objects. This uncle objected, but we insisted he was not caring for him and we wanted to save the child from starvation. We called the other men of his caste together and asked them their opinion, and they were unanimous in saying we should take the boy, as the uncle was not able to care for him.

Then the uncle, too, finally gave in and we took the boy away with us. We brought him to camp, and the first thing we cut off his tuft of hair on the top of his head, which they always allow to grow, and is a sign of Hinduism. Then we gave him a good bath with Lysol water and carbolic soap. I gave Miss Emma a piece of goods, and she made a pair of pajamas and a shirt, and I had a little coat that I gave him, and in two hours' time you would not have known the boy as the same child. But the next day and the following, and every day since, the change is more marked. He was so scared from being kicked and whipped around so much by his uncle and so starved for such a long time that he was a very pitiful sight, but now he can smile and join in with the play of the rest of the children. At first he didn't even know how to play, and would sit and watch the other children. But eat! You never saw a man eat as much as this five-year-old boy! He seems never to get enough to eat, even though our whole camp feeds him all the time. The day we moved we were in sight of his village, and some one remarked, "This is Buddhu's village. Take him over there and give him to his uncle." He became very frightened and begged us not to.

He is a very, very bad boy, but we have to take into consideration that he has had no good training whatever, and all he has seen all his life is worse than you can imagine. He steals, lies and swears continually, and knows nothing at all about obedience. Imagine what a task it is for us, with all our other work, to train and keep our own children right, when they have such playmates.

He seems to be a bright little boy, and we pray and ask you to pray for him, that he may grow up in the fear of the Lord, and be a blessing to his people.

Yours sincerely,

ELIZABETH TAYLOR.

NOVEMBER LETTER FROM MRS. WAIDE

Dear Friends:

Since coming to India, many passages in the Bible have been opened up to me that were vague, and many of the customs of India are the same as the customs mentioned in the Bible.

There has been a scourge of influenza here in India, and several of the mission workers were ill. One worker lives a long way from the railway, and he and his wife and little boy were ill, so we felt it necessary to go and take care of them. While at Shakpur, where they are stationed, there were a number of deaths among the non-Christians. One night we heard a great beating of drums, and could tell that the people were going somewhere in a procession. Every few minutes they shouted, "Vic-

tory to Mother Ganges." The next day we inquired as to what the people were doing, and were told that because of the illness, the Hindus had taken a goat and after some ceremony, covered it with red cloth, and led it out in the jungle and let it go. The goat was supposed to take away the illness. There is a great likeness in this to the ceremony of the Jews when the scape goat was sent forth bearing the sins of the people. Hindus do not believe in killing animals, so the red cloth would take the place of blood on the goat.

"The treasure in earthen vessels" is literally followed out here as the practice of putting jewels or other valuables in earthen vessels is a very common one, and the reason for doing so is to preserve the jewels in case of fire.

The Mohammedans at prayer on the street corners or other conspicuous places, reminds one of Christ's mention of the "Scribes and Pharisees who love to be seen praying on the streets to be seen of men." Five times a day one sees the Mohammedan at prayer.

One is reminded of Elijah and the worshippers of Baal on Mt. Carmel, when we hear the ringing of bells and the beating of drums at the Hindu temples, to get the attention of the gods, that perhaps "their gods are asleep or gone on a journey."

In the life of Joseph there are several things which are the common custom in India. One the obeisance mentioned. It is an every day occurrence to have the people here bow themselves with their head on their hands to the ground before us. We try to make the people understand the fact that there is only one worthy of obeisance and he is God.

When Joseph's brothers went to Egypt and the mention is made of the Egyptians eating by themselves, and Joseph by himself, this custom is the unfailing custom in India, except among Christians. A Mohammedan will not eat food cooked in any other dish than his own. The Hindu of one caste will not eat with those of another caste of the Hindus. The reason for this is fear of pollution, and loss of caste.

