

The

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= ADVOCATE. =

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The Reformed Presbyterian **ADVOCATE.**

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

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SEPTEMBER 1919.

NO. 9.

EDITORIAL.

The past two months have been ones of special activity as is usually the case in the summer months. The farmers have been gathering in their crops to the best of their ability, with the usual shortage in help, although many claim they are out of employment. Professional men have been busy in conferences of various kinds. Congress has been busy wrestling with the League of Nations and other weighty matters of State, and thousands have been as busy seeking the pleasures of a few weeks' vacation. Now that the fall months are at the door, are we ready to assume the responsibility that time and opportunity has brought to us? This month our colleges and seminaries open; pastors enter again upon full-time services, and our previously planned work remains to be done.

Don't forget your contributions to the "Advocate" each month. Don't forget to renew your subscription promptly. Don't forget your missionary contributions and all the other duties you owe to the Lord in Christian service.

We have just received a neatly bound book entitled, "Soldiers of the Church," by John W. Pritchard, editor of the "Christian Nation." It is the story of what the Reformed Presbyterians (Synod) of North America, Canada and the British Isles, did to win the World War of 1914-1918. It contains a brief history of the war; the Covenanter's attitude to civil government; a roster of American Covenanters in the war of 1914-1918; pictures of many who fell in battle, and many other matters of interest. We desire to make this public acknowledgment of the book and its merits, and thank the author for a copy of the same.

There may be much written during the coming year on Evangelism, and to prepare the minds of our readers for what they may read, we reprint here a leaflet by Dr. Milford H. Lyon. This is an address delivered by Dr. Lyon at a conference held in Chicago last February. Read it carefully.

WHAT DOES IT MEAN?

S. M. Ramsey.

There is one saying of Christ upon which I have never heard a sermon preached. I never saw an article upon it in any paper or magazine. I have never even heard it alluded to in any sermon or address. It is found in Luke 16: 15: "For that which is highly esteemed among men is abomination in the sight of God." This is a sweeping statement. Does it mean that everything that is highly esteemed among men is abomination in the sight of God? It surely cannot mean that. For there are many things that are highly esteemed by us which we know are not considered abominations by God. The term "men" must be limited in some way. We may say it means sinful men, ungodly men, worldly men, unconverted men. "For that which is highly esteemed among ungodly men is abomination in the sight of God." Now what are some of the things which are highly esteemed among ungodly, worldly men? What do such persons prize most highly? Worldly people think most of worldly things. They think that money is about the best thing they can get. Now money in itself is not an abomination with God. It is his gift. He gives the power to get wealth. But money sought, and obtained for its own sake, with selfish and wrong motives, in sinful ways, and spent for sinful and wrong ends, is abomination in the sight of God. Money, worldly possessions, worldly honor, worldly power, worldly position, worldly pleasure, sought and used for worldly and sinful purposes, are abomination with God. Can God have any delight in a sinful man's ending his life in seeking after these things for his own gratification? Surely not! Can God have any pleasure in the wicked man's millions, his fine house, his vast estates, his high position, his great worldly honor, or his manner of living? God looks with pity and contempt upon the things with which the wicked man tries to satisfy himself, and for which he gives his soul. The ungodly man does not think highly of Him who came to seek and to save the lost. But God does. The worldly man does not think highly of the Bible, in which is revealed to us the unspeakable love of God, the immeasurable love of Christ, the unfathomable depth of sin, and salvation to the utmost, held out to the sinner therein. But God does. The unconverted man does not regard the

Sabbath of any value, the Church of any worth, or the preaching of the Gospel as other than foolishness. But God holds these in high esteem.

The humble Christian seeking to walk with God and keep His Commandments, to live honestly, and to keep himself unspotted from the world, is pitied and despised by the worldly-wise sinner. But God takes great pleasure in all such. The worldly are "lovers of pleasure, more than lovers of God." The theatre is lauded as of much benefit to the world, as a means of education and enjoyment. The picture shows are crowded by old and young in their insatiable thirst for amusement. The dance is sought to satisfy the forbidden, lustful appetite. The world thinks there is nothing better than these things. They crave them. Their hearts are set upon them. They live for them. But how does He "who is of purer eyes than to behold iniquity" look upon them? And besides all this, may it not be possible that some things which some good people regard with high esteem, may not be so viewed by Him who knows the true value of things? For my thoughts are not your thoughts, saith the Lord." Although we may not be able to understand, or explain, the depth of meaning contained in these words, it will do us good often to recall, and think of them. "For that which is highly esteemed among men is abomination in the sight of God."

THE FUTURE OF EVANGELISM.

No form of Christian activity in recent years has been subjected to more severe attack and criticism than has evangelism. That any agency as active and aggressive as this should make mistakes is no more than to be expected. But it is better to make mistakes occasionally, even frequently, than not to make anything.

It may not be wholly to the credit of other lines of religious effort that they have not met with equal opposition. The tree that bears the most fruit usually receives the most clubs. But it is the part of right and reason to acknowledge frankly any faults, and seek sincerely their remedy and removal.

I.

Criticism Just and Unjust.

Some criticisms of evangelism are just, others are unjust. It is manifestly unfair to hold up one or two glaring examples as ordinary or usual types. There are evangelists and evangelists. It is not to be wondered at that in the numerous and varied forms of evangelistic work in the past two decades that some incompetent and unworthy workers should arise, and some abuses should creep in which need to be recognized and remedied.

For instance, there has been in some quarters too much emphasis placed upon the number of converts. Some have given undue prominence to the finances of the meetings, and at times the spectacular and sensational have been carried beyond the bounds of reason and propriety. But none or any of these faults are an integral part of evangelism. They are excrescences which have appeared upon the work and not a real or vital portion of it. It would be as unwise or unreasonable to condemn evangelism for these abuses as it would to declare that the work of the Allies in the great war had been a failure on account of some serious mistakes.

This over-emphasis of numbers has not been the fault of evangelists entirely. Some pastors seem to have judged the success of an evangelist by the number who responded to his appeals, regardless of whether the work was thorough or merely temporary. Consequently, in order to obtain the favor and calls of ministerial bodies some evangelists have so broadened the invitations in their meetings that almost anyone could respond. "Hitting the trail," so called, in such cases has become a procession rather than a profession, and the work of the aftermeeting has been almost entirely neglected.

