



Her, Journal

VOL LIV.



NO. 1.

 **The** 
Reformed Presbyterian
= ADVOCATE. =

JANUARY 1920.

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

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EDITORIAL

Another year has closed and 1920 has come with its privileges and opportunities. How much there will be improved by us remains to be seen. In the progress of the world we notice that manners and customs are changing and time waits on no man. The work of the church is as important as ever and demands our undivided attention and best efforts. Indeed, we are called on to double our efforts of the past. Will we answer the call and come up to the mark?

Don't forget our mission boards and our obligations to them. Our educational institutions also need our sympathy, prayers and contributions. Let each one do all they can to raise the budget for the year.

In 1918 the Foreign Mission Board decided to purchase an automobile for our missionaries in India. It was found to be impossible that year to get one sent on account of war conditions. Since our last Synod met we have made repeated efforts to secure one, but so far have not been able to get any satisfaction from the Ford Company. They simply have told us where autos may be bought in India, but give us no idea of the price we will have to pay. For this reason we have written Dr. Taylor to find out the required facts, and let us know as soon as possible. Until then we will be unable to make a purchase. Our last letter from Dr. Taylor states that about the first of October his horse died. This, then, would make it all the more necessary to get an auto. Now, so far as we know, the full amount has not yet been raised, and we call upon the friends of our India Mission to give something to this fund as soon as possible. Who will send to the treasurer, Mr. A. B. McMillan, of Sparta, Ill., a contribution for this purpose? Such a thing is a necessity if our missionaries are to do the work that has been undertaken with success.

At the first of the year many subscriptions come due. Remember that material and labor are both much higher than a year ago, and still the price of the Advocate remains the same. Under such circumstances we need prompt renewals. Your renewal will be highly appreciated.

SPECIAL NOTICE

The treasurer of the Foreign Mission Board informs us that there is not enough money in the current fund of the Board to pay in full the last quarterly remittance to India. This is no doubt due to the fact that our congregations and the auxiliary organizations in them have failed to observe the rule laid down at our last meeting of Synod that the congregation should take up and send in their contributions each quarter instead of waiting to the end of the year. Our budget for this year is 19,500 Rupees, and at the time of paying the third quarterly remittance, the treasury is behind 1188 Rupees. This will amount to about \$400. This amount is a small matter for the entire church to raise, and should be raised and sent in immediately. Our missionaries are doing a grand work, and we should always pay them their salaries promptly. The time has come when we cannot carry on our missionary work under the old way of doing business. This makes it necessary to raise our mission funds on a different plan than formerly. If the missionaries are to be paid quarterly, the funds must be paid into the treasury quarterly. Our people have always responded liberally and cheerfully when a call for help in time of need has been made, and we hope that this year a ready response will be made to this call. Remember, we have asked, because we need it, the sum of \$3. a member for Foreign Missions this year. Any wage earner should be able to give that much in twelve months. If not, give to the extent of your ability. Let the contributions be liberal, and then send them in as soon as made, to Mr. A. B. McMillan, Sparta, Ill., who will cheerfully receipt you for the same.

We need the money to send to our missionaries, because they need it. They have earned it with hard labor. We owe it to them and we are going to pay it. It must be paid. Come now brethren, send on the funds that we may make the hearts of our missionaries glad. They want to be able to say, "I owe no man anything." The workman is worthy of his hire. We have hired them. They have done the work, hence, we owe them and must pay them.

Corresponding Secretary.