Yours in the Master's Service,
ALLIE F. WAIDE.

A STRIKING PROVIDENCE

S. M. Ramsey.

A very little thing often decides great events. The cackling of a few geese it is said, once saved Rome from falling into the hands of her enemies. The thorn of a thistle in the leg of an enemy soldier, saved to Scotland her liberty. The turning of one corner of a street, rather than another, by a young man in Los

Angeles, landed him in India. It was on one Sabbath morning in October, 1912, that a young man started for a certain church, and he reached ours instead. He didn't know until he was in, that it was not the church for which he started. He did not know we had a church in Los Angeles. He expected to go to another Church; God wanted him to come to ours, and he brought him. It was just before the opening of the Sabbath School. He introduced himself as Mr. Taylor from Kansas, and said he was attending a medical college. At that time we had three or four very bad boys in our school, about 14 or 15 years of age. The teacher had been sorely tried with them. That day they had been even worse than usual. Mr. Taylor saw the misconduct of the boys.

After the close of the school the teacher came to me and said she could do nothing with them, and that I would have to get another teacher for them. After the preaching service, in talking with Mr. Taylor, I asked him if he would not take that class. I pointed out to him that this was an opportunity to do some good work. He didn't promise to take the class, but on the next Sabbath morning he was back, and ready for the work. From that time he attended our church regularly. I learned that he was a member of the Associate Presbyterian Church, was a graduate in osteopathy and was now taking a course in an allopathic medical college. He visited in our home, and in course of conversation he told me he had a desire to go as a medical missionary to some foreign country. The thought came to me very forcibly, why could he not go as a missionary from our church to India? I asked him if he would think favorably of such a thing? He said he would if the way should open up for him to do so. I at once wrote to Dr. J. L. Chesnut, secretary of our Board of Foreign Missions, about it. He expressed himself as delighted with the prospect, and soon got into correspondence with Dr. Taylor. Our Synod was to meet in Cincinnati in 1913.

After the close of the college term, and before leaving for Kansas, Dr. Taylor told me he expected to be married during the summer, that his intended lived in Cincinnati, that she was a graduate in osteopathy, and that he intended to be in Cincinnati in May. It was then arranged that he should meet with our Foreign Board. In conference with the Board he told them of his intentions, brought his future wife, and introduced her to them, and to the members of Synod. The result of the meeting was, the appointment of both of them to India. Dr. Taylor had another term at the medical college, but when he left Los Angeles, he expected to complete his course in an eastern college. It was not until after his marriage in August, that he decided to return to Los Angeles. In October he and Mrs. Taylor, and his sister,

Miss Bell Taylor, came for the winter. Dr. and Mrs. Taylor were received into our church at the fall communion, both took classes in the Sabbath School, and were very efficient helpers in our work.

Our congregation elected Dr. Taylor an elder, and he was ordained and installed. I desired this particularly, so that he might be appointed a delegate to Synod in 1914, and be an elder in our Church in India.

Very shortly after this Dr. Chesnut wrote, suggesting that he be ordained a minister before being sent out. It was with reluctance that Dr. Taylor consented to this arrangement. He had no thought of this, and felt his unpreparedness. For three months that winter he applied himself very diligently to the reading and study of theology. At our spring communion before leaving to meet with the Western Presbytery for licensure and ordination, he preached his first sermon. It was a remarkable providence that led Dr. and Mrs. Taylor into our church and into our mission field in India.

OUR COLLEGE.

38 scholarships have been received. We need just 2 more. Who is willing to give these 2, and give them now?

\$2000 have been received on the James Foyl Morton Bible Chair. \$23,000 remain to be raised. Can you give to this worthy object?

Commencement week is June 1-6. It is also the 25th anniversary of Cedarville College.

There will be 10 graduates. Our graduates now number over 200. They are in all callings in all parts of the world.

Preparations are being made to have the coming commencement the biggest and the best in the history of the College.

