



VOL LIII.

NO. 8.

 The   
Reformed Presbyterian  
= ADVOCATE. =

AUGUST 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.

CONTENTS,

Editorial . . . . .	157
Sermon preached at the opening of Synod 1919. . . . .	158
India. . . . .	163
Letter from Mrs. Taylor . . . . .	171
Church news . . . . .	172
Meeting of the Pittsburgh Presbytery. . . . .	173
Acknowledgements . . . . .	172
Christian Endeavor Topics . . . . .	174

PUBLISHED MONTHLY BY

REV. R. W. CHESNUT, Ph. D., Editor and Publisher.

AT 2219 Madison Square, Philadelphia, Pa.

- Terms: \$1.00 Per Year in Advance. -

ADVOCATE PRINT, 2219 Madison Square, Philadelphia, Pa.

Entered as Second-class matter, August 2, 1918, at the post office at  
Philadelphia, Pa., under the Act of March 3, 1879.  
Acceptance for mailing at the special rate of postage provided in  
Section 1103, Act of October 3, 1917, authorized  
September 27, 1918.

## A CHALLENGE

Dr. C. M. Ritchie, pastor of the Noblestown, Pa., U. P. Church, says: "I will be one of 150 to give \$100 cash to be paid by December 1st, 1919, to complete the subscription for the James Foyl Morton Bible Chair of Cedarville College. This conditional subscription is in addition to my pledge of \$100 to the Bible Chair which I have already made. It seems to me that 10 or 15 ought to be found in each congregation of the R. P. Church to give that sum and 50 around Cedarville, making the 150 of which I will be one." This is Dr. Ritchie's challenge to our church and to Cedarville. We shall do our best in Cedarville to meet the challenge. Will you help in the other congregations? We know you can and we believe you will.

Dr. Ritchie, besides giving liberally to the college for several years, urged the young people of his congregation to attend Cedarville College and has had as many as 10 of his own congregation in our college at one time. He placed three of his own children in our college. He believes in our college and means just what he says when he asks us to help him raise this Bible Chair Fund. Who will be the first to respond? Remember, you are not limited to \$100. It is your privilege to give more and to give it in bonds, annuities, notes running 5 years and in any way which may suit your convenience.

If this sum is raised by December 31, the college can celebrate the New Year by entering the Association of Colleges.

## OUR COLLEGE

First Semester of next year opens September 10. Everybody is helping to get the 50 Freshmen for this year. Over half of them are sure now. What are you doing to help us get them? Speak to every boy and girl of college age in your congregation or community and urge them to come to Cedarville College.

A student's approximate expenses for good boarding, furnished room, light, heat, tuition, contingent fee and books are only \$225 for the year. Can you beat that price and get as good advantages in any other college?

Never were college-trained men and women more in demand and more needed than now. You have a golden opportunity at your own college this year.

Rev. C. P. Proudfit, pastor of the Second U. P. Church, Xenia, Ohio, will give the opening address September 10.

Miss Ethel Brand, of Indiana State University, will be our professor of French and English the coming year. Miss Rea, our professor of mathematics and chemistry, is in the Ohio State University working this summer for her Master's degree. Prof. Wesley is teaching in our Kentucky Mission. Prof. Allen is supplying the Second U. P. Church in Cincinnati. Prof. Jurkat and family are visiting friends in Pennsylvania. The president is canvassing for students.

The outlook for one of the best years in the way of attendance is cheering.



# 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,  
Philadelphia, Pa. Subscription; \$1, Per Year in Advance.

VOL. LIII.

AUGUST 1919.

NO. 8.

## EDITORIAL

Now that the time for summer vacations among the ministry has come, would it not be well to begin to lay our plans for the coming year's work. Many good resolutions were adopted at our recent meeting of Synod, but plans are not yet matured in many instances to carry out these good resolutions. Let us call the attention of the brethren to the necessity of beginning early to lay plans for pushing the work, and placing before our people the true and Biblical plan of giving. It seemed to be the sense of Synod that the tithe system is the only Biblical one; if this is true the people of the entire church should know it, and be fully instructed upon the subject. Possibly not one in ten understand it. The tithe is the Lord's, they may admit, but what is the tithe? The duplex envelope system of paying in our weekly or monthly contributions may be the very thing we should adopt, but what is it? If those who have been responsible for these recommendations will now come forward and explain these things through the pages of the Advocate, the people will be instructed and give attention. But if the matter does not receive proper attention nothing will be accomplished.

The "Sustentation and Reconstruction Fund" is another matter that needs a thorough explanation, as to the need of it, and the way in which it is to be raised, and as to each one's responsibility in doing his or her part in raising it. Each minister knows that he is expected to do his part in presenting these matters, but as a means to help them, the pages of the Advocate should be used liberally to assist both pastors and people to a thorough understanding of these important matters. Now is a good time to begin. Get ready now. Then get at the work and keep at it until it is accomplished.

In this issue of the Advocate we are giving several pages on various phases of the situation in India, as one who has made a study of the matter sees it. These topics in connection with our letters from our own missionaries will surely be of interest to us all. A more thorough understanding of India, its customs and needs, will make us more interested in our missionaries and their work and trials. In the past we have not been thoroughly aroused to the importance of missions and our responsibility in helping to carry on the work.

### SERMON PREACHED AT OPENING OF SYNOD 1919

By Rev. Andrew S. Creswell.

Isaiah 60:1. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The Divine Summons to the Church.

The words of our text were addressed to Israel in captivity and desolation. The people were mourning because they were so humbled. The Lord speaks to them through His prophet to arise from their gloom and weakness and be awake to the beauties and the service of the new day. This divine summons was a call to duty. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

These words are a ringing summons to the Church of Christ today. The world is emerging from the tragedies of war. The church needs to be awakened to the needs and the possibilities of the New Era. The Light of the World has come, and He desires to illuminate the world through His followers. The prophet of old spake these words in anticipation and announces the coming of the Saviour as an occasion for awakening and service. We can look at this promise from the side of its fulfillment and receive this call to awaken to the duties lying before us.

