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NO. 11.


The

Reformed Presbyterian
= ADVOCATE. =

NOVEMBER 1919.

Published in the interests of the Principles and Institutions of the
General Synod of the Reformed Presbyterian Church.

A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

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The Reformed Presbyterian ADVOCATE.

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

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at Duaneburgh, N. Y.
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EDITORIAL.

Since our Federal Constitution was first adopted, several amendments thereto have been made, and yet there seems to be great need of at least one more added to make it what it should be.

The proposal is to embody in the preamble of the Federal Constitution an amendment reading as follows: "**Devoutly recognizing the authority and law of Jesus Christ, the Saviour and King of nations.**"

The following reasons are given without any comment:

Reasons for the Proposed Christian Amendment.

1. To give the Lord Jesus the **supreme place** in National Life and in "the Supreme Law of the land;" to have the American People acknowledge that Jesus is King.

2. To give a real basis to the claim that this is a **Christian Nation**.

3. To show our gratitude to Him who has made and kept us a **nation**.

4. To declare to all those holding office that the American People desire to have a **Christian Government**.

5. To place all Christian laws, institutions and usages in this country on an **undeniable legal basis** in the fundamental law of the land.

6. To strengthen our government by bringing it into line with the **divine government**, securing obedience for conscience sake.

7. To safeguard our **freedom** by limiting obedience to the requirements of the law of Christ.

8. To set forth Christ as the **Founder of true Democracy**, a Democracy of service to all.

9. To give both the government and the church a **Christian basis**, as divine institutions with distinct functions, **separate from each other**.

10. To insure the tolerance and protection, characteristic of true Christianity, to people of different beliefs, as long as their outward acts are not contrary to Christian morality.

11. To give support to every moral and righteous cause which may arise in political life.

12. To show the nations of the world that the blessings of liberty which we enjoy are the fruit of the religion of Jesus Christ, a religion which alone can produce the moral character that will make free institutions strong and enduring.

13. To seek permanent peace by obeying the Prince of peace.

14. To fit the United States for leadership among the nations.

LETTER FROM REV. WILLIAM WAIDE.

August 1, 1919.

Dear Friends:

We have an agreement among us by which each of your missionaries (children excepted) take their turn in providing an article for each number of the "Advocate." Though I have not found time to get my letters written for the time specified yet I will see that you receive the full number. I have another letter to write after this and then I will be caught up. Provided I write it before the first of next December. This month I wish to write about the law of divorce as found among and practiced by adherents of the Mohammedan faith.

The contract of marriage under the Mohammedan law may be dissolved in three ways: (1) by the husband at his will, without the intervention of a court of law; (2) by mutual consent of the husband and wife, also without the intervention of a court; or (3) by a judicial decree at the suit of the husband or wife. A wife cannot divorce herself from her husband except by obtaining a judicial decree in that behalf.

There is a special name in Urdu for each of these ways of divorce, but we will speak of them as No. 1, No. 2, No. 3.

According to No. 1, any Mohammedan of sound mind, who has attained puberty, may divorce his wife without any misbehavior on her part or without assigning any cause.

No special form or formula is necessary to constitute a valid No. 1; but it is necessary that the words used clearly indicate the intention of the husband to dissolve the marriage.

It is not necessary for the validity of No. 1 that the declaration of divorce should be actually made to the wife. Absence of the wife does not make the pronouncement of the divorce void and inefficacious.

After the marriage has been consummated, divorce by No.

1 may be effected in any of the three following ways:

(1) by a **single** declaration of divorce followed by abstinence from intercourse for a prescribed period; or,

(2) by a declaration of divorce repeated three times, once during each successive month and accompanied by abstinence from intercourse until the third pronouncement has been made; or,

(3) by a declaration of divorce repeated three times in immediate succession or at intervals within one month. But the triple repetition is but one of the forms by which the irrevocability which is the essential feature of this means of divorce, is indicated, and a divorce by this means is none the less valid though it may be pronounced by a single declaration, provided it clearly indicates an intention irrevocably to dissolve the marriage.

