

The

Reformed Presbyterian
= ADVOCATE. =

JULY 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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The Reformed Presbyterian ADVOCATE.

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

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VOL. LIII.

JULY 1919.

NO. 7.

EDITORIAL

At our recent meeting of Synod there were some very important matters under consideration, and some important decisions made that may have far-reaching results.

Among these we may mention the adoption of a resolution indorsing the tithing system and the use of the duplex envelope as a means of contributing to the support of the finances of the church. There is no doubt as to the former being scriptural, and the easiest and best way of contributing our share to the support of the Lord's work, and as to the latter being the most convenient way of paying it into the treasury, but the system must be thoroughly explained to the people before it can be made effective. If this is done, it must be by some one who is not only in sympathy with the plan, but who understands the system and will thoroughly bring the matter before our people clearly, and in the near future, so that as many as possible may adopt the new plan. This plan is new to many, but it is the old plan of the Bible, having the full endorsement of God Himself. We have never heard any valid objections to the tithing system, although some think that the tenth of their money is too much to give to the cause of the Lord. All such objectors should remember that the tenth part of our income is not ours at all. It is the Lord's, and we have no right to use a cent of it for any other purpose. Yet the question will arise, "What is the tenth?" Is it the tenth of my gross income, or a tenth of what I have left after all other matters are cared for? This should be easy to answer, but such questions are often the hardest of all to settle. This, together with many other points, should be and can be plainly and concisely presented through the *ADVOCATE*, to prepare the way for presenting it to the individual congregations. Those who are not clear in the matter should ask questions for information, and thus get up an interest in the old Bible method so long discarded by the Church.

The sustentation and reconstruction fund of \$50,000 that we have undertaken to raise in five years is within the limit of our ability, if we just go at it in earnest. To this end a committee has been appointed, and we hope that success may attend their efforts. Let us all bear in mind that the success of the committee will depend largely upon the support they get from the people in the churches. We are planning for growth, and if we grow we must have more funds, or the next generation will be unable to bear the burden that we propose to lay upon them. We could not possibly carry on the work we are now doing were it not for the endowment we already have in our Boards; but we are working up to our limit, and the endowment must be increased if the work is to be enlarged. A great deal of our endowment was raised a generation ago, and we are as able to raise an addition to it, as our fathers were to do what they did. All the churches are raising endowments and pushing forward with greater energy, and we, according to our ability and numbers, must step with them or fall behind in the march of Christian progress. The task can be accomplished if we will all do our duty.

The matter of organic union with the Associate Presbyterian Church should be carefully considered. Either side should look, first of all, to the spiritual side of the matter. The matter of finances is one of minor importance. Would such a union be a benefit to all concerned? In our mind it would be that, after all, is the prime factor. True there are a few small differences in some matters, but these should not stand between us as a barrier. Indeed, in both churches there are likely persons who are not a unit on these matters. If a union is to be effected, our representatives from each church should come together in prayer for divine guidance, resolved to follow wherever the Spirit leads. Then there should be a full statement of the points of agreement, as well as those on which we may have disagreed in the past. If there are no points of disagreement on matters that are really essential, both parties should agree to unite on a common basis in the spirit of Christian forbearance in love. Indeed, the denomination does not exist in these days without that spirit between its members. Such a union would strengthen both, heal another breach in the Church of Christ, and bring on a blessing in the way of spiritual revival such as neither one has ever experienced.

We now have on hand, and we are sending out to our ministers for distribution, a good number of maps of our mission field in India. A study of these will help the readers of the *ADVOCATE* to understand better the reports from our missionaries in India.

We will try to get the *ADVOCATE* out as promptly as possible

during the summer months. Send us in all the material you possibly can, at an early date, and don't forget to get us some new subscribers for the coming year. If we get your help this year we will try to make the paper better than last year.

The Sabbath School helps will be discontinued. Such reading matter is in abundance in the hands of all and we need the space for other matter of denominational interest.

The minutes of General Synod, 1919, have just been issued, and we hope all who get a copy will read every item carefully. There has not been a more interesting copy sent out in years.

WITHHOLDING THE TREATY

The Senate of the United States, after a hot debate and a sharp clash between Senators Hitchcock and Lodge, has called upon the State Department to transmit to the Senate forthwith, if not incompatible with the public interest, the full text of the Treaty of Peace completed at the Paris conference and delivered to the representatives of Germany.

The making of the request was immediately followed by a resolution directing the Foreign Affairs Committee to investigate how copies of the treaty came into the possession of persons in New York City, at a time when even the Senate was without the treaty's text.

The action of the Senate was brought about by a declaration from Senator Lodge, made earlier in the week, that he had been shown, "in strictest confidence," a copy of the treaty in New York City, and had held it in his hands, and by Senator Borah, that copies of the treaty were in the hands of certain "business interests" in New York City. Both statements were made on the floor of the Senate. It is also announced that photographic copies of the treaty will be furnished by the German plenipotentiaries at Versailles to each member of Congress. It is presumed that these copies are on the way, and will be in the hands of the Senators and Representatives before this editorial is read.

It is also announced that copies in German, French and English are available at the newsstands in Germany, Switzerland, Holland and other neutral countries, and have been for days.