This charge very fittingly describes the mission of the church in this new day. We are entering a new era. Nations are changing and being remoulded and rebuilt. The times are commanding. The church is facing the opportunity of centuries. At no time in the history of the world has the call to the church been more urgent. The great call is that the prophets of this new era like the prophets of old should do all in their power to arouse the church to meet the challenge of the new world. There never has been a time when there was greater need of heralding the Gospel of Christ, the Light of the World, to the uttermost ends of the earth; and there never has been a time when the opportunity to meet this command was so great. The world has been able to get only a glimpse of the light. Multitudes are still shrouded in darkness. The



Divine Summons to the church today is "to arise, shine" in all her missionary and evangelistic power that all nations may know of the Saviour and Redeemer.

The Light of the world has come. The Incarnation is the fulfillment of our text. "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten from the Father, full of grace and truth." Christ said, speaking of Himself, "I am the Light of the World." Christ came; He rendered fully his work of redemption; He died on the cross; He arose from the grave in the fulness of power, and commissioned His followers to go forth and evangelize the world after the Holy Spirit was come upon them. He promised to be with them "unto the end of the age." The church needs to realize that the Light of the world has come in the person of Jesus Christ. The Holy Spirit came into the lives of the early Apostles with pentecostal fulness, and He is willing to abide in the lives of Christians today and enable them to fulfill their mission as light bearers of the world.

The church today has the message of light, and she has access to the equipment necessary to the fulfillment of her mission if she will only use it. There is as much power in the church today as there was on the day of Pentecost. The power is in the power-house, but the church must have connection and maintain connection with the great source of power and light in order to illuminate the world. The vast unlimited resources of God are at the disposal of the church if she will only use them. The early church received the commission to herald the light, the news of the Saviour to all the world. They did not accomplish this in the first generation, nor was it accomplished at the end of the third century when the empire was declared Christian. This mission was not completed in the days of the reformation when a revival of the fundamental things in religion made it seem that the time was ripe for world evangelization. One of the great missionaries said "The evangelization of the world has been within the realm of possibility in every generation since the organization of the Christian church," but the task remains unaccomplished in this the twentieth century. Workers in heathen lands tell us that converts from heathendom ask in all seriousness why the Good News has been withheld from among them so long. The missionaries are always embarrassed with such questions, and we all should acknowledge our negligence. We all know that it is not because the Light has not come to the church, or that the church did not know the world's need, or that the church did not have at her disposal, if she would use it, the equipment needed for the accomplishment of this task.

The world needs the light. The Gospel Message is the

only philosophy of life that deals effectively with the needs of the world. There is no message so adequate to the needs of men as the Gospel of the Son of God. Darkness hovers in all lands. As the message of our Saviour permeates all the departments of our social and political life then will darkness be banished.

We are to follow the Saviour's method in spreading the light to the world. The church has not always followed Christ's method. It is true that the church should concern herself with the feeding, housing and occupation of mankind, and she should see that the state makes the outward conditions of men favorable to growth and happiness, yet these things are to be accomplished by the definite and practical application of the redemptive work of Christ. We desire to bring governments into harmony with the sermon on the Mount, but we can never bring nations into accord with the teaching of Christ until they become permeated with the redemptive message of love. Christ alone is able through the church to produce in human nature that spirit that will secure "Peace on Earth."

The great statesmen of the world, inspired by the ideals of our worthy President, are endeavoring to unite the nations of the world into a great brotherhood, a covenant, a league of nations, the primary purpose being to put an end to war and militarism and selfishness. An objection that is being raised from many sides is that the one thing lacking for the realization of this noble purpose is a new humanity. How can such a system be practical unless selfishness and sin are overcome in the individual? It is sufficient to say in reply that human progress does not need to wait for the total perfection of humanity. But the criticism is one that should cause serious thought. Man himself is still the greatest element in his own problem. How is he to be made better? The church alone can offer a solution for this difficulty. The church knows that the way is, "Ye must be born again." To the church is intrusted the work of proclaiming the Gospel of the New Birth. The success of the league depends upon the way the church enters into the work of accomplishing her mission. The Light is come, the mission of the church is made plain, and the Spirit of Power is at the disposal of the church in spreading the light. The church has the message, the mission and the equipment necessary for the fulfillment of her task.

The new situation in the world opens up for the church new opportunities for the spreading the Light to all the world. God has providentially timed things. He has prepared the field abroad by the results of the war. He has prepared the church at home by the sacrifices of the war. At no time in the history of the church has the door of opportunity been so open.



It has not been many years since we were praying for the doors to be opened in the Mohammedan countries. Now the power of Islam is broken. The bands that have bound the people together have been broken asunder. Other lands are more open to the Gospel of light, and there is a spirit of sympathy and confidence in the Christian missionary in all lands such as has never before been known. Japan, China and the Isles of the sea are more accessible. South America desires the living Christ and the word of God. Darkest Africa realizes as never before her need of the light. All nations are coming to realize that civilization can give something, but it cannot give all that is needed. The nations of the world, the new nations in Europe are wanting that new strength and vitality, that light and salvation which can come by Christ alone. There never has been a time when the fields of the world were so accessible to the gospel messenger. Such being the case the church should arise and shine.

The spirit of sacrifice and willing service brought about by the conditions of the war make this one of the most opportune times for the church to shine in all her fulness through those who go forth to give the Light to the world. The men and the money needed to give the Light to the people of the world are accessible now as never before. There were about five million men in the American army and navy. These men entered the service willing to give their all for humanity. Many of these were disappointed because they did not get to the front to render service. These millions of men are coming home now. They are coming home with a new conception of life. It is a great opportunity for the church now to enlist these men into the work of giving the Light to humanity. Thousands of these men have learned the unworthiness of selfish lives, and they can be reached for Christian service as ministers, as missionaries and Christian philanthropists. Millions of men went on a foreign mission to France. Thousands of these men should go and would be willing if approached fairly to go as foreign missionaries to Asia, Africa and South America. The war in Europe is over, but the struggle for humanity is not over. The hardest part remains to be fought, the part that calls for the highest heroism, the deepest courage and the hardest sacrifice.

