



Rev. H. A. Justat

VOL. LIV.

NO. 5.

 The 
Reformed Presbyterian
= ADVOCATE. =

MAY 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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The Reformed Presbyterian ADVOCATE.

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

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EDITORIAL.

We are coming near to the time of our meeting of General Synod. We are looking forward to a good meeting with our brethren in Pittsburgh. Our last meeting in Pittsburgh was in 1897, twenty-three years ago. Many changes have taken place since then. There are only a few of the present members of Synod who were at that meeting. Dr. G. W. Scott, of our India Mission returned that year on furlough, and was with us. As then, there are many important matters to attend to in connection with our mission work. It is a matter of more than passing interest that Rev. and Mrs. Waide, have arrived in America, and expect to be at Synod. Would it not be well for our Board to meet early to attend to as much of the business of the Board as possible before the burden of the work of Synod is upon us. Let us remember also that our committee on Union with the A. P. Church, is to meet at that time. Indeed there will be no time for anything but hard work when Synod meets in the Grant St. Church on the Third Wednesday of May.

It is taken for granted that a strong effort is being made to raise the Reconstruction and Sustentation Fund, before Synod meets, It is possible that not as much effort has been put forth to raise this fund as should have been, but it is to be hoped that next year a plan for a systematic and business like move will be adopted, so that all may work

together. Those who are specially interested in this matter should come to Synod with something in mine that we could adopt as a rule of action in the future.

THE TEACHER'S MOTTO: MY CLASS FOR JESUS.

My class for Jesus—one and all
 Shall hear, through me, the Saviour's call,
 For souls I toil—nor will I rest
 While one remains unsaved, unblest.
 If Christ could give His life to save,
 Sure I may disappointments brave.

My class for Jesus—nothing less
 Can save, can sanctify, can bless.
 All earth-born skill could I convey,
 'Twould perish in that searching day;
 While babes who lisped but Jesus' name
 Will flourish in eternal fame.

My class for Jesus—He who gave
 His all for me should surely have
 All I possess: my class I bring,
 And on His sovereign mercy fling,
 Each youthful soul, that He may bless
 And fit for endless happiness.

My class for Jesus—Oh, the bliss
 Of feeling all my charge is His:
 And when the recompense shall come
 (The large reward for little done),
 How sweet to meet around the Throne
 The class on earth I called my own.

MEETING OF THE WESTERN PRESBYTERY.

The annual meeting of the Western Presbytery, will be held in Sparta, Ill., the first Wednesday of May 1920, at 10, A. M. CONFERENCE; 1. The place of prayer in the Church Work. By L. A. Benson.

2. The plans for the work of the Church. By Andrew S. Creswell. 3. The carrying out of the plans. By R. S. Elder.
 W. J. Smiley, Clerk.

THE FINAL CASUALTY LIST.

Final revised figures of casualties during the war, compiled by the War Department and published in the Home Sector, show that the total of American dead is placed at 77,118 and the total wounded at 221,050. Other classifications bring the grand total of American casualties to 302,612. Here is the summary—it is worth preserving:

Killed in action	34,248
Died of disease	23,430
Died of wounds	13,700
Died of accident	2,019
Drowned	300
Suicide	272
Murder or homicide	154
Executed by sentence of general court martial	10
Other known causes	489
Causes undetermined	1,829
Presumed dead	650
Total dead	77,118
Prisoners unaccounted for	15
Prisoners died	147
Prisoners repatriated	4,270
Total prisoners	4,432
Wounded slightly	91,189
Wounded severely	83,390
Wounded, degree undetermined	46,480
Total wounded	221,050
Missing in action	3
Grand total	302,612

Comparing the figures State by State, it appears that New York lost more men wounded and killed than any other. New York's casualties were 40,222 and New York's dead number 9196—a casualty rate of 4.41 for each thousand of population. Pennsylvania is the only State at all near New York in the extent of its sacrifices of blood and life. The Pennsylvania casualties were 35,042, of whom 7898 were killed. The Pennsylvania ratio was 4.5 per thousand.

