



Rev. F. A. Jurkat

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 The 
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= ADVOCATE. =

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A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

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EDITORIAL.

MEETING OF GENERAL SYNOD 1920.

The General Synod of 1920 met in the Grant St., Church, Pittsburgh, Pa., May 19. The opening sermon was preached by Dr. W. R. McChesney, President of Cedarville, College, at 8 o'clock P.M. Wednesday evening. On Thursday morning, the roll of Synod was completed and, Rev. Ralph S. Elder, of Concord, Ill., was elected Moderator, Rev. L. A. Benson, of Republican City Kansas was elected Stated Clerk, and Rev. R. W. Chesnut, of Duaneburgh, N. Y. Assistant clerk. The regular business was then taken up and the work was pushed forward as rapidly as possible.

The Mission Boards held several meetings and fully took up the work in hand. The Foreign Mission Board had extra work on account of the presence of Rev. Wm. Waide and Mrs. Waide, who gave their reports of the work in India. Rev. and Mrs. Waide have just returned from India and will be on furlough for the coming year. They do not expect to return to India again under the care of our Board.

Miss Mary Taylor, a sister of Dr. John C. Taylor of India who offered her services to our Board two years ago, was present and again asked to be sent out as a lady missionary. She was accepted and appointed to go out early this coming autumn. Miss Taylor is a member of our congregation in Kansas of which Rev. L. A. Benson is the pastor. She will

spend the summer months in preparation for going away, and will visit as many of our congregations as possible.

The Home Mission Board transacted its usual business and also attended to the affairs of the Kentucky Mission where it is hoped the way will soon open up for the organization of a congregation.

The College report was one of the best in years, and had the marks of an institution that is being handled properly by its President and Faculty.

The committee in charge of the Forward Movement Fund reported a good sum raised this year; if so much can be raised with so little systematic effort, the plans adopted for this year should do much better.

There were two young ministers with us this year, namely Rev. Jas. L. Chesnut, and Rev. R. N. Colman, the latter was installed pastor of the Fairview, Congregation, May 26, 1920.

An interesting series of meetings were held in connection with Synod in the observance of the Sacrament of the Lord's Supper. Rev. John Parks preached Thursday evening, Rev. Thos. Whyte, Friday evening, Rev. Andrew S. Creswell Saturday afternoon, and Rev. R. S. Elder, Sabbath morning. These meetings were all well attended and the service Sabbath afternoon was one that brought back to our minds the days of old.

The delegates had comfortable lodging in the dormitory of the Alleghany Theological Seminary, and the ladies of the congregation served dinner and supper in the church. Synod was royally treated while in Pittsburg and we wish the pastor and entire congregation a rich blessing.

On Monday 6 p. m. Synod adjourned to meet at Cedarville, Ohio, the third Wednesday of May 1921.

Are you in arrears with your subscription to the **ADVOCATE**? We expect to send a statement to all such in the near future.

CRIMINAL WASTE

The criminal waste of the labor strike has again been made manifest, and in a way and with an accentuation that ought to be so convincing and impressive as to last the American people for a generation, if not for all time.

A New York financier and statistician is authority for the statement that an incomplete list of direct losses from the strikes of the past year place the cost to labor alone at nearly \$725,000,000, and to industry at more than \$1,750,000,000 a loss to labor and to industry of approximately \$20.00 for every man woman and child in the country, or an average of \$100 per family. This, let it be remembered, is only an estimate of the direct loss alone, it includes no estimate whatever of the indirect losses. What these were it is impossible to calculate or estimate.

The railmen's strike just lost affords another convincing page of the costliness and inadequacy of the strike as a means of redressing grievances or settling labor disputes. In the city of Detroit, the industrial output was reduced to 20 per cent. of normal for weeks; in the Pittsburgh district the loss in production was equally great, while mercantile business sustained a loss of 20 per cent. The railroads are said to have sustained a loss of \$3,000,000 a day throughout the strike. Labor—the guilty and the innocent—shared these losses. The Pittsburgh pay roll fell to 52 per cent. of normal while the necessities of life were enhanced in cost to all.