Moreover, the excessive prominence sometimes given to the evangelist's offering has proved a hindrance. But this over-emphasis has not always been from any avaricious motive. Many committees seeking helpers have judged that if the collections in previous meetings were small it was an evidence that the evangelist was not acceptable or successful. Furthermore, a multitude of workers have labored faithfully and efficiently who have received but very meagre compensation, and of which no public notice has ever been taken. But when the financial feature has been overworked, the size of the offering has been heralded far and wide, and evangelism has been condemned.

Now regarding the claim that the evangelist has appealed to the spectacular and sensational, even when true, has more frequently had a good than an evil significance. In the first place, there is nothing in the world so pre-eminently sensational as the fact of salvation itself, and its power to interest and transform human lives. In these busy, hurried times when so many things are clamoring for recognition, and absorbing and distracting attention, it is frequently necessary that things be said and done in an unusual and extraordinary manner in order to arouse the attention and awaken interest. The power of the gospel is so compelling when once it is given proper consideration that it seldom fails to convince the intellect, charm the affections and move the will to right decision.

To obtain this consideration for the gospel is the great

problem of Christian workers in our day. Undoubtedly some have gone to the extreme and descended to the plane of vulgarity and cuffoonery. There has been too much of the "Buckskin Bill," "Rattlesnake Pete" and "Cyclone Jim" in recent evangelism. They have purchased their notoriety at too big a price.

But the public has undoubtedly endured, even welcomed, some of these absurdities as a protest against the cold, barren ritualism and formalism of many religious services. They are tired of the muffler, the minor key and the soft pedal. A graveyard is much more regular and orderly than a factory but less attractive and productive. Dullness too often passes for dignity. Better sensationalism in the pulpit than stupidity.

The Professional Evangelist.

There is a common and popular criticism of evangelistic workers expressed by the epithet "professional." Such criticism is exceedingly shallow and superficial. Why it is any more unreasonable to speak of a professional evangelist than a professional lawyer, or a professional physician, or a professional pastor? We are living in an age of specialization, and the more developed any science or calling the more numerous the divisions of the workers into clearly defined and special forms of activity.

The time was when a teacher of natural science in a college endeavored to cover the entire subject. To do so now would be regarded as an absurdity. There is not only the botanist, the geologist, the physiologist, the biologist and the histologist, but each of these different subjects has been divided and subdivided so that any of the branches is regarded more than sufficient to claim the entire time and strength of even the greatest scholar.

This is becoming equally true in regard to the professions of the law and medicine. It is no criticism of the general practitioner that one surgeon specializes in the treatment of the eye or nose or throat. What would be thought of some one trying to cast an aspersion on an oculist by calling him a "professional" oculist? We have yet to learn that evangelism is just as much a science as surgery. The fact is that evangelism, itself, one branch of the Christian ministry, is capable of subdivision into a number of most useful and serviceable specializations. The modern, up-to-date evangelistic party presents one of the very best examples of efficiency as applied to Christian service.

Union evangelism has been attacked by the forces of vice since they have found it their greatest opponent; and, on the other hand, it has been assailed by narrow, selfish sectarians

who have seen in it the doom of their own ineffective system and the development of a broader and more efficient Christian activity.

It is a surprising thing that the most rampant antagonists of evangelism have been the religious workers who have accomplished the least themselves, and their bitter antagonism seems to be based upon an unpardonable spirit of jealousy and envy. And frequently the greater the results accomplished by an evangelistic campaign the more virulent has been their opposition.

II.

The Argument for Evangelism.

Let us recognize the fact that evangelism in some form is here to stay if Christianity itself is here to stay. It has proved its right to exist.

First of all, because no satisfactory substitute has ever been found. I challenge any one who advocates the elimination of evangelists and the abolition of evangelistic work to produce anything that will take its place.

Some say, let us have nurture, let us train the children from their infancy in the Christian life and faith and thus remove the need of any evangelizing agency for them in their older years. This might seem to be very fine in theory, but let us note how it works out in practice. In the first place, it is impossible to bring only a portion of the children of any community into touch with Christian training in their younger years, and only a portion of these follow the teachings and apply them to their own conduct and character. What is to be done then with that larger element of the population that have not grown up in the church and kept under Christian instruction and training? The ordinary services of the church have not reached these and they have remained aloof from any interest in religious affairs.

Moreover, those who have received religious instruction from their earliest childhood have not always shown by their lives the fruits of a Christian experience. A great majority of the children of Germany for generations have received some form of catechetical instruction and been confirmed in one or other branch of the church; and yet will any of these who advocate nurture as the great cure-all for irreligion, point with pride to Germany as the chief exponent of the natural results of their favorite method carried to the nth degree? Kultur cannot take the place of conversion, or education of evangelism.

Secondly, evangelism has shown its right to live because it follows a natural and scientific method. There is in nature the seed time and the harvest. We have in business, in politics, in agriculture, a special season, why should we not have it also

in religion? I would not for the world depreciate the importance of culture, but there must be birth before there can be growth. The work of the pastor and the teacher is of infinite importance, but neither of these can fill the place of the evangelist. Evangelism is not substitutional, it is additional. The task of bringing souls to spiritual birth is one of the most delicate, most difficult, and most scientific. The power of the gospel must be applied directly, constantly, and properly to obtain results. The regular services of the Sabbath are usually not sufficient to accomplish this. If you put an egg in an incubator only one day a week, how long would it take to hatch out a chicken? The process of the regeneration of a soul must be continuous, successive and cumulative.

Thirdly, evangelism has proved its claim to permanency by its results. It is willing to rest its case on the test laid down by Christ Himself, "By their fruits ye shall know them." At least seventy-five per cent. of the active Christian workers in all of our vigorous and vital religious denominations trace the beginning of their Christian life to the decision made in a series of special meetings. Reports from various denominations show that during the year 1918 there was the smallest number of accessions to the churches of any time for twenty years. It is also true that in 1918 there was less evangelistic work, especially union meetings, than any time for twenty years. The relationship of these two facts is clearly evident.