Montana heads the list of States with the highest ratio of casualties to population—9.1—but Montana's casualties were only 3443 and the dead were 934. Connecticut, with 6255 casualties and 1265 deaths, ranks second with a ratio of 5.6. Some of the other States' records are: Massachusetts, 13,505 casual-

ties, 2955 deaths, 4.01 casualties per thousand population; Vermont, 1170 casualties, 300 deaths, ratio 3.288; New Jersey, 10,166 casualties, 2367 deaths, ratio 4.006; Ohio, 16,007 casualties, 4082 deaths, ratio 3.3; Illinois, 18,264 casualties, 4260 deaths, ratio 3.22; Missouri, 10,385 casualties, 2562 deaths, ratio 3.009; Texas, 10,133 casualties, 2722 deaths, ratio 2.6; Michigan, 10,369 casualties, 2751 deaths, ratio 3.6.

It is a nation-wide roll of honor, with losses falling upon every portion of the country. Even Alaska, Hawaii, Porto Rico, the Philippines and the Panama canal zone have their places in the list. Perhaps the statistics will help to remind some, who seem already to have forgotten, what valor and gallantry went into their defense, and what suffering and sorrow they entailed.

LETTERS FROM INDIA.

In Camp, Sautpura, February 9, 1920.

My dear Friends:

I am going to ask you to forget for a little while, as you read this letter, that you are in a Christian land and in spirit come with me to a Zenana in India.

We enter the Zenana and greet the women with "Salaams," which means "Peace be with you." They return "Salaams," and we inquire if they and all their family are well. By this time they usually ask us to sit down on a cot and we explain to them why we have come. We then sing a song, and in a few seconds you see the women come from, one knows not where; they come through little windows that connect with other homes; they slide through little passage ways we had not noticed before, and you will see them sitting up on the wall of the court yard, having climbed up from their zenanas and attracted by the singing have come to this zenana. There is usually a ladder handy and sometimes they come down and join our group, but often they just stay up on the wall, and we have an audience before us and all around us, and above, as it were, a gallery. After singing a few songs we give them the Message. We often teach some Bible story, or if the occasion arises we tell them about the folly of idol worship, but whatever the train of thought I try near to leave a zenana unless we have in some way definitely given the Message that Jesus Christ is the only way to salvation.

I wish you could have heard the women in one of our Hindu homes yesterday. When I arrived there were four women in the place, but they began to come from all sides and in a few minutes there were at least seventy-five present. They

were all Hindu women, and it would have done your soul good to have heard them sing one of our Christian "bhajans," or songs, which I taught them. Finally, I got up to go but they did not want me to go, so they circled around me, I alone in the center and all these Hindu women around me, clapping their hands and, without my help, singing the song I had just taught them. Dr. Taylor was outside preaching to the men, and he said afterwards he was surprised to hear such a chorus of women's voices.

I said I really had to go so, finally, with "Salaams," I said good-bye for this time. They will probably sing the song for many a day. It is such a pity we haven't a worker to put in this district. What do you think our spiritual life at home would be if we only got about half an hour's instruction once in two years, for this is practically all the time we can spend in one zenana, since Mr. and Mrs. Waide have gone home, and we have the whole field to cover. Besides this, think of all the spiritual help we get from our Christian magazines and books. Most of these people cannot read.

Pray for these poor women who are so anxious to know more of the Truth but because of conditions and customs in India their opportunities are so limited. Pray that the little seed we sow each day may be blessed by the power of the Holy Spirit and that He may work in the hearts of these women until they, too, may come to the blessed assurance that "for our sins also Jesus died on Calvary."

Yours for the women of India.

ELIZABETH TAYLOR.

Rurki, U. P., India, February 2, 1920.