You are invited to come or if you cannot be present to send your greetings or to contribute in any other way you can and desire to make June 1-6 the happiest week for your College, which it ever enjoyed.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

During the past month the following contributions have been received:

Cedarville Congregation	\$81.00
Mrs. Dora Kerr, of Cedarville, O.	80.00
And for the Endowment Fund:	
Matilda McCollum, Cedarville Congregation ..	\$500.00
A Friend	10.00

CEDARVILLE COLLEGE BIBLE CHAIR FUND.

A friend of Cedarville College writes as follows:

"Please accept enclosed check of \$500 for the Morton Bible Chair of Cedarville College with wishes for success."

TWO EVANGELICAL CONFERENCES.

It was our privilege to attend two Evangelical Conferences in the bounds of the Pittsburgh Presbytery during the thirteenth and fourteenth of March. The first was at the Fairview Church, some 35 miles west of Pittsburgh. The church is up on the high lands north of Smith's Ferry, some miles, on what is known as the "Lincoln Highway." The roads were very muddy, and although some people had to come 4, 5, and 6 miles, there was good attendance both afternoon and night.

The general subjects were along the line of our missions and their needs, and education in preparation for the work of the ministry and other missionary effort. The pastor, Rev. W. P. Harriman, opened the meeting and introduced Dr. Wilson, of Pittsburgh, who presided throughout the whole meeting. The principal addresses were made by Revs. R. W. Chesnut and W. R. McChesney, president of the Cedarville College, who spoke for the seminary and college. The needs of our missions at home and abroad were carefully considered. The addresses were highly appreciated. In addition to the above-named ministers, Elders J. H. Creswell and N. L. Ramsey, of Cedarville, Ohio, were in attendance and assisted in the meeting. Also Mrs. Taylor, of Aurora, Ohio, took part.

On Friday we returned to Pittsburgh and in the afternoon the Executive Committee of the Board of Foreign Missions held a meeting, in which the needs of our India mission was carefully considered. The committee was of the opinion that a large increase in contributions is imperative this year, and that we immediately appeal to the people of the entire church to do all within their power to raise every dollar possible to meet the demand that has been made upon us because of the famine and pestilence in India during the past year. The call is just as loud and pressing as has been any call upon us during the entire period of the war.

After the ladies of the congregation had given us all a hearty supper, the evening Conference was held. Addresses were made by Revs. Chesnut, Harriman and McChesney. The general opinion of all was that these were the best meetings along evangelistic lines to stir up the people of these congregations, that we have ever had. It is to be hoped that they are forerunners of other, and if possible, better meetings in the near future. It was certainly good to be there, and those who missed any of these meetings are the losers.

From Pittsburgh, we took the train for Duaneburgh, N. Y., where we arrived Saturday night. On Sabbath morning we preached to a good audience in the village, while it was raining and sleeting outside. The Sabbath School was held after preaching, and also services were held at 8 o'clock in the evening.

As arrangements for special evangelical services had been made to begin on the next Wednesday night, conducted by Rev. John Parks, of Philadelphia, all these services were preparatory for those that were to follow. Rev. Parks being providentially hindered from arriving on Wednesday, we stayed over one day longer and he began the services Thursday evening. The people are anxious for all the preaching they can get. If many of our larger congregations were without a leader as long as they have been, they would all be scattered beyond the hope of ever meeting again. We hope they may be rewarded for their faithfulness.

R. W. C.

FAIRVIEW.

On Thursday, March 13, 1919, at 2 and 7.30 P. M. there was a Conference held in the Fairview Church that is bound to have far-reaching results.

The general theme of the Conferences, for there was a second one held in the Grant Street Church, Pittsburgh, was "The Mission and Missions of the R. P. Church." The sessions in Fairview were entirely in the hands of Dr. J. B. Wilson, pastor of the Grant Street Church, who led in the devotional services and introduced the other speakers. Dr. R. W. Chesnut, of the Seventh R. P. Church, Philadelphia, spoke at both sessions on the "Missions of Our Church," and Dr. W. R. McChesney, President of Cedarville College, addressed both sessions on the Mission of the R. P. Church, laying special stress on the importance of our educational institutions as a factor in preparing an educated ministry.