TRYING TO EVADE A DIVINE DECREE

S. M. Ramsey, D. D.

This is what a great many people are trying to do today. They think there is some way by which they can set aside the plan of the Almighty. If they were willing to fall in with God's plan, there would not be so much unrest, dissatisfaction, contention, labor trouble, demand for short hours, and higher wages, nor such high cost of living. We do not refer in this article to the ten commandments, which if properly observed would eradicate these evils and bring peace and quietness and prosperity. But we refer to a decree which antedates the ten commandments. When sinful man was turned out of Eden God said to him, "In the sweat of thy face shalt thou eat bread, all the days of thy life." That is God's decree, and there is no escape from it. Man must work, and work hard to get his daily bread. In order that this world may get along smoothly in peace and comfort somebody (and that means everybody) must do a lot of good hard work. Nobody can be useful or prosperous or happy without work. We are mistaken if we think we can get something for nothing. Too many are fooling themselves with this delusion. Too many have got the idea into their heads that "the world owes them a living" and therefore all they have to do is to clamor for the living. "Shorten the hours," "Increase the pay," "Let us do as we please, or we will bring ruin." In former times men were willing to work hard and long and live plainly to get a comfortable living and a fair increase. But now no one seems to be willing to do hard work; no one is satisfied to live plainly or contented with reasonable wages or profits. They think there must be an easier way of getting along, and they are groping after it. Farm work is too hard; let some one else do it. The mechanic wants a play day with a little work thrown in. The clerk likes his position, but sees to it that he gets full pay for what he does. If there is an easy place where there is no sweating to be done, that is the place most people desire. But God says "In the sweat of thy face shall thou eat bread." By hard work are the desirable places filled, and desirable things attained. Easy work is no work; easy places are worthless places; an easy life is a useless life. "Whatever thine hand findeth to do, do it with thy might." Put some sweat into it if you would do it as it should be done. Any work done as it ought to be done will be hard work. It has always been as hard work for me to sit down and prepare a

sermon as to go out and dig in the ground or saw wood. And as for the delivering of a sermon, it requires as much strain as to wield a sledge hammer. And so with teaching, or any professional life; if the work is done well, it will be as hard work as any manual labor.

Years ago, among the unemployed, the cry was, "Give us work, we have a right to work." Now the prating seems to be, "Give us as little work as possible, we have a right to a living without sweating for it." Paul's words, "Work out your own salvation" might be used in a different sense from that in which he first used them. Work good, honest work, conscientious work, will be our salvation. It will be salvation of society from the turmoil, and unrest which so disturbs it now. It will be the salvation of the individual from the unhappy discontented, and selfishness which so pervades the human heart. It will be the salvation of the nation from impending destruction through lawlessness and greed. There is no escape from the decree, "In the sweat of thy face shalt thou eat bread," and the sooner we accept this truth the better. He who does not work hard enough to bring the sweat to his face is not bearing his share of the burden of the world, and is making the burden heavy for someone else.

LETTER FROM KENTUCKY

Anath Home, Houston, Kv..

November 28, 1919.

Dear Friends:

Would you like to visit my moonlight school? If so, put on your rubber boots, get your umbrella and lantern and come with me. Perhaps I should explain first what the moonlight school is, as some may not know. This work originated in Kentucky and has become nation-wide. The founder is Mrs. Cora Wilson Stewart, who is chairman of the Kentucky Illiteracy Commission. The purpose is to teach all illiterate adults to read and write. A strenuous effort is being made to rid Kentucky of illiteracy this year. It is hardly credible that in the State only one out of eight can read and write and in Breathitt county only one in four. These schools are called moonlight schools because all sessions are arranged to begin on moonlight nights, making it easier for students to take up the work.

My school meets at Mr. Wesley Turner's, about fifty rods down the creek. We meet here rather than at the schoolhouse to avoid the noise and curious visitors. There has been so much rain that I have needed to wear my boots most of the

