



Rev. F. A. Jurkat

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The Reformed Presbyterian **ADVOCATE.**

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

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EDITORIAL.

The month of January, 1920, has been one of unusual severity. Indeed the general conditions of the weather since July 1, 1919, have been peculiar. There has not been a week since that time in the eastern part of the United States in which there has not been a storm and from two to three days of rain. Since the winter has come the record of storms has kept up. For this reason it has been hard for country congregations to keep up their regular attendance and work, so that many are behind with their contributions to the different Boards of the Church. When more favorable conditions arrive double diligence will be required to make up the present deficits. From now on let everyone redeem the time.

Of course you have all read the February Advocate before this time, but it will bear to be read again, especially that article entitled "Our Forward Movement." However, there is this that is to be regretted: Many of our members do not read this church paper. Such persons must be reached in some other way. Those who do read can surely inform their neighbors. But would it not be a good plan to canvass the entire membership with subscription blanks between now and May 1? Collections will not raise the required amount. Some of our congregations seem to have no lack of money, especially in supporting their pastors. Of course, all such will overrun the mark set, but it will be more difficult possibly for the weaker congregations to come up to the mark. Now read this article referred to again, and get at it. Any wage earner can reach the mark if they try. Remember that if we do not raise our quota this year it will be harder each year after.

Last month a good number of renewals to the Advocate were received, and several new names were added to the roll, but we need more readers. The Advocate has not been raised in price, and the matter in quantity and quality is certainly worth the money. Now, a great many in sending in their subscriptions speak very highly of the Advocate, and we feel sure that all appreciate it, so we ask you to talk it up to others and secure their subscriptions. A little personal work will do the job.

At a Conference of the Inter-Church World Movement, held in Rochester, N. Y., during the first days of March, many interesting things have been said and done. Note the following:

Rural Church Dying.

Rochester, N. Y., March 1.—That more than half the rural churches in New York State are in a state of decline, one in every nine literally dead and three in every nine dying, was the statement made by Henry S. Huntington, editor of "Christian Work," in his presentation of the rural survey of the Inter-Church World Movement before tonight's session of the opening day's meeting of the State pastors' three-day conference here. Close to 2000 clergymen of about 30 denominations had arrived.

There is no doubt about the sad condition of a large majority of the rural churches in New York, but we are not informed as to the causes so far as this meagre notice is concerned. We have noticed recently, however, that most of the speakers lay the blame on the Church. That the Church is to blame for conditions to a degree may be true, but with all its shortcomings, it is not to blame for present conditions to any considerable degree. For example, in our Duaneburgh Congregation, fifty years ago, we had a large membership, while today we are very small. Where shall we go to find the cause? 1. Emigration to the West, where land was cheap, took away at least half of our members and left nothing in their place. 2. Then later on the people began to flock to the manufacturing cities, until but a few—mostly old people—were left. Conditions grew worse until some school districts were reduced from 30 scholars to 1 or 2. At the present time we have three districts entirely abandoned for want of children, while in another place 7 or 8 is considered a good school. Now in such conditions what chance is there for the Church to grow or even live? The fact is, the rural districts are largely depopulated.

To our mind there is our greatest trouble in New York. There are, as we have been told, nearly a hundred less population in the township of Duanesburgh than there was fifty years ago, and yet Delanson, quite a little town, has grown up since that time. What is true of this part of the State is true of most every other part of the State. Here lies the cause of the decadence of our rural churches more than in anything else. Now if our inter-church brethren will turn the tide of emigration to immigration, we will soon have full churches as of olden times. 3. Another trouble is, our ministry will not locate in our rural churches, because, as a rule, there is not enough money in it. In the days when our rural churches were built up our ministry went out under hardships of which the present generation knows nothing and built up these churches and trusted the Lord to send them a living. Now the fragments of these churches must perish because they can't pay the price.

But another announcement states that the money to rehabilitate these churches is to be raised. Read the following:

Rochester, March 2.—Discussion of plans for a five-year campaign to raise a billion dollars for church work and an address by John D. Rockefeller, Jr., of New York, featured afternoon and night sessions of the New York State Ministers' Conference of the Inter-Church World Movement here today. Mr. Rockefeller at the night session said the movement was the greatest for righteousness the world has ever known.

\$5,000,000,000 is a big sum, but you can't make people out of money, and if the Church is to run on a business or money footing entirely, our ecclesiastical financiers will soon find that they are getting very small returns for the money invested.

It is to be hoped that the required amount will be raised; that the rich will bring of their millions and cast them at the Saviour's feet, as was long ago predicted by the prophet of the Lord, but even that will not save the rural churches. There must be a return to rural life, that there may be a proper balance of population in country and city, and then a return to the primitive gospel preaching and teaching. We need less expensive machinery and human invention and more of the Holy Spirit power. The latter has been largely crowded out. Our city churches, when we consider the population of cities, is even worse off than we are in the country. Money will do wonders, but it will not serve as a substitute for the Holy Spirit and the Bible taught pattern of worship.

If your subscription has expired, renew it now.

THE ONLY PLACE.

Rev. Dr. Chestnut:

My Dear Brother—I congratulate you upon your return to the pastorate of “the only place” in our church. I do not mean by this that Duanesburgh is the only congregation in our church that a minister would care to have charge of. There are many congregations of which any of our ministers should be happy to have charge. Nor do I mean that Duanesburgh is the only desirable place in which to live. For beautiful as her hills and valleys are, charming as her scenes may be, and invigorating as her climate is, there are other places even more inviting. But to me Duanesburgh has been “the only place,” for several reasons. 1. It is the only place I was ever asked to “return thanks” at a funeral. I mention this first because it was one of my first experiences in Duanesburgh. I had just landed on its soil. I was to preach there the first Sabbath of June, 1873. I had spent a few days in Philadelphia and I expected to spend one day in New York, but when I reached there a telegram had just been received stating that one of the elders of the Duanesburgh congregation had died, and asking that a minister should come and conduct the funeral services. It was that of Richard Hunter, the oldest of the Hunter brothers—Richard, John, Thomas and Andrew—who came from Scotland in the “forties” of that century. I didn’t stop in New York, but came right on and reached there in time for this funeral. After I had pronounced the benediction at the grave, and thought that I was through with that service, an elder stepped up to me and said in a low voice, “return thanks.” I was not in the habit of giving thanks for the death of anyone, and I was taken by surprise. After a few words of explanation I managed to say something to the people about their kindness in being present upon that occasion. But I never did it again.

2. That was “the only place” I was ever called “the Dominie.” The people were mostly Scotch, and had brought this term with them from Scotland. I never liked the title: for no minister should be a lord over his people.

3. It was the “only place” where I ever heard our people called “Cameronians.” This term also was brought from Scotland. I was always rather proud of that name, for I consider it an honor for anyone to be a true follower of Richard Cameron, the hero of the Covenanters.

4. That was the “only congregation” where there were deacons. They were elected for life, or until they were elected elders; and it was usually from them that elders were selected.

As they did only the work of trustees, a change was made during my time, from deacons to trustees.

