



Rev. F. G. Schubert

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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 New Year has come, and the *ADVOCATE* extends Greetings to its readers. We now begin the fifty-fifth volume of publication, and desire to make this year one of the best. We can do this with your help, but not otherwise. The past year has been an eventful one, and the coming year promises to be one of great possibilities. We hope all may be guided by the Holy Spirit in doing their duty.

We desire to make this public acknowledgment, and thank Mrs. M. Boice, widow of the late Rev. James Y. Boice, D. D., of Philadelphia, for the great interest she has shown toward our Foreign Mission in India, in her noble gift of a Physician's Microscope to Dr. John C. Taylor, our Medical Missionary. The doctor brought the need of such an instrument to the attention of our readers, and the need is now supplied. The Foreign Missionary Board extends thanks to Mrs. Boice for this timely gift to our Medical Missionary.

Corresponding Secretary.

We wish to bring to the attention of our readers the fact that while we have purchased an automobile for the use of our American Missionary, Dr. Taylor, there is the sum of \$500 needed to pay the balance due our treasurer on the account. Surely in this great country of automobile luxuries there are enough of people in our church able and willing to raise this sum before next Synod meets. Send all remittances to Mr. A. B. McMillan, Sparta, Ill.

Corresponding Secretary.

IRELAND

Ireland drifts steadily from bad to worse. Whatever the grievances of the people and their misgovernment in the past, the need of the hour is the establishment of law and order. If Ireland had established an insurgent government similar to that of the colonies in our Revolutionary war, and if she had an army in the field fighting according to the rules of war, there would be nothing left but to submit the issues involved to the arbitrament of the sword. But that is not the condition.

Much as Irish leaders may pretend, they are conducting war against England and England against them, the truth is there is no Irish de facto government. However crippled it may be, the British rule in Ireland is the only lawful one which is known within that jurisdiction. An admission that it is not a righteous rule and should be overthrown would not change the fact.

The responsibility of the British Empire is very great. Either law and order must be established in Ireland or British rule stand condemned. The failure of Great Britain cannot be excused on the ground of the stubbornness of the Irish or the perversity of their leaders. It is the business of a government to maintain law and order against error, folly, superstition, perversity, criminality or anything else which opposes it.

How soon the British authorities will suppress crime and lawlessness and establish orderly government is not known. Why they hesitate may be guessed. Lloyd George is the responsible head of the British Empire. With all respect to a very kindly personality, it may be said that the other George is a figure head. It is Lloyd George who rules. He holds his position not because of heredity, but by the consent of the House of Commons. He can be overthrown whenever a majority votes against him. While he keeps one eye on Ireland, he has to direct the other to the House to which he is responsible and which has the power to terminate his tenure of office at any time.

Lloyd George is a politician. He is also a statesman, but he is a politician first. The illusions and dreams incident to his nature do not control his conduct. He keeps his feet on the ground. The vigorous policy in Ireland, which would stamp out lawlessness and establish orderly government, would not have been back-

ed during recent weeks or months by the British people. He goes as far as is possible with a united people behind him. He stops when he realizes that his following is deserting him. Time fights on his side. It has been safe to assume that as conditions grew worse in Ireland, the British public, provoked and angered, would come more nearly together in favor of such a display of power and force as would crush insurrection and bring about orderly life and procedure. Lloyd George will institute the policy as rapidly as he knows he may do so with the united support of the British public.

It is utter nonsense to say that the Irish can win their independence of Great Britain by murder and lawlessness; that they can wear out the Empire pursuing that policy, and that finally they can force concessions to their demands. There is power enough in Great Britain with the people once united to make Ireland a desert and to crush every semblance of armed resistance to law and its enforcement. No one knows that better than the intelligent Irish leaders.

This is wholly apart from the question of right. Even there, however, we get into mist and fog. The Irish insurgents do not believe that England has the right to govern them, but they do believe they have the right to govern Ulster, all of which makes a mockery and a farce of their alleged faith in self-determination. It is not conceivable that the British Empire will allow itself to be swerved or changed by assassination. Whatever may be the cost, it must go ahead in the suppression of lawlessness and anarchy, after which there can be given due consideration to questions of policy relating to the future.

This much remains to be said: The British Government cannot maintain the good respect of the world and give ground for the suspicion that it is moved by a spirit of retaliation. There is a disconcerting mass of evidence indicating that the government has been so motivated. One murder does not justify another. The answer to murder and assassination is a display of power and force which can capture and bring to trial those who commit murder, and mete out punishment.

That Great Britain must do or degenerate to the level of those who have become assassins and murderers. There is plenty

of blame on both sides, and it is high time that the British Government proceed to do its full duty in Ireland. If the British people cannot unite in backing their government in the proper course, the anarchy in Ireland will spread to Great Britain and her dependencies.

The future hangs in the balance.

—National Enquirer.

UNSHAKABLE THINGS

“That those things which cannot be shaken may remain.”—Heb. 12:27.