That this should be true, and that copies should be in the hands of those who are sufficiently interested to take steps to obtain them, is no more than should have been foreseen by the Peace Council.

The action of the Council in attempting to keep the terms of the treaty secret was a mistake from the beginning—one for

which there never was, nor can be, justification.

The treaty affects the interests of the whole world; yet it was formulated in secrecy. When it was handed to the German plenipotentiaries the ban of secrecy was still upon it, and still is, so far as the Allies are concerned. Only a limited number of copies were made by the Council. It, of course, could control these and maintain secrecy as to them. But the moment the Council handed the treaty to the German representatives, the control of it passed out of Allied hands. That Germany would make it public ought to have been foreseen. Her representatives have no sense of either propriety or honor. That they could resist the temptation to make it public, and the doing of it in a manner that would sow dissension in the Allied countries, was, of course, not to be seriously believed. That she did not resist the temptation is apparent.

The effort of the Council, therefore, to keep the terms of the treaty secret was futile. The fact that it would be so ought to have been sensed from the beginning.

The Council's refusal to furnish the Senate of the United States and the British Parliament with the complete text of the treaty as submitted was as unjust and unwise as the effort to hold it secret from the public was futile.

The blunder of the President in consenting to the policy of secrecy from a strategic standpoint was all but colossal. Members of the Senate, many of whom were not any too friendly to the treaty anyhow, smarting under what has seemed to them to be an unjust and even humiliating discrimination, have seized upon the act of secrecy and the withholding of the treaty as a means by which prejudice against the treaty could be intensified, both in the Senate and among the public at large. The situation, already delicate and even doubtful, has become precarious.

It is true—altogether true—that the treaty ought to be considered, by the Senate and by the public, on its own merits, and judged according to its provisions, without regard to personal prejudice against those who framed it, or the propriety or the wisdom of their acts as to its non-publication. But tactful management is almost always costly and in a case like this, inevitably so.

The treaty, and especially the covenant of nations which is embodied in it, needed friends. It had enemies enough. But its friends have been diminished and its enemies multiplied apparently without thought for its future.

In official position, in the conduct of affairs, or in the management of men, President Wilson has never been tactful, and never so little so as in this great matter.

It is said that the ban of secrecy was imposed by the unanimous act of the Council. If so, the President is, of course, not

wholly responsible for the blunder, but in so far as we are advised, he shared in the decision and must share in the responsibility for the injury that has followed.

It is difficult to reconcile the secrecy, sought to be imposed on the work of the Council, with the President's own proclamation in behalf of "public treaties, openly arrived at."

By the course adopted the friends of the treaty have been embarrassed and the hands of its enemies strengthened.—J. Frank Hanly, in *National Enquirer*.

THE PROTESTANT OPPORTUNITY IN FRANCE

BY REV. HOWARD A. BRIDGMAN, D. D.

One of the most promising fields for the right type of Christian evangelism today is France. America is sensible of what it owes the heroic people who dwell there for their stout and successful resistance to successive waves of German assault. We feel that we have a duty not only to forefend any possibility of a similar attack in the future, but to do our full part toward repairing the damage wrought and toward the re-establishment of industry and of the normal life of the nation.

We need not call France godless in order to bring home to America a realization of its present religious needs. We need not overlook or minimize the indications that at heart the French people are as idealistic and as potentially religious as are any of the peoples of Europe. We need not and should not launch any javelins at the Roman Catholic Church, whose priests and people have given such conspicuous exhibitions of devotion to country, to God and to humanity.

But any candid and observant American who has been in France during the last year, who has talked with the outstanding Protestant leaders, or has studied the general situation, must come to the conclusion that the present hour is fraught with wonderful possibilities. Either France will continue to be a country in which organized Christianity is only a nominal and inconsequential factor in the life of the people, or it will move forward to a far larger recognition of the religion of Jesus by the masses of the people.

At present it is said that only about one in three of its thirty-eight million inhabitants has even a formal relationship to the Roman Catholic Church, and only about one in sixty a similar relationship to the Protestant Church. Between perhaps 600,000 confessed Protestants on the one hand, to whom may now be added 300,000 more who live in Alsace and Lorraine, and perhaps 12,000,000 loyal Catholics on the other, there is a mass of persons numbering over 25,000,000, upon whom the existing churches of either confession have no compelling hold.

They are, nevertheless, more open-minded toward a simple,

vital, serviceable gospel than ever before in the long history of France since the age of the Huguenots. The Government, which for so long a period has been anti-clerical, is not, we have reason to believe, anti-Christian. Not a few of the intellectual leaders and some of the most far-seeing men in public life, discern certain deficiencies in the fibre of the national life, due in part to the bitter controversies of the past and in part to the materialistic atmosphere that overspread all the nations of Europe up to the beginning of the Great War. It is realized in high circles as never before that democracy needs moral undergirding and that a simple, vital religion is essential to morality.

It is a new France which is now in the process of construction. If France is to stand with England and America as the chief bulwarks of the Society of Nations, France, as well as the two other nations, must have its life undergirded with religious principles and permeated with the influence of a vital Christianity. In its present depleted condition, it cannot supply all the spiritual agencies that are immediately required. That is why America in the wisest and most statesmanlike way must come to its assistance. America is in a position to match in the religious realm the influence she has exerted in the sphere of politics.