5. As a congregation of having deacons, it was the "only place" where we ever had a "Consistory." This was a meeting of the elders and deacons, over which the pastor presided. It met every three months to consider the temporalities of the church. I never liked it. It was always embarrassing for me to preside at these meetings, from the fact that the main part of the business of these meetings related to the salary. Rev. A. G. Wylie said he always liked the plan, as it gave the minister an opportunity to know about the finances of the congregation, and what the people were doing. But I was glad when the change was made.

6. It was the "only place" where the pulpit was placed in the front end of the building. There was only one advantage in that, that I could see. It gave the minister a chance to speak to the people as they were going out. Most ministers want to speak to as many as possible after the service. Oftentimes the aisles are so blocked with people that by the time he can reach the front most of the people are gone. I have seen ministers make frantic endeavors to reach the door in time, almost before the Amen was said; they would dart like an arrow for the front, or drop out of sight down some side stairway into the basement, to get to the door in time. In Duaneburgh it required an expert dodger to escape the minister.

7. It was the "only place" I ever married a couple that did not hear a word that I said. They were both deaf and dumb. An interpreter came with them and gave to them in the sign language what I said. They seemed to live as happily and as peacefully together as any couple I ever married. Judging from the newspapers of today, such people are not the only ones who do not hear what the minister says in the marriage ceremony.

8. Duaneburgh was the only congregation where I had a member that was over one hundred years of age. During my stay there there were over twenty persons among the membership who were over eighty years. I think it was in 1875 I conducted the funeral services of Mrs. Thomas Liddle, who died at the age of one hundred and three years. I congratulate you upon being pastor of such a congregation.

Your brother in Christ,

S. M. RAMSEY.

Would you like a few dozen of the Little Primers such as are on the last 3 pages of this paper, in a 4 page folder, at 20c. a doz? Offer good 30 days.

DO YOU GIVE A TENTH?

There are several questions on tithing (giving a tenth of one's income to God) which are answered by an authority on this subject.

For example, some ask, should I tithe my capital? The answer to this is, No. Whether your capital is in money, or property, or brains, or hands, or in all these, it is that from which you produce income. Pay proportionately from your income only.

Is the tenth all I should give? I have never known or heard of anyone who did not give more than the tenth after practicing tithing for a year or two. Tithers call all beyond the tenth "Free-will offerings."

Suppose I am able to support my family only by close economy, should I pay one-tenth to God? Yes! And if for no other reason than because the remaining nine-tenths will go further. That seems strange logic, but it is absolutely true, and the reasons are based on the personal testimony of thousands, who have tested it. Will you not try it and prove its truthfulness? I admit that if you should do it for this purpose only you would, or at least ought, to be disappointed. But I take it for granted that you do want to honor God with your substance, that you do trust His promises, and that you want to do your duty. With these motives you will not be disappointed. But do not make the mistake of judging a lifetime by the experience of a few weeks or months.

To what objects should I devote the tenth of my income?

It may be properly applied to every cause which has for its object the upbuilding and advancement of Christ's Kingdom. It includes any giving for the purpose of making people purer, better and happier; gifts to hospitals, Red Cross, Y. M. C. A. and all kindred organizations.

Suppose that for the present I am not quite decided to adopt tithing my income, but that I resolve to be more liberal, will not that answer? Liberal in what? Paying only a portion of your debt? You owe the tenth. Liberality does not commence until that has been paid.

Suppose my income is derived from investments or from rented property, what is my net income? It is all you receive, less the cost of collecting, taxes and repairs.

Suppose I have no regular income. Tithe whatever money you receive, whether as gifts, allowances or for labor performed.

If you have not already done so, will you not at once re-

solve to begin paying what you owe? No matter what your income, nor from what source it comes. No matter how old you are, or how young, you receive something; set aside one-tenth of it.

Do not think or say you cannot afford it. You can. You will not only have more money to spend for Christ, in doing good, but you will have at least as much, if not more for your own use, if you do it. You cannot afford not to do it.

Tens of thousands are tithing their incomes and their testimony is uniform as to its benefits.

CONSTITUTIONAL PROHIBITION

Constitutional prohibition went into effect January 16, 1920, with the following legislative enforcement provisions:

(1) Declare unlawful the manufacture or sale of any beverage containing one-half of one per cent. or more of alcohol.

(2) Declare places where liquor is sold in violation of law to be common nuisances, abateable as such.

(3) Search and seizure powers given prohibition enforcement officers, except for the search of private dwellings unless used for the unlawful sale of intoxicants or in part as places of business.

(4) Liquor seized to be destroyed, vehicles and other property to be sold and proceeds paid into United States Treasury.

(5) Advertising of liquor by any method prohibited.

(6) Permit manufacture at home for personal use of non-intoxicating ciders and fruit juices. While "non-intoxicating" is not defined specifically, the term "intoxicating" is construed by law to mean one-half of one per cent or more of alcohol.

(7) Permit manufacture of alcoholic liquors for sacramental and medicinal uses, under restrictions.

(8) Permit manufacture of alcohol for industrial and scientific uses.

(8) Permit possession of liquor in home if purchased before prohibition became effective.

(9) Physicians prohibited from prescribing alcoholic liquor for patient unless in good faith they believe it will afford relief from ailment. Not more than one pint can be prescribed in any month for one person.

(10) Complete records of sales, including names of persons obtaining liquors, required of manufacturers and druggists.

(11) Various penalties for violation fixed, the most severe being \$2000 fine and two years' imprisonment.

LETTER FROM MISS CUNNINGHAM.

Houston, Ky., Feb. 6, 1920.

Dear Friends: Five weeks of our winter term of school have passed very pleasantly. We have 60 pupils enrolled and expect a few more. This is the largest enrollment we have had since we united with the free school several years ago. We have more pupils in the advanced room than we have seats, so we found two desks in the attic we could use and put them down. When those who have been sick return we will have to use a table and chairs. Our dormitory has been full, too, and several have been refused admittance because there is no more room. Our pupils come from Long's Creek, Cow Creek, Wolf Creek, Cane Creek, Elsom Creek, the River, Ferry Fork and Four-Mile Fork.

We have a normal class of nine. All seem interested and are doing good work. Last fall it was found necessary to send several students home because they were a menace to the school. We are thankful we have been spared that painful duty this winter. Since we have but two schoolrooms, Miss Eversole and I must hear recitations at the same time in the advanced room. It would be a great advantage to have another room.

Several have said to us: "You do more for the children here than any other school." Our school has the reputation of being a good training school for teachers. Those we have sent out as teachers do credit to our school. We are proud of them. May God bless them and make them a blessing is our daily prayer.

The Sabbath School is fairly well attended. There should be more. We have a good Young People's Meeting Sabbath evening. Elizabeth Turner led the last evening and did well. The subject was "The Psalms." No one refuses or hesitates to take his part. Sometimes it is only a Bible verse, sometimes he adds a thought of his own, or reads a comment on his topic. We still have our Wednesday evening prayer-meeting, the last half-hour of school. Our morning Bible lessons have been on the life of Christ. Yesterday morning we found 62 names of Christ and stopped because our time had passed.

