

The

Reformed Presbyterian
= ADVOCATE. =

OCTOBER 1919.

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

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The Reformed Presbyterian ADVOCATE.

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OCTOBER 1919.

NO. 10.

EDITORIAL.

The high cost of living is occupying the attention of Congress, and we are promised a reduction soon. This will be welcomed by the whole country. Profiteering is to be punished and many other things are promised. In the meantime we will patiently wait and see the outcome.

The ratification of the League of Nations by Congress has consumed much valuable time, and in the meantime the troubles of the world remain unsettled. It seems as if the politicians are going to make all the political capital they can out of the whole matter. The document may not be perfect, but it is the nearest to what the nations of the world need that has ever been drawn up. We stand in such relations now to all other nations that the old ideas of a hundred years' standing must be at least modified. While our national safety must be safely guarded, we must not lose sight of the interests of others, for we are as a nation now brought into close contact with all other nations. We are now deeply interested and concerned in the welfare of all and can no longer live in selfish isolation as in the past.

With October, 1919, the so-called Daylight Saving law comes to an end. So much good at least has been accomplished. A more ridiculous and needless measure possible was never passed by an American Congress. Its principal virtue was, in its influence in helping to disarrange the affairs of the country. It neither made or saved daylight. But it is gone. Let the land rejoice.

If you find the words "Subscription Due" stamped on your paper remember it is a notice that we would very much appre-

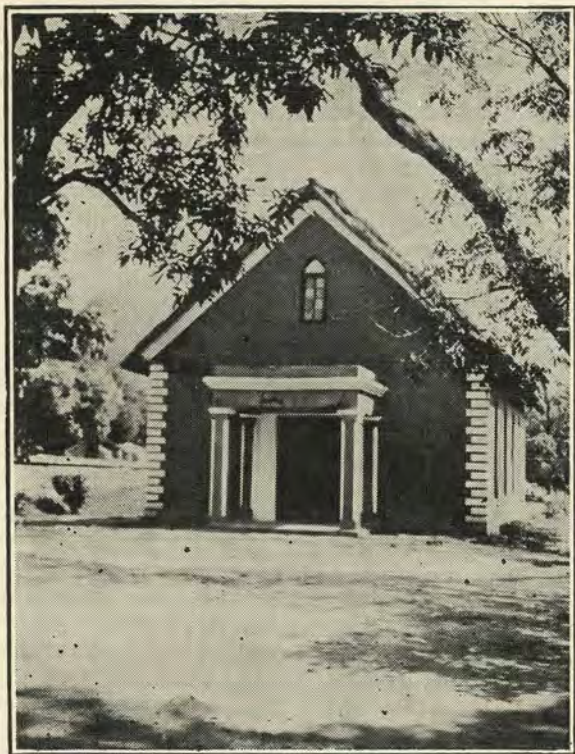
ciate a renewal of your subscription. After this month our address will be Delanson, New York. We will continue the publication of the "Advocate," and hope to be able to render the usual prompt service.

SOME THINGS OUR READERS SHOULD KNOW.

Extracts from a letter from Dr. Taylor, June 29, 1919.

I took Beth and the children to the hills about two months ago, and it will be six weeks yet before I can get to go myself. It seems like a long time. I am afraid if Beth was not so good in making so much over papa to the children, they would all forget me.

The summer school for the workers ended last week. It had been in session from June 1 to 23. I had very hard work in teaching the higher classes in methods of personal work, "The Life of Livingstone," by the highest class, ordained ministers and licentiates. This class is very keen and critical, too much so, as I fear they often miss the spirited meaning in their looking at technicalities. I however enjoyed the work very much, and my earnest prayer is, that they were benefited and received encouragement for better work. I also gave some work on first aid and care of children to the women. While we were in Laharanpur the weather was hotter than I have ever seen it anywhere. In mid-day, in spite of rooms being kept closed after eight A. M., our room would be so hot that if the fans were allowed to slow down or stop a minute the perspiration would just pour from our bodies. The nights were so hot that rest was impossible until near morning. Since coming back to Rurki, the nights have been better, but during the day it is just like being in a water bath cabinet all the time. Whether one is sitting, standing, walking or lying, one is just drenched with perspiration continually. This morning at 5 A. M. I came inside and lay down on the bed, windows and doors all open; there seemed to be some air circulating, but in a short time, I was soaked with perspiration, but this is not the worst thing. This does not give relief, as the air is so heavy and oppressive. I don't know of any reason for this, only this is India. Heat does not radiate from the body. Many a time I have caught myself feeling my own sides, just to see how hot they felt to my own hands. I begin to have sympathy with the Indian idea of heat staying in the body and in different articles, as foods and medicines; butter and milk are heating, rice cooling, quinine heating, salts cooling, etc. If they get acquainted a little with what medicine they think they should have, that is, whether it should be a heating or cooling



OUR CHURCH AT RURKI.

kind, a doctor must have great persuasive ability to gain his point if his ideas do not agree with theirs.

Beth and I are both thinner than we have ever been in our lives. She was getting quite nervous before she got away from the heat this year. Even hearing the neighbors scolding their servants worried her and made her feel sick. The disappointment and worries of managing our own servants were too much for her, too. Many a time she has said, how much I wish we could get along without servants. I know she would rather do the work herself, but it is impossible. But you say, why do you need so many servants? Now the Ayah (nurse) is necessary because she could not get out to her work and be away daily from four to eight hours at a time without the Ayah. The bearer we have does double duty. He takes care of the horse part of the time and helps the Ayah to look after

the boys. They do not realize the danger in knocking their topee (hat) off and letting it lie on the ground for a few minutes, as exposure of the head for five minutes to the India sun causes blindness or persistent headache and even death in a few hours, so you will see that it is necessary to watch them. A cook is also necessary. I would like to take you into an Indian bazaar and let you try to buy something, even if the article is only worth a half penny. You have to put up with one of two things: either pay two or three times what the seller expects for it or waste much time arguing him down to the right price. The cook can do this as well and save your time. It always takes from one to two hours almost daily to do the kitchen shopping in India.