The transportation impairment caused congestion at every railroad terminal in the country so great, that it will require at least a month of ceaseless endeavor to remove it.

These are not the losses actual or approximate, for the losses cannot be set down in figures; they are but part of them, but their worthwhileness is certainly apparent. Against these what are the gains? Nothing, absolutely nothing!

Here are stubborn facts; truths, bald and bare, which even a half sense of, ought to put an end to strike activities in this country. There are other means of adjusting differences and

they must be found and recognized and used. The strike must go. It belongs to another age, not this.—National Enquirer.

STILL THE LAND OF OPPORTUNITY

America continues to be, above and beyond all other countries, what she has been from the foundation of the Union, the land of opportunity and of liberty, holding in her ordered institutions, her constitutional freedom and her representative form of government, more of happiness and of welfare than the government of any other country affords its people.

High evidence of this fact is furnished by the return to the industrial district of Allegheny county, Pennsylvania, last week in a single body, of three hundred and sixty Polish soldiers after four years of overseas service. For more than a century the people of Poland had dreamed of the coming of an hour when the independence of that despoiled and unhappy land could be regained and a new national life be begun again. The dream was shared by her sons, at home and abroad, wherever their habitat. shared by these three hundred and sixty men working in the mills of the Allegheny valley. The great war brought the longed for opportunity. Poland called, and these men answered; quit their places in mill and at furnace; left their adopted country; crossed the sea and entered the ranks of Poland's armies. For four years they served her in field and trench, answering to the call of their blood without hope of pecuniary reward or martial glory, fought until the national dream came true, until Poland found a place again among the nations, free and independent,—and then, they returned to America! Nobly they had done their part, and it would not have been surprising had they elected to remain in the land they had helped to free, the land of their fathers. But there was a land this side the sea that drew them with stronger ties and deeper cords of affection even than that which gave them birth, and which they had so valiantly helped to recreate—America, the land of their adoption, and last week they returned and are today in their old places at furnace and in mill. Returned because here more than in any other land, more even

than in the new Poland they had so bravely and unselfishly helped to life and freedom, they find the satisfactions of life for themselves, their wives and their children, which ambitious freemen crave. Everyone of them is a living witness to the great and splendid truth that this is the best land to be found on this revolving globe for those who are willing to be good citizens of any country.

What a lesson here for the American people! For all—those of foreign birth and those to the manor born! A lesson big and impressive enough, it seems to us, to hush the cavil of discontent, still the unrest and cool the fever of revolution, now so widely rife. And this, not that we shall not stamp out evils and redress wrongs when they exist, or strengthen the pillars of the temple where defects appear in structure or material, but that we shall not pull the temple down, or by greed destroy the bulwarks of our freedom, or harm by selfishness the public weal.

These men deserve citizenship. They are fit to be Americans!—National Enquirer.

LETTER FROM DR. TAYLOR

March 15, 1920.

Dear Friends:

I have a burden to share with you as well as with the Master. The Master knows as well as cares, and though you may care in a general way, I hope you may come to care more by the time you have read my letter and know more specifically.

Mr. Sherman, the young man who has just come to us, and almost directly from the ranks of the reformed sect of Hinduism, called "Arya Samaj," in whose college he had been educated, is a most extraordinary speaker. He was baptized a year ago by our United Presbyterian brethren, and has been with me since the first of the year. Knowing as he does their Sanscrit books and failings in living up to them, he is a most formidable antagonist for any of their Pandits, several of whom we have met. However, it is not generally speaking, necessary for us to contradict the old religious instructor of the Hindu. The fact of the case is

that there are very few of the thinking people of the villages even, who have not been harboring a great deal of doubt about their own religion, and we all know that doubt fostered soon leads to disbelief. This same reform sect (Arya Samaj), is to be thanked for this in a way, even though it is the most bitter antagonist to Christianity that we meet; for they preach and sing songs against idolatry, etc., which is the very heart of the Hinduism of the past two centuries and more.