We are having rather a mild winter, cloudy and damp, and much sickness. A number in our community have pneumonia. On Cow Creek and Long's Creek there is an epidemic of small-pox. At Boonville pneumonia and measles. We are praying that our work may not be interrupted by sickness this year.

Last evening I was called to see a sick man two and a half miles from here. A boy came for me on horseback and brought me back. This evening Miss Creswell and I called at two homes where there is sickness.

We are grateful to the friends who have sent us clothing, Bibles, Gospels and other literature this winter.

Your co-worker,

SUSAN J. CUNNINGHAM.

REASONS FOR BEING A PRESBYTERIAN

By One of the Ministers of the Presbytery of London.

"They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."—Acts ii. 42.

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

1. *I am a Presbyterian*—because I know of no Church that in Doctrine, in Discipline, in Government, and Worship rests so entirely on the Word of God. The Bible, and the Bible alone is the religion of Presbyterians. In all matters, whether of faith or practice, Holy Scripture is supreme and sufficient. To this rule all creeds and confessions, canons and articles, opinions of ancient writers, doctrines of men, and private spirits, are to be brought for examination: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—(Isaiah viii. 20.) It is not "Thus saith antiquity," nor "Thus saith tradition;" nor "Thus saith the Church;" but to the Presbyterian the sole word of authority is, "*Thus saith the Lord.*"

2. *I am a Presbyterian*—because I know of no Church that maintains more firmly, and sets forth more faithfully the great leading doctrines of the Word of God. The unity of the Godhead, and the trinity of persons therein—the utter depravity and helplessness of mankind in consequence of the fall—the recovery and salvation of the Church by the Redeemer—the Incarnation of the Son of God, His Atonement, and all His mediatorial work and offices—the work of the Holy Spirit, in the conversion and the Sanctification of the sinner—the sinner's interest in the finished work of Christ, and his justification by Faith alone—the Second Advent of Christ to Judgment—the resurrection of the dead and the eternal separation of the righteous and the wicked—these are among the truths embodied in the Confession and Catechisms of our Church, taught in her schools, and preached from her pulpits. And our Church has specially been privileged to maintain the truths relating to the deep things of God;—the covenant of redemption entered into by Jehovah, Father, Son, and Holy Ghost, before the foundation of the world: the salvation-blessings se-

cured in Christ as covenant head and surety, and flowing down to the Church through him; the communication of these covenant blessings by the Holy Spirit, together with the whole doctrines of free grace,—the sovereign, distinguishing, free grace of God.—(Eph. i. 3-5; 2 Tim. i. 9; 1 Cor. iii, 11; Eph. ii. 8.)

3. *I am a Presbyterian*—because the form of Church Government, which we call Presbytery, is founded on the Word of God. The office-bearers in our Church are Scriptural in their offices and authority. In each of our congregations there is a minister, whose special office it is to preach the Word and dispense the Sacraments. There is no difference or rank among these ministers or presbyters. All are equal as brethren, having one Master and King, even the Lord Jesus.—(Matt. xxiii. 8, 9, 10.) This is what we mean by Presbyterian parity. All our ministers are alike bishops, or overseers, not of other ministers, but of their own flocks; not prelates, but pastors, as in apostolic times.

In our Presbyterian Churches, besides the minister, there are others whose office it is to aid in the oversight and government of the Church, in visiting of the sick, and other spiritual superintendence of the people. These are usually termed "the Elders of the Church;" or sometimes Ruling Elders or Presbyters, (Tim. v. 17,) to distinguish them from the pastors or preaching Presbyters, "who labor in word and doctrine." And lastly, there are Deacons (Acts vi.) whose special office it is to care for the poor, and superintend those arrangements which promote the outward comfort of the congregation.

These three orders of office bearers are all that we believe to be permanent in the Church of Christ. That "Bishop" is only another name for "Presbyter," and that there were not two distinct orders signified by these names, is proved by many parts of the Word of God. When Paul called the Elders (Presbyters) of the Ephesian Church, he charged them to take heed to the flock over which the Holy Ghost had made them overseers (Bishops.)—(Acts xx. 17-28.) So also Peter, in his 1st Epistle, Ch. v. 1.—"The Elders who are among you I exhort, who am also an Elder." Having therefore no sanction of Divine authority, nor apostolic usage, whence come Diocesan Bishops, Archbishops, Deans, Archdeacons, Lords Spiritual, Cardinals or Pope, in the Church of Christ? Are these successors of the men whom Jesus called unto him and said, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them? But so shall it not be among you." "One is your Master, even Christ, and all ye are brethren."

4. *I am a Presbyterian*—because there is no form of Church Government that so combines the two great principles, Order and

Liberty—the Order of Government, and Liberty of the People.

The government is conducted by the office-bearers in individual churches, who constitute what we call Church Sessions; by the office-bearers of a number of churches, who form what we call Presbyteries; and by the office-bearers of a still greater number of churches, forming Synods or General Assemblies. A Church Session consists of a minister and the elders of a congregation; a Presbytery, of ministers and representative elders of several churches; and a Synod or Assembly, of ministers and elders of churches in a larger district or province.—(Acts xv.) In countries where the number of Presbyterian Churches is very great, the Assemblies are composed of representative ministers and elders chosen by each Presbytery. In all cases, Presbyteries and Synods consist of ministers and elders in equal numbers, deliberating and voting together. The Moderator or President of these Courts holds office only for a definite period, and is appointed sometimes by election, and sometimes by rotation. By these several and successive Church Courts mature deliberation, impartial justice, and ecclesiastical order are secured. In cases of difficulty reference may be made, and advice sought, and in dispute appeal may be taken from the Session to the Presbytery, and from Presbytery to the Synod or Assembly of the Church.

Every congregation is free and independent in its local government and discipline in the election of its office-bearers, in devising and executing its plans of Christian usefulness, and in the whole management of its affairs, so long as its acts are not inconsistent with the general rulers and with the common weal of the Church. In all good government, civil or ecclesiastical, there is some central authority to confirm and regulate local liberty. This superintendence is exercised by each Presbytery over the several congregations within its bonds, and Presbyteries are under the control of Synods, provincial or national, in which the supreme power, legislative and executive, is vested.

5. *I am a Presbyterian*—because I know of no Church that so secures the rights and privileges of the Christian people. The people, that is, the members of the Church, choose their pastor, their elders, and deacons. Those only can be chosen and called to the pastoral charge of our congregations who have been educated under the superintendence of some Presbytery, and been admitted, after examination and trials, as probationers of the Church; all means being used to provide a well qualified and suitable ministry for the supply of our Church.

The people also manage all ecclesiastical affairs; and they do so in the only wise and practicable way among large bodies of men—by representative government.

If all the members of the Church are alike rulers, to whom are these Divine precepts addressed, "Obey them that have the rule over you, and submit yourselves," (Heb. xiii. 17;) and, "Let the elders that rule well be counted worthy of double honor?"—(1 Tim. v. 17.)