As to stoves, there are but few such luxuries in India. The cooking is done over a few coals of charcoal on a little grate, and the cook or some one has to fan it almost continually. One man cannot handle more than one fire. The entire food cannot be put on the fire and left to cook. A cook is a real necessity, and it takes all his time to get the meals for the ordinary family.

Then the Lyce is also necessary. Hay is almost an unknown thing. We use grass, which grows the year round when we have moisture. It is very short, two or three inches high. Our compound is small. We have some grass but not enough for our horse for the length of time we are in Rurki. The rest has to be gotten from the roadsides outside of the city. Even when grass is obtained outside the compound it takes a great deal of time. The Lyce has a digger called a Kirpa to dig the grass, or rather, he cuts it off the the ground. This takes from two to six hours or even more daily to gather enough grass for the horse. In dry seasons it is tedious work. Besides this, on account of excessive heat, to keep a horse, other than a Sereb pony, in any decent shape and fit for work, at least one hour of massage must be given daily. The military horse usually gets two hours daily. What would you think of getting rid of my Lyce and taking care of the horse myself? And, further, when I go to the village am I going to pay an unknown man to hold my horse and watch to keep things from being stolen?

During summer months, when we have to run two homes, our servants' bills alone amount to one-third of our salary. In the winter we get along with two less. Remember we are in India with its climate and its people, and not in America with its conditions. Unless we do this way the work cannot be done.

The problem of what is best and how to do it, can be

solved only by workers here who have tried and tested conditions. We have personally met our 300 missionaries, many of them in the hills, and this is a majority of the missionaries in Northern India and the Punjab, and we have seen new ones who said they were not going to be worried with servants; they had their American ideas of what could be done, but they invariably have come to it, or sent back home, and the reason is easy to see. They were not able to get in touch with the people, their work did not count; they did not have time to get the native's viewpoint. One who gets out of patience with their own servants and can't handle them can't handle others. (See 1 Tim. 3: 6.) He must have his own mind and will in subjection to the guidance of the Holy Spirit.

You can thus see why our salaries are more than the native workers. Our salaries were fixed before we came out and we are responsible to God how we spend them. It would be a good thing if by some means the poor workers could have their pay increased. It is marvelous how patiently they bear all their trials, living on such a small allowance.

Oh! I wish the Church would awake to their needs.

AMERICAN GRATITUDE.

How have we Americans shown our gratitude to our Heavenly Father for His wonderful kindness in giving us Peace? How have we shown our gratitude for the stores of plenty that we have received from His bountiful hand? How have we shown our gratitude for our being able to keep the world from starvation? How have we honored our dear heroes who gave their lives to make this world happier for us to live in? How have we honored our dear Lord for that first defeat of the enemy at the Marne, which no one, not even those who were close to the enemy on the battle field, could explain satisfactorily? How have we thanked our dear Lord for keeping us out of the tyrant's clutches in answer to the prayers of Christendom? I am sure many hearts have bowed themselves in humble thanksgiving for all of these God-given mercies. Some have taken all these and returned evil for good. Some whose mission it is to help people to keep the faith have encouraged all those who hear their voice or can read their sayings in the newspapers to break one of God's commandments, which is "Remember the Sabbath Day to keep it holy." Christ said, "I came to fulfil the Law and the Prophets." If we break the chain of the Ten Commandments in taking out one link, the other links will not hold the same importance to the person who breaks the chain. Does the Sabbath Day belong to

people? Can they do with it as they please contrary to the laws of God laid down in regard to it? Why don't people stop and think how little they are in the eyes of their Maker. "He will not always chide neither will He hold his anger forever." Those who try to keep the Sabbath holy have just the same physical nature as the ones who do not. They take their recreation when they get a chance on the six days allowed for it, and if time will not permit they do without it and they are quite as healthy if not more so than the ones who feel they must have their enjoyment on the Sabbath Day. The majority of these people who reverence this holy day are in moderate circumstances; very few of them ride in their limousines as I see quoted sometimes. If any church members are not careful to keep the Lord's Day as they should with the knowledge that they have of the Bible they are doing wrong. We cannot place our opinion against God's laws. He can humble us. He can bring us to our knees. He can punish us and we have to submit to Him then. He can permit war and our loved ones will die on the battle field. Infantile paralysis may take our dear little children that hold such tender places in our hearts. The "Flu" may come and hold many in its grasp and who can say to it—begone. Some say that these are not judgments but they can't prove it. Holy Writ says, "The judgments of the Lord bring the people to righteousness;" we have seen this come to pass in the last few years. If we continue to displease the Giver of all good, another judgment may come more severe than those heretofore mentioned, and then we shall know on whom to lay the blame. Would it not be wise, Americans, not to tempt the dear Lord any further, because if we do, and sorrow comes, He will not hear us when we pray and we shall forfeit His kindness in this world and in the one we all have to go to whether we wish to or not. He has given us his word that tells us plainly what to do and what not to do under all circumstances. He even sent His Son to be among us as a living example. You have never heard of anyone who tried to follow Christ's teachings who was sorry that he did so when the angel of death came for him. Living close to God is a pleasure all the way through life that those who do not do so know nothing about.

Among other things, Christ told us by His example that He desired men not women to preach His Gospel. He chose twelve men and told them to go into all the world and preach the Gospel to every creature.