Evangelism is also the great instrument which the Holy Spirit has used to reclaim backsliders, to arouse indifferent church members to active Christian service, and to send them forth to bring others into vital relationship to Christ. The Church of Christ was born in a revival. It has been largely built up by revivals. An agency which has been so signally used and blessed ought to have the enthusiastic support of every sincere follower of Christ.

Likewise, evangelism has been a foremost agency in promoting moral reform. If a true history is ever written of the causes which led to the overthrow of the liquor traffic it will be recorded that the union tabernacle campaigns of the last fifteen years have doubtless done more than any other one factor in awakening and crystalizing public sentiment against this gigantic evil.

III.

Its Message.

Starting now with this premise that evangelism in some form is to continue to be a component part of Christian activity, let us next consider what is to be its message and its method.

We have heard a great deal about reconstruction and the changing of the religious message to meet the needs of the returning soldiers. I believe it has been my privilege in the last eighteen months to speak to as many soldiers in France and America as any other living man. I have ministered to the soldiers and sailors under all conditions and in almost every environment. I believe I have learned something of their beliefs, their desires, and their needs.

Let me say that the silly sentiment that has become very prevalent in some quarters that because a man has been loyal to his country and brave on the battlefield it gives him a claim upon eternal salvation, is not only unwarranted by the Scriptures, but is not believed by any considerable portion of the men in the army or navy. Of all the classes of people that I have ever met none have seemed to me less capable of being hoodwinked, cajoled, or deceived. They have little patience with the man who comes with a word of falsehood or flattery. The more plain, outspoken, direct, and heart-searching the message, the more strongly does it appeal to the soldier mind. The preacher who thinks he is going to gain popularity with the returning soldiers by making their war record the basis for their salvation is deceiving himself more than anybody else.

Any evangelism that is to endure must hold to the inspiration of the Scriptures and the great cardinal principles of Christian faith, such as the necessity of regeneration, the reality of sin, the deity of Jesus Christ and atonement through His death and justification by His resurrection.

If evangelism is to perform its proper function, if it is to hold the respect of and an influence over men, it must not go off on any tangent nor ride any religious hobby. It will not emphasize some one doctrine, no matter how true that doctrine may be, to the neglect of others. One of the alarming signs of our day is that there is a tendency in some of our good workers to keep to the forefront some one phase of a religious belief upon which sincere minds can differ, and by this means weaken the cause and produce schisms in the ranks of believers. There are many things important in Christian faith that are not essential. Evangelism, if it is to be effective, must confine itself to essentials.

We are hearing much in these days about social evangelism and the adapting of the gospel message to meet the changed and varied conditions of our times. I would not at all depreciate the importance of the social message. Religion is relationship. It is not only relationship to God, but also to our fellow men. And the second factor is in some ways much more complex and difficult to fulfill than the first. There is no question that we are what we are very much on account of

where we are, just as right conditions of soil and sunshine and showers have much to do with the growth of plant or grain.

No Christian thinker ought to be content with any lower ideal than endeavoring to create the right conditions in society so that every human being shall have a chance to develop the best that is in him. Yet much of this social phase of the gospel does not properly come under the head of evangelism. It is an important and legitimate part of the instruction which should be given in the regular messages of the pulpit.

Evangelism is primarily the specific work of bringing individual lives into personal vital relationship with Jesus Christ, the Source of life. In other words, it is bringing souls to the spiritual birth. The evangelist is oftentimes criticised because many of these infants die. The responsibility of their care, instruction and training belongs to other orders of the ministry, the pastor and teacher. The recognition of some of these fundamental principles would do much to clear the atmosphere and put thoughts and actions into their proper channels.

The message of evangelism must be positive rather than negative. It must tend to unite rather than separate believers. It must give greater importance to the Kingdom of God, which is the central truth of the teachings of Jesus. It must proclaim Christ not only as the Saviour from sin, but also as Lord of the entire life, in business, in society, in politics, as well as in the church.

IV.

Its Method.

Now regarding the method of evangelism, it is probably sufficient to say that any method that will most effectively accomplish the results ought to be promoted and encouraged.

There are two distinct lines of evangelism—the one intensive, the other extensive. Each has its right and proper place. There is the evangelism carried on in the individual church by the pastor with his parishioners. In this he has the advantage of being able to appeal to the two-fold motive—not only loyalty to Christ, but also to the church. Much of this can be done in connection with the regular Sunday evening and mid-week services, as well as in special meetings at favorable seasons. In many instances it is wise to invite special workers to assist in these meetings, and some of our most consecrated and able evangelists give themselves to this form of ministry.

Yet there is no kind of evangelism much more difficult from the standpoint of the evangelist than individual church meetings. As he comes into the community to assist the pastor he is held responsible for the results, and yet, as a rule, is not given the liberty to manage the campaign in his own way. His work is shorn of much of the results that could be accomplished

if he could have a free rein.

The plan of some pastors going out to aid others in meetings has its advantages. It is doubtless a great benefit to the man who goes as well as the field visited, but almost invariably his own parish greatly suffers by his absence.

Denominational leaders are just now making a great appeal to have every pastor be his own evangelist. In many instances this will doubtless bring good results, but in a large number of cases it is impossible of fulfilment because some of the very best pastors and preachers are not evangelists and never can be. As for example, a man might be a most valuable and efficient Bible teacher and yet be ineffective in bringing men to a definite decision for Christ.

All of these methods will accomplish some things, but no church working by itself, or all the churches working independently or even simultaneously, can ever accomplish any marked results in bringing the great mass of the indifferent and the unchurched of a community to an interest in spiritual things. This must be the result of a union movement under a single leadership.

Leaders in Union Effort.

It has been proved time and again that where there is this union effort it is necessary to invite a leader to come in from outside for this special work. The rotation of leaderships by local workers no matter how able, has rarely proved satisfactory. At least ever four or five years the churches of every city or district ought to combine for a great union campaign. In this way they can obtain the co-operation of the newspapers in publishing reports of the meetings and of the sermons as it would be impossible for any one church or denomination to obtain when laboring alone. The mere fact of several columns or a whole page each day of the newspapers going into the homes of the city with a clear, concise, gospel message is of itself a work of enough importance to justify the entire movement.