Although the roads were muddy, the weather was fine, except a little rain in the evening and a good audience was present at all the meetings being very much interested in the subjects under discussion. The only criticism was, the speakers did not speak long enough.

We were glad to have with us two of our friends from Cedarville, elders N. L. Ramsey and James H. Creswell, who took part in the devotional exercises.

As a result of the entire Conference we feel sure that there will be a permanent quickening of interest in the affairs of the kingdom as they are carried on under the direction of our own denomination.

On Friday morning all the visiting ministers and elders together with the pastor of the local church, left for Pittsburgh, where a similar Conference was held on Friday evening. It would be a good thing if such conferences could be held during this year within the bounds of every church under care of General Synod.

W. P. H.

FIFTH CHURCH, PHILADELPHIA.

On Thursday evening, February 27th, our Pastor and his wife gave to the members of our congregation a sociable, and the evening was surely an enjoyable one. A sketch, several recitations, and solo singing by members of the choir, the Fifth Reformed Glee Club, composed of the young men of the church, and the choir furnished the evening's entertainment. At the close of the entertainment our Pastor and wife was presented with a huge bouquet given by members of the Ladies' Aid Society, after which refreshments were served.

A fine attendance at our evening service is being held. The services are evangelistic and our pastor is presenting Jesus Christ and Him Crucified in the plain gospel way and we know that no matter who enters our church walls the gospel is brought to them in the simple way that each one can understand. On March 19th, 20th, 21st, 22d and 23d our Pastor will go to Duquesburg to hold services in the R. P. Church and we know that he will tell the people of the love of Christ as it is revealed to him by His Master.

At one time it seemed as though we had very few young men in our Sabbath School, but today we find a good attendance. The Superintendent is keeping after the boys and we see the results.

All Things Now Ready.

Surely, we none of us question that the city must be saved, or doubt that the need of solving its social problems is urgent. As Christian men and women, we believe that the gospel of God is the power

of God unto the salvation of the city, and that it is the wisdom of God unto the solution of its fundamental problems; and we have before us methods which for years have successfully applied the gospel under the most difficult conditions, and with transforming power. We do not need to feel our way in the dark. We have only to appropriate the results of years of experience, by which methods have been sifted and their usefulness or uselessness has been demonstrated. Has not the time, then, fully come to inaugurate an aggressive campaign on a plan sufficiently to embrace the entire city.

If one denomination is twice as strong as another, it ought to accept twice as large a field. If one is as strong as all the others combined, it ought to accept a full half of all the work. There is not likely to be any strife over the lion's share. Many are lamenting that the Church is in bondage and has lost her power. Let her forget herself; let her cease striving to save her own life, and let her gladly lose it to save the nation, the city, to save civilization; and lo! as she prays, and sacrifices, and gives her life for these, her captivity shall be turned and she shall live abundantly. Will not this be the next great awakening?

THE SEVENTH PHILADELPHIA CONGREGATION.

The pastor was absent for a week attending evangelistic missionary meetings in Fairview, Pa., Pittsburgh, Pa., and Duaneburg, N. Y. from March 12 to 21. During his absence, Prof. J. R. Dill occupied the pulpit. On Saturday evening, March 15, Elder Thomas Getty, after several months' sickness, died. The funeral was conducted by Revs. Parks and Whyte, Wednesday, March 19. Mr. Getty was one of the organizers of this congregation and a most faithful worker in the church as long as his health permitted. A more extended notice will be given later.

REPUBLICAN CITY ITEMS.

Mr. Nevin W. Chestnut, son of Mr. and Mrs. John Chestnut, who moved recently to northern Illinois, has been returned to this country after quite an experience at the front. He is at Camp Grant and expects to be discharged and returned to citizen life in the near future.