Dear Friends:

A few days ago as I, with a few of our Christian workers, were returning from the Rurki bazaar, where we had been preaching and selling Bibles and Gospel portions, a "Sadhu" (Hindu ascetic) fell in with us and said he was going to follow me, stay with me and become a Christian. We, of course, were quite surprised, and thought his story did not seem quite straight; however, we took him in and asked Kishan, our carpenter, who is a good Christian and the most hospitable man on our Compound, to let him stay with him. We, too, had a good talk with him and, of course, explained to him if he became a Christian he would have to do some kind of work by which he could earn an honest living. He agreed, and the next day we got him work with the contractor who is erecting the new building of four rooms, which will be used as boys' dormitories temporarily and later as workers'

houses. This man put him on the hardest, ugliest kind of work he had. Well, it so happened that I had occasion to be away from Rurki for about five days immediately thereafter, seeing to the sale of the Mazaffernagar property (which, by the way, is finally sold and we were able to give a clear title deed after some three years of litigation). During this time, some of the workers of the Church of England Mission, called "Society for Propagation of Gospel," got hold of him and prevailed on him that he did not have to do such menial labor, so he went with them before I got back and we have not seen him since.

I fear he will not be the strong character we were in hopes he would become, for he did show a wonderfully earnest and condescending humble spirit which is quite out of the ordinary in this class of people. However, we did our part as we thought best; the seed of Truth has been sown and it will not return to the Master void.

One interesting thing about this man was the fact that for years he has been traveling, searching for salvation. The message of hope and comfort he heard from our preachers in the bazaar sounded clear and appealing and he came to learn more. God only knows how many such hungry souls are waiting for the message. Pray that we may be given the strength, both spiritual and physical, to be able to cope with the difficulties and not fail to give at least some morsel to every hungry soul.

Yours in the Master's service,

JOHN C. TAYLOR.

LETTER FROM KENTUCKY.

Houston, Ky., March 6, 1920.

Dear Friends:

Today is Saturday, and we are all sitting around the fire trying to keep warm. We have been having some winter weather for the last two weeks. We had our heaviest snow last Saturday night. The wind is blowing, and it is snowing today. The water is frozen in the creeks, which makes it hard traveling.

There is much sickness on our neighboring creeks now. We have three girls here in the dormitory now who are sick with the influenza (commonly known here as the "flu"), but are not very bad yet. People are afraid of us. Nearly every one who comes after the mail yells for it before they come near. Jackson, our county seat, has been quarantined for flu and the smallpox.

Our adjoining county, Ornsley, has over one hundred

cases of influenza. Whole families are down in bed sick. On one creek there were seven deaths. A family who lives on Cow Creek are all down in bed. The mother died yesterday, leaving her husband and six children. The oldest child is fourteen years of age and the youngest is not quite a year old. Another family has been bereft by the loss of a mother and three children, just leaving the father. These families are well known to us. Our prayers go out to the fathers of these homes. Besides the girls here there is only one family sick of the "flu" on Turkey Creek. We hope we may not have it as bad as our neighboring creeks have it and it may soon be wiped out but God only knows why it is here.

School has been going fine till yesterday, when we dismissed for a week till we find how everything is concerning the flu. We have had an attendance of forty. We are sorry to have to close it for a time, as most of the pupils are afraid to come. We are in hopes we may finish this school year, as there are only three more weeks of school.

We have been having only seventeen here in the dormitory since there has been sickness.

Pray for us. We need your prayers and help in the work here. I remain,

Yours in His service,

IRMA CRESWELL.

IN MEMORIAM.

Picking up a Philadelphia paper the other day, I noticed this:

"BOICE.—In loving memory of the Rev. JAMES Y. BOICE, D. D., who departed this life March 4, 1916."

I do not know its origin, but it caused a flood of memories and I went back in thought to the days when the Second Reformed Presbyterian congregation occupied a comfortable church building at the corner of Twentieth and Vine streets. I stood on the site a few months ago, and it is now part of what

is known as the Parkway, really a continuation eastward of Fairmount Park.

Dr. Boice was pastor of the Second Church for a period of sixteen years, or more. He was a spiritual preacher, wholly devoted to the work of his Master. The writer came into the church during his ministry, and I am but one of many who would testify to his whole-hearted, fervent labors for God and the church of his choice. He was humble, sincere, and a most faithful pastor. His whole time was given unstintingly to his duties, and neglect and indolence were foreign to his disposition. During his pastorate the Second Church grew from a small number to a membership of between three and four hundred, and they were warmly attached to their pastor.

"Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them."

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

FRIEND.

LOS ANGELES.

The following is an extract from an article written by Mrs. Christine Armstrong, of Solinas, concerning Mission work in California:

"Just here may I remark that the aim was often well founded on the very best prospects of future and rapid growth (i. e., in starting new organizations). But it must likewise be said that such prospects have at times proved most disappointing. The growth has been slow, and in character such as gave no help in building up evangelical churches. Hence the forced abandonment of several of our fields, that when occupied as separate organizations, gave every prospect of yielding the very best results. The labor and money invested have not been in vain; but they have not yielded self-supporting congregations. nor will many California fields do this insofar as present

appearances indicate. If our mission work is to be held strictly to that end by our Home Mission Boards, we might as well give up here and now. I say it of long-time experience, some of it agonizing, in so far as good and efficient men are concerned, and good people gathered into the church through their self-sacrificing labors. As matters now stand in California it is a dangerous experiment for ministers brought here, and risky for everything planted in new stations. This, let me repeat, if they are expected within any given time to grow into large and self-sustaining congregations. California must be treated as mission ground of the real sort, or let alone. Its missionaries must not be held to account for more than doing their best under God to evangelize a section of the country, and of the world, of ever increasing importance, in the shifting course of national and world events."

LETTER FROM MISS CUNNINGHAM.

Anath Home, Houston, Kt.,

April 9, 1920.

Dear Friends:—

We have been having some winter weather this week, cold winds, snow and ice. Peaches and plums are killed, but we are hoping for apples and blackberries. These seldom fail. The farmers here are busy fencing, grubbing, clearing, plowing and sowing oats. We got our garden fence fixed Saturday, so we can shut out the neighbors' pigs, and as soon as we can get it plowed we will be ready to make some garden. Some of our neighbors already have pease and lettuce up and are eating onions and salad (greens).

Our school closed March 5 on account of influenza, and continued sickness prevented our resuming school work. We lacked three weeks of finishing the term. We nursed five cases of "flu" in the dormitory. One girl, Alpha Roberts, was quite sick, had a slight attack of pneumonia. We were thankful none of the teachers took it. As a result of the one case in school

about fifty on the creek had it, but no fatalities. On some creeks there were a good many deaths. Much of the time we have been busy administering to the needs of the sick in other homes.

We have made a number of calls since school closed. This is an important part of the work, and is neglected during school time. It would be well to have someone free to do this work all the year around. One day we made thirteen calls, crossing two mountains. We found one little girl lying in bed and unable to walk, the "flu" or fever having settled in her leg. No doctor had been called. Gypsy and Sheriff, the sister and brother, and the stepmother (a few years older than Gypsy) were waiting on her as best they knew. In another home little Almanac (pronounced Allimanicy) cared for the little sister and brother while the mother took the mule to the father, who was cutting trees in the hills. In another home where we called at 9.30 A. M., they were eating dinner. We asked if they were eating breakfast or dinner. They said they had breakfast at 3. During the crop-making season these Highlanders go to bed at dark, eat breakfast before daybreak, and are ready to start work when it is light enough to see. We can't "keep up" with them. This week we visited on notorious Long's Creek, where "moonshine" flows as freely as water; where the officer comes to arrest and goes away with his saddle-bags full. where human life can be bought for fifty dollars; where a man **may** go into your house, go where he pleases, take what he pleases and it isn't wise to say "What?" or "Why?" Once we **were** rash enough to say we would like to see a still. The reply was: "If you will tell ——, and promise to keep quiet, he will take you and show you and tell you all about it." It is needless to say our curiosity was not gratified. How our hearts ache for these brothers and sisters who have never been taught to respect the civil law nor to regard God's law. Dear friends, will you not pray that the light of the Gospel may shine in their hearts that they may know the joy of a life in Christ.