Parents have been taught the lesson and are willing as never before to give their children in Christian service. A man said recently, "If the church had come to me a few years ago and said, 'we want your two boys for the mission fields,' I could not willingly have let them go. I was that selfish that I wanted my boys near me. The war came. Both of my boys were called into the service. By the grace of God I was able

to say to them 'go, and God bless you.' But now if the appeal of the foreign field would come to my boys, since they have returned home, I would gladly give them for the work of the kingdom wherever God desires to use them."

The money is at hand for financing this work of kingdom conquest. The entire country and especially the Christian church has been awakened to this call in the war. The people responded liberally and gladly to the appeals for funds to carry on the war successfully. Billions of dollars were subscribed. The leaders in the church have learned the lesson that the people are willing to give their money when the call is presented to them in the spirit of sacrifice. Acting upon this principle the Christian churches are working out their plans for spreading the Light of the Glorious Gospel to the ends of the earth. The Presbyterian Church, the Methodist Church, the Congregational Church, have their new era goals and their centenary movements to raise millions of dollars for missionary purposes. Laymen are awakening as never before to the responsibility of financing the work of the church. All denominations, large and small, are engaged in some similar movement; we are glad that our own church is interested in such a work of reconstruction and missionary program. The present situation is a challenging one for the church. As Dr. Speer says "Shall the sacrifices made for war be discontinued, or shall we be ready to do for peace and for the coming of the kingdom of righteousness all that we did for the war and for the prevention of what we believed to be the threatened destruction of the freedom of mankind?"

The war has brought the churches closer together and furnished a glorious illustration how the different divisions of the Christian church can work together. The spirit of unity has made wonderful progress during the war. Whether the issue will be organic union or not remains to be seen, but the churches are willing to act together in the matter of advancing the kingdom of light. The spirit of unity will destroy that spirit of selfish competition and enable the church to shine for God with greater success in all lands.

The conditions being such as they are, the divine summons to the church is to shine with all her evangelistic and missionary power. The challenge is to accept the present with all the energy and zeal that we can put forth. The church is not at the sunset of her day. She is at the dawn of a new day, a better day. Will the church of Jesus Christ arise and shine? The church has the light of the world. Dr. McClaren in his exposition of this passage emphasizes this challenge by saying "If the church has the light she is able to shine; if we have

Concluded on page 171.



## INDIA.

Professor D. J. Fleming, Ph. D.

### The Indian Church.

I. In a missionary survey of India, interest centers in the growth of the Indian Church. Its evangelistic effort is shown by many home missionary societies with annual receipts ranging from one hundred to five thousand dollars. The National Missionary Society of India (established in 1905), interdenominational in its constituency and administration, but strictly denominational in its evangelistic work in any given area, carries on work in six fields, with thirteen Indian missionaries, a Christian community of 2800 converts, and an income last year of \$7300. A simultaneous Evangelistic Campaign throughout the Presbyterian Churches of India reached its climax in February, 1918. They report that the Gospel was preached to 400,000; 44,000 tracts and Gospel portions were sold; 100,000 free hand bills were given out, and 6000 inquirers secured.

### Self-Support.

A national survey of progress in self-support shows the highest figures in the church of Tinnevely (an outgrowth of the Church Missionary Society), which provides at least sixty-six per cent. of the total expense of the pastors, primary schools, and evangelistic work of the whole district.

### Indigenous Initiative.

Highly promising indigenous method and initiative has been shown by Sadhu Sundar Singh, the greatest individual evangelistic force over north and south India today. This striking and attractive personality, clad in the orthodox yellow robe of the wandering sannyasi, carrying only his Hindu Bible, appeals to the widespread yearning for Christian self-expression which is unmistakably Indian. The Indian National Missionary Society will utilize his leadership during the coming year. Rev. N. V. Tilak, the most eminent Christian singer and poet in the Marathi language, has resigned his mission connection, in order to become a Christian sannyasi, serving henceforth without pay in an effort to Indianize Christianity. "India needs many such workers," he declares, "and if they are ready but need encouragement, my example may help them."

### Middle Class Movements.

New movements among the middle classes of western and southern India bring a fresh challenge to the evangelistic power of the Indian Church. We have been familiar since 1880 with mass movements among the outcasts. For a decade these great movements of groups of families or of whole villages have been

the dominating feature of missionary work in India, and continue to bring an almost overwhelming problem of decreasing percentage of literacy and demand for Christian shepherding. But still more significant are signs of such movements among the energetic and thrifty middle classes. These conservative farmers, artisans, merchants and weavers have been profoundly stirred by the danger of Brahman rule being thrust upon them and are awakening educationally, politically and religiously in an unparalleled way. Christianity has heretofore touched them largely through missionary education, but they have also been deeply impressed with the wonderful changes which Christianity has wrought among the lower classes.

The chairman of the Forward Evangelistic Movement for South India reports that a large middle class community on the West Coast has publicly announced its intention of leaving Hinduism unless it casts aside its social exclusiveness; in Malabar conversion to Mohammedanism or Christianity has been openly suggested by many; one correspondent in a Madras paper discusses the respective merits of the Brahma Samaj and Christianity, and all through these middle class communities there is a keen desire to inquire with open-mindedness into the merits of Christianity.

#### **The Indian Workers.**

The rising tide of national feeling is reflected in a growing discontent over the relation of Indian workers to foreign missionaries. A conviction is spreading that Indian Christians have not been given sufficient scope, influence and responsibility in the church and in the missions, and that missionaries keep under their own control work that should have been handed over to the control of the Indian Church. The Bishop of Dornakal, the Indian chairman of the committee on the Indian Church, reporting to the National Missionary Council, frankly stated that the most elaborate adjustments between missions and churches by means of councils and officials "does not satisfy the legitimate desire for independence," and held that self-management should not be withheld simply because self-support is not yet attained. Two retreats have been held by groups of Christian leaders, both Indian and foreign, endeavoring through prayer and discussion to discover the roots of the mutual misunderstanding and lack of confidence, and the way in which racial pride and sensitiveness could be removed.