Almost every day we find at least one audience which confronts us with statements such as "There is nothing to be gained from our old belief," and "we do not believe in the Arya Samaj, nor do we believe in Mohamed, and we don't see how you can be right either, we do not know what to believe. Our heads are in a whirl. You say, do not believe them; they say, do not believe you; we are lost. Where is there hope? Where is there anything satisfy. We want to know. "You talk simply and reasonably, but we only see you for half or one hour in a year. Why don't you come to our village and stay at least a few weeks and teach us." Giving due allowance for the bluffing they often do in order to try to make me pleased, there is no doubt about a change of attitude and a broken spirit, not only in the low caste, but among the highest and most reserved.

Now this is my burden. They are hungry for the message. Oh! that I could be in a hundred places at once, and had a hundred tongues to tell the glorious glad tidings! Just today, oh, how our hearts burned within us when some of our poor, low caste village Christians, complainingly, said, "Why don't any preacher come to us any more; you only come once a year." They were baptized about 8 or 10 years ago by the Methodists, but for some four years have not had any Shepherd for their souls. We sometimes stand in awe, shuddering, fearing almost to lay on our weak and sin-stained hands or say a word, for the "stone which was cut out without hands, has smote the image upon his feet." And what am I that I should even see such wonders?

Pray for us! Pray one and all! No, forget us and pray for the work, that other workers may be thrust into the harvest. But while you pray, do not overlook the fact that God may be just waiting to use you to answer not only your prayer, but hundreds

of other prayers who will be reading these lines. So please, dear reader, unless you have a very definite call to some other line of work and your conscience is at perfect ease about the matter, the one outstanding call for every Christian is, "Out into the world, go ye!"

Sincerely yours,

John C. Taylor.

BARNACLES

"Holding a form of godliness, but having denied the power thereof. From such turn away." (2 Tim. III 3-5.)

The Barnacle belongs to the shell fish family, though it does not begin to compare with the oyster, or the clam, or the muscle, or even the humble perriwinkle. There are many varieties of the barnacle; but all alike are mere parasites and suckers. In its embryonic state it is a free living thing floating in the sea; but it soon finds its home on some rock or piece of driftwood; or on the back and sides of a whale; but mostly on the hulls of ships sailing through the sea where the free barnacle is floating. So soon as it touches the hull of a ship or other resting place, it ceases to live a free life and begins its sucker life. So numerous are these parasites that they quickly cover the hulls of ships to that extent that they impede their progress; and unless they were drastically cleared off would in time even sink them. As it is ships have again and again had to be taken out of the water and the barnacles cleared off. It is a parasite pure and simple. Huxley tells us "that it clings to the hull of a ship, head on, and kicks its food into its belly with its legs." This is a partly humorous description, but it has truth in it.

There are not a few professed Christians (church members) who are little better than barnacles. They attach themselves to the church and draw whatever sustenance they can from it, but only hinder its progress and threaten its very life. They do not maintain a free Christian life and are too mean to die. They say, "Lord, Lord, but do not do the things

which he says." (Lk. VI. 46.) They bury their talent in a napkin and then falsely charge the Lord with being a hard master because he expected some return from the talent entrusted to them (Matt. XXV. 25, 26); they put their hands to the plow and then turn back; they profess to follow Christ but must do something else first. (Luke IX. 61, 62.) They are trees in the Lord's vineyard but bear no fruit; only take up ground and consume fertilizers. (Luke XIII. 7.) All they want from Christ and the church is

* * * * to be carried to the skies
 On flowery beds of ease,
 While others fight to win the prize,
 And sail through bloody seas.

What shall we do with these barnacles? Certainly we must do something with them for they are impeding the progress of the church and threatening its very life. When a ship's bottom becomes foul with them the ship is hauled up and her hull scraped and the barnacles flung into the sea. Before the working bees of a swarm begin their spring search for honey they slay all the drones which have wintered in the hive.

1. **We must do our best to convert** these barnacle professors of religion and church members and convert them into real living Christians. Do you know such an one? Then go for that one. You may save a soul from death and certainly you will greatly help the church.

2. **Clear the Church of Barnacles.** If we can't turn these barnacles into real Christians then it is clearly our duty to "scrape" them off the old ship of Zion. "Cut them down as cumberers of the good ground."