"Blessed be the Lord God of Israel from everlasting to everlasting and let all the people say Amen.

"Praise ye the Lord."

M. M. B.

"WOULD I KNOW,"

If the Master should knock at my cottage door
 And ask for a place to stay,
 Would I know his voice, and bid him come in,
 Or would I send him away?
 I am busy—so busy—with this world's care
 That oft I forget to pray.

If the Master should sleep on my bed of straw
 Or eat of my simple fare,
 Would I know of my guest as the risen Lord?
 Would he take me unaware?
 Would I be so blind that I could not see
 The light of his presence rare?

Suppose I should turn as I traveled on
 And find him by my side,
 Would I know him and lift my voice in song?
 Would the day be glorified?
 Or would I think him an idler there,
 And mayhap stop to chide?

O Father, I pray Thee, let me but live
 So if he should come today,
 Be the journey long, or the burden great,
 Or rugged and steep the way,
 I would know his face, in my humble place,
 And joyfully bid him stay.

—Selected.

IS HELL PREACHED ENOUGH?

From "The Associate Presbyterian."

Certainly hell is not much preached. The love of God is preached. The glories of heaven are preached. The comforts of our religion in sorrow and pain and failure are preached. Sometimes even to the exclusion of these, the social bearings of Christianity are preached—the gospel of generosity, of honesty, of helpfulness. Sometimes, quite to the exclusion of any gospel, politics are preached, and current history, and science at forth hand. But there is no doubt that hell is very little preached. Who of our readers can remember hearing a sermon entirely devoted to hell, its existence and its terrors?

And yet it should be preached. Because, in the first place, hell exists. The testimony of our Lord should be sufficient on this point. It is reinforced, however, though reinforcement is not needed, by all the evidence of our reason and observation. We see many men growing worse and worse up to their dying day. We see their characters becoming absolutely fixed in evil and impenitence. Often they are unconscious of it, but we can see their punishment gathering slowly but surely around them, even in this life. We have no grounds in reason or revelation for expecting any change to be forced upon them in another life. Just as, on contemplating the sunset of a noble career, we are irresistibly led to imagine its continuance and increase in glory forever, so, in watching the last days of a bad man, instinctively we paint the picture of eternal woe. It seems reasonable to believe in heaven. It is not our reason, but our pity and our horror, that objects to the doctrine of hell.

In the second place, hell should be preached because millions are going there. The world is growing better all the time, but it is still fearfully wicked, and no one can look abroad over it with the thought of eternity in his heart, and not tremble to view the enormous mass of misery speeding recklessly to its infinite doom.

In the third place, hell should be preached because "the fear of the Lord is the beginning of wisdom." The love of God is the end of wisdom; fear must come first. The reason why the Church's love of God is often so weak is because it is not firmly founded upon respect for His authority and awe at His majestic power. Sinners must be made to feel the terrors of the law before they will appreciate the graces of the gospel.

In the fourth place, even Christians need to be reminded of the peril of hell. We need to see the pit **whence** we were dug. We need to put more spirit into our daily prayer, "Deliver us from evil."

Again, men will honor a preacher that deals with such a strong theme. Men long for virile preaching, preaching that has to do frankly and forcefully with the eternal truths, and not with the surface reflections of them on our current history.

Finally, the Church will flourish only in proportion as men are brought to a deep conviction of the exceeding sinfulness of sin. The appeal should not be: "The Church needs you. See how much good you might do in the Church. See how all the good people and the wise people are in the Church." But it should be: "You need Christ. You are a poor, wretched, lost sinner. Without Christ you are ruined for time and eternity. Come, while it is called today."

We are not advocating a return to the preaching of Jon-

athan Edwards, though there were much salt in that. We do not care to have men fall swooning in our churches, and women half frantic with fear. But we do urge a preaching of hell in the same measure in which Christ preached it, and in the same manner he used. Soften the dread doctrine with the hope and assurance of the gospel. Throw across the very mouth of hell a ray from the cross. But do not expect to win sinners until you have preached the whole truth, and testified, as solemnly as our Saviour testified, to that terrible alternative, to the place "where their worm dieth not, and their fire is not quenched."—"The Christian Endeavor World."

MEANING OF SABBATH SANCTIFICATION.

The sanctification of the Sabbath is here presented as the source of man's highest good. To sanctify means to set apart from a common to a sacred use. As the temple was set aside for the holy purpose of worship, so that the Sabbath is to be used as a means of entering fellowship with God. It is assumed here that God, as our Heavenly Father, has the highest claim upon our homage and affection, and that fellowship with Him is to be the soul's highest delight. It is assumed also that this fellowship cannot take place without **definite, regular and frequent** thought of Him; therefore is the Sabbath to be "sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as it is to be taken up in the works of necessity and mercy." This Westminster declaration concerning the Sabbath may to some seem severe, but it ought not to create surprise that to get good out of the Sabbath requires care, since to secure the profits of business and labor, the days of the week must be conscientiously devoted to certain great ends. Dr. Johnston, who for long has been known as the "great," made for himself the following rules in regard to Sabbath observance: "1. That he would rise early on the Sabbath, and to that end he would retire early on Saturday night. 2. That he would engage in some unusual devotion in the morning. 3. That he would examine the tenor of his life during the week that was gone, and mark his advances in religion, or recession from it. 4. That he would read the Scriptures methodically, with such helps as were at hand. 5. That he would go to church twice. 6. That he would read books of divinity, either speculative or practical. 7. That he would instruct his family. 8. That he would wear off by meditation the worldly soil contracted during the week." These

are good rules, and such an effort to keep Sabbath should not be interfered with by spurious arguments concerning works of necessity and mercy. A Syrian convert to Christianity, when urged by his employer to work on the Sabbath, declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered the convert; "but if the ass has the habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass."—

BOSTON AND THE POLICE STRIKE.