Already leaders in the field of American Christianity representing strong organizations have visited France to proffer aid and to consider and recommend opportunities of co-operation. Bishop Edward H. Hughes, of the Methodist Episcopal Church, devoted a considerable part of his recent five months in France to surveying the work begun by that church on the basis of a gift from Mr. John S. Huyler, the candy manufacturer of New York. Representatives of the Methodist Church South have also been in France. Several hundred French people have been received into the communion of the Methodist churches already established, and considerable property has been acquired. Dr. Bysshe, a Canadian, who has been for a half a dozen years one of the Methodist representatives in the field, has established since the war began three orphanages, into which 150 little people have already been gathered.

The Northern Baptists have recently sent to France Secretary James H. Franklin, of their Foreign Board, who will remain there until May, strengthening the thirty-five Baptist churches in different parts of the country, which aggregate 2000 members. A commission of the Lutheran Church in America has also been on the ground with the purpose of ascertaining the needs of the Lutheran Churches in France, most of which are in Alsace. Last summer Secretary C. S. Macfarland, of the Federal Council of Churches in the United States, went here and there viewing conditions from the point of view of a united Protestant advance. He was warmly received, not only by all branches of Protestant-

ism in France, but by members of the Government and by people at large. This was not a mere personal tribute to Dr. Macfarland, but revealed the yearning of many hearts for more coherence and efficiency in the Protestant movement in France than has thus far characterized it.

This being the situation, we are confident that the course for all our American agencies to pursue is one that shall aim not only at the conservation and restoration of existing churches of whatever denomination, but a more unified and strategic endeavor to bring to bear our united forces upon the unparalleled opportunity. We rejoice that men of the breadth of Bishop Hughes and Secretary Franklin have been among those selected to look into the existing work of their respective denominations. Since he has returned Bishop Hughes has gone on record as saying: "It is my own conviction that there is a field in France for aggressive religious work on properly conducted lines, but no field there for any Protestantism that would enter the country with any denominational propaganda."

Unquestionably he, as well as Secretary Frank M. North, of the Methodist Missionary Board, and President of the Federal Council, who has just returned from France, will also stand for a broad-minded policy, as will Secretary Franklin, who is one of the most liberal of liberal Baptists. But it must not be forgotten that the Baptist, Methodist and Lutheran churches in France constitute only a minor fraction of the Protestant forces in France. The two branches of "L'Eglise Reformee" represent the bulk of the Protestant believers.

American money for the right kind of work in France will not be difficult to obtain, but not one cent of it should go to the kind of propaganda that tends to confuse the minds of those for whom work is done concerning the essentials of the Christian religion. There should be the closest and the most constant co-operation on the part of various bodies, so that there shall be no overlapping or competition. The Federal Council of Churches in America, created for just such situations, should have a voice in the matter, and by all means the wishes of the committee established last summer representing all the Protestant organizations in France should be ascertained and respected.

When the whole tendency in all the countries of the world in which American Christianity is undertaking to leaven the life of the people is toward unity, France in the years just before us should furnish a shining indication of the complete subordination of denominational to Christian ends. No other kind of approach to France today will honor the Master or effect the desired results.
—*The Congregationalist*, April 24.

Is your Subscription to the **ADVOCATE** due?

OUR COLLEGE.

The twenty-fifth anniversary and the twenty-third annual commencement of Cedarville College were celebrated June 1st-6th, 1919.

On May 31st, at 6 P. M., the annual banquet of the Junior Class was given to the Senior Class in the parlors and dining-room of the R. P. Church, Main street. The banquet hall was festooned with the colors of both classes and of the college. A three-course supper was served. The invocation was offered by President McChesney. S. Morton Creswell was toastmaster and welcomed the Senior Class. The response was given by A. Roger Collins, president of the Senior Class. Toasts were given by Rebecca Marsh, Dean Allen, Professor Schneider and Freda Trumbull. The baccalaureate sermon was preached by the president of the college in the R. P. Church, Sabbath evening, at 7.30 o'clock from the text found in Ephesians 3:8. The theme was "The Wealth of Christ." The Seniors and faculty, clad in caps and gowns, were ushered to their seats by the Junior Class. Dean Allen read the Scriptures. Rev. E. M. McFadden, of Pittsburgh, Pa., and Rev. J. R. Latimer, of Ontario, Canada, offered prayers.

The class play, "As a Woman Thinketh," was well rendered in the Opera House, Monday evening, June 2, to a large audience. Prof. Schneider deserves great credit for the thorough training which she gave the class for this performance. It was one of the best plays ever given in Cedarville.

Tuesday evening, at 7 o'clock, the faculty gave their annual reception to the graduating class in the Carnegie Library. The faculty and their wives and the Senior class stood in the receiving line. Two hundred people were present, consisting of faculty, students, alumni and members of the various boards of the college. A musical program, under the conduct of Mrs. Leroy Allen, was rendered. Refreshments were served in banquet fashion. The hall was decorated with the colors and plants.