time. The term consists of twenty-four nights—six weeks, first four nights of each week. The room in which we meet is about sixteen by fourteen feet, but there is a bed in each of two corners where two old ladies sleep, so there isn't much space for students and visitors. The old ladies retire about the time we go so as to be "out of our way." We are so sorry they cannot see well enough to be members of our school. We have eight regular students. They range in age from twenty-two to fifty-one. Three are mothers, three are fathers, the others young men. Since some of you know them, I will just name them: Mr. and Mrs. Wesley Turner, Mrs. William Turner, Mr. and Mrs. John Turner, Mr. Grover Barrett, Andy Turner and Jonathan Turner. We have no desks or tables and sit on chairs and a bench by a big wood fireplace. I furnish a lamp which sits on a stand, another lamp without a chimney is held by some one, and some times another lamp or a lantern is used. A small blackboard tacked on the wall, 'Country Life Readers, First Book,' (edited by Mrs. Stewart), tablets and pencils complete our equipment. These readers are prepared especially for moonlight schools, are simple but made interesting for grown people. We begin our school with devotional exercises, singing, reading in Bible and prayer. They won't sing much but insist on our singing; think most of them know the twenty-third psalm and all can repeat John 3:16. We then read a while and spell. The closing lessons of the reader are selections from the Bible parables and Christ's sermon on the mount. Then we practice writing a while. It is interesting to watch them. It is sometimes amusing, sometimes pathetic to watch their labored efforts. They all try so hard and it is hard work for some of them. We have some work in numbers, then a poem read or a drill on language or agriculture and last a song or two before we dismiss. This week they each wrote Mrs. Stewart a letter—their first letter. Mrs. Stewart will send them ten post cards apiece. The one making the most progress, Mrs. John Turner, will receive a bronze pin with the lettering: "For fine work in moonlight school." One man asked when he had the letter in the envelope, "How do you seal this?"

Last night I gave them each a testament, the first they ever owned. They seemed pleased and began reading at once, two or three reading aloud at the same time. All expressed a desire that the school continue, but my work and limited time will not permit. I was sorry to tell them I couldn't. How I wish we had more workers here. There is so much that must be left undone for lack of time or teaching force.

Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.

Yours in service,

SUSAN J. CUNNINGHAM.

LETTERS FROM MRS. TAYLOR

Rurki, India,

October 1, 1919.

Dear Friends:

This is the time so many of our boys and girls go back to their various schools and it just occurred to me, you might like to know a little about them.

We have four girls in the Methodist Girls' School here in Rurki, three from the village in which Mul Chand is working; namely: Shahpur, and one, the daughter of one of the elders in our church here. Then there are three boys in the Methodist Boys' Boarding here, two from Shahpur and the third, Buddhu, the beggar boy we picked up last winter in camp, whose story you have read before in a previous Advocate.

There are two girls in the Methodist Orphanage in Bareilly. These girls were formerly in our orphanage here in Rurki.

We have three girls in the Methodist Orphanage in Aligarh, daughters of our mission carpenter. Then there are two girls in the American Presbyterian High School in Ambala, one Hukim Chand's daughter; the other the daughter of Mul Chand.

We have one boy, Charlie Mattru, in the American Presbyterian Training School in Moga. Bihari Mul Chand and James Hukim Chand are in Ludhiana in the American Presbyterian Christian Boys' High School. Then there are two boys in the American Presbyterian Industrial School of Saharanpur one the son of our carpenter; the other, Johnson, who, by the way, is showing a wonderful talent for drawing. Johnson is an orphan boy. He, with Charlie Mattru, mentioned above, are the only boys still in school from our former Rurki Orphanage. We have a boy, Chaman Lal, in the American Presbyterian Industrial School in Khanna. Two years ago last Christmas he was found in Rurki bazaar begging, and our cook and another man with him told him to come along to the Sahib. He was about nine years old at that time. He came with nothing but a little piece of cloth, which he used as a loin cloth, and a little tool like a trowel, which is used out here

by grass cutters. He used to earn a little by cutting grass, and this, with what he begged, was hardly enough to keep him alive. I told him if he was willing to work I would see that he got enough to eat. From the beginning he was very industrious, and three weeks after he came to us we sent him off to school.

After being in school two years he has done three years' work and is now in the fourth grade. His teachers are very fond of him and all speak highly of his work as a student and the spirit he has shown.

You, my dear reader, have your part in the education of these children, through the money you have sent for their support.

We do not feel that this is the best way to educate our boys, for since there is a good municipal school in Rurki, both primary and high, all we need is a good building for a hostel. Then we can arrange for a house father, and we will give them the religious instruction.

Through the kindness of the Methodist missionaries here in Rurki, we are getting a reduced rate for fees in the Girls' School and, though this is only a primary school, it will be sufficient for most of our girls and only those who are capable of taking higher education will have to be sent away from here. So we do not see any advantage in opening a Girls' School here.