In those Congregational Churches which act without representation, matters of business continually occur which cannot without convenience and cases of discipline which cannot without impropriety, be discussed before a public meeting; and for the most part the conducting of affairs by the whole Church is only nominal; a few individuals having the real authority and management. Now what is elsewhere done by "Committees" and "Managers" is done in the Presbyterian Churches by an authorized and responsible court, the Church Session, composed of the ministers and elders chosen by the people and transacting affairs in their behalf.

6. *I am a Presbyterian*—because I know of no Church whose form of worship is so simple and so scriptural. Not any other book but God's Book is made to claim the attention of the people. Every Sabbath day the word of God is read, expounded and applied. In the devotional services, those who cannot worship the Father in spirit, will find no substitute of form and ceremony to delude them. There is a consent of all our Churches in those things that contain the substance of the service and worship of God; but the public prayers are not restricted to a written form, as if from Sabbath to Sabbath, and from year to year, there never could arise any variety in the wants, the desires, the circumstances of sinful men, as if there were not constantly new subjects of thanksgiving to God, new requests to be made known to our Father in Heaven. The word of God is my prayer book, and I find in the book of Psalms, in the Epistles, and other parts of the Bible, examples and forms of prayer, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth. * * *

7. *I am a Presbyterian*—because the Sacraments are in our Church administered agreeably to the Word of God. We baptize adults on profession of their faith in Christ, and we baptize the infants of such as are members of the visible Church.—(Acts xvi. 33; Gen. xvii. 7, with Coloss. ii. 11, 12; 1 Cor. vii. 14.) In the dispensation of the Lord's supper we do not kneel before an altar, but we sit at the Lord's table, receiving the sacramental bread and wine in the customary posture of men who celebrate a feast, as Christ and his disciples set the example. We have an altar in our Churches, because the sacrament of the supper is not a sacrifice, but an ordinance commemorative

of the sacrifice of Christ. The admission of members to the Lord's Supper is after examination and warning and instruction as to the nature and objects of the ordinance.—(1 Cor. xi. 26-28.)

8. *I am a Presbyterian*—because I love and pray for unity; not uniformity at the expense of truth, but unity based on truth and charity. Our Presbyterian Church has its congregations knit together in mutual dependence and sympathy, as one body in the unity of the Spirit, having one Lord and Head, one faith, one baptism, one God and Father of all. And all are united under one superintendence and government, holding the same standards, and maintaining the same principles, the strong helping and bearing the burden of the weak, the whole body fitly joined together and compacted by that which every joint supplieth, with one mind striving together for the faith of the gospel. We thus enjoy a visible, as well as a spiritual unity, according to the scriptural idea of the Church, the body of Christ.—(Ephes. iv. 8-16.)

9. *I am a Presbyterian*—because the Church of Christ was Presbyterian in her earliest and purest times. Ecclesiastical history tells me by what steps came the predicted falling away from apostolical doctrine and order (2 Thess. ii. 3;) how the Primitive Episcopacy (which we still hold) was supplanted by Prelacy and Popery; and how those Churches which were God's faithful witness in the midst of the Anti-Christian apostacy, the Waldensian, the Albigenian, and other martyr-Churches were Presbyterian. And when the time of reformation came, when men stood, and saw, and asked for the ancient paths, then the good old way of Presbyterianism, with its Evangelical truth, its apostolical order, its wholesome discipline, and primitive worship, was with one consent resumed by the Reformed Churches. In England alone it was not so; but for this we satisfactorily account in the assumption of the headship of the Church by Henry VIII.—the indecision of Cranmer and the early Reformers—the limited extent to which the work of Reformation could be carried—together with other later events in the national history. For more than a century and a half Presbyterianism has been almost unknown in England, in consequence of which Dissenters from the Anglican Church have been driven to form themselves into independent and separate Churches. But now that at length the goodly fabric of the Presbyterian Church has begun to be reared again on English soil, we expect many of the Lord's people to join in restoring the waste places and building up the walls of our Zion.

Although outward forms in themselves are of minor con-

sequence yet they are important as means for the building up of the spiritual Church. And if church history is of any use we should search it to see which form of Christianity best fulfills the purposes of a Church of Christ. Let Presbyterianism be so tried; contrast the state of the English Church as to vital religion in the Puritan times, and after the restoration of Charles II, and the ejection of the two thousand Nonconformists, nearly all of whom were Presbyterians; contrast the present state of Presbyterian Ulster with any other province of Ireland; contrast the state of Scotland with any other country of Europe; and every friend of Bible instruction, of Sabbath observance, of true religion, ought to rejoice in the prospect of Presbyterianism being revived in England, and extended in every part of the world.

10. *I am a Presbyterian*—because I know of no Church that has been so valiant for the truth, or that has been honored to do and suffer so much for the cause of Christ on earth. None can show a more goodly company of confessors, a more noble army of martyrs, than the Presbyterian Church. Let history testify this, from the earliest times, through the dark ages of Popery, down even to our own day, when the Free Church of Scotland, in her noble stand for truth and the sacrifices made by her ministers and people for Christ's sake, has displayed a spirit worthy of olden times, and shown that living faith and high principle are yet to be found on the earth. While maintaining in common with other Protestants the truths relating to the Prophetical and Priestly offices of the Redeemer, the Presbyterian Church has especially been called on to testify and to suffer in defense of the kingly office of Christ; that He is the only Head of the Church, visible and invisible, (Coloss. i. 16, 17, 18;) that Christ alone is King in Zion.—(Psalm ii. 6.) The Bible teaches us to be subject to the powers that be, to render honor to him whom honor is due, tribute to whom tribute, to all their dues, (Rom. xiii. 1-7;) but not to rend unto Caesar the things that are God's.—(Matt. xxii. 21.) While contending for spiritual independence against Erastians on the one hand, we contend against the spiritual supremacy of Papists and Prelatists on the other. Popery has ever found in our Church a stern and uncompromising opponent. She is no less opposed to Arian, Socinian, and other forms of Anti-Christian error. And though some have wrongfully used our name, and some branches of the Presbyterian Church have at times been on the side of error, and others have bartered their freedom for State endowment, true Presbyterians have ever been foremost in contending earnestly for the faith once delivered to the saints.

For these and other reasons I am a Presbyterian. While I know that God has his people among different denominations of professing Christians, I prefer the Presbyterian Church because I believe it to be most conformable to the Word of God, most conducive to the spread of truth and righteousness, and most fitted for the extension of the cause of Christ on the earth.

These things write I unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the Living God, the pillar and ground of the truth.— 1. Tim. iii. 14, 15.

*Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.—*Eph. vi. 24.—*R. P. Advocate, December, 1871.*

ACKNOWLEDGEMENTS

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Mrs. Nancy Montgomery, Idaville, Ind: John Buchanan, Laverock, Pa: Miss Martha Alford, Los Angeles, Cal: Miss Susan J. Cunningham, Houston, Ky: Francis Vance, Lima Center, Wis: \$2. Joseph Gilmour, Cutler, Ill. Miss Ada Stormont, Mrs. Elizabeth Galbreath, Miss Susan McCollum, A. H. Creswell, \$2. Cedarville, Ohio.