WHAT GOVERNOR COOLIDGE, OF MASSACHUSETTS, SAYS:

These men are deserters. This is not a strike. These men were public officials. We cannot think of arbitrating our form of government or the law. There can be no opportunity for any compromise in respect to either. My personal opinion is that they should not be taken back if they yielded. The primary objections to policemen unionizing and affiliating with the American Federation of Labor is that it is fundamental that control of the Government and of the maintenance of law and order must remain in the hands of the properly constituted authorities.

In answer to a message from Samuel Gompers, Governor Coolidge sent the following telegram:

Replying to your telegram, I have already refused to remove the police commissioner of Boston. I did not appoint him. He can assume no position which the Court would uphold except what the people have by the authority of their law vested in him. He speaks only with their voice. The right of the police of Boston to affiliate has always been questioned, never granted and is now prohibited. The suggestion of President Wilson to Washington does not apply to Boston. There the police have remained on duty. Here the policemen's union left their duty, an action which President Wilson characterized as a crime against civilization.

Your assertion that the Commissioner was wrong cannot justify the wrong of leaving the city unguarded. That furnished the opportunity; the criminal element furnished the action. There is no right to strike against the public safety by anybody, anywhere, at any time.

You ask that the public safety again be placed in the hands of these same policemen while they continue in disobedience to the laws of Massachusetts and in their refusal to obey orders of the police department. Nineteen men have been tried and re-

moved. Others having abandoned their duty, their places have, under the law, been declared vacant, on the opinion of the attorney general. I can suggest no authority outside the Courts to take further action.

I wish to join and assist in taking a broad view of every situation. A grave responsibility rests on all of us. You can depend on me to support you on every legal action and sound policy. I am equally determined to defend the sovereignty of Massachusetts and to maintain the authority and jurisdiction over her public officers—where it has been placed by the constitution and laws of her people.

PRESIDENT WILSON AT HELENA, SAID:

I want to say this, that a strike of the policemen of a great city, leaving that city at the mercy of an army of thugs, is a crime against civilization.

In my judgment, the obligation of a policeman is as sacred and direct as the obligation of a soldier. He is a public servant, not a private employe, and the whole honor and safety of the community is in his hands.

He has no right to prefer any private advantage to the public safety.

I hope that that lesson will be burned in so that it will never again be forgotten, because the pride of America is that it can exercise self-control.

That is what a self-governing nation is; not merely a nation that elects people to do its job for it, but a nation that can keep its head, concert its purposes and find out how those purposes can be executed.

Radicals plotting to destroy this Government will themselves be destroyed.

America is the place where you cannot kill your government by killing the men who conduct it. The only way you can kill government in America is by making the men and women of America forget how to govern and nobody can do that. They sometimes find the team a little difficult to drive, but they sooner or later whip it into the harness.

I hope you won't think it inappropriate if I stop here to express my shame as an American citizen at the race riots that have occurred at some places in this country, where men have forgot humanity and justice and orderly society and have run amuck. That constitutes a man not only the enemy of society, but his own enemy and the enemy of justice.

OUR COLLEGE

The twenty-sixth year of Cedarville College, Cedarville, Ohio, opened Wednesday, September 10, at 9.30 A. M., in the chapel of College Hall. A large and enthusiastic audience was present and the largest body of students in the history of the college was present to begin the work of the new year. Fifty-three new students enrolled. There are seventy-two students in the regular college work, forty-one in music, and fifteen in the seminary; a total of one hundred and twenty-eight, and some others are expected later on. Twelve of the boys have been in the service of the United States during the recent war. Fourteen students are from Pennsylvania. Other places represented are Ohio, Kentucky, Indiana, Illinois, Arkansas, New York, Saskatchewan and Prince Edward Island. The large classes are French, College Rhetoric, Chemistry, Bible, Extempore, Biology, having from twenty-five to thirty-five in each of them. The Athletic Association has organized with Nelson Thorn as manager. There will be two boys' basket ball teams and two girls' teams. A coach has been secured for the season and some of the best college teams of the State will be met by these teams with fine prospects of a splendid record. A tennis club has been organized with about twenty members and there are some tournaments being planned. The Bible Readers' contest will be held early in October. There are fifteen contestants. The prizes offered by Miss Maggie Rife are \$7, \$5, \$3 to the three best readers in the estimation of the judges. A declamatory contest will be held by the girls a little later and an oratorical contest by the boys about the first of the year. The staff on the Cedrus, which is the college annual, has been elected and is ready to begin work. The Y. M. C. A. and Y. W. C. A. have organized for the year and have had a fine meeting and have splendid projects in view for the coming year.

Six of the \$40 scholarships for this year have been secured. We still need 19. Who will send or give the next?

Remember the Bible Chair endowment fund.

OUR SEMINARY

The 109th year of our Theological Seminary opened Monday, the 15th of September. Rev. J. P. White, D. D., the recently called pastor of the local United Presbyterian Church made the opening address. It was filled with splendid advice for the students, and was well received.

There are fifteen students in attendance upon the classes of the seminary, the largest attendance in many years, if not in all the history of the seminary.

The Cedarville R. P. Seminary opened on September 10, 1919, with sixteen students, making this the largest class in the history of the seminary. The opening address was given by Rev. Mr. White, of the Cedarville U. P. Church. Mr. White's address was timely and very instructive, being a lecture concerning the "Preparation for the Ministry."

The Seminary Association met that evening in the college halls and elected officers for the ensuing year: Rev. R. N. Colman, chairman, and D. Harold Hammond, secretary. The seminary boys expect to meet once a week for prayer, and discuss the different plans for the work which we expect to carry out during the present school year. A committee was named to consult the ministers of the town, as to what plans were on foot for the winter and to place the aid of the seminary at their disposal.