Wednesday was Cedar Day. It is the community day. People come from far and near to see the stunts and to enjoy a basket picnic together on the beautiful campus of the college. Students and faculty had been trained for this occasion by Prof. Schneider. The first exercise was the March of the Years, consisting of representatives for each of the twenty-three classes graduated from the college. These were appropriately costumed and were headed by Allen Turnbull, a Senior, in the array and with the paraphernalia of Farther Time, accompanied by Mrs. Helen Oglesbee, the May Queen of 1918, who carried the crown to be placed upon the head of Miss Marie Gilkey, "The Spirit of Cedarville College," also accompanied by the president of the college in his cap, gown and hood. The next procession was the Grand March, followed by the Dance of the Fairies, the May Pole Dance and the Drill of the Pershing Crusaders. The Fairbanks Orchestra, of Springfield, Ohio, furnished the music. At noon the large crowd sat down in families and groups and partook of their basket dinner.

In the afternoon Cedarville and Antioch Colleges crossed bats on the base-ball grounds with the result that Antioch after a hard-fought game was victorious to the score of six to three, the first victory for Antioch over Cedarville in three years.

Wednesday evening in the Chapel, Miss Russell gave her music recital of eighteen numbers, representing twenty-five students to a large and appreciative audience. Mrs. W. H. McGervey gave a vocal recital of nine numbers in the College Chapel Monday afternoon to a large audience. These two teachers have done a splendid work for our music department. They return to us next year.



CEDARVILLE COLLEGE.



W. R. McCHESNEY, Ph. D., D. D., President.
Professor of Philosophy and Oratory.

SENIOR CLASS 1919.



LUCILE JOHNSON.



MARGUERITE GILKEY.



MARGARET ELDER,

The final faculty meeting of the faculty. Resolutions of regret and respect were passed in regard to Miss Schneider, who resigned from the faculty this year to take up a new line of work. Miss Ethel Brand, a teacher of experience, a student at Lake Forest University and a graduate of Indiana State University, takes the place of Miss Schneider. Miss Brand is an accomplished lady of thorough training and experience. The faculty recommended candidates for degrees and appointed Miss C. Lois Rea as secretary.

The final Board of Trustees' meeting was held Wednesday morning the unexpired term of his brother-in-law, Rev. Robert B. Wilson, D. D., deceased. The Board reported a balance of \$2700 in the treasury and over \$4000 added to the endowment fund during the year. It recommended the earliest possible completion of the James Foyl Morton Chair Fund, \$25,000, the raising of 258 scholarships for the coming year, and a general forward movement.

Thursday evening, in the parlors and dining room of the R. P. Church, was the Alumni Banquet. Nearly one hundred sat at the banqueting tables and rehearsed the incidents of former years. Miss Mary B. Ervin was toastmistress. Her welcome to the Class of 1919 was responded to by J. H. Rickenbach. Other toasts were given by Attorney Joseph Finney, Rev. David McKinney, D. D.; John Collins, Dean Allen, Dr. F. A. Jurkat and President McChesney.

The room was beautifully decorated and the banquet served by the Ladies' Advisory Board was one characteristic of their splendid taste and skilful cooking and long and pleasantly to be remembered.

Friday morning, like the other days, was clear and bright, and brought commencement day in all its glory.

The class, the faculty, and the Board of Trustees assembled at the Library and marched in a body headed by the Junior Class representatives to the Opera House. The Fairbanks Orchestra rendered the music. The class, the speaker, Dr. Hough Houston, of the Central M. E. Church, Springfield, and the president of the college were seated in the front row on the platform. The class and the faculty wore caps and gowns. In the second row were the members of the faculty and the Trustees. Rev. J. P. White, of Albia, Iowa; Rev. Joseph Patton, Cedarville, O.; Rev. Read, of Xenia, Supt. Reynolds, of Xenia, and Mr. W. C. Hutchison, of Xenia, also sat upon the platform.

The address was replete with high ideals appropriate to the times. Degrees were conferred as follows: Master of Arts, James Lyons Chesnut, A. B., Cedarville, O.; Bachelor of Arts, Andrew R. Collins, cum laude, Cedarville, O.; Helen Creswell, Cedarville, O.; Margaret Ellen Elder, Darlington, Pa.; Margaret Louisa Finney, Cedarville, O.; Olive Eunice Finney, Yellow Springs, O.; Marguerite Marie Gilkey, cum laude, Cedarville, O.; John Harvey Rickenbach, Forest, O.; Freda Frances Trumbull, cum laude, Belle Center, O.; Allen Bird Turnbull, cum laude, Cedarville, O. For the Diploma of Graduation from the Theological Seminary: James Lyons Chesnut, A. B.; Robert Nichol Colman, Jr., Philadelphia, Pa.