GEORGE F. PENTECOST, D. D.

Many of our readers will be glad to see the picture of the Rev. John Parks, on the next page, and others will see his appearance for the first time. He is president of our Foreign Mission Board, and actively engaged in all the enterprises of our church.



REV. JOHN PARKS,
Pastor of the Fifth R. P. Church Philadelphia.

THE SEXTON.

NIGH to a grave that was newly made
 Leaned a sexton old on his earth-worn spade;
 His work was done and he paused to wait
 The funeral train at the open gate.
 A relic of by-gone days was he,
 And his locks were gray as the foamy sea;
 And these words came from his lips so thin:
 "I gather them in-- I gather them in--
 Gather-- gather-- I gather them in.

I gather them in; for man and boy,
 Year after year of grief and joy,
 I've builded the houses that lie around
 In every nook of this burial-ground.
 Mother and daughter, father and son,
 Come to my solitude one by one;
 But come they stranger, or come they kin,
 I gather them in-- I gather them in.

"Many are with me, yet I'm alone;
 I'm King of the Dead, and I make my throne
 On a monument slab of marble cold--
 My sceptre of rule is the spade I hold.
 Come they from cottage, or come they from hall,
 Mankind are my subjects, all, all, all!
 May they loiter in pleasure, or toilfully spin,
 I gather them in-- I gather them in.

"I gather them in, and their final rest
 Is here, down here, in the earth's dark breast,
 And the sexton ceased as the funeral-train
 Wound mutely over that solemn plain;
 And I said to myself: When time is told,
 A mightier voice than that sexton's old,
 Will be heard o'er the last trump's dreadful din,
 "I gather them in-- I gather them in--
 Gather-- gather-- gather them in."

PARK BENJAMIN.

PROFANITY

We are a profane nation. Profanity is a vice not confined to the rougher element of the American race, but is indulged in by the respectable, educated and refined people of our land. It is a habit which is taking such a firm hold, especially upon the male portion of this country, that the name of God and Jesus Christ is not only outraged when in a fit of temper or excitement, but is being used as a by-word in common conversation.

Few men give the fact a thought that profanity is ungentlemanly, and almost every other word that proceeds from their mouths is an oath. The conversation on the street corners, thoroughfares, places of business, the workshop, our public conveyances, and even the home, is replete with profanity. The very air of our cities is contaminated with it, and it is spreading like some dreadful epidemic.

Men, women and children are heard uttering the heaviest curses. A refined person can no longer walk the streets without hearing oaths that are painful and blasphemous. Even the

lispings lips of a young child and the innocent appearing rosy lips of the fair maiden are not free from this evil that is cursing our nation.

Yet we need not be surprised when we stop to consider the causes. The young boy parading the streets with a cigarette in his mouth, withdrawing it from time to time, holding it between his fingers in dude fashion, while expectorating on the sidewalks and making the air resound with his voice, every other word of which is a curse, has doubtless learned it from his father. Or, in these days when the services of boys are needed in almost every business, and a large number are employed in the various establishments in and about our cities, most of them being of an impressionable age, surrounded by men who pay no attention to the use of profanity, it is only natural for them to imagine that it is manly to swear. It makes me shudder every time I hear curses uttered in the presence of our youth. Men and women are sculptors with chisels in their hands, constantly hewing the rocks before them and leaving the impressions of their minds upon them, and the coming generation will judge this age by the arts left behind, and how crude and vulgar much of it will appear. What a hideous monster we make of our Deity by the use of profanity.

Profanity has become so widespread that it is a habit of every class and without distinction of sex. Men not only indulge in it freely in the street, club and business conversation, but often they forget themselves so far as to use oaths in the presence of women, and especially if they are employees. A young woman who is employed as a bookkeeper said to me it is a common thing for her employer to curse in her presence, and, worse still, to make his commands more impressive by often heaping the heaviest curses upon the young women employed in his establishment, and yet this man poses as a gentleman in society, and passes as such, for the simple reason that he dresses well, while the public will point the finger of scorn at the young women who have learned all the profanity they may be guilty of from the man who thinks himself above them. In my opinion, he is far beneath them.