(We have the highest type of young manhood in this year's class; some have just arrived from the trenches, determined to give their lives to the cause of "Christ and His Kingdom." Others are from the different walks

of life—feeling keenly the need of Christian workers. While the remainder of our number is made up of those who returned from last year's class. I wish that each one of you might meet personally each one of these men and give them the "right hand of fellowship," and wish them God-speed in their work.)

Following are the names:

Mr. Gavin Reilly, Prince Edward Island, Canada.
 Mr. N. H. Thorn, New York City.
 Mr. Lee, Cedarville, Ohio.
 Mr. H. C. Malin, Philadelphia, Pa.
 Mr. Newton C. Elder, Darlington, Pa.
 Mr. Charles Brown, Ellwood City, Pa.
 Mr. E. Dwight McKune, Bellefontaine, Ohio.
 Mr. John Waite, Ellwood City, Pa.
 Mr. G. L. Markle, Ellwood City, Pa.
 Mr. Riley Clarke, West Middlesex, Pa.
 Rev. Nickelson, Canada.
 Mr. Robert Stewart, Coulterville, Ill.
 Mr. Carl Duncan, Darlington, Pa.
 Mr. Paul W. Duncan, Darlington, Pa.
 Rev. R. N. Colman, Philadelphia, Pa.
 Mr. D. Harold Hammond, Industry, Pa.

LOS ANGELES.

Rev. Ramsey and daughter spent most of their vacation in a canyon at the foot of Mt. Wilson, about 17 miles from the city; returning home each Saturday evening for the Sabbath. They spent one week on Catatina, a beautiful island, about 25 miles out in the Pacific, and almost due south of Los Angeles.

The following appeared in the "Los Angeles Times," of September 10, 1919:

A COVENANTER.

When President Wilson dramatically exclaimed at Kansas City, "I am a covenanter," he carried the crowd with him. His remarks must have taken many in the audience back to the days when they followed the fortunes of the firm old covenanters in the seventeenth century who entered into solemn league and covenant for the reformation and defense of religion and who braved even death itself for that covenant.

The covenant of the League of Nations transcends in importance any other agreement which has been offered to the peoples of the world and we are proud to range ourselves alongside of the President as modern covenanters. As he has so earnestly pointed out, this is a matter which should be outside the range of politics, and that view is held by the leading Republicans as well as Democrats of Southern California. They amply proved this by the message which members of the Republican Central Committee and others sent to Senator Knox, who, to our regret, has been one of the champions of those who so mistakenly oppose the great instrument which will do so much to rid the world of the great scourge of war.

As a covenanter the President is a great success. His tour is certainly proving of much value to the cause for which he has been the world's principal spokesman. Those who have read his speeches have been greatly heartened, for he has admirably replied to the objections of his opponents and has more than ever convinced the majority of the people that this covenant of the League of Nations is the great peaceful weapon with which to put an end to militarism.

CONCORD CONGREGATION.

On September 3 the Women's Missionary Society of the Concord congregation entertained the members of the Western Presbyterian Women's Missionary Society at their annual meeting. It was a delightful day and a large number of the members from the Sparta and Coulterville congregations were present. A good meeting was held. The organization is in a flourishing condition and took forward steps in line with the Sustentation and Reconstruction Movement of the church. A number of friends from our sister church in Cutler were present in the afternoon. There was a note of sorrow in the meeting as the report from the Marissa Society was read and announcement made that it would be the last report from that society. Refreshments were served at the close of the meeting and the hour was quite late when the crowd dispersed for their homes, but all went feeling that the day had been well spent. The Women's Missionary Society of Western Presbytery is doing good work and we would be glad to hear of more such Presbyterian organizations and then as a step higher, a Synodical organization in which every society in the church would be represented.

The Men's Bible Class, taught by the pastor, has recently been organized and is showing a new interest in the work of the Sabbath School and the study of the Word.

Mr. J. C. McIntyre recently suffered a severe wound in his leg as he was working with his threshing machine. For some days he was unable to be around and at the present time has to use crutches.

All the boys from our congregation who were in the service of their country have returned home safely. The last one to return was Charles Henderson, who arrived home on August 10. Of the eleven boys from our congregation and from the homes of the congregation six were overseas. Two were at the battlefield for some time and saw hard fighting. One of these was taken prisoner and was in a German prison camp for over a month. One young lady was in Red Cross service for nearly two years overseas. All have returned safely and uninjured. On the last Sabbath in August a special thanksgiving service was held in honor of these young people and in recognition of God's goodness in sparing them to return safely to their homes.

Mr. and Mrs. Nathan Munford, who have been spending the past year in Greeley, Col., in the hope of improving Mrs. Munford's health have returned home.

Mrs. Robert Clelland and Mrs. Alex. McIntyre visited with relatives in Kansas the latter part of September.

On August 25 a community home-coming picnic was held in the Cutler Grove in honor of the returned soldiers. Thirty-nine have gone from the community. Of that number one was killed and one severely wounded. Captain Smith, of Carbondale, who was honored by the French Government with the Croix de Guerre, was the speaker of the day and made a very interesting address. There were other short addresses, one being by one of the ministers of the county, Rev. C. G. Brahear, who was in Y. M. C. A. service in France. A good band was secured to furnish music. Games were provided and a very pleasant and profitable day was enjoyed.

Is your Subscription Due? If so, we would appreciate a renewal. Watch for the RED LETTER Notice on the cover.

A CALL TO ACTION.