This union effort also brings together a great chorus choir, which attracts multitudes of people to the meetings who never would have come to an ordinary church service. In fact, the whole plan of a union evangelistic campaign with its corps of specialists, each trained in his or her particular line to do efficient team work, attracts the attention and awakens the interest of the entire community as no other method of religious activity yet devised has ever been able to do it.

Doubtless in the past few years there have been some who have gone out in evangelistic work who were unworthy of the calling and have done serious injury to the cause, but even the greatest missions are capable of being injured or abused.

The result of incompetency is seen in this as well as in other lines. Pastors and laymen doubtless ought to be more careful in the selection of their evangelistic helpers and leaders.

To organize and direct a great union campaign requires as fine and as varied a type of ability and experience as to command an army. A man may be consecrated, talented, even a good Bible teacher, or a great preacher, and yet fail in the conducting of an evangelistic campaign on account of the lack of other qualities just as vital and just as essential as any of these. While for the moment the popular method is to endeavor to conduct evangelism along the lines of individual church work, pastors must soon see that this alone cannot prove a satisfactory substitute for the more comprehensive and extensive work of union campaigns.

One of the most promising and productive fields for evangelistic service is in individual work for individuals. Personal evangelism ought to be made a prominent and important factor in any plan for aggressive Christian service. If gospel teams could be organized in every church and community throughout America whose supreme aim should be personal work it would not only reap a rich harvest of Christian lives but react even more marvelously in promoting the spiritual tone and character of the workers themselves.

But the organization of these gospel teams logically comes as a result of an evangelistic campaign. For it takes such a campaign to arouse the workers to enlist in this definite form of Christian service and also to prepare the minds of the community to be receptive and responsive to this personal appeal. In other words, the extensive evangelism is essential as a preparation of the sower to scatter the seed, and also as a preparation of the soil for its reception and germination. No mechanical plan simply to get church accessions can accomplish lasting and satisfactory results. The aim should be first to bring lives to a definite acceptance of Christ as Saviour and Lord, and their affiliation with some religious organization will follow as a natural sequence.

V.

A Moving Appeal.

In closing let me say that the need is so imperative and the issues are so vital that it behooves everyone who loves the Lord Jesus Christ to put aside his own selfish desires and personal inclinations and be willing to work according to any plan or method that will accomplish the greatest results.

It must be evident to every faithful student of modern conditions that our country is on the verge of the greatest crisis of its history. The next ten years are going to decide the destiny of civilization, it may be for centuries.

Every patriotic citizen and lover of mankind must rejoice in the prospect of the League of Nations and the plans proposed for abolishing wars and establishing permanent peace. But the League of Nations like every other principle or plan of advanced civilization must rest upon a strong moral basis, and the foundation for such a public sentiment must be the Christian character of the people. There must be the dynamic of the spirit and life of the living Christ in the hearts of men to make even the greatest plans and principles effective. The talk of human brotherhood based upon mere theory and man-made ethics is bound to prove temporary and futile. The Lordship of Jesus must recede the brotherhood of man.

The next decade will doubtless decide whether the ideas of infidel socialism or of Christian fraternity shall gain the mastery. The issue is between evangelism and Bolshevism. Nurture, culture, material prosperity, even ethical education, cannot accomplish the results.

Any one church or denomination laboring alone cannot gain the victory. It must be a united effort. God forbid that we will have to wait as did the Allies for the defeats and disasters of March, 1918, before they were willing to put aside their pride of prestige to unite under a common leadership in order to triumph. Shall the churches keep up their competitive strife and struggles, their denominational differences and pre-conceived prejudices until they are driven back by the huns of infidelity and anarchy? Let us rather hope and pray that now the followers of Christ may awaken to their opportunity.

If the world had been evangelized in the last fifty years, as it ought to have been evangelized and as it would have been evangelized if Christian people had set themselves seriously to this undertaking, we would never had had this terrible war with its untold horrors and devastation. Either the world must be evangelized in our day, or our children or our grandchildren will have to undergo another world war.

On the battlefields of France a big shell struck near a battery, and every man except the commander fell. The foe were advancing, it seemed that death or capture was certain, but the captain shouted, "Dead men, get up." The men stunned by shell shock were aroused by this sharp command and every man sprang to his feet, put the battery into action, and the assaulting enemy were driven back.

A similar call is needed now for men to arise out of their indifference, their worldiness, their partisanship, their sectarianism, their selfishness, not merely to drive back the forces of evil and infidelity, but to place the banner of the living Christ upon the heights and uniting under that banner to go forth for the evangelization of the world.

LETTER FROM REV. WILLIAM WAIDE.

July 1, 1919.

Dear Friends:

Mission work is divided into several classes, the main classes being Educational, Medical and Evangelistic. For those engaged in evangelistic work that season when it is cool enough for us to live in tents affords us the greatest opportunity for work. That season begins from the middle of October in our part of the country and continues until about the middle of April. Those engaged in evangelistic work have to have two sets of furniture, etc., one of course for the house and one for camp work. The latter as far as possible has to be collapsible or folding. Our chairs, tables, beds, lamp, tub, basin, stand and meat safe are all collapsible or folding. They, therefore, do not occupy so much space in the cart and there is much less danger of breakage. Do what we will we do not get through a season without some damage being done in one way or another. This will be easily understood when it is known that every week, or ten days, or two weeks at the most, we move. On an average we move every eight days, that means that every eight days we have to take our beds, chairs, tables, etc., apart and pack them, pack our bedding, our dishes (which to save breakage are all enameled ware), etc., take our tents down, load everything in ox-carts, move six or eight miles, as fast as oxen can move, over roads worse than those to be found in "Little Egypt," unload, unpack, set up our tents, set up our beds, etc., and besides all this we have to eat (when we get the chance). Needless to say it is not a day we like, nevertheless we merely call it "Moving Day." It is a case of "Pack up your troubles in the old kit bag and smile, smile, smile." We can always find something humorous in the day's experience.