* * * * *

A cablegram from Mr. William Henry Borland to his father and mother, Mr. and Mrs. Archie Borland stated that he was at Brest awaiting orders to sail for America. We hope to see him again soon.

* * * * *

Mr. James S. Chestnut and Mr. W. G. Henry are yet "somewhere in France" with no definite knowledge as to how long they are to be detained there. And Thomas L. Chestnut is still at Fairfield, Ohio, but will willingly obey orders if they tell him to go home.

* * * * *

Miss Jennie W. Chestnut is completing her business course in Aurora, Ill. Joseph Chestnut, who had the misfortune to lose his hand in a feed grinder, is at work as usual. His hand is almost entirely well and Joe is an optimist of the first-class—and is losing no time whining about his loss.

* * * * *

Miss Susie Henry had a bad case of the "flu" and came up from Topeka after she was able to be up and spent a week with home folks. The "flu" is very prevalent again and has been fatal in an alarming degree, leaving many lonely hearts and sad homes.

* * * * *

We had three years of drouth and no satisfactory crops. The

soil and sub-soil was dry and hard. But the last two months have furnished a great deal of moisture in a way that it has all been absorbed by the soil and the ground is quite well stored with water. It has kept the roads muddy and interfered with attendance at church, but it has raised our hopes for a good crop the coming season. Wheat is in the finest shape imaginable.

* * * * *

Mr. R. N. Blackwood and family have moved to Quintor, Kansas, and will be identified with a congregation of the R. P. church "Synod," Rev. Robb being the pastor.

* * * * *

We have recently heard that Mr. and Mrs. Russel Stevenson contemplate moving to Sterling. Mrs. Stevenson, who will be remembered by many as Miss Maggie Chesnut, has been quite sick for some time, but is better now.

* * * * *

The "Auto Inn," the garage which was purchased by Messrs. Scott and William Chesnut, is one of the popular places of the city, and these enterprising Brothers see that patrons get satisfaction.

ACKNOWLEDGMENTS.

The following persons have paid \$1 each for the "Advocate" unless otherwise indicated:

James W. Boyle, Oakdale, Ill.; D. C. Fullerton, Sparta, Ill.; Mrs. Margaret Mulholland, Philadelphia, Pa.; John Buchanan, Enfield, Pa.; Mrs. L. N. Gormley, Beaver, Pa.; Mrs. S. J. McMillan, St Louis, Mo.; Janet M. Hunter, Esperance, N. Y.; Elwood Moore, Delanson, N. Y.

MORBUS SABBATICUS

Morbus Sabbaticus, or Sabbath sickness, a disease peculiar to church members.

1. The symptoms vary, but it never interferes with the appetite.
2. It never lasts more than twenty-four hours.
3. No physician is ever called.
4. It always proves fatal in the end-- to the soul.
5. It is becoming fearfully prevalent, and is destroying thousands every year

THE ATTACK comes on suddenly every Sabbath: no symptoms are felt on Saturday night: the patient sleeps and wakes feeling well: eats a hearty breakfast, but about church time the attack comes on and continues until services are over in the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and read the Sunday papers: he eats a hearty supper, but about church time he has another attack and stays at home. He wakes up on Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sabbath.

THE REMEDY:- "Be not deceived; God is not mocked." Gal.6:7,

THE HELL BOUND TRAIN.

Tom Gray lay down on the barroom floor,
 Having drunk so much he could drink no more.
 So he fell asleep with a troubled brain,
 And dreamed that he rode on a hell-bound train.

The engine with blood was red and damp,
 And brilliantly lit with a brimstone lamp;
 For fuel, an imp was shoveling bones,
 While the furnace rang with a thousand groans.

The boiler was filled with lager beer,
 And the devil himself was the engineer.
 The passengers made such a motley crew--
 Church members, atheist, Gentile and Jew;

Rich men in broadcloth, and beggars in rags;
 Handsome young ladies and withered old hags;
 Yellow and black men, red, brown and white--
 All chained together! What a terrible sight!