SPECIAL NOTES.— Mr. James Adam, of New York City, recently gave \$1000. toward the Endowment of the Morton Bible Chair, in Cedarville College. Our College and Church are grateful to Mr. Adam for this splendid gift.

\$6000. have been raised toward the establishing of this Chair, leaving \$19,000. of the \$25,000 yet to be raised.

The College enjoyed a wonderful week of prayer March 15--19. Practically all of our students have given themselves to Christ for definite service in His Kingdom.

Paul and Carl Duncan, were called home March 15, to the bedside of their father near Darlington, Pa. Mr. Duncan, passed into his eternal reward March 17. President McChesney, attended the funeral services March 20, and tendered the sympathy of the students and faculty of Cedarville College.

THOUGHTS TO PONDER.

Be sure that straightforwardness is more than a match at last for all the involved windings of deceit.

* * *

A week filled up with selfishness and a Sabbath stuffed full of religious exercises will make a good Pharisee, but a poor Christian.

When God is about to enrich men with heavenly blessings He has often to take away from them engrossing earthly possessions.

* * *

Prayer is the greatest power God has put into our hands for service. Prayer is harder work than doing.

* * *

No man is more likely to come short of Heaven than he who thinks it an easy matter to get there.

WHY I ATTEND CHURCH.

BY HON. CLAUDE WEAVER.

I go to Church because the world-wearied can enter God's temple and find peace, because the instinct of worship is in the heart of man, and the church is the temple of the living God.

I go to church because I find peace there, that peace which De Quincy described as a resting from human labors, a Sabbath of repose, a respite granted from the secret burdens of the heart.

I go to church because I love the music that I hear there, the mighty roll of the great organ, mingled with the marvelous symphonies of that divine stringed instrument, the human voice, untwisting all the chains that tie the hidden soul of harmony.

I go to church because I delight to hear the teachings of the preacher, whose soul is dedicated to God, whose field is as wide as God's universe, whose theme is the destiny of man, and whose words are the oracle of fate.

I go to church because "the way is dark and I am far from home," and because the church is the polar star to light my pathway in the rayless night.

I go to church because the church ministers not only to the spiritual, but also to the material needs of life, and because it is there that the charities that soothe and heal and bless are scattered at the feet of man like flowers.

I go to church because in that atmosphere vice and crime wither and die.

I go to church because I hear the teachings of the philosophy of Jesus, the incomparable man, who has redeemed the world from savagery and blessed mankind with Christian civilization, and, to my mind, it is a thing worth while to hear.

I go to church because I find there consolation and hope; because I see there the dawn and not the sunset.

LETTER FROM MRS. WAIDE

November 14, 1919.

Dear Friends:

Our intinerating season began earlier than in past years, as we were able to get into camp on the 27th of October. We found the village people all very busy plowing, and sowing wheat, as well as brining in the harvests of several different kinds. In many villages it has been difficult to find the men at home, and in some cases, nearly all the women were out in the fields, picking cotton. The children too are kept busy most of the time. The boys of ten or twelve years are out watching the cattle as they graze, and the girls have to look after the babies. It is not an unusual sight to see a little girl carrying a child half as large as herself. The women usually carry the water for the household use, one water jar holding perhaps two gallons, on her head, another in one arm, resting it on the hip, and perhaps a third vessel (small pail with a rope with which water it drawn from the well) full of water in the free hand. Thus she must walk very straight and steadily not to spill the water. A small girl will carry one of these earthen jugs on her head, only balancing it with one hand. The village women are much straighter, stronger and more graceful in their walk than the Christian women, due mostly to the fact that the village women do that kind of work for themselves, while the Christian women think they must have the water-carrier bring the water. Most of the village women wash their own clothes, while the Christian women pay for having their clothes washed by the dhobi, or laundryman. If a village man or woman is going away from home, he does up his bundle, puts it on his head and off he goes, ten, or twenty miles, never thinking of paying anyone for carrying his bundle. The Christians must hire someone to carry a little bundle of bedding a half a mile. In this way they allow themselves to become weak in body.

In our camping we travel over many bad roads, and very often when the distance from one village to another by straight road would be but a mile, going by the road used, the distance may be nearly two miles. So much time is spent in going from one village to another, and oxen are slow travelers at best.

We do not go out with the ox-cart on Sabbath, and ye with our slow method of travel, we visited eighteen village the first week in camp. In our trip to our first camping place

we were little more than a mile away from Nanhera when the axle of our luggage cart broke, and we had to get oxen and carts from a nearby village to help us on. One of the carts was loaded with rice straw which had to be emptied first. Then our cart had to be unloaded and the things loaded into the other two carts. We reached camp at 10.30, but were fortunate in having sent our tents out beforehand and they were set up ready for us.

Three of the villages visited the first week were places where we had carried on our evangelistic campaign last spring. Then there was a company of six to ten women in our preaching party. This time there were two of us only and in two places I had to go alone, so there were inquiries about the rest of the women.

We moved our camp the second week out and it was a cart wheel that caused us our trouble that time. We had hired a cart to take what luggage our own cart could not take. Our journey that time was over dirt roads and macadamized roads. On the macadamized road, the wheel of the hired cart lost its tire. Then it had to be tied up with rope. Shortly afterwards we struck a bad bit of road and the wheel went to pieces. This was near a large village where our worker, Itr Lingh, lives. He had to make arrangements with a carpenter for borrowing a wheel. The wheel was put on and we moved on to our destination after much delay.

The next time we moved a cart wheel broke, but that was because of bad management on the part of the driver. We crossed a strip of sand and had to go up a slight incline. The oxen would not take the cart up. There was an abandoned road nearby and this cart driver thought he would try that road, so headed his oxen and cart that way. That road turned out to be absolutely unusable. The cart went a short distance and the wheel broke. Fortunately this happened about fifty yards from where our tents were to be set, so we had very little difficulty.

Crows, squirrels and dogs are three great pests. We have a screened cupboard for our eatables, and the squirrels and dogs have to be frightened away from that cupboard all day long. The crows bother more around the cooking establishment. In the summer time we have the little black and red ants and the big black ants to fight with so if it is not one thing, it is another.

Moving days are always uncertain quantities as to the length of time we may be on the road, and what kind of trouble

we have on the way, and for this reason are very tiring.

We trust you are daily remembering us all in prayer during these winter months when we are out in the villages, trying to strengthen the Christian communities. Of course, the preachers and teachers are at this work the year round, but our yearly, or semi-yearly, visits mark an epoch for these communities.

Sincerely your in the Master's Service,
Allie F. Waide.

THE FALLACY IN PREPAREDNESS

Nothing is more apparently true than that safety depends upon preparedness; that the nation which gets ready first and most completely is certain to win in a struggle with others. Apparently true, yes; but only apparently true. A nation can not be the best prepared for war without being governed by the psychology, the mental and moral laws which rule in such cases.

Germany in August of 1914 was the best prepared power in the world for the prosecution of war. By all the rules of the game, she should have swept on to victory; but she went down to defeat and is prostrate in the dust at this moment. Those who insist that our safety depends solely on our developing military and naval power and supremacy may well take the lesson to their hearts. There are other factors which finally determine the fate of nations.