Yours in service,
SUSAN J. CUNNINGHAM.

THIRD CHURCH, PHILADELPHIA

Since our last writing death has visited our church and taken from our midst James Curran, Jane Boyd and Samuel McKeown. These all died in the faith and have gone to be with Christ, whom they loved and served so faithfully. Though absent, the memory of their consecrated and devoted lives still remain with us. Truly we can say of them, by it they being dead yet speaketh.

The sacrament of the Lord's Supper was observed by our congregation on April 11. The morning was bright and cheerful, the air balmy and invigorating. The Lord answered our prayers by giving us such a favorable day as we desired. Nearly all our people embraced the opportunity and privilege of being present to pay their vows to the Lord and commemorate the dying love of their Saviour.

The new spring garments worn by many of our men and women gave the audience a splendid appearance, and what was better still—the smiling and happy faces of the communicants clearly indicated that the love of God was in their hearts, and that they were wearing the spotless robe of Christ's righteousness. The large bouquet which beautified the platform and filled the air with its sweet fragrance was presented by Mr. Robert McKeown's family in memory of their deceased uncle. Both in attendance and solemnity it was the most impressive communion that the writer has ever attended.

On Thursday evening the Rev. John Parks, B. D., preached an excellent and appropriate sermon "On Communion." Sabbath evening the Rev. Mr. Connery, a young minister from Belfast, Ireland, preached a splendid sermon. The church was filled to its seating capacity. The Rev. James L. Chesnut was present and read the Scriptures and offered prayer. The offering was the largest ever any one remembers having been taken on a Communion Sabbath.

Sixteen united with our church on this occasion, eight on profession of faith, and eight by letter. This makes thirty new members who have identified themselves with us during the past year. God is certainly blessing us, and is fulfilling his promise. "And I, if I be lifted up will draw all men unto me."

 COULTERVILLE CONGREGATION.

The men's Bible Class of this congregation conceived the idea of organizing a Community men's class for the purpose of reaching a large class of people in the community who do not go to any church or Sabbath School. This being an industrial town there are many who do not and will not go to church. The plan that we followed was to take the gospel to them. All the churches in the town were invited to unite in the plan we suggested and the class has been meeting every afternoon during the winter, the meeting place being a pool room in the business part of town. This united effort on the part of the christian men of all the churches of the town to reach the man outside the church has been very successful thus far. The teacher of this Community Bible Class for the last two months has been Mr. S. L. Robb, an elder in our congregation and Supt. of our Sabbath School.

The Sabbath Schools of three churches of Coulterville have united in securing a S. S. missionary who visits the homes in town in an effort to get the children interested in the Sabbath School.

Mr. Robert W. Stewart, a student from this congregation attending Cedarville College and Seminary spent his spring vacation with his parents here and assisted in the services on Sabbath April 11th.

 ACKNOWLEDGEMENTS.

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

Mrs. James W. Paul, Marissa, Ill; Mrs. W. H. Hunter, Cutler, Ill; Mr. A. C. Fullerton, \$2. Coulterville, Ill; John Parkhill, Titusville, N. J; Mrs. Sarah Burt, Pattersonville, N. Y, Norman P. McHattie, New Galilee, Pa, Miss Lillian Spencer, Xenia, O, James Logan, Pittsburgh, Pa; Agnes Cooper, Rosa Stormont, Mrs. J. R. Orr, Cedarville, O.; W. G. Savage, James Burns, Philadelphia, Pa.

 SPECIAL NOTICE!

There are a few persons who are in arrears with their subscriptions to the Advocate, and we solicit an early renewal of your subscription for the coming year.

THE ATHEIST AND THE ACORN.

Me thinks the world is oddly made,
And everything's amiss,
A dull presuming Atheist said,
As stretched beneath the shade,
And instanced it in this:

Behold, quoth he, that mighty thing,
A pumpkin, large and round,
Is held but by a little string,
Which upwards cannot make it spring,
Or bear it from the ground.

While on this oak an acorn small,
So disproportioned grows;
That who with sense surveys this all,
This universal casual ball,
It's ill contrivance knows.