When the marriage is **not consummated**, the divorce may be accomplished by a single declaration.

The Hanirites (a sect of Muhammadan jurists who claim to base their system on a logical development from the Koram) divide divorce into: (1) Divorce according to the rules laid down in the traditions, and, (2), Heretical or irregular divorce. The first is sub-divided into: (1) That which is most proper; (2) That which is proper. The heretical or irregular divorce is good in law, but bad in theology, and it is the most common and prevalent mode of repudiation in this country. In the case of divorce according to the rules laid down in the traditions, whether it be the most proper way or the proper way, the husband has an opportunity of reconsidering his decision, for the divorce in both these cases does not become absolute until a certain period has elapsed, and the husband has the option to revoke it before then. But the heretical or irregular divorce becomes irrevocable immediately it is pronounced. The essential feature of this means of divorce is its irrevocability. One of the tests of irrevocability is the repetition three times, within a month, of the formula of divorce. But the triple repetition is not a necessary condition, for the intention to render a divorce irrevocable may be expressed even by a single declaration. Thus if a man says: "I have divorced you by an irrevocable divorce," the divorce takes effect immediately it is pronounced, though it may be pronounced but once.

In the absence of words showing a different intention, a divorce by writing operates as an irrevocable divorce, and takes effect immediately on execution of the document.

An agreement entered into before marriage by which it is provided that the wife should be at liberty to divorce herself from her husband under certain specified contingencies is valid, if the conditions are of a reasonable nature, and are not opposed to the policy of the Mohammedan law. When such an agreement is made, the wife may, at any time after the happening of the contingency, repudiate herself in the exercise of the power, and a divorce will then take effect to the same extent as if the divorce had been pronounced by the husband.

A divorce pronounced under compulsion is valid. Sim-

ilarly a divorce pronounced by a husband in a state of intoxication is valid, unless the thing which intoxicated him was administered to him without his knowledge or against his will.

A civil marriage solemnized at a Registrar's office in London between a Mohammedan domiciled in India and an English woman domiciled in England cannot be dissolved by the husband handing to the wife a writing of divorcement, although that would be an appropriate mode of effecting the dissolution of a Mohammedan marriage according to Mohammedan law.

I will continue and conclude this subject in next month's copy of the "Advocate." I remain,

Yours in His service,

W. WAIDE.

LETTER FROM MISS RAMSEY.

To the W. P. M. S. to meet in Cutler, Ill., August 28, 1919:

Dear Sisters—The time is again approaching for the Presbyterian meeting, and I understand you desire a report of my work during the past year as your Sabbath School missionary in Los Angeles. The beginning of this Presbyterian year was rather a discouraging time, not only in our own little church and Sabbath school, but in all the churches and Sabbath schools of our city and country, and many other countries, too.

We were just taking up the work again with renewed enthusiasm after the vacation season. I had visited nearly all the homes in the school and quite a number outside of the school, and had received the promise of the attendance of a number of new children, when the influenza broke out, and the churches and schools and all public meetings were ordered closed. This order came just before the second Sabbath of October. We hoped it would only be for a week or two, but the disease kept getting worse instead of better, and it was not until the second Sabbath of December that we were allowed to open again.

After eight churchless Sabbaths, the first Sabbath we were permitted to return to our Father's House I think we all felt as the Psalmist when he wrote the 122d Psalm: "I was glad when they said unto me, 'Let us go into the House of the Lord.'" But it was soon quite evident that the disease was not under control and the public schools were ordered closed again in about a week's time, and were kept closed until the first part of February. The churches and public meetings were not closed again, but as the disease seemed especially bad among children, most of the large Sabbath schools closed voluntarily. A few of the smaller ones remained open, our own

among the number, but it seemed we could not make much progress in the work. About all we could do was to hold together. There was no hope of getting any new children in while the public schools remained closed, and many of the old scholars were afraid to come or their parents were afraid to have them come. But a few felt their children were as safe in Sabbath school as anywhere and allowed them to come, so we held together and had Sabbath school and preaching service every Sabbath and also the junior C. E. and prayer meeting Wednesday evening. When the schools opened again in February the most of our old scholars came back, and we were able to get a few new ones in.