The train dashed on at an awful pace,
 And a hot wind scorched the hands and face,
 Wilder and wilder the country grew,
 And faster and faster the engine flew.

Louder and louder the thunders crashed,
 And brighter and brighter the lightning flashed.
 Hotter and hotter the air became,
 'Till the clothes were burned from each quivering frame.

Now in the distance arose such a yell--
 "Ha! ha!" croaked the devil, "we're now nearing hell!"
 Then--oh, how the passengers shrieked in their pain,
 And begged for the devil to stop the train;

But he capered about, and sang in his glee,
 And laughed and joked at their agony.
 "My faithful friends, you have done my work,
 And the devil can never a pay-day shirk.

You have bullied the weak, and robbed the poor,
 And the starving brother turned from your door;
 You have laid up gold where the canker rusts.
 And given free vent to your fleshly lusts.

You have justice scorned, and corruption sown,
 And trampled the laws of nature down.
 You have drunk and rioted, murdered and lied
 And mocked at GOD, in your hell-born pride.

You have paid full fare, so I'll carry you through,
 For it's only just you should get your due,
 Why, the laborer always expects his hire,
 So I'll land you safe in the lake of fire,

Where your flesh shall roast in the flames that roar,
 And my imps torment you forever more."
 Then Tom awoke with an agonized cry,
 His clothes soaked with sweat and his hair standing high.

And he prayed as he never prayed before,
 To be saved from drinking and the devil's power,
 And his vow and prayers were not in vain,
 For he never more rode on a hell-bound train.

A PRAYER LEAGUE.

One of the practical outgrowths of the Conferences recently held at Fairview and Pittsburgh is a Prayer League. Fairview, Grant Street, and Cedarville congregations will form Prayer Leagues in the near future with the invitation to the rest of the congregations in General Synod to join them.

The purpose of this Prayer League is to band together in each congregation as many as will volunteer to pray for the Home Missions, Foreign Missions, Cedarville College, and the Theological Seminary, with the expectation that in addition to all who now are in the practice of doing so, practically every member of our entire church will pray daily for these above mentioned objects of our church.

This Prayer League will be suggested to the coming meeting of General Synod and no doubt be approved and become an established factor and mighty means of usefulness throughout our church.

SABBATH SCHOOL HELPS.

Lesson for April 6, 1919.

Subject: "God Our Heavenly Father."

Golden Text: "Our Father who art in heaven, hallowed by thy name." Matt. 6: 9.

Lesson Text: Matt. 6:24-34. (References: Gen. 1: 1-27; Psa. 103; 1-14; Matt. chapter.)

Time: Midsummer, A. D. 28. **Place:** Horns of Hattin.

Exposition: I. "No man can serve two masters." v. 24.

The word serve means to work as a bondman or slave. The word master means lord or owner. Hence no man can possibly serve two sovereigns. Two persons to whom he absolutely belongs, owing to each absolute allegiance. He must belong to and serve the one or the other. So must we either serve Christ or Satan.

II. Be not anxious for your life. vs. 25-34.

"Take no thought." or as it is in the revised version, "Be not anxious." God is good and gracious and will provide for our every want. Therefore why be anxious for life, or food or raiment? We are to work and toil, but anxiety never brings the reward. "Paul may plant and Apollos may water, but God gives the increase." Our anxiety shows our lack of faith. Our whole lives should be surrendered to Christ. The command is, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Therefore do not be overanxious, for the morrow will be anxious for the things of itself. God will take care of the morrow. Let us observe the duties of today.

Lesson for April 13, 1919.

Subject: Christ Our Saviour."

Golden Text: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3: 16.

Lesson Text: John 1: 35-51. (References: Matt. 20: 27, 28; Rom. 8: 31.)

Time: February, A. D. 27. **Place:** By the Jordan.