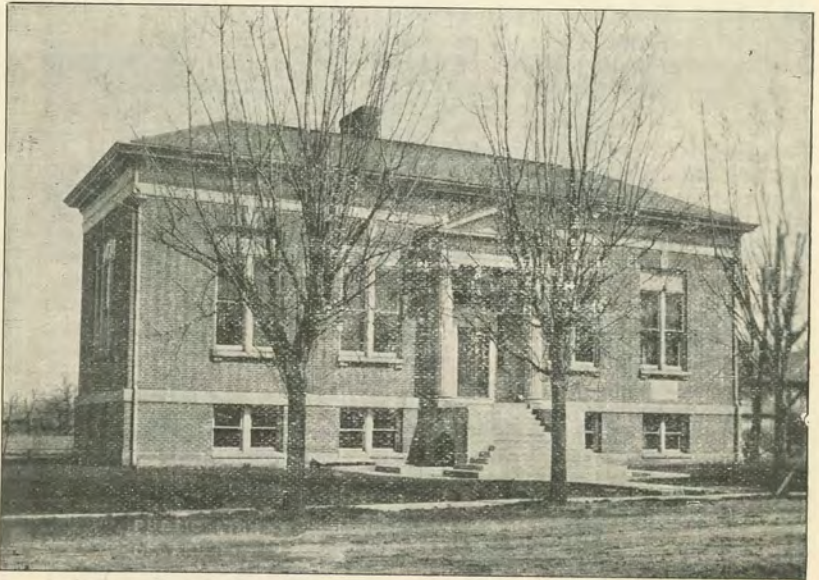
For the Diploma of Graduation in Piano: Mary L. Johnson, Cedarville, O. For the Ohio State High School Provisional Certificate: Helen Creswell, Cedarville, O.; Margaret Ellen Elder, Darlington, Pa.; Olive Eunice Finney, Yellow Springs, O.; Marguerite Marie Gilkey, Cedarville, O.; John Harvey Rickenbach, Forest, O.; Freda Frances Trumbull, Belle Center, O. For the Honorary Degree of L. L. D.: Rev. President Girven Heckert, A. M., D. D., of Wittenberg College, Springfield, O.

Rev. Ralph Elder of Cutler, Ill., offered the invocation. Dr. F. A. Jurkat, pronounced the benediction. Thus ended the twenty-third annual commencement and the twenty-fifth anniversary of Cedarville College.

The twenty-sixth year opens September 10, 1919, at 9.30 A. M. The outlook for a large attendance is good.

SPECIAL NOTICE.

By oversight, the Committee to act with a general committee of other evangelical denominations, with reference to the National Crown Rights of Christ, as suggested by Rev. J. C. McFeeters, was not appointed at the meeting of General Synod. The Moderator, Rev. John B. Wilson, D. D., has appointed, subject to Synod's approval, the following: Revs. Andrew S. Creswell, John Parks and Elder Herman Bruder.



CEDARVILLE COLLEGE LIBRARY.

SENIOR CLASS 1919,



ALLEN TURNBULL.



OLIVE FINNEY



J. H. RICKENBACH,



HELEN CRESWELL.

THE FACULTY.







SENIOR CLASS 1919,



ROBERT N. COLMAN, Jr.



LOUISA FINNEY



ROGER COLLINS.



FREDA TURNBULL.

THE FACULTY.



SENIOR CLASS 1919,



ALLEN TURNBULL.



OLIVE FINNEY



J. H. RICKENBACH,



HELEN CRESWELL.

CHURCH NEWS

Rev. Jas. L. Chesnut was in Philadelphia June 13, on his way to Duaneburgh, N. Y. where he expects to preach until the 6th of July.

Mr. Robert N. Colman, of Philadelphia, is supplying the Cedarville Church at the present time.

Rev. R. W. Chesnut and family expect to spend July and August in Duaneburgh, N. Y.

Mr. Jas. W. Paul, an elder in our Marissa, Ill., congregation, died recently in St. John's Hospital, St. Louis, Mo. He was one of those who was faithful until death.

LOS ANGELES.

The friends of Mr. Samuel Hedges enjoyed a pleasure which only a few are ever permitted to enjoy. Only a few have friends who reach their 90th birthday. Mr. Hedges reached his 90th birthday June 4. A number of his friends met to celebrate the event. A letter of greeting signed by all who were present was read, accompanied by remarks suitable to the occasion.

Mr. Hedges is as strong and active as most men at seventy or seventy-five. He is at church regularly, and out about the city nearly every day. He was born in Washington county, N. Y., and came to California nearly thirty-three years ago. He is a good illustration of what the psalmist says of the righteous.

"And in old age when others fade

They fruit still forth shall bring."

An interesting fact in regard to his early life was this: He was a schoolmate of Susan B. Anthony, famous advocate of Woman Suffrage. In 1875, she framed and urged an amendment to the Constitution, virtually the same as the "Susan B. Anthony amendment" passed by Congress June 4. She and Mr. Hedges attended the same district school, and the same church, in Washington county, N. Y.

CEDARVILLE. On the 9th. of June 1919, the Cedarville Congregation made out a call to the Rev. W. P. Harriman, of Industry, Pa., to become their pastor. The call now awaits his decision and it is hoped that he may be guided of the Holy Spirit to accept.

OUR MISSIONARIES TO KENTUCKY. Our missionaries to Kentucky for the two summer months; Prof. Oscar Wesley, A. B. of Cedarville College, who will be the principal of our school there; his wife, Mrs. Wesley, who will be matron; Nelson Thorn, a student in our Theological Seminary, who will teach and preach and do missionary work; and Miss Irma Creswell, who was a Junior in our College and was in the mission last year. She will teach, and assist Mrs. Wesley,

Now, let the whole Church get back of this splendid force of workers with their prayers and gifts.

LETTER FROM DR. TAYLOR.

Rurki, May 7, 1919.