Our Heavenly Father was very kind to us through it all. While a number of our children and their parents had the disease, many of them were protected from it altogether, and none of them died from it. Just one of our homes was visited by the death angel, and a little child about two years old, sister of one of our little girls, was taken. Father and I were also protected from it, for which we were truly grateful.

We were just beginning to get ready for the New Year exercises in the school when the public schools were closed the second time, so we gave these exercises up, as did all the other churches. All we could do was to give books to those who had earned them during the year, and a New Year's card to each scholar. But while our work was so crippled the first part of the year I feel it has been a good year, notwithstanding. We have had several things to encourage us, and are seeing some results.

We are just leaving the work in our Heavenly Father's hands, and asking Him, through the Holy Spirit, to carry it on according to His plans, and to do a wonderful work in our midst, taking all the honor and glory to His Great Name, and just using us as empty, broken vessels in His hands. But we are so thankful He is pleased to use us even in an humble way.

Each week I try to visit the sick and absent ones and spend as much time as I can hunting up new scholars. Our enrollment now is 70: but, of course, this keeps changing every month or so, as new scholars come in and others move away.

The first of July we started a Home Department, hoping in this way to interest some of the fathers and mothers who do not attend church or Sabbath school regularly. I feel quite encouraged with the interest some of them are manifesting in it. We started with a membership of 13, and I hope next quarter we may have more names to add to it. Those who joined promise to spend as much time as they can each week in the study of the lesson and report to me at the end of the quarter how much work they have done. I am praying that

this regular study of the Word may make a deep impression on their hearts and lives, and that many of them may be led to the Saviour through it. Another encouraging feature is the increased attendance at our Wednesday evening prayer meetings. Quite a few of the children and young people are becoming interested in these and attending regularly, and also more of the children are staying for preaching service. The first Sabbath of each month father preaches especially to the children and we try to have as many of them stay as will, and also give the parents a special invitation to come. It is hard to get the parents out, but we are not going to give up trying. Olive Johnson, one of our young girls, who has been in the school over ten years, and who attended regularly for eight or nine years without missing a Sabbath, was converted this summer. She joined the church the last Sabbath of July and was baptized the first Sabbath of August at the children's service. A lady who moved into the neighborhood the first of the year and who has been attending all our services regularly, joined at the same time. We are very thankful to our Heavenly Father for these two accessions. They both seem very sincere and anxious to do all they can to help in the work, and to lead others to the Saviour. Another one of our young girls who has been in the school since she was four or five years old, has recently taken a class in Sabbath school, and we are earnestly praying that she, too, may soon be led to confess Christ as her Saviour.

We feel that the Holy Spirit is working in our midst and that the seed sown is beginning to bring forth fruit.

I must tell you about two of my other girls who have been out of the school for a number of years. I received a note from one of these about a month ago, telling me she had been very sick and wanted me to come to her at once as she thought that, perhaps, I could help her. I went the same afternoon, feeling my Heavenly Father had called me. It is about five years since this girl left the school, her parents moving to another part of the city. She was a girl for whom I prayed earnestly, but she seemed very careless and listless, and I could not see that any impression was being made on her heart. A little over a year after she moved away she was married to a man whom she knew only about a month. Her married life was a very unhappy one and she was forced to leave her husband. She has a dear little boy three years old. She has been very sick this summer, but has heard God's voice speaking to her through this sickness and I think has given her heart to Him. I received a second note from her, in which she said she was so happy, she just wanted to go out and tell everybody what the Love of God had done for her, and if He was pleased

to spare her life and strengthen her she was going to help me in every way she could with the work.