The worst moves we have had so far have been in the district west of Jawalapur to a place called Puranpur. Three dry, wide sandy river beds have to be crossed. The first time we moved to Puranpur was in December, 1916. We were taking over the work from the Methodist mission. I was alone with several workers of our mission and several men of the Methodist mission. We were moving from Katarpur, a village south of Jawalapur, to Puranpur. By road it was at least 13 miles. As the ox-carts obtained on hire were very small, we had to employ four of them. They, with some of our men, started about 10.30 in the morning. We left a few minutes later but in an altogether different direction, as we planned to work four villages before going on to Puranpur. Dr. Taylor came out from Rurki that day with an important letter which

required our immediate attention. This naturally caused some delay. We were only in the third village a few minutes when darkness began to come on and we were nine miles from Puranpur. As soon as we saw that darkness was coming on we started for Puranpur. Everything went well until about 9.30, when we crossed a large canal (the Ganges Canal) which runs through our district. After that we struck heavy sand. When we had gone about a mile we came to a cross road. It was late at night and no village in sight. The man who had been working the district and from whom we were taking over the work said that we should turn to the left, which we did. Then for more than a mile we had to plough through very heavy sand. By that time we felt sure that we were on the wrong road. Seeing in the distance the fire of a rakhwala (the man who stays out in the field at night and guards the grain from wild pig and deer) two men went to obtain his help. One man would not go alone as they said there was danger from wolves. When the rakhwala came he very kindly remained with us until we were once more on the right road. From him we learned that at the crossroads we should have gone straight on instead of turning to the left. At 11 o'clock we reached a village about a mile and three-quarters from Puranpur. As we were passing through the village we came across one of the carts we had hired that morning. The oxen having become tired the man had stopped on the main road in the village, obtained a bed from some one and was sleeping beside the cart. As there was too much danger of some of our equipment being stolen we roused the man from his sleep and insisted that he go on with us. When we had gone almost a mile we came to another village. By this time the oxen were so tired out that we had to push the cart the rest of the distance. We finally reached the camping place at quarter after twelve. The men who had gone on with the carts had had their troubles. One of the carts in descending the bank of a dry river bed had upset, and everything had to be reloaded. The cart we found had all the wooden tent pegs with which the tents are set up. Fortunately, the men had some heavy iron nails, with which they set up two light tents. It was after 1 o'clock that night when we turned in and then we had to bunk on the ground. We were tired but still in a good humor.

This I must confess is the worst experience we have had, but every moving day is one full of experiences, more especially when we make the march between Puranpur and Jawalapur.

Yours in His service,

W. WAIDE.

DUANESBURGH CONGREGATION.

The Duanesburgh congregation has had regular preaching since the middle of June. Rev. Jas. L. Chesnut preached four Sabbaths and dispensed the communion. Rev. R. W. Chesnut occupied the pulpit from July 14th to August 31st. On account of the State road being in a state of construction the services have mostly been held in the village school house. The attendance at all services, consider-



ing the membership, has been very good. Quite a number of others have been in regular attendance. This old historic congregation needs a regular minister, one adapted to the conditions of country life. While they have but few wage-earners and the membership is small, yet their average attendance is far above many of the larger congregations. To maintain the life of the organization much longer in connection with our church some one must take charge. The country is hilly and stony, but fertile and farms either for rent or purchase are extremely cheap. The summer climate is delightful and although the winters are long and often severe, yet they are not so hard to endure as farther south.

We give herewith a picture of the church and manse. The church was built about 1837 and the manse about 1828. The organization dates from 1795.

MEETING OF THE PITTSBURGH PRESBYTERY

The Pittsburgh Presbytery will meet on the second Tuesday of September, the 9th day of the month, in the R. P. Church, Fairview, Beaver Co., Penna., at Eleven O'clock A. M.

The Sessional Records of all Sessions, under the care of Presbytry, are to be forwarded for examination by order of General Synod.

ALEXANDER SAVAGE,

Clerk.

OUR SEMINARY

The 109th year of the Theological Seminary of the Reformed Presbyterian Church will open on Wednesday, September the 10th, at 9.30 A. M.

Tuition is free to the students of our own church. The opportunities afforded for the preparation for the ministry were never better and the need for ministers was never greater.

The outlook for a good attendance and a splendid year is very promising. We trust that all young men in our church who have a view to the ministry or to missionary work will avail themselves of the privileges of their own Seminary.

THE SEMINARY ASSOCIATION.

Houston, Ky., August 8, 1919.

"The Advocate," Philadelphia, Pa.

Dear Friends: Invitation is hereby given to all former and prospective students and friends of the Cedarville Seminary to be present at an organization meeting of the Seminary Association to be held Wednesday evening, September 10, 1919, at 8 P. M., place in Cedarville to be designated later.

All friends of the seminary will remember that early last year our seminary boys got together and organized this association. At first we only met together once a week for prayer and discussion. We soon, however, decided to do some evangelistic work and carried on meetings in the Selma M. E. Church and succeeded in converting a fair number to the church of God. We carried on several other campaigns during the winter which were very satisfactory. The association closed last June when the college session was over, but it has been proposed that we reorganize immediately in the fall. Several plans have been made to carry on the work next year, one of them being a gospel team.

Every one is invited to the organization meeting to be held September 10th. All former students are requested to be on hand.

Sincerely yours,

NELSON H. THORN, Chairman.

SPARTA CONGREGATION.

The home of Mr. and Mrs. Neal D. McIntyre was the scene of a pretty wedding on Wednesday evening, May 28th, when their only daughter, Bessie Ellen, was united in marriage to James Clifford Hood, son of Mr. and Mrs. J. W. Hood.

At 8.30 o'clock to the strains of the wedding march, played by Miss Mabel Montgomery, the bride and groom appeared attended by Miss Beulah Thompson and Mr. Charles Hood. The ceremony was performed by their pastor, Rev. W. J. Smiley.

After congratulations a delicious two-course wedding supper was served. The bride and groom were the recipients of many beautiful and useful presents. They are now at home to their friends on what was formerly the John Dickey farm in Sixmile.

Two of our members, Mr. J. C. Wilson and Mr. Wm. Dunn, are confined to their beds. Both are in a critical condition.