Horrible as this may seem, is it not as vicious for appar-

ently refined young men, while walking the streets or riding in public conveyances, to indulge often in the most offensive language and the profoundest profanity, just because they happen to be in the presence of or passing by strange women?

Young men and women often use profanity in the home, thing if some device to put an end to the sinful and silly habits of profanity and slang could be set in motion. I recently saw in who would be very careful not to use it in society. I believe many men have so fallen into the habit of profanity that under the influence of deep feeling they seem to think ordinary language insufficient to give expression to their thoughts. Yet this does not excuse them for this senseless and useless vice. Profanity, like slang, gives evidence of a vulgar mind. Purity, simplicity and refinement of speech are marks both of culture and good sense, and a man who in regular intercourse of life should season discourse with oaths and curses, leaves behind no good impressions, and I never can understand how men and women can stoop to anything which makes them appear vulgar and unrefined.

We have all sorts of reformatory organizations, and I believe we are over organized now, but it would be a good a small item on profanity where the chain-letter idea was suggested, while I do not approve of the idea for religious or charitable purposes, as I can see no difference between it and gambling, yet I think if ever it could be justified it would be in a cause of this kind, where perhaps the habit of profanity is aimed at. There is no reason why some of our clubs could not inaugurate a crusade against this vice.

Here is a good opportunity for young women who are employed in the various factories and stores. Let them, millions might be made to pledge themselves to break off among themselves, organize an anti-slang and anti-profanity club, prohibiting each member the use of impure language of any kind. Let them from the endless chain and endeavor to enlist the interest of every young woman and man employed in the factories, workshops, offices, stores and in the home. Women today lead almost every great reform movement set in motion, and let them unite on the question of vulgarity of any kind,

and give men generally to understand that profanity is offensive to them. Let them lead by setting the example, and gaining the respect of men, and he must be a vile man indeed who will curse in the presence of a woman he respects.

While I believe in equal rights, yet I hope the day will never come when women will try to imitate men in vices. Women must stand for all that is pure and good in a nation, and I know of no higher ambition a woman can have than to be pure and good, since they have so much to do with the decision of a man's character. The men of a nation are largely what the women are. No woman who will use profanity in the home, or in any place of business, can ever hope to exert a good influence, and she has no right to expect the respect of any one with whom she associates. What right has a parent, who will use profanity in the presence of his child, to expect that child's respect? And where a mother is guilty of profanity, she must not be surprised if some day she is forsaken by her offspring.—Associate Presbyterian Magazine.

WHY ABSENT FROM CHURCH?

Were you there last Sabbath? Do you faithfully attend every service when it is possible? If you can truly answer these questions in the affirmative you are to be congratulated. There are many shut-ins and many more stay-at-homes who are missing more than they know of real happiness. Every real church of Christ, where the divinely-appointed service of Christ is performed in its true spirit, must be a place of much edification and pleasure to a pious Christian soul. As a place of entertainment the church may be dull, just as a table loaded with the best things has no attractions for one without appetite, or with a disordered stomach. But to the hungry man there is no such place as the dinner table. The same is true spiritually. The bread of heaven provided by God is dispensed freely in all our branches. It is there to be enjoyed by all who come. Were you not hungry last Sabbath? Was that the reason for absenting yourself? Have you that spiritual hunger

at any time which our Lord pronounced blessed? If you have not you need to apply to the great Physician at once for the cure which will restore you to a healthy condition. For no more need you expect to be strong in faith and in every good work without the provision of God's house than one can be strong without food.

The habit of neglecting the services of the church is very easily formed. It grows with indulgence. It often begins with a fault-finding spirit; almost anything will give occasion to find fault, when people are looking for something of that kind. Usually the complainer will find others to encourage him in his discontent. Soon the little cause of alienation will grow into a mountain of offense, which leads to neglect of attendance on public worship more and more. There is likely to follow a distaste for family religion. Thus by degrees the downward path is pursued unless the grace of God prevent till there is total spiritual shipwreck.