The other girl is one who entered the school soon after we came out here. She was then about 11 years old. Her father is an Irishman and her mother was a member of our church in Ireland, but died when Lizzie was very young. She has her mother's Bible with the Psalms in metre in it. She was in the school about two years, and then she and her father went on a trip back to Ireland, and were gone three or four years. When they returned she came back to Sabbath school again, and then a little later her father built a home in another part of the city and they moved too far away for her to attend, and as they were not near a church and her father was not a churchman she drifted away from the church but every once in a while she would come over to see me, and I would go occasionally to see her. One day a little over seven years ago she came over and asked father to marry her, which he did a few days later in our home. We still kept up our occasional visits, though neither she nor her husband seemed inclined to attend church regularly, but they lived a very happy married life; he was very kind and devoted to her. I had not seen her for about a year and a half till one morning in the early part of July she came to my door, and when she came in she told me that her husband died of the "Flu" and double pneumonia last April. The poor girl was heartbroken. She had so much she wanted to tell me, and so many questions to ask, and so many things she could not understand. The greatest mystery of all was why her husband should be taken when they were so happy together, and so many who are not happily married are spared to each other. I felt she was longing for something she did not have, and that the Lord had sent her to me to help, and I earnestly prayed that He would give me the wisdom I so much needed. I kept her with me the most of the day and we had a long talk together, and father came in and talked and prayed with her, too, and we tried by the help of the Spirit to lead her to the Saviour—the only one who can help and comfort her. I have been over to see her once since and expect to go often, and am daily praying that the Holy Spirit may open her heart to receive Christ as her Saviour and Comforter. Many interesting experiences come up in our work. Last fall the grandmother of two little girls who used to be in our school was taken seriously ill and father and I visited her nearly every week. Previous to her sickness she did not give evidence that she was a Christian, though she was always very kind to help those in need. But we feel that during her sickness she gave her heart to the Saviour and died trusting in Him. She seemed to look forward to father's visits with great pleasure, and when

he entered the room would often say, "Well, what have you for me today," and he would repeat Scripture to her and talk and pray with her.

Perhaps you know that our Sabbath school has been supporting Mrs. Taylor's Bible woman in India for two years. We pay her \$32 a year, and are so glad to have this little part in the work there. We have a little barrel, which is passed every Sabbath morning, into which the children drop their pennies and nickels for this purpose, in addition to the regular collection taken in the envelopes for the expenses of the school.

The papers and all our supplies cost so much now it takes close economy to make ends meet. On account of the influenza and the high cost of candy we did not give our children their usual treat last New Year's, and so were able to enter the year free of debt.

We try to place a "Sabbath Reading" in each home and also take "Girlhood Days" for the older girls, "Pure Words" for the Juniors and a Primary paper for the Primaries. These, with the quarterlies and lesson cards cost us about fifty dollars a year, nearly double what they used to. We had our annual picnic the last of June, which was well attended. The parents helped us provide a good dinner, each one bringing enough for themselves, and at least two things to pass around, and nearly every one contributed something for ice cream, so this did not cost the school anything.

Father and I are having a little vacation now during the week and are spending it out in one of the canyons. Father will not preach for a few weeks but we go into the city Saturday evenings, so as to keep up the Sabbath school, and as a number of the children are learning to stay for church I do not want to break that habit and so I am holding a little service for them right after Sabbath school and telling them Bible stories. Fifteen stayed last Sabbath, so I felt it was worth while. Then at 6.30 I have the Junior C. E. and we have prayer meeting at 7.30.

The work becomes more interesting each year. I love all these dear children and am so anxious to help them in every way I can. I realize it is much easier to mould the young and tender hearts than those of older years.

I shall be glad to continue the work here just as long as it is my Heavenly Father's will that I should. Since the last Presbyterial I have received through your treasurer, Mrs. Will Hunter, the sum of \$65, \$20 more last year, making a total of \$90 for 1918, and \$45 for the first two quarters of 1919. I have not yet received this quarter's remittance, so cannot acknowledge it in this report. I am sending my report a little early,

but am anxious to get it off in good time. I thank you most heartily for this continued support you are giving me.

We were so glad to have a visit from one of our good Presbyterial ladies, Mrs. Jones, of Coulterville, Ill. She was with us the last Sabbath of July, and with her cousin, Mrs. Scouller and her niece, Miss Morton, visited in our home August 1. She can give you a personal report of what she saw and heard when with us, though, of course, she was not with us long enough to see or hear a great deal, and coming in the vacation season did not see as many of our children as she would have seen other seasons of the year. During the year we also had a visit from Mrs. Bert Foote and a call from Miss Rose Chestnut, of Republican City, Kansas.