Dear Friends:

In Mrs. Taylor's last letter, written about the first of February, she mentions the place where we were cam ed, Bihar-garh, near which place we found the beggar boy. By the

way, he has been in the Methodist Boarding School about two weeks, and we have received good reports about him.

We were delayed very much in our work while in this place by various reasons beyond our control, and, looking back, we cannot but marvel at God's dealing with us in it all. While at the time we were greatly annoyed at the delay, there were five or six villages of the other end of the district which we would not be able to visit before the first of March. We had so planned our tours that we would have no idle days, but, owing to the delays, we had to change our plans and choose other villages for our camping places, thus cutting out one camp, endeavoring thereby to work every village in our district. This we failed in doing by about thirty villages, but, oh, the blessed times we had in the three places where we did camp during the month of February. I will tell about two of them, and Mrs. Taylor next month will tell about the others.

Upon our entry into Abdullapur the nature of our evening work spontaneously took on a definite change. We believe that the Spirit guided us. It had been our custom, after eating our evening meal, to go into the village beside which we were camped, and after singing a few evangelistic songs, the preacher would give a message and then we would sing another song or two and go. These meetings had been very good and fairly well attended but sometimes for one reason or another, if we did not get back from our afternoon village tour till late, or if our work was specially hard and we were worn out, we would not go out, but with the change in method a little excuse like that would make no difference, we could not be lazy.

At this place Abdullapur, the first evening after dinner, as we were tired and did not feel like going out, we started the laying of the small native drum (our preacher's wife is an especially good player) and began singing. Then the crowd began to come and kept coming until there were 60 or 70. They listened very well to the address but afterwards began to question and argue. We were able to answer their questions at least to the satisfaction of a good majority of the crowd and they began to call for more songs. Not until about 11.30 were we able to close, but we all felt that it was worth it. Well, that was the beginning, and after that, though a great many only came for the singing, yet it was easily seen that the majority were in search for truth and were not satisfied with what their religion offered and they were of all castes and many creeds.

Consider for a moment what our village preacher is up against before an audience of this kind. There is the Phari-saical Mohammedan, Maulvi or teacher, the stubborn, unreasonable Mohammedan of the middle class, who cannot read

and is very bigoted, then the poor Mohammedan who doesn't know anything about his religion and is as much Hindu as Mohammedan in his daily life. Then beginning with the pandit or Hindu teacher and running down the scale through the 36 main divisions of caste and their innumerable sub-divisions to the outcast, who also divides himself into hundreds of castes. Then there are the different reform movement groups, who have appropriated some Christian principles and endeavoring to do away with the most flagrant outrages against advancement in civilization in their own religion. Chief among these groups is the Arya Samaj movement, which has gained great strength among the Hindus. They oppose caste, child marriage, are strong in education of women and outwardly speak definitely against idolatry, but in practice they worship fire and a number of other things. Although having taken on much of Christian teaching and are, perhaps, the best educated, they are probably our worst antagonists. These evening meetings became very popular.

One day while at this place our preacher and I went out and by driving hard and making our meetings shorter than usual and coming in late, we were able to make 10 villages, in two of which two meetings were held, making in all 12 meetings that day. These villages are our furthest and hardest to reach, being between 32 or 35 miles from Rurki and along the Himalayan foothills. That day we drove not less than 16 miles over the very worst kind of roads, each meeting lasting about 30 minutes or more and our audiences consisted roughly of 25 men with half as many women hiding around some wall or building but hearing all that was said. Mrs. Taylor and the Bible women usually had to stay at home when we made such long trips, for not only was it a little too hard for them but our preacher who always walked when the women went and I myself who rode about half the time when they were with us, found it imperative to ride or we were not able to keep up and meet in the best manner the keen questions with which we were constantly faced. It was really wonderful how our preacher, Mih Lal, newly come into our work, was able to walk eight or ten miles and deliver from three to twelve messages daily throughout this whole camping season, besides address a big evening meeting of from 50 to 200 men night after night for about a week, requiring a definite and progressive evangelistic series of discourses. And how much pay does this man draw? His own salary is \$4.00 a week, but with children's allowance and his wife's salary his total income is less than \$7.00 a week or \$84 a year.

This work around this place and a good portion of it at our next camp was new work; that is, as far back as any of the

residents could remember no missionary or preacher had ever been to their village. The people of these villages are very, very responsive and, oh! how our hearts burn within us when we look upon them; how they begged us to come back and tell them more. Often they said, "What can we learn in half an hour about the way of salvation? We were fully convinced that idols of wood and stone cannot save us but we know nothing better." We have had it personally thrown up to us, "Why have you not come to us sooner? Why don't you give us a preacher or a teacher?" Why don't I? Why, if I had a hundred lives I would spend them all as your teacher as I am doing now. This is my answer. Now, if you please, dear reader, this comes back to you. **Why do you not?** It only costs \$75 a year to support a middle grade worker. **Why don't you,** if you can't or won't come and teach them yourself.

We did not realize until we were leaving this village Abdullapur to what extent we had stirred the hearts of the mass of the people and the extent of their respect and regard for us. Our medical work had done a great deal but we know that there were a great number who believed down deep in their hearts that what we had said was true and were responding to the light of love which they had received. The way the whole village turned out to see us off was a sight we never will forget, calling after us to return soon.