#### **Conference of Indian Christians.**

The All-India Conference of Indian Christians (established 1914), an organization neither political nor religious, but aiming at the moral, economic, and intellectual development of the community, has held its fourth annual session, making loyal representations to the Government, strengthening the various local Indian Christian Associations, fostering public opinion,



and surveying the industries best suited to the Christian community.

#### **Statistics.**

Statistics for 1917 for South India are available, including more than one-fifth (930,000) total Christian constituency in India. The increase for the year has been one per cent., while the increase of full communicants has been two and four-tenths per cent. The returns show a marked increase—six per cent.—of unordained Indian workers, both men and women; and a decrease in Christians and pupils in some missions which are understaffed because of the war. Many Christians were removed to the various battlefields chiefly as non-combatants, and as a result churches have not been adequately cared for, and outsiders have not been gathered into the church.

#### **Indian Christian Soldiers.**

Indian Christian soldiers from the Punjab chiefly, but also from other provincial areas, have both fought and died in the war, and laborers by the hundred were recruited from all parts of India. Many noteworthy instances of aid to Red Cross and Belgium relief are on record. For example, after an appeal in Assam two hundred fifty dollars (\$250) was collected, which represented two days' work for every Christian in the Naga Hills.

#### **Famine.**

In addition to high prices caused by the war, famine has come to certain areas in western and northern India. A cabled appeal to one Board asked for \$30,000 to assist the pastors and Christians of their community.

#### **Missionary Councils.**

II. The National and Provincial Missionary Councils for India, since their organization in 1912, have been gradually making careful surveys of the various matters connected with the Christianization of India. The National Missionary Council announces the publication of an India Survey Manual, giving the aims, limits, principles and methods of a systematic survey of missionary work in India, as carried out by a special staff working since the beginning of 1916, and also the publication of the first sectional report of the survey (Mysore State). The survey of all indigenous Christian literature available in India, both in the vernaculars and in English, is approaching completion, revealing the necessity for a higher estimate to be placed on the value of literature as a missionary agency and for co-operation in its production and distribution. The National Missionary Council through its standing committee on Public Questions has taken steps for the drafting of a new Indian Christian Marriage Act, inasmuch as the present Act is cumbersome, inconsistent and difficult to understand. A hand book on legal question affecting the Indian Christian com-

munity is being prepared, and the Committee is working on complex questions, such as the legal marital status of a Moham-medan husband and wife on becoming Christians.

#### **Union and Co-operation.**

Progress in union and co-operation is found in the new medical school for women at Vellore, South India, where twelve British and American missionary societies have planned an initial expenditure (including government grant) of \$200,-000 and an annual budget of \$33,000; in the measures taken by the last General Assembly of the Presbyterian Church of India to consult other denominations in regard to organic union and the formation of a united church for all India; in the General Assembly's resolution advising its Synod of Bombay and the Central Provinces to co-operate with the American Board Marathi Mission in the matter of theological education; in the resolutions passed by 350 missionaries in the Telegu area, representing thirteen missions, asking their respective missions to make certain territorial adjustments in order to avoid overlapping in the crowded area; in the decision to establish a Union Language School at Madanapalle for the Telegu region; and in the action of the Society for the Propagation of the Gospel in handing over Bishop's College, Calcutta, after ninety years' control, to the Bishops of the Indian Province for meeting the needs of all the Indian dioceses for a common training in English of theological students of every language area.

#### **German Missions.**

Several German Missions have already been sold or permanently transferred, and in view of the unlikely early return of the German missionaries to India, the National Missionary Council unanimously advised those in temporary charge of German missions to consult with the Indian pastors in connection with these missions as to what the future of these churches should be.

#### **Effects of the War.**

Indian Missions have naturally been greatly affected by the war. In South India the decrease of foreign workers for the years 1915-1917 has been twenty-five per cent. This serious decrease is having its effect on the Churches and schools. A great deal of the recruiting of Indian Chinese labor was done through mission agency and at least a dozen missionaries, as supervisors or commandants, accompanied Indian Christians to Europe and to Mesopotamia. In general it was thought best for missionaries to continue in their work, especially in the country districts. Addresses on war themes were given by missionaries in most of the principal languages of India. At least 100 entered active service as combatants, doctors, chap-



lains, or nurses. The magnificent achievements of the Young Men's Christian Association in its war work department ought to be a help to missions for years to come.

### Constitutional Reforms.

III. The proposed Indian Constitutional Reforms undoubtedly constitute the dominating subject of discussion throughout India during the past year. What has been officially referred to as "the most momentous utterance ever made in India's chequered history" was the announcement in the House of Commons on the 20th of August, 1917, of a definite policy of "the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government as an integral part of the British Empire." In April, 1918, the Secretary of State for India (Mr. Montagu) and the Viceroy (Lord Chelmsford) published a report covering three hundred octavo pages, recommending far-reaching changes in the principles and framework of the Government of India, and which they describe as "the greatest political experiment ever undertaken in the world's history." Two dominating difficulties confront them. "One is that the immense masses of the people are poor, ignorant, and helpless far beyond the standards of Europe; and the other is that there runs through Indian society a series of cleavages—of religion, race, and caste, which constantly threatens its solidarity." The report recommends: (1) complete popular control in local bodies and the largest possible independence for them of outside control; (2) that the provincial governments should be the domain in which the most advanced experimentation should be made toward the progressive realization of responsible government, and that immediate transfer be made to the provincial governments of as much independence in legislation, administration and finance as is compatible with the central government's discharge of its own duties; (3) that the central government should remain as at present wholly responsible to Parliament, but that the Indian Legislative Council should be enlarged, made more representative, and its opportunities of influencing government increased, pending the result of experience in the Provinces; and (4) that Provincial home rule should be the proximate goal. Thus the reforms project the vision of a sisterhood of States—the United States of India—self-governing in all matters of purely provincial interest, and presided over by a central government increasingly representative of, and responsible to the people, and dealing with matters of common interest to all of them. Extreme Home Rulers, led by Mrs. Annie Besant, the last President of the Indian National Con-

gress vehemently reject these proposals as inadequate. A strong non-Brahman movement fears the proposals as making a return of Brahman domination possible. The framers themselves recognize many dangers, and provide for a periodic inquiry into the growth of the electorates and their use of the franchise.