Is there anything that can withstand the destructive forces that march with desolating tread through the world's various domains? If there is, we do not find it among the works of men. There is nothing he has ever made that can withstand the activity of the hands that shake down things. Men have built cities, constructed great palaces, founded magnificent temples, but there is none of these things that may not be shaken to the dust. Many of them have been. Where are the cities of the ancient times? Only their names and their ruins remain. Great empires have been founded and flourished so magnificently as to insure their perpetuity. But notwithstanding the glory of their thrones, the might of their armies, the onward rush of the destructive has overwhelmed them, wiped out their glory, and left them only a memory. Even the world itself is not stalwart enough to force its antagonists and maintain its dignity, as it finds itself in the grip of fists, mighty to shake its continents and batter down its mountains.

“The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yet, all which it inherit, shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a rack behind.”—Shakespeare.

If then everything about is unstable, if even the heavens themselves may be shaken, we ask is there nothing that can relieve the dreary, heart-saddening situation in which we find ourselves? Yes, there is the voice of inspiration, a voice whose utterance floods the mind with light, amid which we see what the sun cannot make known to us, glorious things which cannot be shaken, but

must remain. Let us look into those things :

I. There is man's conviction of the existence of a Supernatural Being. It is an outstanding feature of human nature that it believes in a being outside itself, which it calls God. How man has come to have belief in a being above himself is very differently explained. Some say he has his conviction of the existence of Deity through intuition, others that nature about him has impressed the fact upon him, while others think his belief in Deity is by heredity. But, however, he has become possessed of the conviction of the existence of God, it is universal. There are no races of men without faith in the existence of a Deity of some sort. This fact has been denied, but further examination on the subject has proved its truthfulness. It matters not how far we go back into the past we meet with belief in God or gods. Among the ruins of America, whose antiquity no man can guess, gods are the most prominent features. The history that is being brought to light of cities of the remotest antiquity, that once stood on the Tiber, the Euphrates, or the Nile, impresses us with the religiousness of the peoples of those far-off times.

Now, no matter what have been the changes in the governments of peoples ; no matter what changes have come in their social and intellectual surroundings, they have never moved away from belief in God, the true God, or other deities whom they have mistaken for Him. Nor is there any record of any marked success attending the efforts of the enemies of the common faith of the race. It is almost unthinkable that anything could occur that would shake the faith of our race in a deity. It would be necessary to destroy man's intuitional nature, and blunt his reasoning and perceptible faculties before anything of that nature could take place. The history of our race shows most clearly that one of the leading features of its advancement has been a larger knowledge of God ; a deeper conviction of His existence. There never has been, nor can there be formed, an argument ; there never has occurred, nor can there occur, an uprising of Godlessness that can shake the races' confidence in a being above it, which it calls God. The evidence of Deity in the suns and stars of space, in the various uplifts of nature, are no more incredible than is the belief of the human being in a Deity.

It is the duty of the Christian Church to disseminate the light of revelation as to the true character of God, and also as to how men should conduct themselves toward Him. Again:

II. The government of God cannot be shaken. Vast beyond all conception is the extent of creation, but there is not a pebble on the beach of any sea, there is not a particle of matter in any plain or mountain, there is not an icicle nor flake of snow in any orb, that is not under the control of law. Who can interfere with the order of the universes so as to shake their divine government? Who can interfere with the laws that cause the tides or the motions of suns and stars?

But earth is under another government besides the physical. It is under moral control. The throne that sways the physical universe also rules over the moral. Evil seeks to overthrow the latter rule and gain universal sovereignty. But its wildest, mightiest efforts to overthrow the throne of God have only demonstrated its inability to compass its end. The campaigners of hell have been curbed in their purposes, and the threats and boasts of their leaders have only shown how imbecile and misanthropic their ambitions have been. The very deeds of the foes of righteousness have been utilized to prepare the way for the chariots of truth, and the forces that would expel evil from the earth. Who can arrest the moon and stop her on her errands of light and cheer to our world? Who can lay hold on earth and prevent her making her journey about her sun? Yet it would not require omnipotence to do this. But it would require more than omnipotence to overthrow the government of the omnipotent. God's rule over man cannot be modified, the deeds of wickedness nor the spirit of the age. Evil may appear to have an ascendancy in certain places and in certain times, but the throne of the eternal is not moved by such successes. The tempest may rise about the mountain, and shrubs and great trees be torn up by the roots and flung on the ground, but the mountain is not moved by the ravings of the wind. Storms of evil and the operations of forces from hell may work apparent havoc in the empire of God, but after they have expounded their power the throne of the eternal stands unmoved. Again:

III. The foundation of the Church of Christ cannot be shaken. If the desirability of a structure is wisely considered,

such thoughtfulness will show itself in the character of the foundation. That building which is intended to stand for long years will have a foundation that will insure its desired stability. Jesus Christ is the builder of His church. It is not a temple for this age only, but for all the ages. Who would think of Him being other than a wise master builder? He has then chosen a foundation for His superstructure that will insure without peradventure its stability through all the ages to come.