Yours in the Master's work,
ELIZABETH TAYLOR.

THE NEED OF SPIRITUAL POWER

By Rev. John B. Wilson, D. D.

This suggests the question—the need of spiritual power for what? You remember that during the forty days between the resurrection and ascension, our Lord spoke with His disciples concerning the Kingdom of God. He spoke of the laws, the growth, the development of the kingdom, of the trials, the difficulties, and temptations which would beset His disciples. Above all He reminded them of their duty, "Go ye into all the world and preach the Gospel to every creature." Repentance and remission of sins were to be preached among all nations beginning at Jerusalem. Thus He charged them, and thus He gave them their work. But with the work He gave them the power to perform it, "Lo, I am with you always"; "Behold, I send the promise of My Father upon you": "Ye shall receive

power after that the Holy Ghost is come upon you." And we know that it was in this power that they labored and triumphed. Now the same charge is given to all Christians, and the same duty is bound upon our consciences. We are servants of God appointed to win and nurture other souls, to extend the realm of Christ, to turn many to righteousness, and to engage their wills and hearts for God. An infinite work for Christ and perishing souls waits to be done. Dead bones need to be revived, Divine energy infused into all our activities, and the Sacramental host of God's redeemed rallied, inspirited, and made valiant for the fight, on which hangs the destiny of the world. We are called upon not to keep the breath of our own life from going out, but to bring breath into the dead that are mouldering on every side of us. We are called upon to go out into the open valley of the slain, and prophesy upon them until the breath of God pass into them also, and thus recruit the army of the living from the scattered and dishonored bones of the dead.

This is a solemn responsibility that is laid on the Church of Christ. She is to go down into the world of sinful men with the help and healing of the Gospel. She is to seek the salvation of the world; not merely salvation of the soul as distinguished from the body, but salvation of body, soul and spirit from both sin and misery. We are to apply the principles of Jesus Christ to arresting the ravages of drink, disease and crime, and to hasten the glad time when the night of despondency and death shall vanish, and when hope shall streak the Eastern sky with its life-giving beams. This is a great undertaking and there are many great discouragements. How is it to be accomplished? Some say by well-equipped churches and men. Have we not splendid organizations, magnificent congregations, earnest ministers, fine bands of church-workers? What more do we want? Ay, that is the question. Some think that the church can rely for fulfilment of her mission upon strength of outward organization. Others think that sacraments have virtue in themselves that will work out salvation in their recipients, and others that the idea and efficacy of the church depend on the existence of certain orders. To me it seems that the church's existence is bound up with her spiritual force; that sacraments depend absolutely for their virtue on the degree of spiritual life and power in those that partake of them, and that if the members of the church have only a name to live and are dead, then the church herself becomes the hollowest farce and the grimmest caricature.

We too often make a common mistake of looking too much below and too little above. The tendency of the times is toward the outward, the natural, the instrumental. I do not speak slightly of religious machinery. It is necessary and good. But it may be we have paid too little heed to that word which of old came to Zerubbabel, "Not by might, nor by power, but by my Spirit, saith the Lord." The machinery of a factory is of little use unless you have the motive power to set it in operation, and so what we need in every life and in every church is just the power of the Holy Ghost. God has offered us the omnipotent aid of the Holy Spirit, which if we seize and use, our spiritual working power will be multiplied beyond all measure. No figures can state nor calculus compute the power with which the Church of Christ may clothe herself, or with which the Christian may endue himself in the offered energy of the Holy Ghost.