Relatively less significant, and yet highly-prized, is the decision of His Majesty the King-Emperor, to give a certain number of army commissions to Indians each year. This provision may apply not only to Indian officers who have distinguished themselves during the war, but to selected candidates nominated from civil life.

#### **Social Reforms.**

IV. While articulate India is insistently claiming political reform, the inarticulate masses desperately need social reform. The National Social Conference held its thirty-first annual meeting in 1918. Both in this and in the various Provincial Social Conferences there is evidence that the idea of social reform is being expanded so as to include measures to remove invidious distinction in the conditions of life, and the promotion of equal opportunity for self-development on the part of all classes and of both sexes. The All-India Depressed Classes Mission held its second annual conference in 1918, with the express object of bringing about the abolition of the custom of regarding certain castes as untouchable. The Aryan Brotherhood Conference at its third annual meeting in November, 1917, set forth the evils of the caste system, and in five resolutions proposed means for eradicating the system. The Conference showed its sincerity by having a dinner at the conclusion of the proceedings, at which people of all castes and of no caste were welcome. Many feel that an inevitable result of the return of thousands of Indian troops from across the seas will be a weakening of caste. Political considerations for and against communal representation have awakened social forces which are sapping the foundations of the caste system. Startling instances of interdining or of otherwise bridging the gap between the middle classes and Christians or the Pauchamas have occurred during the past year.

#### **Social Service Leagues.**

Social Service Leagues are increasing in number and efficiency. Rajputana held its first Provincial Social Service Conference last year. A Social Service Exhibition at Calcutta attracted 5000 people to see the charts, photographs and models collected on such subjects as sanitation, personal hygiene, child welfare, education, temperance, economics, and co-operation. An elaborate exhibition was held, also, by the League of



Madura. In the New Year's Honor List for 1918 four people (one a missionary) were selected because of social services rendered.

We may note, further, that Travancore has thrown open one hundred and forty-six girls' schools to all classes; that the viceroy has for the first time been approached by a deputation of Indian ladies; that there is a widespread dissatisfaction with the position of the Government in regard to temperance and that the first All-India Medical Conference was held in Calcutta in December, 1917, in which they urged the establishment of a national sanitary movement and the foundation of many more medical schools and colleges for men and women. The Seva Sadan Society of Bombay (founded in 1908 by the Parsee Reformer, Mr. B. M. Mallabari) reports the free education of fifty widows, the medical relief of 1500 women and children, the training of sixty Marathi primary school teachers, the holding of literary classes for women, and provision for one hundred maternity cases. The Bombay Provincial Political Conference (1918) has taken the lead in advocating the extension of suffrage to women. The question was raised at the previous Indian National Congress, but that body did not feel free to deal with it in the absence of public opinion from the Provinces.

#### Education.

V. In the realm of missionary education the topic arousing most discussion has been "the conscience clause," a widely advocated proposal that all missionary schools aided by public money should permit any student to absent himself on conscientious grounds from regular Christian instruction. Missionary opinion is steadily concentrating on opposition to legislation requiring a universal conscience clause, on the voluntary relief of conscience in areas where the mission has the single needed school, and as to the duty of public or private bodies to provide other schools where the number of conscientious objectors warrants it.

#### Free Education.

While Mr. Gokhale's bill for the Imperial Legislative Council six years ago failed in its effort to secure permission for local bodies to declare education free and compulsory within their areas, similar bills are making progress in several Provinces (Bombay, Bengal, Behar, Punjab). Not a few municipalities have declared their intention to act on the provisions of such bills. In Bombay several have taken the first steps, and are resolved to apply the measure simultaneously to boys and to girls.

#### Education of Women.

In Bombay Presidency, which is one of the two most

advanced areas as regards female education, the percentage of girls at school to the total female population was one and five-tenths per cent. for 1916-17, an advance in five years of two-tenths per cent. "The Indian Social Reformer" calls attention to the fact that at this arithmetical rate of increase, it would require over three hundred thirty-seven years for all girls of school age in the Bombay Presidency to be brought under instruction. Experiments in co-education in primary schools have been authorized in several places. The revision of educational methods and of the curriculum for primary schools, especially in rural areas, is receiving serious attention. Missionaries have a most inspiring opportunity to lead with modern methods.

In Bombay and Madras (the two non-purdah Provinces) the number of girls in arts colleges rose from one hundred twenty to three hundred nine during the last quinquennium. Announcement has been made of the first non-Brahman Hindu lady graduate in the Madras Presidency (exclusive of Malabar and Travancore).

#### **Moslem India.**

VI. Mohammedans in India number 70,000,000, the largest Moslem group in the world. The most striking political development of Islam in India has been the increasing participation of Moslems in the nationalistic movement, from which until recently they have sedulously held aloof.

The "New Era," a Mohammedan weekly published at Lucknow, attributes the acknowledged failure of Islam as a secular force to the dead weight of convention. A new Moslem College has been established at Vaniyambadi in Madras Presidency and the Islamic College at Peshawar is vying with the one at Lahore in its ambitious program for Moslem higher education. There are plans on foot for a new Moslem University at Hyderabad, Deccan. In other centers also leaders of education are stirring their backward community to remove the reproach of ignorance and illiteracy which rests heavily on the Moslem population. The report on education for Bengal shows one Moslem girl for every five Moslem boys in school. The sixteenth session of the "Assembly of Moslem Theologians," held in Madras in 1917, aimed to encourage the study of Arabic, to encourage Pan-Islamism among the Sunni, Shiah and Wahabi sects, and to revive something of the old Islamic driving power. Significant of the new spirit animating women of the East, was a manifesto signed by a number of educated and enlightened ladies of the All-India Muslim Ladies' Conference (Lahore, 1918) concerning the evils and hardships of polygamous marriages.



the light we are bound to shine; if we have the light we shall wish to shine." The final issue depends upon our vital relationship to Christ. As the members of the Christian church are united with Christ they shall be filled with the power, effort and the desire to give the Light of the Gospel to all nations.