My better judgment could have hung
The pumpkin on the tree,
And left the acorn. lightly strung,
'Mongst things which on the surface sprung,
And small and feeble be.

No more the caviler could say,
No further faults descry;
For as he upwards gazing lay,
An acorn, loosened from its stay,
Fell down upon his eye.

The wounded part with tears ran o'er,
As punished for the sin;
Fool! had that bough a pumpkin bore,
Thy whimsies would have worked no more,
Nor skull have kept them in.

Selected.

ENDURANCE.

How much the heart may bear, and yet not break!
 How much the flesh may suffer, and not die!
 I question much if any pain or ache
 Of soul or body brings our end more nigh.
 Death chooses his own time; till that is worn,
 All evils may be borne.

We shrink and shudder at the surgeon's knife;
 Each nerve recoiling from the cruel steel,
 Whose edge seems searching for the quivering life;
 Yet to our sense the bitter pangs reveal
 That still, although the trembling flesh be torn,
 This, also, can be borne.

We see a sorrow rising in our way,
 And try to flee from the approaching ill;
 We seek some small escape, we weep and pray,
 But when the blow falls, then our hearts are still,
 Not that the pain is of its sharpness shorn,
 But that it can be borne.

We wind our life about another life,
 We hold it closer, dearer than our own,
 Anon it faints and falls in deadly strife,
 Leaving us stunned, and stricken, and alone;
 But ah! we do not die with those we mourn.
 This, also, can be borne.

Behold, we live through all things; famine, thirst,
 Bereavement, pain! all grief and misery,
 All woe and sorrow; life inflicts its worst
 On soul and body, but we cannot die,
 Though we be sick, and tired, and faint, and worn.
 Lo! all things can be borne.

Elizabeth Akers.

Attention!

DELEGATES TO MEETING OF GENERAL SYNOD

MAY 19, 1920.

All delegates coming to Pittsburgh, Pa., by way of the P. & L. E. or B. & O. R. Rs., walk along Smithfield Street, to Sixth Ave; turn to the right up Sixth Ave. one block to Grant Street, and you will find the Grant St. R. P. Church three doors from Sixth Ave.

All delegates coming on the Pennsylvania R. R. walk out of station to Grant Street, and up two squares to the Church building.

FREE lodging will be provided for all officers and delegates to Synod, from Wednesday evening until the close of Synod, in the U. P. Seminary building, North Ave., N. S. The noon meal will be provided FREE of charge to all officers and delegates each day from Thursday until the close of Synod.

PROGRAM FOR COMMUNION SERVICES IN CONNECTION WITH THE MEETING OF GENERAL SYNOD.

Rev. W. R. McChesney, D.D. Ph.D.	Sermon at opening of Synod	May 19, '20.
Rev. John Parks, B. D.,	Preaching,	Thursday, 8 P. M.
Rev. Thomas Whyte,	"	Friday, 8 P. M.
Rev. Andrew S. Creswell,	"	Saturday, 2-3 P. M.
Rev. R. W. Chesnut, Ph. D.,	Explaining Terms of Communion	' ' '
Rev. James L. Chesnut,	Explanation of Psalm, Sabbath,	11 A. M.
Rev. Ralph S. Elder,	Action Sermon,	" 11 A. M.
Rev. W. P. Harriman,	Communion Meditation	" 2 P. M.
Rev. Alex. Savage, D. D.,	Self-examination and address	at First Table.
Rev. L. A. Benson,	"	Second "
Rev. R. W. Chesnut, Ph. D.,	"	Third "
Rev. S. M. Ramsey, D. D.,	Closing Address.	
Rev. John B. Wilson, D. D. Ph. D.,	Closing Exercises.	

MEETING OF GENERAL SYNOD.

The General Synod of the Reformed Presbyterian Church in North America, will meet, pursuant to adjournment, in the Grant Street Reformed Presbyterian Church, Rev. John B. Wilson, D. D. Ph. D., pastor, on Wednesday evening, May 19, 1920, at eight o'clock, to be opened by a sermon by the retiring Moderator, Rev. John B. Wilson, D. D., the Rev. W. R. McChesney, D. D., to be his alternate.
L. A. Benson, Stated Clerk.