The question naturally arises, How may this spiritual power be obtained? What are the conditions of receiving and exercising this power? Is it not the natural and necessary outcome of regeneration, and therefore in the possession of every child of God? It seems to me that a theoretical and practical distinction must be drawn between the birth of the Spirit and the baptism of the Spirit. The baptism of the Spirit is power given not merely for life, but for service. Our Lord was born of the Holy Ghost and lived for thirty years at Nazareth, leading a spotless life; but after He had received the baptism of the Holy Spirit, He immediately entered upon His career as Messiah, and accomplished the work of the world's redemption. Now it is not enough to be born of the Holy Spirit, and seek by His aid to live our daily life in the world; we are to seek the baptism of the Holy Spirit, and thus be enabled to do service in the kingdom of Christ. For this baptism two conditions are pre-eminently necessary in the one regenerated and living by faith in Jesus. These conditions are prayer and personal holiness.

Prayer. Jesus said, "If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" It was when Jesus was praying that the heavens were opened and the Holy Spirit descended upon Him. Between the ascension and Pentecost the disciples continued steadfast in prayer, until the Spirit came upon them. The power is ready, prepared of God, and prayer is the connecting medium to render the power available just as the wires above the electric cars are the connecting media by which the electric power passes into the car and gives it motion.

We sometimes forget that the conveyance of power is as important in its way as the power itself. We should never forget the human side of the Divine agency. The Holy Spirit is given to them that ask. If we were told that we could have wealth and artistic skill or poetic genius for the asking, how readily and patiently and earnestly we would ask. But here is something greater than earthly riches or human skill or genius—the Spirit of God. Oh, that we only knew the preciousness of the gift of God, that we might ask! Remember that spiritual power is found and nourished in secret communion with God, and in the contemplation of eternal things. If we lack it we are weaker than Samson shorn of his locks. No spasmodic excitement, or seeming fervour, or miserable cant can take its place. But with it there is an indefinable uplifting strength, something which makes truth vastly more real, that brings eternity nearer and sends the believing heavenward along a higher spiritual plane. Nothing can compensate for the absence of this spiritual power. The great need of the Christian Church today is not money—there is plenty of it if it could be got at; not more attractive church services to draw the people, for the Gospel is the most winsome power of all; it is not the organic union of the various churches into one body, for they had that in the dark ages. And what is it? The vital need of the Christian Church today is the baptism of fire. Let us get to our knees in the closet around the family altar, in the pew, in the pulpit, and the promise will be fulfilled. Then will the Spirit be poured out on us as floods on the dry ground. The condition is simple, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

If prayer be the connecting medium, personal holiness is the channel to convey the power. We live in an age of advertisement. The poster, the placard, and the sandwich man are everywhere. "He shall not strive, nor cry, nor lift up his voice in the streets" is an unwelcome Scripture. Even the advertisement of exceptional sanctity is not wanting. There are some good people who, like the Pharisees of old, seem to want to draw attention to the fact that they have had visions of the Divine not given to many others—that they are pious beyond the average Christian. Now such a parade is offensive to good taste. It is as immodest to flaunt one's piety as it is to flaunt one's riches. Piety is of the heart, personal. It is inward and of the Spirit and will speak for itself. Nothing is so beautiful as that quiet, unostentatious piety which springs from a full apprehension of the demerits of self and of the mercy of God in Christ, relying upon Him, living in Him, and living for

Him. What is needed is less of the theory of sanctification, and more of the genuine article. The church and the world are calling loud for men and women whose words and spirit and deeds attest a regenerated soul and a Christ-life. It is one of the worst effects of cant that men are driven from seeking divine realities because they have been repelled and disgusted by sickly sentimentalism and its sanctimonious airs. However, we cannot afford to cast aside gold because counterfeit coins are in circulation. Our felt needs are too imperious to hinder us from asking for the true bread and the living water, even though we dread the stones that look like bread and the streams which we know to be poisoned. What we need, if we are to have this spiritual power, is greater personal holiness. What we are in our inner manhood is the measure of the spiritual power with which God endows us. We sometimes hear people talk of the great unused power that beats in the sea waves all around the shores. Well, all around us in our Christian lives and work there is beating a great sea of Divine power. If we would only lay ourselves empty at the feet of Christ its tide will fill our life, and God will use us.

JOY AND PEACE IN BELIEVING.

Some times a light surprises
The Christian while he sings;
It is the Lord, who rises
With healing in His wings.
When comforts are declining;
He grants the soul again
A season of clear shining,
To cheer it after rain.