The church must today appreciate the summons of her king for the new day. With the spiritual equipment necessary, with the world ready to receive and the temporal equipment at hand, and the spirit of sacrifice manifest in world affairs, the prospects for the church are brighter than ever before. Christ is calling us to "Arise, and shine; for thy light is come and the glory of the Lord is risen upon thee." Let us all unite in accepting the summons of the Lord that the church may meet her responsibility and exercise her rightful place of leadership in the world in proclaiming the Gospel of Light to all the world.

---

LETTER FROM MRS. TAYLOR.

Maimi Tal, India, May 28, 1919.

Dear Friends:

Dr. Taylor wrote you about our work in Abdullapur and Muzaffarabad. We next went to Nauserheri.

We had decided to pitch our tents at a certain place but just before moving day we changed our plans and went to Nauserheri because our camping season was drawing to a close and we had to cover a large area. We believe this changing of places was directed by the Holy Spirit.

Soon as we came to this village of Nauserheri, a high caste woman, wife of one of the biggest men in that part, sent word for me to come to see her. I went to her zenana with two Bible women and as soon as we came into the door she said, "Are you a Christian?" and we said, "Yes." She then turned to all the women in the zenana and said: "Jesus Christ puts all our sins afar off. He is the Son of God!" I was astounded at such an open confession in a place like this, where the Gospel I knew had not been preached for a long, long time.

She told me, when she was a girl in her mother's home, she heard about Christ and has never forgotten it. She said a missionary lady used to come to her mother's house and teach the women Gospel songs and tell them about Christ. She did not remember the missionary's name, but she certainly had the fundamental points of Christianity very straight. She left her home about the age of 10 to get married, and as is the custom in India, to live with her mother-in-law. Her mother died after a short time and therefore she never went back to her own village again. She has a boy about 14, so it must have been about 18 years since she heard the story of salvation and she had kept it a treasure in her heart all these years.

We had a very pleasant time in that zenana that day telling more about Jesus. A few days later we went again and she told us more about herself. She said her husband goes over to the big meeting every night and listens to what we have to say and gets home about eleven o'clock. She said she sits up and waits for him and then he tells her all he has heard. She has also taught her two boys about Jesus. She said Indian customs are such that a woman cannot make

a bold step (she speaks very openly though, to her husband and other women about Christ). The chamar woman, who is her servant and whom she sent for us, said to us on the way: "My mistress is the very best woman I know, she is always doing kindnesses to everybody." Another chamar man said to our Babu one day before he had heard anything about this woman: "My employer is a good, straightforward man but his wife is just like you, Padri log." Our Babu said, "How could that be?" But afterward when he heard her story he knew she had been reflecting the love of Christ.

We believe this woman is a Christian even though she has not been baptized and pray that her husband will soon take a stand for Christ. We ask you all to pray for this family.

Yours in the service of the Master,

ELIZABETH TAYLOR.

---

#### ACKNOWLEDGEMENTS.

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

Miss Eliza Parks, Redlands, Cal.; Wm. Little, Marissa, Ill.; Mrs. Joseph Johnston, Coulterville, Ill.; Miss Anna Huuter, Cutler, Ill.; Mrs. Russell Stevenson, Clay Center, Kansas; Miss Mary Murdock, Rosa Stormont, Prof. F. A. Jurkat, Cedarville, O.; Mrs. Jane McKnight, Miss Annie Archer, Jas. Vance, Archibald Steele, John McCandless, \$2. Phila. Pa.

---

#### CEDARVILLE

"Rev. W. P. Harriman, pastor of our Fairview congregation, who was recently called to the Cedarville congregation, has signified that he will accept the call and locate in Cedarville about August 1st."

I also enclose the item for the college. I received the cuts O. K. and thank you for sending them so promptly.

Yours sincerely,

W. R. McChesney.

---

#### REPUBLICAN CITY ITEMS

Miss Rosetta Chestnut and Mr. Ira B. Gentry were married at the Republican City Manse on Wednesday morning, June 25, 1919, at seven o'clock. They were unattended and started at once in Mr. Gentry's sedan for Kansas City. Mrs. Gentry is the daughter of Mr. and Mrs. William Chestnut, of Abilene, formerly of West of Clay Center, and is a very popular young lady. She has proven herself as one of the best school teachers. Mr. Gentry is a young man of excellent parts and is engaged in business in Idana, where they will be at home to their friends after July 15th.

Miss Rose Chesnut, of Clay Center, left with a company of friends to make an auto trip to California. We wish them a splendid time and a safe return.



William Laird Chestnut was born son of Mr. and Mrs. J. Calvin Chestnut, of Abilene, on June 24th, 1919.

#### DARLINGTON.

These are pleasant times, pleasant meetings and pleasant and useful gifts bestowed.

Such an occasion was Thursday, July 3, 1919, when the members of the Darlington congregation presented their pastor, Rev. Alexander Savage, D. D., with a beautiful horse and a new set of harness. Such useful and beautiful gifts tend to strengthen the bond of efficiency between pastor and people and shows to the pastor the high esteem in which he is still cherished and the congregation's deep interest in his comfort and welfare. This is another useful and valuable gift added to the many, many gifts the pastor has received at their hands. May the Saviour bless the congregation in spiritual and temporal things abundantly and enrich them with His love and grace.

#### MEETINGS OF PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery held a special meeting of Presbytery on the 8th of July, 1919, in the R. P. Church, Fairview, Beaver county, Pa., to take action on the resignation of Rev. W. P. Harriman, pastor of said congregation, and present to him a call from the R. P. congregation of Cedarville, Ohio. The pastoral relation was dissolved and the call presented and accepted. The Rev. Alexander Savage was appointed to preach in the Fairview Church and declare the pulpit vacant on the first Sabbath of August, 1919.