Mr. T. L. McMillan received a severe wound in his hand while harvesting hay, but is improving. Mrs. McMillan has been in poor health for several weeks also.

Mr. and Mrs. Harry McMillan are rejoicing over the birth of a daughter, Mildred Annetta.

The Executive Committee of the Woman's Presbyterial Missionary Society met at the home of Mrs. Henry Dickey July 17th to arrange the program for the thirty-second annual meeting to be held in the Concord R. P. Church August 28th. Mrs. D. M. Reid and Mary Smiley attended the meeting from this congregation.

Of the eight young men called into their country's service from our congregation, seven have returned home.

Mr. John Miller and Mr. and Mrs. Irvin Heineemann, all of Denver, Col., worshipped with us Sabbath, July 13th. They are former Spartans and all their friends were glad to see them again.

Edgar Carr, who recently returned from overseas duty in France, came by way of Bellefontaine, Ohio, and was united in marriage to Miss Mildred Foster, daughter of Rev. and Mrs. H. G. Foster. After visiting with the groom's parents, Mr. and Mrs. Anthony Carr, they will return to Bellefontaine, where they will make their home.

LETTER FROM HOUSTON, KY.

Houston, Ky., August 8, 1919.

Dear Friends: The work at the Houston Mission is progressing fairly well this summer and is very encouraging. The school is going fine with forty-six pupils, all working hard to get an education that their parents missed. We have also two Sabbath schools well under way with some native help in the teaching staff. Our attendance on Sabbaths at the mission has been from thirty to sixty, while at Four Mile we nearly always have forty or a few more.

The staff this summer is made up of four teachers, thus making it possible to distribute the work and giving each a good share in the work. Two of the staff handle the teaching end of the work while Mrs. Wesley acts as matron and I have been preaching on Sabbaths and have visited the people from time to time. When first we arrived Miss Taylor was carrying on the work in a very commendable manner, helping the sick and afflicted in the district. At that time the entire creek was troubled with disease and she did much to combat it. Miss Taylor has now left us and her physical and spiritual influence is missed by all in the community.

As a suggestion the staff wishes to propose that the work be kept up this fall if at all possible. The terms of three of the staff will be up

September 1st, as we are only here for the summer. Miss Creswell cannot successfully carry on the work alone, and it is to be hoped that at least two more be found to take our places and carry on this noble cause for Christ and His kingdom. There should be at least two teachers, a matron and a community worker here at all times so the work can go on.

The need of teachers and workers for Christ in this district must not be underestimated as it has been. Everyone has heard at some time or other of the ignorance of mountaineers in Kentucky. It is not entirely their fault, as many are anxious to learn. As an example we have a girl in school now who is twenty-seven years old and working hard to learn the sixth reader. It is not because of unwillingness, but lack of schools and teachers. Also it is hard for the people to travel about and they do not get to hear about Christ and His love unless it is brought to them by the church. They must also be taught sanitation and cleanliness and then there will be less disease and death as there has been. We have our work to accomplish in Kentucky. We ask you to be personal agents in securing more workers for next year. We also ask for your prayers. They mean more to us than all else.

Yours in the Master's service,
NELSON H. THORN.

THE SEVENTH CHURCH, PHILADELPHIA.

The pastor, Dr. R. W. Chesnut, is enjoying a two months' vacation in the State of New York. During his absence the pulpit of the Seventh Church has been supplied by Rev. James L. Chesnut, of Cedarville, Ohio. The pastor began his vacation July 7th and expects to return the first week in September. While in New York Dr. Chesnut is preaching for the Duaneburg congregation.

The work of the church here is progressing very well. The attendance is unusually good for the summer months. A number of people are away from the city during July and August. The first Sabbath of August Rev. J. L. Chesnut exchanged pulpits with Rev. Thomas Whyte, pastor of the Third Reformed Presbyterian Church.

August 2nd marked the date of one of the most joyous occasions in the history of the church. It was the annual Park supper. The picnic this year was held at Strawberry Mansion, Fairmount Park. The day was ideal for a picnic and a fine crowd came out for the occasion. The children of the Sabbath school were given special attention. Every one seemed to enjoy the day very much. Three ministers were present, Revs. Whyte, Dougherty and Chesnut. After the supper the evening was enjoyed by playing games. Such social occasions are to be encouraged, for they help a great deal in permitting the congregation to become better acquainted and also encourages social unity.

The last Sabbath in August Rev. Robert N. Coleman will preach for us and Rev. J. L. Chesnut will preach for the Fairview congregation.
J. L. C.

LOS ANGELES, CAL.

August 1, 1919.

Editor of the "R. P. Advocate."

Being a visitor in California and thinking a word from Rev. Ramsey's church in Los Angeles would be of interest to the readers of

the "R. P. Advocate," the writer in company with Mr. Scouller, of Los Angeles, a relative, decided to go to Rev. Ramsey's church to attend church service July 27. You may imagine we took them on complete surprise. As we went in just in time for the Mission Sabbath School of which Miss Ramsey has charge of as our home missionary. So often have we listened to her reports in our Presbyterian missionary meetings in Illinois of her mission school and her work in Los Angeles that her school and mission work has been the burden of our hearts in prayer at our missionary societies for the success of her work in winning souls for Christ. One young lady was going to be baptized and received into the church. Another one joined by profession. We also listened to a fine sermon preached by Rev. Ramsey. Topic, 4th Phillipians, 3d, "The Woman of Phillipi." He said Paul was in prison at Rome and needed these women as friends, and we also needed friends. His sermon was very touching to the heart and we enjoyed also singing the good old Psalms. His motto, "I am early." We were very cordially invited to visit Miss Ramsey and her father in their palatial home Friday evening, August 1st, and Mrs. Scouller, of Los Angeles; Miss Katie Morton and Mrs. M. J. Jones, of Coulterville, Ill., were the guests of the evening, and as we neared the home we found Rev. Ramsey out on the lawn watering it and his flowers, as Los Angeles is noted for their beautiful kept lawns and flowers.

M. J. JONES.

CHRISTIAN ENDEAVOR TOPICS

September 7, 1919.