Exposition: I. "Beholding Jesus." vs. 35, 36.

The wonderful sight. The chance of the ages. John saw him and recognized Him, and then called the attention of his disciples to

Him. Have we seen Him with the eye of faith? Are we ready to call the attention of others to what we see in religious things? This is where our hearts sometimes fail us.

II. "Following Jesus." vs. 37, 38.

When John saw Jesus and called his disciples' attention to Him, they followed Jesus. He knew they would. He told them that Jesus must increase, but he himself must decrease. John 3: 30.

III. "Abiding with Jesus." vs. 38, 39.

They not only follow Him, but live with Him. In John 15: 6, 7, the importance of abiding in Christ is explained. They wanted to know where he lived, and he told them to come and see. He wants us all to do this.

IV. "Bringing others to Jesus." vs. 41-57.

When Andrew found Jesus he was anxious that his brethren should also meet Him, and he set out to find them and bring them to Jesus. This is what every Christian should do.

Lesson for April 20, 1919.

Subject: "Our Risen Lord."

Golden Text: "He is risen as he said." Matt. 28: 6.

Lesson Text: Matt. 28: 1-10. (References: Luke, 24th chapter, and 1 Cor., 15th chapter.)

Time: Sabbath, A. D. 30. **Place:** Jerusalem.

Exposition: I. "The announcement of the resurrection of Jesus to the women by an angel." vs. 1-8.

Here is a wonderful description of the resurrection. An earthquake. An angel. The stone rolled away. The angel sitting on the stone. Jesus gone. This is a fine picture of how easily God can triumph over Satan. The bands of men cannot bind Him. The angel was dazzling with glory. The keepers were struck with terror. The women were frightened at the sight.

The women were the first to see for themselves and then go and tell others. They ran.

II. "The risen Lord shows himself to the two Marys." vs. 9, 10.

As they went to meet Him, or as they were in the performance of their duty, Jesus met them. This is in keeping with Isa. 55: 6. They fell at His feet and worshipped Him. He accepted this worship, a proof of His divinity. Mary was not allowed to take hold of Him, as she must make all possible speed to tell the brethren of what had taken place.

Notice in this lesson the several accounts of the resurrection by the writers of the gospels. They differ in detail, but agree in the essential points. Each tells the story in his own language.

Lesson for April 27, 1919.

Subject: "The Holy Spirit Our Helper."

Golden Text: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke 11: 13.

Lesson Text: Acts 2: 1-8, 14-18. Read John 16: 7-15.

Time: A. D. 30 on the Sabbath, Pentecost.

Place: An upper room in Jerusalem.

Exposition: "The disciples filled with the Holy Spirit." vs. 1-4.

I. They were in a prayer meeting with one accord. All praying for the same thing, "the promise of the Father," the baptism of the Holy Spirit. The day of Pentecost was the day of the first fruits. This day they received the first fruits of their patience and prayers.

They then received power from on high to do the work of the Lord.

II. "The amazed multitude." vs. 5-8.

The sound of the rushing wind, and the disciples speaking with other tongues, or in other languages, amazed, astonished the people. They talked little about themselves, but rather about Jesus and the resurrection. The spirit-filled man thinks little about self.

III. The meaning of Pentecost. vs. 14-18.

Some thought the disciples were drunk. They were not unnaturally stimulated as with intoxicants, but supernaturally by the Holy Spirit. Peter did not begin to philosophize on the matter, but quoted directly from Joel 2: 28, 29. This was the right place to go for an explanation of this wonderful scene.

CHRISTIAN ENDEAVOR TOPICS.

Topic for April 6, 1919.

Topic: "Our relation to God." IV. Praying. Mark 11: 19-26. (Consecration meeting.)

Bible Readings.