On the first Sabbath of October it will be the writer's duty as Moderator of Western Presbytery, together with Rev. W. J. Smiley, clerk of the Presbytery, to meet with the Marissa congregation, conduct a farewell service, and formally dissolve that old historic congregation by granting certificates of dismissal to each member. At the meeting of Western Presbytery held in the Marissa Church on July 10 the request for dissolution was granted, but the congregation was not formally dissolved until satisfactory arrangements could be made concerning the disposal or transfer of the property.* Now that such matters have been adjusted, it is the sad duty of the Presbytery to formally dissolve the congregation. It is with deep regret on the part of the people and on the part of the Presbytery that this action has been taken. At the meeting in July the matter was prayerfully and thoughtfully taken up and every means to keep the congregation within the bounds of Presbytery, that seemed at all feasible was discussed, but every plan seemed impracticable or impossible. There seemed to be no way open for any other action than that which was taken.

This congregation has been faithful in its work and in its relation to this Presbytery and to the church. It is not because the majority of them do not love the old church that they have asked to be dissolved, but because circumstances have forced them to make this request. For some years they have been without a pastor. Their young people have sought church relations elsewhere that they might enjoy the privilege and blessing of regular church service and fellowship. There seems to be little or no opportunity for growth and so rather than ask the church to support them they have asked for release that the money given to their support may be used for other purposes.

This congregation is one of the oldest in the Presbytery and has been an influence for good in its community and faithful in its relation to the whole church. It is with regret that we see it go and close the doors of the Marissa Reformed Presbyterian Church forever. And yet may there not be a lesson for us as a church? Is this not a call to arouse us to action? Shall the same story have to be repeated soon concerning some other congregation of our church or shall we arouse ourselves and strengthen the things that remain? We do not believe that we are defeated. There is still life, there is still hope, but it cannot long continue unless there is instant action. Last May at the meeting of Synod a movement was started to raise a fund to strengthen our work and to reach out into new fields. Since the meeting of Synod but very little has been said about this matter. Three months of the year have passed by. There must be instant, concerted action on the part of every Presbytery, every pastor, every congregation and every member of each congregation. The task ahead of us is a big one. These are busy times in which we are living, but with unwavering faith in God and a willingness to do our part we can reach our goal. If this be a call to action, as we believe it to be, may God forbid that we should fail to heed the call.

R. S. E.

Printing materials and composition have raised more than 30 per cent since we began publishing the Advocate, but the subscription price remains the same. This is for your benefit. **Subscribe NOW.**

MEETING OF THE WESTERN PRESBYTERY

The semi-annual meeting of the Western Presbytery will be held in the Concord Church the second Wednesday of October, 1919, at 10 A. M.

Topics for Conference:

First—"The Law of Giving Under the Old Testament," by Rev. L. A. Benson.

Second—"The Law of Giving Under the New Testament," by Rev. Andrew S. Creswell.

Third—"How to Compute the Tithe," by Rev. R. S. Elder.

Addresses, 15 minutes.

Conference at 2 P. M.

W. J. SMILEY, Clerk.

THE SEVENTH CHURCH, PHILADELPHIA.

The pastor, Rev. R. W. Chesnut, Ph. D., offered his resignation as pastor September 8th, and a congregational meeting was called to meet September 22, to act on the request for release. Also a special meeting of Presbytery was called to meet in the Seventh Church, September 25, to attend to all matters in connection with the resignation, and his appointment to the charge of the Duanesburgh, N. Y., congregation. Rev. R. W. Chesnut, after an absence of two and a half years, has been recalled to his former charge, and expects to return the first week in October.

This makes it necessary to change the place of publication of the "Advocate" to Duanesburgh, N. Y., and all our readers will please note the change. Should there be any delay in getting out the November number, don't be alarmed. The publisher's address after October 1, 1919, will be Delanson, N. Y., Route No. 2.

THE WOMAN'S PRESBYTERIAL MISSIONARY SOCIETY OF WESTERN PRESBYTERY

The thirty-second annual meeting of the Women's Presbyterial Missionary Society convened at the Concord R. P. Church near Culter, Illinois, on September 3, 1919.

It was a beautiful day and the roads were in a fair condition for autoing, consequently there was a good attendance.

The meeting opened with devotionals, conducted by Mrs. Belle Oldfield. After the reports from the local missionary societies and the Mission Bands, a very cordial address of welcome was given by Mrs. Henry Dickey, in which she turned over the keys of the church to the visitors.

At the noon hour each one enjoyed a social time.

In the afternoon Mrs. S. A. Munford, ably assisted by Mrs. Jessie Robb, led the devotionals, emphasizing "Making a Confidant of Jesus" in three ways: "What we are to tell Jesus," "How we are to tell Jesus," "Why we are to tell Jesus."

As usual each person enjoyed the children's exercises to the utmost, and the work of the children is certainly appreciated. Mrs. A. B. McMillan conducted a Victory Praise and Prayer Service in which much credit is due to Mrs. McMillan.

This was followed by a reading "If the Master were Here." by Mrs. Samuel White. A very interesting talk was given by Mrs. S. A. Munford on "Every Woman in the Church a Member of the Mis-

sionary Society." Some very helpful suggestions were given.

Part of the afternoon session was taken up by addresses on "The Forward Movement," by the Rev. Creswell, and "Victory in Prohibition," by the Rev. Elder, the Rev. Strane, of the United Presbyterian Church in Cutler, being present, gave a brief address.

Those present were more than glad to listen to a most interesting talk by Mrs. M. J. Jones on her visit to the Los Angeles Mission and other points of interest, which she so much enjoyed on her recent visit to California.

An invitation was extended to the ladies of the Presbyterian to meet in 1920 at the Reformed Presbyterian Church of Coulterville.

We came away feeling that we indeed had had a wonderful day.
SECRETARY.