THE HELPFUL WORSHIPER.

1. One who has prayed for the preacher, and for the Holy Spirit's influence on the congregation.
 2. One who is punctually in his place at church, to be recognized by the minister, with his family beside him.
 3. One who has a good Bible in his pew, and devoutly follows the reading, as hearing God speak to him.
 4. One who joins in the praise as earnestly as do the leaders.
 5. One who follows and silently unites in the prayers.
 6. One who looks for the Divine impress in the sermon, not for startling statements.
 7. One who has a word and a look of Christian courtesy for those near him after the service closes.
-

OUR COLLEGE.

The 26th. year of Cedarville College is drawing to a close. It has been the best year in attendance in the history of our College. One hundred fifty-four students have attended in all departments; counting none twice there are 115. They come from 8 states and 3 foreign countries.

The Commercial, a new department, has been added to the College this year, making a total of seven departments, viz: Collegiate, Vocal, Piano, Seminary, Preparatory, Graduate and Commercial.

The faculty consists of seventeen members, the largest we have ever had. Between \$2000 and \$3000 have been added to the Endowment Fund. Among these gifts honorable mention is made of Mr. John B. Wright, who has given \$500 in memory of his wife, the late Isabella Bailey Wright formerly of Idaville, Indiana; and Miss Matilda McCollum, who recently added \$500 to the Morton Bible Chair; and Mr. James Adam, who gave \$1000 recently to the same fund.

The graduating class this year are Chang Tong Walter Chu, Hangchow, China; Robert Nichol Colman, Jr., Philadelphia, Pa.; Samuel Morton Creswell, Cedarville, O., Norman Baird Foster, Forest, O., Reba Irene Harbison, Cedarville, O., Rebecca Faye Marsh, Owensville, O., Dorothy Smithson, Peebles, O., Ellen Elizabeth Tarbox, Cedarville, O., for the degrees in undergraduate Courses; and Malcolm Nicholson, A. B., B. D., Halifax, Nova Scotia, and Anna Myrtle Orr Wilson, Ph. B., Cedarville, O, for degrees in the graduate department, and Lucile Johnson, Cedarville, O, in Piano.

The commencement comes Friday June 4. The exercises of commencement week come May 30-June 4 inclusive.

In closing may we ask all congregations to have their annual contributions for the College in by May 10 that the treasurer may have the report ready for General Synod.

The students are preparing for Cedar Day which will come June 2. The Baseball season is here and we have a find team. The College Annual, The Cedrus, will soon be from the Press, larger, spicier and better than ever. Remember the Bible Chair gifts large and small are acceptable.

FRIENDS OF CEDARVILLE COLLEGE & THEIR CONTRIBUTIONS.

For the Current Fund:

Mrs. N. L. Ramsey, Cedarville, O,	\$20 00
Grant St. cong Pittsburgh, Pa.	70 00
C. E. Comer, Dayton, O,	20 00
Republican City cong.	10 00

For the Morton Bible Chair Endowment:

Mrs. Elizabeth Blair, Sr. Cedarville, O.	10 00
Prof. Leroy Allen, "	25 00
Mary Cooper, "	5 00
Mrs. Huey's S. S. Class, "	10 00
Los Angeles cong,	12 00
Matilda McCollum, Xenia, O.	500 00
Martha Crawford, "	50 00
James Adam, New York City,	1000 00
Mrs. S. M. Taylor, Manhattan, Kan,	20 00

Mr. J. B. Wright of Idaville, Ind, has added \$300 to his former gift making the total of the Isabella Bailey Wright Memorial Fund, \$500

For the C. C. Alumni Endowment Fund;

Frank Bird, Cedarville, O:	13 50
S. C. Wright, " "	30 00
Rev. W. R. Graham, Philadelphia, Pa.	10 00

 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.