We wish more of you would come and see the work for yourselves and, better still, if some of you would come and locate among us, and help with the work. We are much in need of more helpers. We often feel much more could be done if there were more to help. But we know our Heavenly Father's power is not limited. He can accomplish a great work even where the workers are few and weak, and the weaker the instrument He uses the more honor and glory to His Great Name.

We pray that you may have a pleasant and helpful Presbyterial meeting and that you may be greatly strengthened and encouraged in the Lord's work and that He may abundantly bless your efforts and crown them with success. Pray for us, dear sisters, as we do for you.

Sincerely yours in the Master's service,
MARTHA J. RAMSEY.

Los Angeles, Cal.

A PRAYER.

Father and God! whose love and might
To every sense are blazoned bright
On the vast three-leaved Bible---earth---sea---sky,
Pardon th' impugners of Thy laws,
Expand their hearts, and give them cause
To bless th' exhaustless grace they now enjoy.

 SUBMISSION.

My God, I thank Thee! may no thought
 E'er deem Thy chastisement severe;
 But may this heart, by sorrow taught,
 Calm each wild wish, each idle fear.

Thy mercy bids all nature bloom;
 The sun shines bright, and man is gay;
 Thine equal mercy spreads the gloom,
 That darkens o'er his little day.

Full many a throb of grief and pain
 Thy frail and erring child must know;
 But not one prayer is breathed in vain,
 Nor does one tear unheeded flow.

Thy various messengers employ;
 Thy purposes of love fulfil:
 And 'mid the wreck of human joy,
 Let kneeling Faith adore Thy will.

 ACKNOWLEDGEMENTS.

Miss Isabella Stuart, Abram Bassett, Duaneburgh, N. Y.; M. J. Ervin, Cutler, Ill.; Mrs. Sarah A. McIntyre, Tilden, Ill.; Miss Lydia Seihl, Cincinnati, O.; John Kerr, Orange, Cal. \$2.; Mrs. Jennie Watterson, Darlington, Pa.; John Henry, Clay Center, Kan.; Mrs. George E. Finney, Mansfield, O.; W. H. Creswell, J. H. Creswell, \$2. Clayton McMillan, \$2. Cedarville, O.; Miss Mary Alexander, Daniel Chesnut, Mrs. S. Calhoun, Samuel Steele, Mrs. Archibald, Mrs. McMillan, Mrs. John Hanna, Mrs. Jennie Smith, John Todd, Kennedy McNeal, Philadelphia, Pa.

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

 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?

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.**

SPECIAL NOTICE! The treasurer of our Foreign Mission Board, calls our attention to the fact that the third quarterly remittance to our missionaries is nearly due, and and it calls for \$2300, and he has not half enough on hands to pay the bill. Remember that Synod asks that the offerings for Foreign Mission work be taken up quarterly and sent immediately to the treasurer, Mr. A. B. McMillan, of Sparta, Illinois. If you have any on hand, don't hold it. If you have not taken up your offering do so immediately. In the past the habit of waiting to the end of the year to contribute has been formed and it seems hard to do otherwise, but the time has come when we can't do business in the old way. The laborer is worthy of his hire, and we owe it to him and are in honor bound to pay it. Don't for-

get that we owe \$3. each to the cause of Foreign Missions. Now let each congregation come up with its quota and the bills can all be paid promptly. Cor. Sec.

Rev. Wm. Waide, expects to sail for America, leaving India in February next and take passage on the Ecuador of the Pacific Mail Steamship Line, leaving Kobe, Japan, about the first of April.

FRIENDS OF CEDARVILLE COLLEGE & THEIR CONTRIBUTIONS.

Since our last report, in the May Advocate, the following contributions have been received.