Topic: "Our relation to others."—III. Towards neighbors and friends.—Phil. 2: 1-11. (Consecration Meeting).

Bible Readings.

1. Neighborly Kindness.—Acts 28: 1-6.
2. Forbearance.—Gal. 6: 1-5.
3. Helpfulness.—Job. 29: 11-25.
4. Sympathy.—John 11: 17-37.
5. Hospitality.—I Kings 17: 8-16.
6. Compassion.—Ex. 2: 1-10.

Teaching of the Text.

1. Real Christianity Shows Itself in Action.—Vs. 1, 2.
2. Doing Things Simply to Outshine Others is a Bad Thing to Do.—(V. 3).
3. We Naturally Put Self First and Others Second. Christ Reverses the Order, Which is the Only Way to Bring Happiness.—(V. 4).
4. What Jesus Would Do For Us, We Should Be Willing To Do For Others.—(V. 5).

Pertinent Questions.

1. What Good Have We Experienced from Being Neighborly?
2. How Can We Best Show Our Friendliness to Others?
3. Whom Should We Choose For Our Friends?

September 14, 1919.

Topic: "The Great Companion. How to Live With Him."—Luke 24: 13-32.

Bible Readings.

1. The Condition of Companionship.—John 15: 1-17.

2. How Enoch With God.—Heb. 11: 5, 6.
3. Walking in the Light.—1 John 1: 1-10.
4. Secret Companionship.—Rev. 3:20-22.
5. Seeking Christ Unitedly.—Matt. 18: 19, 20.
6. Jesus in the Midst.—John 20: 19-29.

Teaching of the Text.

1. Jesus Is Ever Near to Those Who Are Ready to Commune With Him.—(V. 15).

2. As the Disciples Told Jesus Their Troubles and Found Help, So May We If We Come to Him in Our Times of Need.—(V. 17).

3. Jesus is as Willing to Teach Us As Ever if We Will Only Listen to Him.—(V. 27).

4. He Is Most Intimately With Us In Spirit, While Absent From
Pertinent Questions.

1. How Can We Get Into Communication With Christ?
2. How Can We Always Think of Him?
3. Why Is the Christian Life Most Valuable?

September 21, 1919.

Topic: "Truthfulness."—Eph. 4: 25; 2 Kings, 5: 20-27.

Bible Readings.

1. Truth in the Heart.—Prov. 3: 1-10.
2. An Upright Character.—2 Cor. 4: 1-6.
3. A Truthful Spirit.—Eph. 4: 17-25.
4. A Word of Wisdom.—Prov. 12: 18.
5. God's Priests' Integrity.—Mal. 2: 1-9.
6. Peter's Trial.—Matt. 26: 69-75.

Teachings of the Text.

1. Lying Can Be Put Away If We Will.—(V. 25).

2. Falsehood Is a Denial of a Brother's Right to the Truth.—
(V. 25).

3. To Speak the Truth Requires a Renewed Mind.—(V. 25).

4. A Lie Is the Outcome of Moral Decay.—(2 Kings 5: 25).

Pertinent Questions.

1. How Does Fear Lead to Lying?
2. How Does Pride Lead to Lying?
3. Why Should People Never Lie?

September 28, 1919.

Topic: "The Christian Athlete and His Training."—I Cor. 9: 19-27.

Bible Readings.

1. Training in Self-Denial.—Matt. 16: 21-27.
2. Warring Against the Flesh.—Col. 3: 5-8.
3. Resisting Satan.—Jas. 4: 1-10.
4. Training in Right Thinking.—Phil. 4: 8, 9.
5. Self-Control.—Prov. 16: 32.
6. Humility.—Luke 9: 19-27.

Teachings of the Text.

1. Our Pride and Ambition Must be Humbled.—(V. 19).

2. To Accomplish This the Whole Energy of Our Soul Must Be
Put Into It.—(V. 20).

3. All the Less Worth While Things Must Be Sacrificed.—
(V. 25).

4. The Whole List of Our Fleshly Desires Are the Enemies of
Our Souls.—(V. 27).

Pertinent Questions.

1. What Are Our Weaknesses?
2. What Weakness Have We Overcome?
3. How Can We Best Develop An All-round Christian Character?
4. What Are We Training For?

MID-WEEK PRAYER-MEETING TOPICS.**September.**

10. An Old Testament Rally Day.—Neh. 9: 32-38. A New Testament Requirement.—Matt. 4: 19.
17. Paul Recognizing Responsibility, Confident in the Gospel, Ready for Service.—Rom. 1: 14-17.
24. Faith and Works—Practical Religion.—James 2: 14-26.

October

1. Stewardship.—Luke 16: 1-13; 1 Cor. 4: 2.

OUR COLLEGE

Twenty-sixth year opens Sept. 10. Address of the day by Rev. Chas. Proudfit. The greater part of the 50 new students have enrolled. The largest Freshman class in the history of the College will enter.

Four scholarships promised already. We ask for 25. See, 21 more are needed. Our faith assures us that the close of October will find all 25 given. It is a noble and enduring work to help deserving young people to get ready to do good work in the world. Count the interest and results on investing only \$40 in a life trained for Christian service. Will it pay you to give a scholarship? What if your son or daughter wanted a college course and needed other help in addition to what you could give and they could earn, would you not deeply appreciate it if some one gave them a lift?

The Bible Chair campaign is still on and making commendable progress. \$21,000 must yet be raised.

The following subjects are offered in the College this fall:—

College Rhetoric
 Advanced English Literature
 Oratory and Elocution
 Extemporaneous Speaking
 Argumentation and Debating
 American and European History
 General Sociology
 Social Psychology
 Bible and Missions
 College Algebra
 Trigonometry
 General Chemistry
 Quantitative Analysis
 General Biology
 General and Educational Psychology
 Ethics and Apologetics
 Logic
 History of Education
 School Organization and School Law
 General Methods of Teaching
 High School Methods
 Science of Education
 School Discipline
 Elementary and Advanced Hebrew
 Elementary and Advanced French
 Elementary and Advanced Greek
 College Latin

Elementary and Advanced Spanish
 Vocal Music
 Piano
 Harmony
 History of Music

Also preparatory studies in English, Latin, Greek, German, French, Spanish Civics, Algebra, Geometry, Physics, and Public School subjects, Agriculture, and Theological Seminary subjects.