No nation wisely could lay down its arms in the presence of an avowed antagonist; but if history makes anything plain, it reveals that any people who start out with the determination to make themselves the most powerful military organization, will finally be influenced in their thinking and their ideals by that fact, which is but the forerunner of an obsession which makes them slaves to the military idea. That happened to Germany and it will happen to any other nation which goes in that direction.

Those who are undertaking to commit the United States to an extensive military program are destined to fail. Notwithstanding our part in the world war and our success, the American people are not military in ideals or spirit. The war with Germany has made them hate militarism more than ever and they are not disposed to create machinery, the perpetuity of which will depend upon keeping alive the military ideal.

Without doubt, a nation in which every able-bodied man

above eighteen or twenty years of age has had military training, is better prepared to fight than one in which but few have received military instruction. Only the presence of an enemy at our gates with a certain knowledge that he was to remain there, would force the American people to a policy in which all were trained for military service. The people themselves do not want it and no one can impose upon them what they do not want. The question is not whether they should want it. The fact is they do not.

Universal military service, or even universal military training, can be maintained only by law. The law can be maintained only by maintaining a congress which stands for it. A congress standing for it can be maintained only by the people. The next election after any congress enacts universal military training will see that congress swept out of power and a new and different one put in to repeal the law—and put in by the voters who will object to having all young men of a certain age taken from their daily pursuits to spend a certain number of months getting ready for a war with no enemy in sight. Lawyers, doctors, merchants, farmers, working men, and those of all other classes, whose sons were taken from work or from school to be trained, would see that the congressmen, who passed the law which did it, were not reelected, but that others were put in their places to repeal it.

Someone will say that the people are all wrong; that they do not understand. It may be true. The writer thinks not. Anyhow the people will settle the question on the basis of their own thought in connection with it; and what the people think finally, probably will be very nearly true.

According to the military experts, we never did have an army as well drilled or as well trained as the German. Our boys did not understand the art of war; they did not appreciate the necessity of drill and discipline; and our officers had not received the training that was given to the German. In all the things which come only by years of drill and instruction, the German was superior to us. About all that can be said on behalf of the unprepared boys who fought under the stars and stripes was that they whipped the German to a standstill in, and blasted him out of, the Argonne forest, from which it was confidently believed no earthly power could move him.

If the best prepared nation on earth had won the World War, the argument would have been almost unanswerable; but the best prepared nation lost, and those least prepared won.

After all, there is a God.—National Engineer.

ALL ABOUT CHURCH LIFE.

"OUR MINISTER'S WIFE."

1. Don't criticise her.
 2. Don't grumble if she visits two or three families in the congregation more than others. She has as much right to special friends as you have.
 3. Don't expect her to do her share of work and yours too.
 4. Don't expect her to do things you are too shy or too nervous to do yourself. Marrying a minister does not endow her with special gifts of speech and freedom from nervousness, though it does bring her special opportunities.
 5. Remember that her duties to her husband, her children and her home are just as important as yours.
 6. Remember to speak kindly of her to others.
 7. Remember to pay her a short, cheery visit, and take her a bunch of your choicest flowers.
 8. Remember to pray for her.
- "If every woman in our church was just like me,
What sort of a church would our church be?"

OUR FORWARD MOVEMENT

At the meeting of our General Synod in Philadelphia last May the members of the Synod voted unanimously that our denomination should raise, during the time starting at the close of that Synod, May, 1919, and ending with the year May, 1924, a period of five years, the sum total of \$50,000 for Home Missions, Foreign Missions and Cedarville College. This means a sum of \$10,000 a year for five years. It means a minimum sum of \$5 a member in our entire denomination each year for five years. The action of the General Synod was not only unanimously agreed to but enthusiastically agreed to and is, therefore, binding upon every congregation and every member of our entire denomination. Forty per cent. of this amount goes to foreign missions, thirty per cent. to home missions and thirty per cent. to the college. The unanimous, enthusiastic spirit of the members of General Synod shows that they believe in the principles and purpose of our church, and the pushing of the kingdom of Christ through the channels of our church.

We owe what we are as Christians today to the church and the gospel of Christ. The test of our faith in the church and our loyalty to Christ is shown by our willingness and effort to support liberally the propagation of Christ's kingdom. General Synod has given to each member of our church and to each congregation the opportunity and privilege of doing our part in advancing Christ's kingdom. *Is the Reformed Presbyterian Church worth five dollars a year to you? Are the foreign missions, the home missions, your college at Cedarville worth five dollars a year to you? Will you sell them out for five dollars a year? Will you help not merely to support but to advance them by giving five dollars a year? Do you believe in the Reformed Presbyterian Church and its*

cause? Show it by your works. This is no time to bicker or to make excuse. It is a time for action and giving. See what the Baptists, the Presbyterians, the Methodists, the United Presbyterians are doing—raising millions to advance Christ's cause. Can we not raise \$10,000 a year for five years? The next five years will test our church thoroughly. If we raise the \$50,000 it will be an evidence of our loyalty to our church and our love to Christ. If we fail we are not worthy of the heritage of our fathers and to be entrusted with a separate denomination. But every member must do his and her best and every congregation is expected to report next May what it has done this first year. Come now, let us all work together all the time until all of this amount and more, too, is raised. We can and by God's grace we will.

THIRD CHURCH, PHILADELPHIA.

A very interesting lecture was given in our church on Tuesday evening, February 3, by Professor Mahoney, entitled "A Humorous Trip Through Ireland." The church was well filled. The speaker kept the audience in a continued fit of laughter as he told Irish jokes and related some of his experiences while visiting the land of the shamrock.

The Ladies' Aid Society, under whose auspices the lecture was given, is an important auxiliary organization of our church. These good ladies are indefatigable in their efforts to beautify the church and make it comfortable. Their contributions, both in money and service, have won for them the respect and implicit confidence of the entire congregation.

The pastor for several Sabbath afternoons has been giving expositional discourses from the book of Revelations. The Apocalypse is not barren and uninviting, but is full of consolation and practical instruction.

On Wednesday evening, February 11, the Christian Endeavor Society held a meeting for the election of officers. Mr. William Bayne, who is studying to be a dentist at the University of Pennsylvania, was chosen president. The meetings in connection with this society are well attended. Everyone present usually takes a part.

We have just received one hundred Psalm books from Ireland. We are still old fashioned enough to use the recipe for spiritual food which our fathers bequeathed to us, namely: The Bible, Psalms of David and the shorter catechism. We had so much trouble with our stomachs during the time the Government made us use substitutes in baking and cooking that we have come to the conclusion that substitutes for spiritual food are likewise injurious and unwholesome.

LOS ANGELES.