Of course, this is not the expectation at first. But it comes in the end step by step through the deceitfulness of sin. The time to beware is at the first suggestion to such a course when resistance is possible and easy, not after all becomes fixed and there is no retracing the steps. The case of the backslider is more discouraging than that one who has never made a profession. But grace may be extended even to such, and none should despair while they use the means of salvation.—Associate Presbyterian Magazine.

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CHRISTIAN ENDEAVOR TOPICS.

JUNE 6, 1920.

Topic: "What Bible Readings Will Do for Us." Psalm 119: 97-104.

BIBLE READINGS

1. Searching the Scriptures. John 5: 39.
2. Daily Meditation. Psalm 119: 99.
3. How the Young May Be Benefited. Psalm 19: 3-16.
4. What a Study of the Word Will Do. Acts 20: 32.
5. What It Did for Timothy. II Tim. 3: 15.
6. It Will Arm Us for Conflict. Eph. 6: 10-18.

BIBLE TEACHINGS

Reading God's Word was one of the principal parts of worship in Old Testament times. Read the Book of Ezra.

The Bible is God's revelation of Himself to us, and to know what this is we must read in the sense of searching diligently to find what God's will and our duty is.

PERTINENT QUESTIONS

1. Do we read our Bibles as we know we should?
2. Are we really acquainted with our Bibles as we are with other books?
3. Do we read the Bible to find the truth?

JUNE 13, 1920.

Topic: "Common Mistakes in Daily Living." Prov. 24: 27-34.

BIBLE READINGS

1. Lack of Preparation. Amos 4: 12.
2. Bearing False Witness. Ex. 20: 16.
3. Rendering Evil for Evil. Rom. 12: 19-21.
4. Slothfulness. Rom. 12: 11.
5. Indifference. Rom. 12: 8-10.
6. Evil and Corrupt Practices. Eccl. 11: 9.

BIBLE TEACHINGS

The Bible teaches us God's will and our duty. We are first to seek the Kingdom of God, and then we have the promise of all other things that are needful. "All things work together for good to them that love God." Bear ye one another's burdens and so fulfill the law of Christ.

PERTINENT QUESTIONS

1. What is our besetting sin?
2. Have we done our best to overcome it?
3. Do we grow weary in well-doing?

JUNE 20, 1920.

Topic: "Honesty in Word and Deed." Eph. 4: 25-32.

BIBLE READINGS

1. **An Honest Heart.** Luke 8: 15.
2. **Honest Men.** Acts 6: 3.
3. **Making an Honest Living.** Rom. 12: 17; II Cor. 4: 21.
4. **An Honest Walk.** Rom. 13: 13.
5. **Whatsoever Is Honest.** Phil. 4: 8.
6. **An Honest Conversation.** I Peter 2: 12.

BIBLE TEACHINGS

It is wrong to defraud any one, even ourselves. Honesty is the only safe rule. Honesty makes the path of life smooth. The way of the transgressor is hard. All unrighteousness is sin and brings evil results. An honest heart leads to an honest life.

PERTINENT QUESTIONS

1. Are we as honest toward God as toward man?
2. Does any one receive any good from a life of wrongdoing?
3. What is our idea of Christian honesty?

JUNE 27 1920.

Topic: "Living Up to Our Responsibilities." Matt. 25: 19-20.

BIBLE READINGS

1. **Diversities of Gifts.** I Cor. chap. 12.
2. **Diversities of Talents.** Luke 19: 11-27.
3. **What to Do with What Is Committed to Us.** I Tim. chap. 6.
4. **We Are Responsible Kings.** Gen. chaps. 3 and 4.
5. **How Best Meet Our Responsibilities.** Heb. 2: 1.
6. **God Will Call Us to an Account.** Eccl. 11: 9.

BIBLE TEACHINGS

We are intelligent creatures, able to know right and wrong, being able to judge between the two. God requires to live up to the truth as He has revealed it to us. He will bring us to strict account for all the deeds done in the body, whether good or not.

PERTINENT QUESTIONS

1. What is our responsibility to the cause of missions?
2. Have we tried to find out what our real responsibility is?
3. Are we resolved to fill our mission in life better than we have done:

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For further particulars write to

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