The action of the Pittsburgh Presbytery on the dissolution of the pastoral relations between Rev. W. P. Harriman and the Fairview congregation:

"We know that all things work together for good to them that love God, to them who are called according to His purpose."

The Rev. W. P. Harriman has been the efficient and faithful pastor of the Reformed Presbyterian Church, Fairview, Pa., for a period of four years and two months and during his course of study in the theological seminary he rendered the congregation good service. He was ordained and installed pastor of the congregation on the 5th of May, 1915. Now as he has been called to another field of labor, to become the pastor of the Reformed Presbyterian congregation of Cedarville, Green county, Ohio., Presbytery takes pleasure in testifying that he has been a workman that needeth not to be ashamed. Endued with gifts and graces which made him an able minister of the gospel; he was equally qualified by his tender sympathetic nature to shepherd the flock entrusted to his care. Cheerful and progressive in his course he was able to arouse interest not only in his own, but also in the neighboring congregations and throughout the Presbytery. As a Presbyter, faithful in attendance upon church courts, judicious in counsel, as a citizen deeply interested in all that pertained to the highest welfare of the community, as a man exemplary in his conduct in all the relations of life we feel deeply our loss in his removal at this time and that of his noble wife and beloved son. We express our gratitude for the fellowship enjoyed and the faithful service rendered during his pastorate in Fairview. Our best wishes go with him to his new field of labor, and we trust that he may be long spared to advance the interests of Christ's kingdom in Cedarville, Ohio.

At the same time we express our sympathies with the congregation deprived of his services as pastor and commend them to God and

to the word of His grace who has always been mindful of them and blessed them and thus enabled them as a congregation to be faithful in every good work.

We will remember them in our prayers to God and endeavor to secure for them the regular supply of divine ordinances to the best of our ability and pray earnestly that the Great Shepherd of the sheep may not only have them in His care and keeping, but may soon send them another shepherd who will go in and out before them and lead them into the green pastures and by the still waters, taking up the work laid down by Rev. W. P. Harriman.

We, as a Presbytery, congratulate the R. P. congregation of Cedarville, Ohio, in the choice they have made of Rev. W. P. Harriman as their pastor and ask for him full, hearty and constant help in all his noble and divine work for Christ and the salvation of lost souls. We will pray that the Holy Spirit may be poured out in large measure upon the Fairview and Cedarville Congregations, that they may be "steadfast, unmovable, always abounding in the work of the Lord, for as much as they know that their labors are not in vain in the Lord."

### CHRISTIAN ENDEAVOR TOPICS

#### TOPIC FOR AUGUST 10, 1919

Topic: "Speech, Wise and Unwise." James 3:1-18.

##### Bible Readings.

1. Judged by Words. Matt. 12:33-37.
2. Backbiters. Jer. 9:1-11.
3. Slanders. II Sam. 10:1-5.
4. Jesus, the Master Pleader. John 6:57-71.
5. Rash words lose a kingdom. II Chron. 10:1-11.
6. An inspired speaker. Isa. 50:4-11.

##### Selected Thoughts.

If the right spirit is behind our words, there will be no danger of our offending any one (v. 2).

The tongue is a good point at which to begin self-control (v. 8).

The habit of "blessing," or seeing and speaking the good, leaves neither time nor desire to "curse" (v. 9).

The tongue advertises a man. It reveals character. We are judged by our words (vs. 14, 17).

##### A Few Illustrations

Words are swords; they wound. Or they are medicine; they heal. The impulse to say something puts us on an incline. We often say too much. Hence the need of putting a brake on our tongues so far as gossip is concerned.

Words are blossoms; actions are fruit. Sometimes the blossom never reaches the stage of fruit. The wise man is careful with promises, but those he makes he makes good.

Speech is wise which is true. It was truth put into words that destroyed paganism in the Roman empire, which destroyed slavery, which brought in the Reformation, which established missions. Jesus said that words are seed, that is, they are alive.

##### Pertinent Questions

1. How to cultivate kind speech.
2. How does our talk reveal our character?
3. How can we speak wisely for Christ?

#### TOPIC FOR AUGUST 17, 1919

##### Bible Readings

1. Telling through bitterness. Ex. 16:1-13.



2. Through weariness. Ex. 17:1-7.
3. Through suffering. Job 1:1-22.
4. Through love of pleasure. Isa. 22:13.
5. Through appetite. Num. 11:1-9.
6. Through ambition. II Sam. 15:1-12.

#### Selected Thoughts

Esau gave up his spiritual rights to satisfy the cravings of the moment, just as men do today (v. 33).

Esau made a bad bargain, like Judas, and like the person who gains the whole world but loses his own soul (v. 34).

Heb. 12:16, 17, calls Esau "profane," namely, unconsecrated, or, as we should say, selfish. Selfishness sets little store by heavenly treasure (v. 34).

Esau's heritage was headship of the family (leadership); a double portion of the inheritance, Deut. 21:17 (despised because far away); rights of priesthood (to have dealings with God). Esau was evidently a materialist.

#### A Few Illustrations

Every boy that gives up school in order to free himself from irksome lessons is selling his birthright—an education—for present ease, and he will repent in bitter tears.

We have a heritage of health, a store of vitality. A famous British judge, suffering from gout because of his fast life, said: "If I had known that these legs of mine were to be the legs of the Lord Chancellor, I would have taken better care of them." Esau might also say, "If I had known."

A good name is a great heritage, yet men cast it and their honor away for paltry gain, for success, as they think, for a few dollars.

#### Pertinent Questions

1. What heritage do we most prize?
2. How can we remember the true value of things?
3. Why are spiritual privileges more important than material good?

#### TOPIC FOR AUGUST 24, 1919.

Topic: "The Folly of Pride." Prov. 16:1-19.

#### Bible Readings

1. National pride. John 8:33, 34.
2. Pride of power. Ex. 5:1-13.
3. Spiritual pride. Rev. 3:14-22.
4. Knowledge makes proud. I Cor. 8:1-13.
5. A cure for pride. Phil. 2:1-5.
6. The end of pride. Rev. 18:7, 20-24.

#### Selected Thoughts

Pride in the heart very soon comes out in speech and acts of arrogance (v. 5).