In holy contemplation,
We sweetly then pursue
The theme of God's salvation,
And find it ever new;
Set free from present sorrow,
We cheerfully can say,
E'en let the unknown to-morrow
Bring with it what it may!

It can bring with it nothing
 But He can bear us through;
 Who gives the lillies clothing
 Will cloth His people too.
 Beneath the spreading heavens,
 No creature but is fed;
 And He who feeds the ravens
 Will give His children bread.

The vine nor fig-tree neither
 Their wonted fruit should bear,
 Though all the fields should wither
 Nor flocks nor herds be there:
 Yet God the same abiding
 His praise shall tune my voice,
 For, while in Him confiding,
 I cannot but rejoice.

SABBATH SONNET.

How many blessed groups this hour are bending,
 Thru. England's primrose meadow-paths, their way
 Towards spire and tower, midst shadowy elms
 ascending,
 Whence the sweet chimes proclaim the hallowed day!
 The halls from old heroic ages gray
 Pour their fair children forth; an hamlets low,
 With whose thick orchard-blooms the soft winds play,
 Send out their inmates in a happy flow,
 Like a freed vernal stream. I may not tread
 With them those pathways, to the feverish bed
 Of sickness bound: yet, O my God! I bless
 Thy mercy, that with Sabbath peace hath filled
 My chastened heart, and all its throbbings stilled
 To one deep calm of lowliest thankfulness.

All matter for publication should be in the publishers hands not later than the middle of the month.

DOES YOUR SUBSCRIPTION EXPIRE WITH
THIS NUMBER OF THE ADVOCATE?

We take this opportunity to thank you for the support you have given by your subscription and also for any effort you have made to increase the circulation of the ADVOCATE. The success of this publication depends largely upon YOUR PROMPT RENEWAL.

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NOW is a good time to renew your subscription to the
ADVOCATE.

SYNOD'S BUDGET.

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?

NOTICE!

Pastors and Congregations in our church are kindly disposed to Cedarville College. Your encouragement and liberality in former years have been a source of great help.

Some of our pastors and congregations have sent this year's contributions for current expenses.

May we kindly remind the rest that we shall be glad to receive your contributions at as early a date as possible before May 1, 1920.

Yours Sincerely,

W. R. McChesney.

NOW is a good time to renew your subscription to the **ADVOCATE**.

OUR COLLEGE.

So far only 10 of the 25 forty dollar Scholarships asked for and needed this year have been given. We have faith to look for and believe that we shall receive the remaining 15 on or before May 1st. We are giving 30 students free tuition. They cannot attend unless we do. They are bright, earnest, faithful, Christian young people. We really ought to have 30 scholarships this year, but we asked for only 25 and ten of these have been cheerfully paid. Who will send the remaining 15? We need them to meet our current expences.

Would you like to see a Bible Chair established in our College? Other churches are establishing Bible Chairs. We need \$20000 to complete our Bible Chair \$5000 has been raised of the original \$25000 set for this purpose. What can, what will you give?

Some feel that they cannot give outright. We have the annuity plan for such which is that you give Cedarville College Endowment Fund or the Bible Chair Fund a certain amount of your capital or invested funds and the College will pay you an agreed upon and liberal rate of interest, free from taxes, during your lifetime, upon the condition that at your death the money becomes the permanent fund of the College.

The College has a capital of over \$100000 with which to guarantee your security. One man now has given us annuity of \$2000. We pay the interest on annuities semi-annually. You have nothing to do but receive your check twice a year and cash it. Besides your money is permanently invested in the Lord's work and will continue to bear fruit on through the ages after your work on earth is done.

If you wish to remember the College in your will the form of bequest is:- "I; give and bequeath to "The Cedarville College, Cedarville, Ohio," the sum of \$- or if you bequeath property or real estate then say "the following property, specifying and describing the property here, for the uses and purposes for which said corporation is authorized by law to acquire and hold property, and the receipt of the Treasurer of said College shall be a sufficient discharge to my executor."