For the current fund:			
Darlington congregation	\$50.	3d. Church, "	62.
J. H. Creswell, Cedarville, O.	12.40	7th. Church, "	31.84
Mrs. Walter Iliff, "	20.	Wm. Hempton's S. S. Class, 7th	10.
D. M. Kennon, "	40.	Church, Phila.	
G. E. Jobe, "	40.	Coulterville congregation,	12.75
A. E. Richards, "	5.	Cedarville "	219.
C. C. Alumni,	40.	Grant St. Church, Pitts. Pa.	40.
Class of 1919, C.C.	40.	Republican City congregation,	26.
Matilda McCollum "	80.	Sparta "	20.
Cedarville S. S.	95.31	Sparta Mission Band,	5.
5th. Church, Phila.	100.	Concord congregation, Cutler, Ill.	6.62

For the Endowment Fund; mostly for the Morton Bible Chair.

Walter Iliff, Cedarville, O.	\$25.	James L. Savage.	"	5.
Jennie Bratton "	10.	Henry Elliott.	"	25.
Alberta Creswell, "	25.	R. L. Doherty.	"	5.
G. E. Jobe, "	100.	Dr. J. W. Dixon, Tulsa, Okla,		10.
Mrs. A & Miss M Cooper, Ced. O.	5.	Maggie E. Lyons, Marissa, Ill,		5.
Cedarville W. M. S.	150.	Sparta Friend,		10.
A Friend	100.	Darlington Friend,		5.
E. L. Stormont, Cedarville, O.	100.	Rev. A. Savage, New Galilee, Pa,		10.
U. P. cong., Roney's Point, W.		James Adam, New York City, 1000,		
Va.	50.	Bertha Anderson, Cedarville, O,		
Rev. J. W. Bickett, pastor		Liberty Bond,		50.
Curtis Springer, Triadelphia, Pa.	80.	Thompson Crawford, Cedarville,		
Mr. & Mrs. Herbert Tate.		Liberty Bond,		50.
Spring Valley, O.	25.	Rev. Wm, Hawthorne, Phila,		
Rev. Thos. Whyte, Phila. Pa.	10.	Liberty Bond,		50.
Rev. Wm. Hawthorne, "	2.	John B; Wright, Idaville, Ind,		200.
Robert McKeown, "	5.	In memory of the late Mrs. J. B,		
		Wright,		

THE THIRD CHURCH PHILADELPHIA.

The Third Reformed Presbyterian Church of Philadelphia, Rev. Thos. Whyte, pastor, dedicated their new church on the first sabbath of October 1919. It is located at Front & Ontario Sts. The pastor preached both morning and after-noon, and in the evening, a program was arranged in which, Revs. R.W. Chesnut, F.M. Wilson, Wm. Hawthorn, D.L. Doherty, and J.L. Chesnut, took part in short addresses. The house was well filled and during the day nearly \$3,000 was raised by the congregation and their friends, thus more than paying off all their indebtedness in connection with the new building. The Congregation is encouraged by the change to new and better quarters, and the fact that they start out free of debt. We extend to the entire Congregation our congratulations.

THE SEVENTH CHURCH PHILADELPHIA.

The Seventh Church is again vacant, the pastor, Rev. R. W. Chesnut, Ph. D., having resigned, preached his farewell sermon on the afternoon of October 5th. 1919. It is expected that Rev. James L. Chesnut, will fill the pulpit for the present. Their communion will be held the first Sabbath of November, should there be no hindering providence.

Rev. J. L. Chesnut received a unanimous call to this congregation Oct. 20th.

DUANESBURGH CONGREGATION.

On October 12, Rev. R. W. Chesnut, Ph. D. entered on his work here, having been recalled to his former charge after an absence of two and a half years. This congregation has maintained itself through some trying circumstances, and now rejoices once more in the stated preaching of the gospel. Their communion was held October 26, 1919. It was an enjoyable occasion and several new members were received. Reformed Presbyterians desiring to change their location should come and see Duaneburgh before locating elsewhere.

OBITUARY.

James W. Paul, son of Eli McLeod and Charlotte Robinson Paul, was born in Washington County, Illinois, December 8, 1848.