RESOLUTIONS OF THE WOMAN'S PRESBYTERIAL MISSIONARY SOCIETY.

Whereas our Heavenly Father, in his protecting care has brought us to the thirty-second annual convention.

RESOLVED, First, that as societies of the Western Presbyterian we pledge ourselves to the support of a worker in India for the coming year of 1920, the salary required being seventy-five dollars per year, and that each society be credited with the amount given, as it is received by the Foreign Board, but that this worker be supported entirely by the societies of the Western Presbyterian.

RESOLVED, Second, that at the next meeting of the Presbyterian we combine our thank offerings for the support of another worker in India. This purpose to be kept in mind as each society collects its offering, and any society not represented at this meeting to be notified of this plan.

RESOLVED, Third, that we pause at this time to recall the mercies of God in bringing peace to our war-stricken world; in returning to our homes so many of our brave men, and in sustaining those whose dear ones will not return. That we see the working of His power in the victory won by the temperance forces, and that we beseech Him to still the turbulent unrest throughout the world today, and that thus gratitude and supplication of our hearts be offered to Him in a prayer by Rev. W. J. Smiley, and in the singing of the one hundredth psalm by all present.

RESOLVED, Fourth, that our thanks are hereby tendered to the officers of this society for the efficient and courteous manner in which they have conducted the meeting today. That we also thank the Executive Committee for the splendid program they have prepared, and also those who have so ably helped in carrying it through.

RESOLVED, Fifth, That we also thank the women of the Concord Society for the hearty welcome they have given us and may these meetings serve to draw us closer together in the bonds of Christian fellowship:

A LETTER FROM HOUSTON, KY., TO THE W. P. M. S., OF WESTERN PRESBYTERY.

Houston, Ky., Aug. 25, 1919.

Miss Mary Smiley, Sparta, Ill.

Dear Miss Smiley:

Your letter of August 2 to Miss Taylor has been placed in my hands to answer. Miss Taylor left in July, and is now at Rushville,

Mo. The letter was sent to her and back again, causing delay in answering.

Our principal work at present is that of maintaining a school and dormitory. We have a school of about 45 pupils, ranging from the first to the eighth grade, with one or two waiting for high school work in the fall at a high school. We have two regular teachers, and myself, and keep the work well distributed, giving an average of 20 minutes to each class. In the dormitory there are at present only seven children, but we expect from fifteen to twenty this winter, with an increase in the school of about twenty. The attendance always increases in the winter.

To support the expenses of the dormitory we sell second-hand clothing. Friends in the north send us clothing of all kinds and we sell them to the people at very cheap prices, but gleaning enough to meet expenses. Clothes at any time are welcome.

Also we will need quite a few repairs done this fall, and have presented an account of such to the Mission Board.

Perhaps they will need help in securing the extra money.

Your help in such a case would be appreciated. The Mission is also a sort of community center, people gathering here from time to time to have good clean fellowship together. We maintain two Sabbath Schools, so that any literature as Sunday School helps would be acceptable and well taken care of.

What we need most is a good conscientious man or woman to come and do community work. There are times when we need some one to help the sick.

Since my school duties have been the lightest, I have stayed up with the sick on several occasions, but I cannot do it all the time. If a good Christian capable woman could be procured, it would be best. Miss Taylor was a great help at such matters.

I hope I have given the information desired. I cannot, in words, explain conditions here, but believe they are well known. If you care for any further information, write to Miss Irma Creswell, as I leave in a few weeks for college at Cedarville.

I thank you heartily for your interest.

Yours sincerely,

NELSON H. THORN.

CHRISTIAN ENDEAVOR TOPICS.

OCTOBER 5, 1919.

Topic—"Our relation to others. IV. Toward World Brotherhood. Luke 10: 25-37. (Consecration meeting.)

Bible Readings.

1. One origin of all. Acts 17: 22-36.
2. World-sin. Rom. 3: 9-19.
3. World-penitence. Rev. 1: 7; 21: 21-27.
4. World-peace. Isa. 11: 1-9.
5. Brotherhood in Christ. Gal. 3: 22-29.
6. The spirit of Jesus. Eph. 2: 11-22.

Bible Teachings.

"Thy neighbor"—the world is as wide as humanity. Mankind is made on the same model (v. 27).

By touching a dead person the priest would have become unclean. Probably he thought the man dead. Religious prejudice marred his brotherhood (v. 31).

To be brotherly toward foreigners calls for a big heart. Are we

smaller than this Samaritan? (v. 33).

Brotherhood consists not in fine phrases, but in practical service. What are we doing with our opportunities? (v. 35).

Pertinent Questions.

1. How can we be brothers to all?
2. Should we recognize brotherhood toward foreigners?
3. Does our prejudices hinder us in being kind to others?

OCTOBER 12, 1919.

Topic: "Training in citizenship." 1 Pet. 2: 11-29. (Citizenship Day.)

Bible Readings.

1. Civic justice. Prov. 24: 23-26.
2. Honest labor. Prov. 24: 27-34.
3. Paying our share. Matt. 17: 24-27.
4. Supporting authority. Rom. 13: 1-7.
5. Training in restraint. Tit. 3: 1-8.
6. Praying for Sodom. Gen. 18: 20-33.

Bible Teachings.

The true citizen is honest in all his dealings, gives every one a square deal. Dishonesty is a crime (v. 12).

Reverence for law is another mark of the true citizen. Lack of respect for law is one of America's great sins (v. 13).

The good citizen is more than just; he is good; he spends time in well-doing, lives the beautiful life of helpfulness and service (v. 15).

Our relation as employer or employee is a training in citizenship. It is our opportunity to practice Christianity (v. 18).

Pertinent Questions.