Human pride lays plans as men did when they tried to build the tower of Babel, but God overrules all (v. 9).

Arrogance and self-sufficiency blind a man and cause him to make mistakes that trip him up (v. 18).

Better be humble and poor than rich and proud. For pride shrivels up the soul, kills sympathy, makes us useless (v. 19).

#### A Few Illustrations

In Aesop's fable a fly sat on the axle-tree of a chariot and said, "What a dust I raise!" Pride imagines that it moves the world.

Pride is a slippery place where we are sure to fall. It turns the eye within, and is so entranced with its own imaginary excellence that the deceiver easily leads us astray.

*From time immemorial nations have honored victories well they might.*

*We are gathered to-day -*

*We heard your call. We watched you respond*

*We knew you would win -*

*We waited for you to return*

A rich South American farmer showed a friend great droves of horses and remarked: "I shall never be in want of horses, not even if God Almighty wished it." An epidemic later swept them all away.

Diogenes trampled upon Plato's well-spread couch, saying: "I trample upon the pride of Plato." "Yes," returned Plato, "but with greater pride in Diogenes." One may be proud of his humility.

#### Pertinent Questions

1. Why is pride a sin?
2. What safeguards have we against sin?
3. Why is pride foolish?

#### TOPIC FOR AUGUST 31, 1919

Topic: "The Christian Challenge to Life Service." Matt. 4:18-22.

#### Bible Readings

1. The world's needs. Matt. 9:35-38.
2. The inner impulse. Jer. 20:7-13.
3. The divine compulsion. I Cor. 9:16-27.
4. The divine equipment. Jer. 1:4-10, 17-19.
5. The divine charge. Acts 20:28-35.
6. Send me. Isa. 6:8.

#### Selected Thoughts

Jesus sees more in us than our friends see, or than we see ourselves; and, knowing our gifts, He calls (v. 18).

We can be fishers of men only as we follow Jesus, first, for training in His methods, and second, to absorb His spirit (v. 19).

What faith in men, even ignorant men, Christ must have had to commit the fortunes of His kingdom into their hands! (v. 20).

The lower duty must make room for the higher. Our own business must be laid aside for Christ's when He calls (v. 21).

#### Our Calling

The world's need is our challenge, our call, if we can do anything at all to help, just as a sick man's need is a call for aid.

God's call is backed by God's power, enabling the worker to do his work. Think how God backed up Abraham, Moses, David, Paul.

A person called by God may fail, but God's purpose in calling him will not fail. Moses failed at the rock; David and Samson failed. So did Peter when he fell into Jewish habits; but God used them all the same.

We see whether a man has been called or not by his labors. Paul did not ask people to believe in his call because it was miraculous, but because he did the work he was called to do.

#### Pertinent Questions

1. Why does the world need missionaries?
2. How can we recognize God's call?
3. What are the rewards of life service for the Master?

#### MID-WEEK PRAYER MEETING TOPICS

##### AUGUST

6. Fruitage of the Christian Life. Gal. 5:22, 23.
13. Sabbath Keeping—God's Sign to the Individual and Nation. Ex. 31:13, 14.
20. Saved to serve. Rom. 6:16; John 20:21.
27. Sowing and reaping. Gal. 6:7-10.

##### SEPTEMBER

3. The fear of the Lord—The beginning of wisdom. Prayer for Educational Agencies. Prov. 9:10; Eccl. 9:16-18.



### MRS. ADRIAN PAUL.

The Women's Missionary Society of the Grandcote Reformed Presbyterian Church, Coulterville, Ill., wish to record a tribute of their love and appreciation of a charter member and their first president, Mrs. Adrian W. Paul, who was called on April 12, 1919, from her life here of service and love to its complete fulfillment in the eternal home.

In her life she was genuine, sincere, a true mother not only in her home, but bestowing a mother's generous, unassuming love and kindness on all those whose path touched hers. Engaging in the work of the church she loved for many years and attending its services faithfully, when her health permitted, she sought thus to honor and reverence her Master as well as in her daily life to impress the call of God on others.

We shall feel again and again the kindness of her personality while seeing the results of her service and devotion and realizing the loss of her presence from among us, but we know that she is reaping the fruits of the Spirit which were manifest in her life here, and is experiencing the joy which comes only to those who, washed in the blood of the Lamb, are rejoicing in the presence of their Lord.

In her death we see the filling to the full of a noble Christian life, the realization of a life of faith in Christ and a reward, the Saviour's gift to His own of a never-ending joyous peace-filled life to those who have followed in His steps.

To the husband and son who are separated from this dear one and to others who mourn her departure we extend our sympathy. But in that such a separation as this is but for a time, we can rejoice together, as our hope in His promises makes clearer to us day by day that we shall all be united in the heavenly abiding-place. "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

MRS. A. S. CRESWELL,  
MRS. M. J. JONES,  
MRS. ALPHON BOUAS,  
Committee.

Dr. W. R. McClesney

## Cedarville College.

CEDARVILLE, OHIO

Twenty-sixth year opens September 10, 1919.

Our Church College is growing. It is recognized at home and abroad. The work is thorough and sound. The environment is healthful and safe. All our students are active Christians. We can give you any course of study that you wish. Enter college this fall and prepare yourself for the great tasks and duties awaiting you after the war. Preparatory, Collegiate, Music, Household Arts and Theological Courses, as well as courses for teachers. A school for both sexes. Total expenses for the year to the student, \$221. Send for catalog.

W. R. McClesney, Ph. D., D. D., President.

---

## REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

CEDARVILLE, OHIO

Next Session opens September 10, 1919.

Our Seminary is one of the oldest in the United States. It has a full faculty and modern courses. Regular seminary course of three years, leading to a diploma. Four-years' course leading to the degree of B. D. A five-years' combined Arts and Theology course, leading to the degree of A. B. Bible and Mission courses for both sexes. Young men of our own church are asked to consider the Gospel ministry. Open to students of all churches.

For further particulars write to

REV. W. R. McClesney, Ph. D., D. D., Dean.