We had only been at the next camp, Mazaffarabad, a few days when several of our good acquaintances from Abdullapur came to see us. Some five or six were very outspoken inquirers, among whom one, a young high caste Hindu, continued to come every few days and said he wanted to become a Christian. We felt he did not understand the step he was taking and that perhaps he had some ulterior motive, so by one excuse or another kept putting him off. He could not read and we thought it would be best for him to go home (his people are quite rich) get a tutor, learn to read and wait for a few months, then when we came back we could teach him some more and he could read the Bible for himself and make his decision then. But he would come. We sent him back five times and the sixth time we let him come along with us. He is beginning to read now, has made a very definite confession, has made a very brave and straightforward statement before his father and mother, who have been after him several times, and now bids fair to become an apostle to his people. He needs your prayers and so do we that we may be able to lead him on and give him just the proper help that will aid him in giving up himself completely into God's hand.

In Mazaffarabad there is an old man, a native doctor. They

call him a Vedia, which means a man well read in the Vedas (the Hindu's religious book) and one who treats disease according to instruction in the Vedas. This man is very famous through this whole district and also in Arya Somaj circles, for in days gone by he did a great deal of writing on religious subjects. We had heard a great deal about this man and had been told by a number of Aryas that he would put us to the wall and that there would be some big debates. We did a great deal of praying about it and had the joy of seeing our prayers answered in a most striking way. We were led to speak our "love" at the first meeting and the Spirit was at work for the old man couldn't get some of the lessons out of his mind. Well, after a few days we got to like him very much and had little or no opportunity to criticize anything he said or did, so, finally, when one evening he asked to be allowed to address the evening meeting we were quite put to our wit's end to know what to do. We felt that the Spirit was at work and, finally, after committing the meeting into God's hands, we decided to let him speak that night. He first spoke on the history of India and developed it to the point that all the blessings and peace that India was enjoying today was due to the Christians and their love which originated in Christ. In his address he said, "Where in all the world can you find such principles as taught in the Golden Rule." It is putting it mildly it say we were happy. Were our prayers not answered? The audience was astounded. We have learned that in his younger days he studied the Bible with the sole purpose of being able to argue down the Christian preachers. Although he had no doubt learned the weaknesses of Christians he, deep down in his heart, believed in Christ, as he quite openly expressed, not only verbally but by his eating with two of our workers, who had occasion to spend a night in his village about a month after we were there. Not only did he eat with them, for which any ordinary man would be thrown out of his caste, would have to pay a big fine to the caste priest and undergo purification rites before he would be allowed to even smoke the same pipe as his caste fellows, but he also furnished bedding for them, which is only done when the host desires to show especial respect to his guest.

I feel called to go out and see these people during the next week or so, though I know it will be a hot, hard trip, but if we can get any of these persons who are so near the Kingdom to take the final step, heat and tiredness will quickly be forgotten. God grant that a number of them may make the great step in the near future.

Yours in the Master's Service,

JOHN C. TAYLOR.

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CHRISTIAN ENDEAVOR TOPICS.**TOPIC FOR JULY 6, 1919.**

Topic: "Our relation to others." I. Toward enemies. Rom. 12: 17-21. (Consecration meeting).

Bible Readings.

1. God's attitude toward enemies. Matt. 5: 43-48.
2. Jesus' instructions. Luke 6: 27-36.
3. Serve with kindness. Ex. 23: 4, 5.
4. Pray for your enemies. Luke 23: 34; Acts 7: 60.
5. The correct way. 2 Tim. 2:23-26.
6. Enemies of righteousness. Acts 13: 6-12.

You should study this subject with the aid of your Bibles and a concordance. Find every place where the enemy is spoken of in relation to others and see what the Bible teaches to be our duty.

It is said that a Christian soldier was once kneeling at his bedside praying. Another soldier pitched his pair of boots at him. The next morning the boots were placed beside their owner's cot polished. That was the Christian's reply to evil and it won the man to Christ.

Pertinent Questions.

1. How can we learn to be kind to our enemies?
2. How did Jesus treat His enemies?
3. How can we avoid making enemies?
4. Do we try to follow the Bible rule?

TOPIC FOR JULY 13, 1919.

Topic: "Our denominational history and principles." Psa. 44: 1-6. (May be led by the pastor).

Bible Readings.

1. Lessons from the past. 1 Cor. 10: 1-12.
2. The first principle. Matt. 16: 13-19.
3. Church origins. Acts 2: 1-4; 36-47.
4. Church organization. Acts 6: 1-8.
5. The beginnings of missions. Acts 13: 1-3.
6. Persecutions. Acts 19: 13-41.

Bible Teachings.

History has a divine meaning, plainer to us than to those that acted in it (v. 1).

All our victories come from God. Our fathers trusted Him. Have we their robust faith? (v. 3).

Past victories encourage us to believe that God is with us to give yet greater triumphs for His kingdom (v. 6).

God Himself is the church's first principle. All else unfolds out of our conception of Him (v. 8).

Suggestive Thoughts.

The Christian church started in a vision of truth. Every denomination has had a similar origin. We must look beyond the initial struggles to the vision that inspired them.