One new student, C. T. Walter Chu, a Chinese Y. M. Secretary from overseas service has returned to graduate in this year's class. He makes the seventh-fifth student in the regular College work and the one-hundred forty fifth student in all departments. The College closed December 18th. for holidays and expects to reopen Jan. 5, 1920.

With best wishes for the New Year to all of our friends and craving an interest in your prayers, we are,

Sincerely yours,

W. R. McChesney.

THE SEVENTH CHURCH PHILADELPHIA.

The evening of Dec. 19, 1919, was an important one in the Seventh Church Philadelphia, the occasion of the installation of the Rev. Jas. L. Chesnut, Jr. as Pastor of the Congregation. The ministers of the Presbytery were all present. Rev. Thos. Whyte preached the sermon; the Rev. John Parks, moderator, presided, put the queries to the pastor and the people, and gave the charge to the congregation. Rev. R. W. Chesnut Ph. D, the former pastor gave the charge to the new pastor and offered the installation prayer.

The young brother starts on his labors with the best wishes of the entire congregation. The congregation is to be congratulated on their choice of another pastor and he has a field that will fully occupy his entire time as soon as he has finished his studies in the Princeton Seminary.

CONCORD CONGREGATION

The sacrament of the Lord's Supper was observed by our people on the first Sabbath in November. Rev. Creswell, of Coulterville, preached the preparatory sermon on Saturday. The Sabbath of communion was a beautiful day and was but a symbol of the sunshine of God's blessing resting upon his people. Nearly every member was present for communion. Five new members were added to the church and one child was baptized. The glory and the honor and praise belong to Him.

On the Saturday after communion the session and trustees of the congregation met together in joint session to consider what might be done in regard to the forward movement of the church. The spirit manifest by all was, "We will do what we can," and it was decided that a canvass should be made. About two weeks afterward the canvass was made, and though farm crops have been poor the past summer and the present outlook for next year not very encouraging, over \$200 was subscribed.

A union Thanksgiving service was held in the Mound Church on Thanksgiving Day and conducted by the pastor.

Last quarter our Sabbath school gave fifty dollars in offerings from Sabbath to Sabbath. Thirty-five dollars were sent to Miss Ramsey, of Los Angeles, to be used in her work.

Cottage prayer meetings are being held again in the homes of the congregation and the interest and attendance is good. There are now four group prayer meetings being conducted every week in our community. These meetings are for everyone. In one of our groups four different congregations are quite often represented.

REPUBLICAN CITY CONGREGATION

Mr. and Mrs. Archie Borland have bought a fine bungalow in Clay Center and moved into it. Mr. Borland is running a cream station and will be at home to his friends on the corner of Fifth and Sherman streets.

Mr. Will J. Chestnut has been away on business for some time.

Mr. J. W. Chestnut has been down with a cold for some days. He is Deputy Treasurer and this is his busiest time.

The anniversary of the arrival of Rev. and Mrs. L. A. Benson at the Republican City manse was duly observed last Tuesday and in the regular way, the guests filling the larder and the manger and every-

thing else about the place that looked as though it might need filling, including the pastor's pocketbook. The elder folk made their visit during the afternoon and the younger took charge in the evening. This sort of thing makes it more clear just why Mr. and Mrs. Benson can not bring themselves to accept some of the flattering offers that come to them in the course of the years to go to other fields of labor.

J. McKinley Chestnut, who has been up in Iowa husking corn, has returned to Clay Center.

William Chesnut has sold his farm and sold off his stock and implements and is planning a visit to his brother, Rev. R. W. Chesnut, Ph. D., in Duanesburg, N. Y., and then visit friends and relatives in California, after which he expects to return to Clay Center and settle down in a nice home which he has bought in Riverview section of Clay Center.

THIRD CHURCH, PHILADELPHIA

A reception was given to our returned soldier boys on the evening of November 10, 1919. Seventeen of our young men were in their country's service during the war. All of them have returned home in safety, though two of them carried the scars of wounds.