1. Praying in His name." John 14: 13, 14; 15: 16.
2. Praying in faith. James 1: 5-8.
3. Access to the Father. Eph. 2: 18-22.
4. According to God's will. 1 John 5: 14, 15.
5. Praying persistently. Luke 18: 1-8.
6. Praying in secret. Matt. 6: 5-8.

Bible Teachings.

Faith is necessary. Belief in God and His power and willingness to answer prayer. There must be a forgiving spirit in prayer. "Forgive us as we forgive others," is the rule laid down by Jesus. Prayer is to be offered up in the spirit of thanksgiving.

Prayer is to be offered to God the Father in the name of Jesus. Such prayers will be answered. The soul in harmony with God will ask only such things as God can give. Therefore seek fellowship with God.

Pertinent Questions.

1. What benefits come from the habits of prayer?
2. Why are some of our prayers not answered?
3. What is the prevailing prayer?

Topic for April 13, 1919.

Topic: "How to give God's Day to God-like deeds." Ex. 20: 8-11.

Bible Readings.

1. Sabbath deeds of mercy. John 5: 1-16.
2. Sabbath visions. Rev. 1: 9-18.
3. Sabbath gifts. 1 Cor. 16: 1-4.
4. Sabbath worship. Isa. 58: 13, 14.
5. Sabbath preaching. Acts 13: 14, 42-52.
6. Sabbath rest. Ex. 16: 15-31.

Bible Teachings.

The Sabbath is the Lord's Day. A day of rest from servile labor and a day of spiritual service. "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the pulpit and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

This quotation from the Shorter Catechism is the most suggestive

and logical statement on Sabbath observance that can be found in the English language.

Topic for April 20, 1919.

Topic: "Eternal life and how to live it." John 5: 24; Eph. 2: 1-10.

Bible Readings.

1. Life in Christ Jesus. John 10: 27-30.
2. Life through the Spirit. Rom. 8: 1, 2; John 6: 63.
3. The test of life. 1 John 3: 11-16.
4. Walking in the light of life. John 8: 12-20.
5. Old lives made new. John 12: 23-26; 3: 1-8.
6. Dead, buried, raised. Col. 2: 12-15.

Bible Teachings.

Eternal life is something we can all have for the asking. "Who-soever will, let him come." It is ready now. Life is complete harmony with God in thought and will. Sin is death, corruption, discord, pain, suffering. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

Questions to Study.

1. How may we obtain eternal life?
2. Why do we believe in the resurrection of the dead?
3. Why are we not led more fully by the Holy Spirit?

Topic for April 27, 1919.

Topic: "Christianity and the toilers of America." Matt. 9: 35-38. (A missionary meeting.)

Bible Readings.

1. Man a toiler. Gen. 2: 15; 3: 10.
2. Honest toil. Acts 18: 1-8.
3. Our duty to work. 2 Thes. 3: 6-16.
4. Oppressing the laborer. Isa. 3: 13-15.
5. The just Judge. Mal. 3: 1-6.
6. Jesus, a helper of the poor. John 6: 1-13.

Bible Teachings.

Education, sanitary conditions and fair treatment are essential to the well being of the laboring classes. The toiler must be well housed, fed, clothed and surrounded with the best of moral and religious teachings if he is to be at his best.

The toiler needs a Sabbath for rest. No man has any right to take this God-given blessing from him. The Sabbath is the working man's Independence Day. To deprive him of it is to make him a slave. Why the working man will submit to being robbed of this right is a mystery.

Who ever heard of the working classes going on a strike for a Sabbath of rest, their God-given heritage? "The Sabbath was made for man and not man for the Sabbath."

MID-WEEK PRAYER MEETING TOPICS.

- April 2—The ministry and praise of children. John 6: 9; Matt. 21: 15, 16.
- April 9—Following the risen Christ. Col. 3: 1, 2.
- April 16—The unfailing antidote for care. 1 Peter 5: 7; Psa. 55: 22.
- April 23—Happiness realized. Psa. 1.
- April 30—Watching and working while waiting for our King. Matt. 24: 42-47.

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