In 1877 he was married to Margaret Dickey who survives him, together with two daughters -- Anna Rowena and Charlotte Grace, and one son, Earle Evarts.

He became a member of the Coulterville Reformed Presbyterian Church on April 12, 1872. In 1882 he transferred his membership to the Marissa Reformed Presbyterian Church where he remained a faithful member until the day of his death, serving as Elder for the past nine years.

His health had not been good for a number of years, although his last illness was of short duration. He died May 29, 1919, at St. John's Hospital, St. Louis, Missouri, following an operation.

To know him was a privilege. A true heart, a clear vision, undaunted loyalty,

a high choice spirit who knew the secret of humble trust, firmness of resolve, kindness of heart were the traits which won for him love and respect in his various relations as Faithful Elder of the Church, Brother of his fellowmen, Officer of the Commonwealth and Husband and Father in the sacred precincts of his home.

OBITUARY.

John Calvin Stormont, second son of John and Esther McMillan Stormont was born near Cedarville, Ohio, Jan. 19, 1834, on the farm now owed by his brother E. L. Stormont.

He was married to Margaret A. Morrow, on September 5, 1860. His wife died four years ago in April. To them were born five children, John M. at home, J. Albert, of Cedarville, Crawford, who died in infancy, Mrs. William Lackey of Jamestown, and Ada, at home. Most of their married life was spent on the farm where he died, living there for nearly 44 years.

Besides the children named, he is survived by three brothers, D. R. Stormont, of Henrietta, Okla., H. H. Stormont, and E. L. Stormont, of Cedarville, Ohio.

At the age of 17, Mr. Stormont, united with the Reformed Presbyterian Church under the ministry of Dr. Hugh McMillan, and remained a faithful member of the church until death. For more than forty years he was a ruling elder in the church, and for many years he led the singing, and was a teacher in the Sabbath School. He passed away at his home, August 9th, 1919, at the age of 85 years 6 months and 20 days. "So He giveth His beloved sleep."

In his departure the children have been bereaved of a loving father, the community of a faithful friend, one who put into practice the teachings of the Master concerning neighborliness and friendship, the town has lost one of its best citizens, while the church has lost one whose faithful attendance upon the ordinances of worship, and whose willingness in every christian work and service, might well be imitated by the young of our day. Our loss however is his gain, and we look forward to the time of happy union in our eternal home.

RESOLUTIONS ON THE DEATH OF J. C. STORMONT

The following resolutions were passed by the session of the Cedarville Reformed Presbyterian congregation on the death of Mr. J. C. Stormont, who died at his home, August 9, 1919, at the age of 85 years and six months:

Whereas, God has seen fit to remove from our midst one who was a lifelong member of this church, and for more than forty years a member of this session, and,

Whereas, His departure tends to solemnize all our thought, and causes us to ponder on the eternal things of God, on which our co-worker and friend placed the highest value, and,

Whereas, We desire to record our love for him as well as our sympathy for those who are thus bereaved, therefore,

Resolved, First, that we, as members of the session, do hereby record our sorrow for the loss of one who, during all the long years of his life, had been intensely interested in all things pertaining to the welfare of the church, and the kingdom of God. We shall miss his wise counsel, his kind sympathy and his earnest prayers.

Resolved, Second, that we express our sincere sympathy to the immediate relatives and friends of the deceased, all of whom we would

commend to God, and the word of His grace, praying that the God of their father and brother may, in the hour of their trouble, prove their refuge and strength, and very present help.

Resolved, Third, that these resolutions be made a part of the permanent records of this session, that a copy be presented to the bereaved family and that a copy be forwarded to the Advocate for publication.

Signed,
W. P. HARRIMAN, Moderator.
W. H. CRESWELL, Clerk.

CHRISTIAN ENDEAVOR TOPICS

November 9, 1919.

Topic:—"How to avoid failure."—Josh. 1: 1-8.

Bible Readings.

1. Diligence avoids failure.—Prov. 10: 1-11.
2. Honesty.—2 Kings 12: 4-15.
3. High purpose.—Phil. 3: 7-14.
4. Endurance.—Neh. 6: 1-14.
5. True religion.—Col. 3: 16-25.
6. Self-control.—Rom. 6: 11-23.