CHRISTIAN ENDEAVOR TOPICS.

May 9, 1920.

Topic: "Cultivating high ideals." Col. 3.1-4.

BIBLE READINGS

1. Abraham dealing with Lot. Gen. Chap. 13.
2. Joseph's treatment of his brethren. Gen. Chap. 45.
3. Moses' choice, Ex. 2: 11-14.
4. Solomon's request 1 Kings 3: 5-15.
5. Daniel and his companions. Daniel Chap. 1.
6. Paul's example in living. 1 Cor. Chap. 13.

BIBLE TEACHINGS

1. Our Lord Jesus Christ is to be our pattern in all things, and we are to follow his steps. 1 Pet. 2:21.
2. The command is, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt, 7:12.
3. To whom should we come for counsel? John 6:68.

PERTINENT QUESTIONS

1. What is our ideal of a man?
2. Who is the best type of a perfect man?
3. What is our ideal of living?
4. Do we strive to attain to these ideals ourselves?

May 16, 1920

Topic: "Religion Pays." 1 Cor. 3:18-23.

BIBLE READINGS

1. Religion, remembrance of God. Eccl. 12:1-2.
2. Faith, by it We are justified. Rom, Chaps. 3,4.
3. Faith, pleasing to God. Rom.8:8.
4. Worship, the believers duty. Psalms 95-98.
5. According as we measure, Matt, 7:1-2,
6. According to our faith, Mark 5:36: 9: 23.

BIBLE TEACHINGS

The Bible is a book of religious teaching. It teaches the origin of man and his religious nature, It has in it the words of eternal life. It is our duty to search it to find the truth, John 5: 39, The Bible is an inspired book, Written by men of GOD at directed by the Holy Spirit, 2 Tim, 3 ; 16-17,

The Bible is God's revelation of Himself and His will to man,

PERTINENT QUESTIONS

1. Is our religion the Christian religion?
2. Does our religion help us in our secular duties?
3. Is our religion practiced 7 days in the week?
4. Have we found that it pays to be religious ?

May 23, 1920

Topic: "Will a man rob God," Mal,3: 7-12,
-Missiourary Meeting-

BIBLE READINGS

1. Robbing God Mal, chap. 3,
2. Paying tithes, Gen, 14; 17- 24,
2. Paying our vows, Psalm 116:14, 18,
4. Rendering to God His due, LuKe 20:25.
5. Our bodies a living sacrifice, Rom, 12; 1.
6. Giving our best to God, Heb. 15:17.

BIBLE TEACHINGS

1. We are God's creatures. Psalm 24;1.
2. We owe to Him honor and Worship. Psalms 146-150.
3. We should bring an offering with us in coming to His house. Psa. 96;8.
4. We should worship God in His own prescribed way. Ex. 25;40: Heb. 8:5.
5. We should not rob God of His glory by using human inventions in preference to His own appointed means in divine worship.

PERTINENT QUESTIONS

- 1i Do we pay our vows to the Lord?
2. Do we support the Lord's work according to our means?
3. Do we believe in the scriptural method of giving our tithe to the Lord?

May 30, 1920

Topic: " Being a good Comrade." Provs. 27: 9: 10: 17 -19.

BIBLE READINGS

1. Johnathan & David, 1 Sam. chap. 20.
2. Elijah & Elisha. 1 Kings 19: 19-21.
3. Naomi & Ruth. Ruth chap. 1.
4. Cabez & Joshna. Num. 14:6- 10-
5. Moses & Aaron. Ex; 4; 10-17-
6. Paul & his companions, Acts 19; 29. Phil, 2;25-

BIBLE TEACHINGS

Two can not walk together without they are agreed, It is not good for man to be alone, We are social beings, Human nature in its normal condition seeks companionship. Jesus Christ chose His companions, We should not keep company with the ungodly. The companion of fools shall be destroyed, Prov, 13;20

PERTINENT QUESTIONS

1. Are our companions religious godly persons?
2. What about our books, are they up to the moral standard?
3. "Be not unequally yoked together with unbelievers."

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