1. How can we improve our community?
2. How can we best train for citizenship?
3. What subjects should be taught in citizenship classes?

OCTOBER 19, 1919.

Topic—"Our pledge and how to keep it." Ex. 19: 1-8.

Bible Readings.

1. The word of a king. 1 Kings 1: 23-30.
2. Through Christ's power. 2 Cor. 12: 9.
3. Take pledges seriously. Deut. 23: 21-23.
4. Through the spirit. Rom. 8: 1-9.
5. Zealous and faithful. Acts 18: 24-28.
6. Praying through. Acts 1: 12-14.

Bible Teachings.

Our pledge is a covenant, not only our promise to God, but His to us to strengthen us (v. 5).

Our pledge should make us a kingdom of priests, that is, servants of humanity, intercessors, men of good will (v. 6).

Moses brought a challenge to the people. The pledge is a challenge that must be met by a "Yes" or a "No" (v. 7).

Signing the pledge should be an act of worship, the acceptance of a solemn league and covenant, and should be done earnestly and prayerfully (v. 8).

Pertinent Questions.

1. Why should we make pledges?
2. What does the pledge mean to us?
3. Do we keep the pledge as we should?

OCTOBER 26, 1919.

Topic—"Christianity and the health of China." Luke 4: 16-31. (Missionary meeting.)

Bible Readings.

1. Health from God. Psa. 41: 1-13.
2. Sin and sickness. Ex. 15: 23-26.
3. Healing for nations. Rev. 22: 1-7.
4. Healing and righteousness. Mal. 4: 1-6.
5. The Christ that heals. Mark 16: 15-20.
6. Gratitude for healing. Psa. 103: 1-13.

Bible Teachings.

Poor, broken-hearted, captive, blind—these words express what China has been and is. In Christ is deliverance (v. 18).

Civilization might bring health of body to China; Christ alone can bring health of soul (v. 18).

The poor and the sick are now, as in all centuries, ready for a message of comfort. It is the proud that shut out God (v. 26).

China has famines in the midst of plenty; God is waiting with abundance for the awakening of the people (v. 25).

Pertinent Questions.

1. What are the methods of healing in China?
2. What have medical missions done for China?
3. The responsibility of missions in China.

NOVEMBER 2, 1919.

Topic—"Standing for God and right." 1 Kings 18: 17-24. (Consecration meeting.)

Bible Readings.

1. Heroes, Daniel. Dan. 6: 10-21.
2. Paul. 2 Tim. 4: 9-18.
3. Christ. John 18: 28-40.
4. Mishael, Hananiah and Azariah. Dan. 3: 8-25.
5. Amos. Amos 7: 10-17.
6. Stephen. Acts 6: 8-15; 7: 54-60.

Bible Teachings.

Righteousness always troubles evil men who want to be let alone to do their will (v. 17).

Some people do not know evil when they see it, or, knowing it, hesitate to give it up (v. 21).

Elijah could afford to stand there, one against thousands, because He knew God was with him (v. 22).

The hollowness of everything except God and faith in God is shown when the test comes (v. 24).

Pertinent Questions.

1. How can we best stand for Christ?
2. Why stand for right and oppose wrong?
3. Why must we be either for or against God?

Mid-week Prayer Meeting Topics.**October.**

8. Night to the Soul—Judas a Warning. John 13: 30.
15. If We All Had the Psalmist's Attitude. Psa. 84: 1, 2.
22. The Constancy of Christ's Love. John 13: 1.
29. Victory Over Fear—A Profitable Bible Study. Job 18: 10-12; 27: 20, 21; Psa. 34: 4; Prov. 28: 1; Rom. 8: 15; Gal. 5: 1.

SYNOD'S BUDGET.

It is now October and nearly a half of the Synodic Year is gone. We are naturally wondering what is being done in our several congregations towards meeting the budget, which last Synod made out for the congregations.

Each congregation is expected to appoint as soon as possible a committee to canvass the members of the congregation, with a view to raising the Forward Movement Fund for this year, which is \$10,000. To raise this sum it will be necessary for each member in the Church to give at least \$5. The minimum per member is therefore \$5 a member. That necessarily means that those who are financially able, should give as much more as they possibly can to offset any who may not be able to give the minimum, or the least amount expected, \$5.

The objects for which this fund is being raised are Home Missions, Foreign Missions and Cedarville College. It is to be apportioned as follows:

Forty per cent. for Foreign Missions.

Thirty per cent. for Home Missions.

Thirty per cent. for Cedarville College.

The second part of the budget is to raise for carrying on the work of the Boards this year at least:

\$3 a member throughout the Church for Foreign Missions.

\$1 a member throughout the Church for Home Missions.

\$1 a member throughout the Church for Cedarville College.

Shall we begin now and finish the job by Thanksgiving, or Christmas or April?

Some congregation please start the work. Which will be the first to report to the Advocate: "Our quota is raised," and thus lend an impetus to the work throughout the Church?

ACKNOWLEDGEMENTS.

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

Alex. McIntyre, Cutler, Ill.; W. J. Imbrie, \$2, Mrs. Mary Harrison, New Galilee, Pa.; Fred C. McMillan, Des Moines, Iowa; Rev. J. D. Steele, D. D. Passaic, N. J.; J. W. Houston, Pittsburgh, Pa.; J. H. Anderson, Mrs. Hice Watterson, Industry, Pa.; Cora Crawford, Rev. W. R. McChesney, \$2. Cedarville, O.; Miss Jennie Simpson, Miss M. A. Craig, Samuel Coulter, W. J. McMahan, Thos. McCallam, Sr. Mrs. J. Y. Boice, \$5. Philadelphia, Pa.

Rev. F. A. Jurkat

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For further particulars write to

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