The denominations agree on far more truth than they disagree on. We are learning to emphasize our points of agreement. Can we name them?

As the providence of God is clearly seen in the early church, so can we trace it in denominational history. Dark days have bright meanings.

Churches owe much to great-souled men. Paul stamped his personality on the early church. Luther, Calvin, Zwingli, Wesley and others have enriched us, and their example inspires us.

TOPIC FOR JULY 20, 1919.

Topic: "Crusading against intemperance." Eph. 6: 10-20.

Bible Readings.

1. Spirit filled vs. wine filled. Eph. 5: 18; Luke 1: 15.
2. Drink and God's service. Lev. 10: 8-11.
3. Drink and rulers. Isa. 28: 1-8.
4. Drink and boasting. 1 Kings 20: 1-21.
5. A sober nation. Deut. 29: 1-8.
6. For the sake of others. Rom. 15: 1-4.

Teachings of Our Text.

The saloon stands in human might; its opponents in God's. Who will win and why? (v. 10).

Evil is cunning, and uses every weapon, malice, hatred, lies, ignorance, against which we must oppose the truth (v. 11).

As Christ cast evil spirits out of individuals, so must we cast this evil spirit, the saloon, out of society (v. 12).

The saloon cannot stand the truth. Flood it and its ways with light (v. 14).

Suggestive Thoughts.

The crusade against the saloon was for many years a work of faith. It seemed hopeless. The national conscience had first to be aroused.

One effective weapon against the saloon is education. When children clearly understand the physical, mental and moral effect of alcohol, they refuse to touch the vile thing.

The success of prohibition, where it could be enforced, was one reason why Congress passed a resolution proposing to make the whole nation dry. Dry States became more prosperous than when King Alcohol reigned in them.

The food scarcity during the war showed the truth of the temperance argument that the saloon is a waster of food as well as of manhood. And the nation acted to save its food before it acted to save its manhood.

TOPIC FOR JULY 27, 1919.

Topic: "How do men confess Christ and how deny Him?" Rom. 10: 9; Luke 22: 55-61.

Bible Readings.

1. Confess with the mouth. Rom. 10: 1-11.
2. With the life. Matt. 5: 14-16.
3. By our behavior. 1 Peter 2: 18-24.
4. Deny by rejection. Mark 15: 1-15.
5. Religious infidels. 2 Tim. 3: 1-9.
6. Deny by selfish life. Jude 3: 11.

Bible Teachings.

Confession is made with the mouth—a declaration of faith in Christ and determination to follow Him (v. 9).

The voice speaks what the heart believes, for words are but the overflow of the heart (v. 10).

Circumstances place us where our souls are tested; we acknowledge our Master or we fail Him; we must choose (v. 55).

Peter failed at the first challenge. He got two more chances to retrieve himself, but he missed them both. One failure leads to another (vs. 58, 60).

Suggestive Thoughts.

There was far more pity than reproach in the look that Jesus cast upon Peter—a look of wounded love. How we wound Him when we fail Him!

Confession of Christ is a lifelong act. The world is forever challenging us, as it challenged Peter, expecting noble living at our hands.

To speak in the meeting is to confess Christ. That act tells the world whose side we are on. Testimony is an act of worship.

Nothing denies Christ more effectually than a dishonest life, short weight, short measure, in business and in morals.

TOPIC FOR AUGUST 3, 1919.

Topic: "Our relation to others. II. Toward parents and others in the home." Ex. 20: 12; Eph. 6: 1-9. (Consecration meeting.)

Bible Readings.

1. Practical piety. 1 Tim. 5: 1-8.
2. Testifying at home. Mark 5: 11-20.
3. Mutual love. Ruth 1: 1-18.
4. Example of Jesus. Luke 2: 51.
5. No jealousy. Gen. 4: 3-16.
6. Honor to a guest. John 12: 1-3.

Bible Teachings.

Father and mother are never "old-fashioned" to hearts that love them (v. 12).

The law of compensation is that we get back what we give: dishonor for despising, love for loving (v. 12).

Parents should remember that children have both feelings and rights. Children can be provoked and sin through the faults of parents (v. 4).

Quiet, kind and gentle ways, both as employers and employees, bring out honest service as nothing else will (v. 6).

Suggestive Thoughts.

How can parents expect their children to turn out well when religion is absent from the home? Flowers grow wild if they are not tended.

The important thing is one's disposition, and this can be cultivated. The impulse to find fault can be quelled, as well as every other impulse that might cause trouble.

Christ, who, as a man, thought of Himself as a servant, surely also thought of Himself as a servant when a youth in the home. That is how we should regard ourselves—servants of others and of God.

Few homes are without friction. God's child should be a peacemaker there, a calming influence, and not a pourer of oil on flame.

MID-WEEK PRAYER MEETING TOPICS.

July.

- 9. Paul's Plea for Living Consecration. Rom. 6: 13; 1 Cor. 6: 19, 20.
- 16. Making Sure of Present and Eternal Good. 1 Tim. 4: 8, 9.
- 23. Christ the True Vine—Vital Union With Christ. John 15: 1-11.
- 30. God's Great and Progressive Plan for Men. Rom. 8: 29; 2 Cor. 3: 18.

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Yours sincerely,

W. R. McChesney.

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