Mrs. Martha Jeannette Anderson departed this life February 3, 1920. She was born near Cedarville, Ohio, October 31, 1853. Her parents were Samuel and Martha Dallas, members of the Cedarville Reformed Presbyterian Church. She early in life united with that congregation, and remained a member of it until her death. Her early education was in the public schools of Cedarville, graduating in the high school at Xenia in 1871. She taught school for several years, and on March 22, 1883, was married to Oliver H. Anderson. For a number of years they lived in Springfield, Ohio, and in 1906 removed to Los Angeles, Cal., where she lived until the close of life. She was a sister of Mrs. S. M. Ramsey, Mrs. David Steele, and Daniel M. Dal-

las. She leaves behind her husband and one daughter, Gertrude. She was an earnest Christian, and a devoted lover of her church. She engaged in Sabbath school and church work so long as she was able. For three years she was in declining health, until the end came. She was patient, and submissive under all her afflictions.

"He said unto me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve him day and night in his holy temple; and he that sitteth on the throne shall dwell with them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

"They shall be brought with gladness great
And mirth on every side
Into the palace of the King,
And there they shall abide."

Dear Brother:

I send you this for the Advocate. I do not know whether it will reach you in time for the next number or not.

Your brother,

S. M. RAMSEY.

February 15, 1920.

Obituary: James H. McIntyre.

James Henry McIntyre, son of Mr. and Mrs. Alexander McIntyre, was born near Roseboro, Ill., March 21, 1889. At an early age his parents moved to the present McIntyre home about three miles northwest of Cutler. Here he grew into manhood. He early showed his love for the Saviour and the result of good Christian home training by making a profession of His faith in the Saviour at the age of thirteen. He united with the Mound Reformed Presbyterian Church, of which he was a life-long and devoted member and in later years a faithful member of the Board of Trustees.

On April 7, 1914, Mr. McIntyre was united in marriage to Miss Bertha Hood, daughter of Mr. and Mrs. J. W. Hood. They started life together on what is familiarly known as the "Aunt Violet Hunter" property and maintained a happy Christian home during the almost six years of their life together.

On Tuesday, February 3, Mr. McIntyre was stricken with the "flu." The attack of the dread disease proved too much for his rather physically weak body and he passed away on Thursday, February 12, at twelve o'clock noon. Besides his devoted wife he leaves to mourn his loss, his father and mother, Mr. and Mrs. Alexander McIntyre, two sisters, Miss Lena McIntyre, at home, and Mrs. Charles H. Batson, of Boehrs, S. D.; two brothers, Roy McIntyre, of St. Joseph, Mo., and Otis, at home. In addition to these he leaves a host of other near friends and relatives, who will miss him sorely.

"Jamsie" as he was familiarly known, was possessed of a sterling character and a steadiness and honesty of purpose that won friends for him throughout the community. He was a devoted husband, a good and obliging neighbor, a diligent farmer. He was an earnest, consistent Christian and to know him was to have a respect and admiration for him. A tender home tie is broken but,

"There is a world above
 Where parting is unknown;
 A whole eternity of love,
 Formed for the good alone;
 And faith beholds the dying here,
 Translated to that happier sphere."
 R. S. E.

CHRISTIAN ENDEAVOR TOPICS.

April 4, 1920.

Topic: "The Power of an Endless Life."—Heb. 7: 15, 16, 25;
 1 John 3: 1-3. (Consecration meeting).

BIBLE READINGS

1. God is eternal, the power of His reign.—Psa. 99.
2. God's majesty shown in this eternity.—Psa. 97.
3. God from everlasting.—Prov. Chapter 8.
4. The Son equal with the Father in creation.—John 1: 1-3.
5. God unchangeable.—Psa. 102: 25-28.
6. God's eternity.—Psa. 90: 1, 2.

BIBLE TEACHINGS

God is a spirit. He is an infinite spirit. He is unchangeable in all His attributes. His love then is unchangeable. He has bestowed on us His love and all the benefits coming to us through the merits of Jesus Christ, if only we believe in Him.

PERTINENT QUESTIONS

1. Do we think seriously about eternal things?
2. Do we realize that as now is the time to begin to prepare for eternity?
3. Do we realize that this is our time of probation, and that there is no time of repentance after death?

APRIL 11, 1920.

Topic: "What Shall We Do With Our Sabbaths?"—Neh. 13: 15-22.

BIBLE READINGS

1. The first Sabbath.—Genesis 2: 1-3.
2. The law of the Sabbath.—Ex. 20: 8-11.
3. How Nehemiah kept the Sabbath.—Neh. 13: 15-22.
4. How Jeremiah kept the Sabbath.—Jer. 17: 19-27.
5. How Jesus Christ kept the Sabbath.—Matt. 12: 1-13.
6. How He taught on the Sabbath.—Mark 3: 6-21.

BIBLE TEACHINGS

The Bible teaches that the Sabbath is 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 is to be taken up in the works of necessity and mercy.

PERTINENT QUESTIONS

1. Do we keep the Sabbath as a rest day in memory of the Resurrection of Christ?
2. Do we keep it as a day for worship or for pleasure?
3. Do we keep it as a day for self or for others?

APRIL 18, 1920.

Topic: "When Is Courage Needed?"—Luke 12: 4; Dent. 20: 1-4;
 Esther 4: 13-17.

BIBLE READINGS

1. Noah had courage.—Gen. 6: 13-22.
2. Moses needed courage.—Ex. 3d chapter.
3. Joshua needed courage.—Josh. 1st chapter.
4. David had courage given him.—1 Sam. 17: 32-37.
5. Daniel and his companions received courage from God.—Dan. 1st chapter.
6. Peter lacked courage.—Luke 22: 54-62.

BIBLE TEACHINGS

Many seem to have strong convictions, and great courage until danger appears and then they utterly fail.

Men who live near to God in the performance of duty toward their fellows, have God's presence, hence the courage to endure the tests of life.

Man's strength is not in an arm of flesh but in the Lord.

PERTINENT QUESTIONS

1. In whom do we trust for our strength?
2. Have we found unbelief a source of courage?
3. What made the ancient worthies brave?—See. Heb. 11.

APRIL 25, 1920.

Topic: "Christian Principles in Personal and Public Health."—
1 Cor. 6: 19, 20.

BIBLE READINGS

1. Laws of hygiene.—Leviticus, 11.
2. Laws on morals.—Ex. 20.
3. Laws for general use. What not to do.—1 Cor. 6.
4. What to abstain from.—1 Thes. 5: 22.
5. What to do.—1 Thes. 5: 11-21.
6. The results of so doing.—1 Thes. 5: 23.

BIBLE TEACHINGS

Our bodies are the temples of the Holy Spirit, hence, we are to take care of their health, never use them for improper purposes, or fail to us them to the extent of their ability in God's service.

We are to give our best to the Lord. "Our bodies a living sacrifice."—Rom. 12: 1.

PERTINENT QUESTIONS

1. Are we as diligent in serving God as in doing our own desires?
2. Do we keep ourselves unspotted from the world?
3. If we were called upon to make answer, what would we say?

MAY 2, 1920.

Topic: "How to Show Sympathy."—Matt. 25: 34-40. (Consecration meeting).

BIBLE READINGS

1. The story of Ruth.—Ruth 1-4.
2. Jonathan for David.—1 Sam. chapter 20.
3. Elisha helping the poor.—2 Kings chapter 4.
4. Job's comforters.—Job, chapters 4-36.
5. The Saviour in His miracles.—Mark, chapter 5.
6. The Saviour in His death.—Luke, chapter 23.