The church was beautifully decorated for the occasion. The platform was covered with ferns, palms and flowers. A large silk American flag, a gift of the Sabbath school, gave the scene a patriotic appearance.

A table extending half way across the church was reserved for the soldiers. It was loaded with cake, candy, nuts, fruits and all the other dainty delicacies that appeal so much to the inner man.

Rev. Thomas Whyte was chosen chairman for the occasion. In his address of welcome, the pastor thanked God for his preserving and sustaining care. In a humorous manner he congratulated the boys for depression they made on the Kaiser and the German army.

The church presented each of the young men with a pocket pen-knife as a little token of their appreciation for the invaluable service the splendid impression they had made on the world, and for the good they rendered to humanity and their nation.

An envelope containing a substantial sum was presented to Mr. Samuel Stinson for the excellent singing which he gave us during the time our singing leader, Mr. Robert Getty, was sick.

An excellent program consisting of recitations, songs, piano solos, and a reading was efficiently carried out by the talent of our own church. The vociferous applauding was a good indication that the different selections were greatly enjoyed.

After the program was finished, ice cream and cake were served in super-abundance. The soldiers were seated at the table reserved for them, and were attentively waited upon by the young ladies.

The writer, although a strict advocate of temperance in eating, confesses that he indulged too freely on this occasion. He managed to introduce to his mouth one quart and a half of ice cream. He blushes to think of the quantity of angel cake that accompanied the ice cream. Pope says that a little learning is a dangerous thing; probably if ice cream had been known in his days he would have made the same assertion about it.

At an advanced hour all started for home feeling that they had spent a most enjoyable and sociable evening.

CHRISTIAN ENDEAVOR TOPICS**JANUARY 4, 1920.**

Topic—"I believe in God." John 14:1, 8-10; Mar. 9:17-24, 11:22.
(Consecration Meeting).

Bible Readings

1. We are justified by faith. Rom., chapter 4.
2. The effects of unbelief. Acts 24:22-27.
3. Almost persuaded. Acts 26:24-32.
4. The fruit of faith. Mark 16:17, 18; Jas. 2:1-26.
5. Faith in action. Heb., chapter 11.
6. The faith that conquers. Dan., chapter 3.

Bible Teachings.

1. Those who believe in God the Father should also believe in God the Son, vs. 1.
2. Human doubt leads to a desire to see with the natural eye, proof of spiritual proof, vs. 8-10.
3. All things are possible to those who believe. Mark 9:17-29.
4. The sure cure for spiritual maladies. Mark 11:20-26.

Pertinent Questions.

1. Who were the greatest examples of faith among Old Testament characters?
2. How may we increase our belief in God?
3. Are we daily living in the exercise of belief in God?

JANUARY 11, 1920.

Topic—"A strong character and how it is attained." Prov. 4:1-13.

Bible Readings.

1. The story of Moses and Joseph an illustration.
2. A thorough education in Christian fundamentals. Prov. 4:1-27.
3. The matter of song essential to strong character. Ps. 119.
4. The influence of Godly men on our lives. Read the story of Samuel and Eli.
5. The influence of persecution. Read the story of David and Saul.
6. The manner of living and eating. Read about Daniel and his companions.

Bible Teachings.

1. Knowledge is attained by strict attention to instruction, vs. 1.
2. Understanding must not only be secured, but kept in memory, vs. 5.
3. Wisdom is the principal thing, vs. 7.
4. The reception of divine instruction lengthens life, vs. 10.

Pertinent Questions.

1. Are we searching God's word for wisdom?
2. Are we doing all we can to spread Bible truth?
3. Are we doing what we should to encourage Christian colleges?

JANUARY 18, 1920.

Topic—"My favorite psalm and why." Ps. 121:1-8.

Bible Readings for Comparison.

1. Psalm 23—The shepherd psalm.
2. Psalm 37—The anti-fret psalm.
3. Psalm 51—The psalm of deep penitence.
4. Psalm 90—The old-age psalm.
5. Psalm 103—The tender mercy psalm.
6. Psalms 105, 118 and 136—Thanksgiving psalms.

Rev. F. A. Jurkad

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