Bible Teachings.

If, like Joshua, we listen to the word of the Lord, there will be no failure in our lives (v. 1).

Failure is avoided through faith in God's promises that encourage in dark hours (v. 3).

To remember that we are only servants, and so refuse to live for self, is a sure way to avoid failure (v. 6).

Adherence to God's law is an essential feature of true success (vs. 7, 8).

Pertinent Questions.

1. What is your idea of success?
2. Why do so many fail?
3. What is the best foundation to build on?

NOVEMBER 16, 1919.

Topic:—"Co-operation in Christian Service."—John 17: 20-23; 1 Cor. 3: 5-10.

Bible Readings.

1. Co-operation in prayer.—Ex. 17: 8-16.
2. Co-operation with God.—1 Cor. 3: 8-11.
3. A united church.—Acts 4: 32-37.
4. The power of unity.—Acts 5: 12-16.
5. Going out two by two.—Mark 6: 7-13.
6. Doing their best.—Ex. 35: 4, 5, 30-35.

Bible Teachings.

Unity of thought, aim, and purpose is what Christ desires (v. 21). The glory given Christ was the indwelling of God—"thou in me"; and this indwelling glory He has given us to unite us in love (v. 22).

"Perfect in one." What a rebuke to quarrels, ambitions, envies! These sins weaken us (v. 23).

Let us be interested in our work rather than in our advancement, and so shall we co-operate with others (v. 8).

Pertinent Questions.

1. How can we best work with others?
2. What co-operative work can we do?
3. What are the common points of unity among Christians?

NOVEMBER 23, 1919.

Topic:—"How may we practice thanksgiving?"—Eph. 5: 20; Psa. 67: 1-7. (Thanksgiving meeting).

Bible Readings.

1. Sacrifices of praise.—Heb. 13: 10-16.
2. Thankfulness in worship.—Psa. 100: 1-5.
3. Thankfulness in service.—1 Thes. 5: 11-23.
4. Thankfulness in transformation.—1 John 3: 1-10.
5. Thankfulness by generosity.—Lev. 25: 17-34.
6. A thankful heart.—Luke 17: 11-19.

Bible Teachings.

"Always for all things," because God is in all the events of life and controls them (v. 20).

In all perplexing circumstances remember that God is a Father whose one aim is our well-being (v. 20).

We must be bearers of blessing to men, and so practice gratitude (v. 2).

Our deeds should be the words of our prayers, all expressing love (v. 1).

Pertinent Questions.

1. Why should we be thankful?
2. What special things have we to be thankful for this year?
3. Do we render thanks to God for all his mercies?

NOVEMBER 30, 1919.

Topic:—"Christianity and the health of America."—Ezek. 47: 1-12. (Missionary meeting).

Bible Readings.

1. A sick world.—Isa. 1: 1-19.
2. Healing influences.—Psa. 103: 1-10.
2. Sanitary laws.—Deut. 14: 1-10.
4. Law of contagious disease.—Lev. 13: 1-17.
5. The healing Christ.—Matt. 8: 1-18.
6. God's care for the body.—Matt. 10: 28-31.

Bible Teachings.

The healing stream comes from the temple, from God. Healthy bodies are impossible when the soul is sick (v. 1).

The healing power of God is boundless, exhaustless, grows deeper and deeper (v. 5).

Just as materialism kills everything it touches, spirituality heals and brings life more and more abundantly (v. 9).

There are marshy places in human society that have resisted the inflow of the gospel and remain full of miasma, sickness, and death (v. 11).

Pertinent Questions.

1. Why are some occupations unhealthful?
2. How can we best preserve our health?
3. What can the church do for the health of America?

Mid-week Prayer Meeting Topics.

NOVEMBER.

5. Witnessing for Christ—An Example.—Acts 8: 4-8.
12. The Secret of a Victorious Life.—Gal. 2: 20.
19. Essential Religion.—Mic. 6: 8; Rom. 14: 17.
26. Thanksgiving.—Psa. 50: 14.

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