BIBLE TEACHINGS

The world is wholly dependent on God, and needs His special care. So far as we can heal the ills of life with our deeds of kindness

we should do it; we may be the messenger of God to bear the burdens of the weak.

Christ came not to be ministered unto but to minister to the needs of a needy people. We are to do good unto all men as much as lieth in us.

PERTINENT QUESTIONS

1. Do we desire the sympathy of others?
2. Do we sympathize with those in need?
3. Do we follow closely the teachings of Matthew 7: 12?

THE LITTLE PRIMER,

GREAT TRUTHS IN SIMPLE WORDS.

Who created you?—God.
 Of what was you made?—Of the dust of the earth.
 What doth that teach you?—Humility.
 For what end was you made?—To glorify God.
 Are there more Gods than one?—One only.
 How many persons are there in the Godhead?—Three.
 What are these?—The Father, the Son and the Holy Ghost.
 In what estate was man created?—In a holy and happy estate.
 Did he continue in that holy and happy estate?—No.
 How fell he from it?—By breaking the covenant with God.
 How many covenants are there?—Two.
 What are these?
 The covenant of works and the covenant of grace.
 With whom was the covenant of works made?
 With the first Adam.
 What was the condition of the covenant of works?
 Perfect obedience.
 With whom was the covenant of grace made?
 With Christ, the second Adam.
 What is the condition of the covenant of grace?
 The righteousness of Christ.
 Whom did Adam represent in the covenant of works?
 All mankind.
 Did Adam keep the covenant of works made with him?—No.
 How did he break it?—By eating the forbidden fruit.
 Did all mankind break that covenant in Adam?—Yes.
 What estate are we then born in?
 A sinful and miserable estate.
 Is there any way to be saved from that sinful and miserable estate?—Yes.
 Who is the Saviour of sinners?—The Lord Jesus Christ.
 Whose son is He?—The eternal Son of God.
 Which person of the Godhead is Christ?
 The second person.
 Who sanctifies sinners?—The Holy Ghost.
 Which of the persons of the Godhead is he?
 The third person.
 How many natures hath Christ?—Two.
 What are these?
 The nature of God, and the nature of man.
 Had he both these natures from eternity?
 He was God, but not man, from eternity.
 When became He man?—In the fullness of time.
 What hath Christ done for us in our nature?
 He fulfilled the law, and satisfied the justice of God.
 When did He that—In his life, and at His death.
 What sort of a life did he live?—A sorrowful life.
 What sort of death did He die?
 The cursed death of the cross.
 How many offices hath Christ?—Three.

What are these?
 The office of a Prophet, a Priest and of a King.
 Do you need a Saviour in all these offices?—Yes.
 What need have you of Him as a Prophet?
 To cure my ignorance.
 What need have you of him as a Priest?
 To atone for my guilt.
 What need have you of Him as a King?
 To deliver me from bondage.
 How many Commandments are there?—Ten.
 How are they divided?—Into two tables.
 How many are in the first?—Four.
 What do they contain?—Our duty to God.
 How many are in the second?—Six.
 What do they contain?—Our duty to man.
 Are you able to keep the Commandments of God?—
 No.
 How many sacraments are there?—Two.
 What are these?—Baptism and the Lord's Supper.
 Who appointed these sacraments?
 Christ, the King and Head of the church.
 For what end did He appoint them?
 To be seals of the covenant of grace.
 In whose name were you baptized?
 In the name of the Father, of the Son, and of the
 Holy Ghost.
 What doth your baptism teach you?
 That I am filthy and polluted by nature, and that
 there is cleansing virtue in the blood of Christ
 for me.
 What comes of the wicked after death?
 They are sent to hell.
 What sort of a place is hell?
 A place of everlasting punishment.
 What comes of the righteous after death?
 They go to Heaven.
 What sort of a place is Heaven?
 A glorious place, where the redeemed will be for
 ever praising God.

BIBLE CHARACTERS.

Who was the first man?—Adam.
 Who was the first woman?—Eve.
 Who was the first murderer?—Cain.
 Who was the first martyr?—Abel.
 Who was the oldest man?—Me-thu-se-lah.
 Who build the ark?—Noah.
 Who was the most faithful man?—Abraham.
 Who was the most patient man?—Job.
 Who was the meekest man?—Moses.
 Who wrestled with the angel of God?—Jacob.
 Who was sold by his brothers?—Joseph.
 Who led Israel into Canaan?—Joshua.
 Who was the strongest man?—Samson.
 To what child did God speak?—Samuel.
 Who killed Goliath?—David.
 Who was the wisest man?—Solomon.
 Who went to Heaven in a whirlwind?—Elijah.
 Who hid the Lord's prophets in caves?—Obadiah.
 Who was cast into the lions' den?—Daniel.
 Who died to redeem mankind?—Jesus Christ.
 Who was the mother of Christ?—Mary.
 Who was Jesus Christ?—The Son of God.
 Who killed all the little children in Bethlehem?—
 Herod.
 Who was the beloved disciple?—John.
 Who betrayed his Lord and Saviour?—Judas.
 Who denied his Master, Christ?—Peter.
 Who were struck dead for lying—Ananias and Sapphira.
 Who was the first Christian martyr?—Stephen.
 Who was the chief apostle of the Gentiles?—Paul.

Evening Prayer.

Now I lay me down to sleep,
 I pray the Lord my soul to keep;
 If I should die before I wake,
 I pray the Lord my soul to take.
 This I ask for Jesus' sake. Amen.

Morning Prayer.

I thank Thee, Father, for Thy care;
 I know Thou heard'st my evening prayer;
 Still keep me safe through all this day;
 And may I never from thee stray.
 This I ask for Jesus' sake. Amen.

Grace Before Meals.

Bless me, O Lord, and make my food strengthen
 me to serve Thee. Amen.

Thanks After Meals.

I thank Thee, O Lord, for Christ's sake. Who
 mercifully gives me food to eat every day of my life.
 Amen.

TEXTS TO BE MEMORIZED.

Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of God
 Luke 18:16.

A wise son maketh a glad father; but a foolish son is the heaviness of his mother. Prov 10:1.

I love them that love Me; and they that seek Me early shall find me. Prov. 8:17.

Pleasant words are as a honeycomb, sweet to the soul, and health to the bones. Prov. 16:24.

Except a man be born again he cannot see the Kingdom of God. John 3:3.

Love your enemies, do good to them which hate you. Luke 6:27.

Children, obey your parents in the Lord; for this is right. Ephesians 6:1.

Be ye kind one to another, tenderhearted, forgiving one another. Ephesians, 4:32.

All things whatsoever ye would that men should do to you, do ye even so to them. Matt 7:12.

A good name is rather to be chosen than great riches, and loving favor rather than gold and silver
 Prov. 22:1.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, "I have no pleasure in them." Eccl. 12:1.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God. Matthew 5:3-9.

Psalms in Metre To Be Memorized.

Psalm 23, Psalm 121, Psalm 133, Psalm 131. Psalm 117.

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