Never a better time to go to college than now. Never more demand for college trained men and women. Never a more reasonable cost in getting your college course than at Cedarville. Invest in an education. Get fully ready for life and its work. Come this fall to Cedarville College.

THE DUPLEX ENVELOPE SYSTEM

General Synod has frequently advised its congregation to adopt the Duplex Envelope System, and some have done it but not all. No congregation that has once adopted it has ever abandoned it. Its specific virtues are that it brings in larger contributions, and that it brings them in constantly, instead of bunching them up at the latter end of the year.

At the beginning of the financial year, each member is given a package of 52 envelopes, each envelope having on it the same number, that number being the identification mark by which that member is known to the Treasurer or Treasurers. Each Sabbath he puts into the left compartment his contribution for current expenses, and into the right compartment his contribution for Missions and Benevolences. If he is absent one or more Sabbaths, on his return he brings all his back envelopes similarly filled, or puts the accumulated contributions into one envelope, and throws the back ones away. The date makes no difference; it is the number on the envelope that counts. The only thing to watch is not to put the stipends into the Benevolences side, or vice versa.

Under the old system, one day in the year was set apart for Home Missions, and one for Foreign Missions. If it happened to be a bad day, as it usually was, the absentees got out of paying anything to Missions, by the simple expedient of staying away that day. By the new system, a man must stay away all year to avoid giving anything to Missions; and even then he will get a statement from the Treasurer for the amount of his 52 weekly pledges.

These pledges are secured by a canvassing committee, which visits every member a few weeks before the financial year begins. They have pledge cards, printed at some local print shop, printed in two columns; the left side giving the form of pledge for current expenses; the right side giving the form for Missions and Benevolences. These latter are itemized, such as Foreign Missions, Home Missions, Cedarville College, American Bible Society, and any other object which the local congregation may suggest, with a line for the weekly total. When the pledge cards are all in, the Treasurer adds up the total of the right hand pledges, and computes what per cent of this total is to go to each benevolent enterprise. At stated periods, preferably quarterly, he remits to each Synodic Treasurer that percentage of the total right hand contributions which have come in during that period.

The Current Expense fund is kept in a separate account, and from it are paid to the pastors and janitor's salaries, and all other expenses connected with the maintenance of the building and its appurtenances.

Any other information desired in these matters will be cheerfully furnished by the undersigned, who will also furnish specimen cards and packages on application. It may be added that firms that deal in Duplex En

velopes also have for sale specially made account books, ruled for every Sabbath in the year, by which the Treasurer may keep an accurate account of each member's contributions from week to week. Every congregation should have two of these books, one for each side of the envelopes to avoid mixing accounts.

F. A. JURKAT, Cedarville, Ohio,
Treasurer of Reconstruction Fund.

OUR CHURCH BUDGET FOR 1919-1920

General Synod at its last meeting authorized a budget as follows for the year 1919-1920:—

FOREIGN MISSIONS, at least,	\$3	a member	throughout	the	church.
HOME MISSIONS,	\$1	"	"	"	"
CEDARVILLE					
COLLEGE,	\$1	"	"	"	"
TOTAL,	\$5	"	"	"	"

This must be raised by May 1st, 1920, that the Boards of the Church may meet the obligation taken upon them in the forward work of the church.

Don't try to give the mere minimum mentioned above but try to give as much more as you possibly can than each Board has asked for. Calculate your giving 1st. in the price Christ gave for your redemption: 2nd. in the worth of your own church to you: 3rd. according to what means God has given you as his steward: 4th. according to the mighty need of the church for funds to do the work required in this day of great attempts for God and needy fellow-men.

See in another place in this issue of the Advocate the Synod's BUDGET COMMITTEES Way to raise this years burget and also the \$50,000 FORWARD MOVEMENT FUND, which is to be raised in 5 years.

Pastors, sessions, trustees and members of congregations should get together at once and arrange ways and means to carry out at once the action of Synod as found under the item in this number of the Advocate: BUDGET COMMITTEE.

The Committee on Budget, Sustentation and Reconstruction reported.
THE BUDGET COMMITTEE.

The Committee for the Arrangement of the Budget, Sustentation and reconstruction would respectfully report:

I. Resolved, That the following amount be raised and distributed as a minimum for the carrying on of the work of the respective boards of the church for the ensuing year:

For Foreign Missions, \$3 per member.

For Home Missions, \$1 per member.

For Cedarville College, \$1 per member.

II. Resolved, That the amount of \$50,000 be raised during a period of five years, at the rate of \$10,000 per cent, for sustentation and reconstruction work in the various boards of our church.

III. Resolved. That this amount be distributed as follows:

40 per cent. for Foreign Missions, 30 per cent. for Home Missions, and 30 per cent. for Cedarville College.

IV. Resolved, That in each congregation a way and means committee be appointed by the proper authorities to introduce the tithing system and duplex envelope for the purpose of raising said funds.

V. Resolved, That General Synod appoint a treasurer of the \$50,000 fund to receive and distribute it according to recommendation No. 3, to the treasurer of the different boards.

VI. Resolved, That General Synod instruct the different Presbyteries under its care to organize a prayer league in each congregation to

pray daily in private and in public for the working interests of Foreign Missions, Home Missions, The Theological Seminary and Cedarville College.

VII. Resolved, That Rev. F. A. Jurkat, of Cedarville, be chosen as treasurer of the \$50,000 sustentation and reconstruction fund, receiving and distributing the funds according to the requirements of said fund.

Respectfully submitted,

Committee.

Approved and ordered published in the minutes.

ACKNOWLEDGEMENTS.

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

Miss Rose Blair, Cutler, Ill.; Mr. R. W. Miller, La Porte, Texas; Miss Sarah Hay, Mrs. Rebecca Curran, Mr. Samuel McKeown; Phila., Pa.

Rw. W. R. McChesney

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. McCHESNEY, 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. McCHESNEY, Ph. D., D. D., Dean.