This foundation is the most attractive feature in the entire aspect of the church. It is not the reason of man, for that is as unstable as shifting sands. It is not moral goodness, for this is impossible to sinful men. It is not mere dogmas, for they have no strength in themselves to sustain the eternal interest of souls. It is not Christ as a man, nor Christ whose blood is valueless to aione for men, but it is Christ the eternal Son of God, whose blood cleanseth sinners from all sin. Jesus Christ, the Second Person in the Trinity, the Atonement for the sins of the world, makes Himself the foundation of His Church. Again:

IV. The testimony of Christendom to the power of Christ to save cannot be shaken. Jesus did not come into this world merely to teach it great facts of which it was ignorant. Nor did He come into this world merely to teach men a higher code of ethics that their character might be uplifted. He Himself is the best exponent of His mission to men, and He tells us that "He came to seek and to save that which was lost." Now the question is: Can He do what He came to do? If he cannot there must be some evidence of that fact, for He must have failed in any effort He made to save whoever presented themselves to Him for salvation, for surely some must have come to Him, for that purpose. If he can, then there must be witnesses to that fact. Now, are there any? One witness might prove but little, but a half-dozen of such would make out a strong case for Jesus. But how much stronger would the testimony of a thousand witnesses be? How much stronger the testimonies of a million be? Who could shake such evidence to a fact? But there are hundreds of millions more on earth who have the same testimony. This testimony to the power of Jesus to save is the mightiest of all arguments for His veracity, His Deity, and the glorious, man-loving nature of His mission.—Twentieth Century Pastor.

SUPREME COURT CAN ENFORCE DECREES

Mark Sullivan, the newspaper correspondent, in a recent communication which was published in many papers, described an international court which would have only moral power, depending upon the enforcement of its decrees upon the willingness of nations to accept its decisions. He referred to it as a Court which would be similar to the United States Supreme Court which he affirmed had no power to enforce its decisions as against a State.

As an illustration, he cited the case of Virginia vs. West Virginia and stated had the latter not chosen to pay the award made against it in favor of Virginia, the Supreme Court would have had no means of enforcing its decree. In a recent communication to a New York paper, Mr. Arthur H. Kuhn replied as follows:

This is precisely the contrary of what the Supreme Court itself finally decided, for, after final judgment had been rendered and after West Virginia had failed to pay the judgment, the Court, on motion for leave to file a petition for a writ of mandamus and an order against West Virginia and the members of its Legislature to levy a tax to pay the judgment, said (246 U. S., 601):

"As the powers to render the judgment and to enforce it arise from the grant in the Constitution on that subject, looked at from a generic point of view, both are Federal powers and, comprehensively considered, are sustained by every authority of the Federal Government—judicial, legislative or executive—which may be appropriately exercised."

Could any language be more direct? It is true that the Court did not have to exercise this force because, as Chief Justice White said (p. 604); "the right judicially to enforce by appropriate proceedings as against a State and its governmental agencies, having been determined, * * * * we may be spared in the future the necessity of exerting compulsory powers against one of the States of the Union to compel it to discharge a plain duty resting upon it under the Constitution."

West Virginia finally paid the debt, but it was as the result of the decision of the Supreme Court that it had the power to enforce; otherwise West Virginia would have paid the judgment

in 1915 after the final decree was rendered, instead of in 1919, after the Court had declared its purpose to enforce its decree, if necessary, by whatever means it should determine to be appropriate.

Just as upon other questions of interpretation of the Constitution, the conclusion reached by the Court as to its powers of enforcement in State controversies is the result of a process of growth. We have come a long way from the statement attributed to General Jackson as President after the decision of Worcester vs. Georgia, in 1832, "John Marshall has made his decision; now let him enforce it." We are well aware also that some expressions of the fathers of our system, notably Madison, were against such enforcement, but national devotion has proceeded with wonderful strides since 1787. Even in 1860, the Chief of State, a publicist of no mean talents, said: "The fact is that our Union rests upon public opinion." But we now know that if it had rested upon that alone, we should have had no Union and no Supreme Court.

It is quite true that the Supreme Court is not provided with the command of an army or navy to use against a recalcitrant State; but that is not the method of judicial procedure anywhere. Judicial decrees operate against persons and property, disobedience being followed by punishment. It is only upon interference or resistance that the Court calls upon the executive for help. This is true of ordinary Municipal Courts, it is true of our Supreme Court, and, if there be any true analogy to be taken from these, it will be true of the International Court.—Ex.

THE FORWARD MOVEMENT.

BY REV. S. M. RAMSEY, D. D.

The Forward Movement, as we understand it, is a call to higher attainments in the christian life. The average christian is living on too low a plane, far below the standard set by God in his word. The average christian seems satisfied with too little of the blessedness which should come to every one. God does not want us to live so near the line which marks the division between the world and Christ. He wants us to rise to those heights where his presence and blessing can be fully enjoyed. He wants us to sit in heavenly places with Christ. This call of the Forward Movement, is just for this purpose: to help us to get the best out of the christian life, that is to be se-

cured. In order to do this, we must rise to a higher standard of christian living.

1. There should be more earnestness in prayer. We pray—all christians do. But our prayers are often too formal, too cold, too ineffectual. We have not faith enough; we have not perseverance enough. We do not "look and expect an answer," as we should. "According to your faith, so be it done unto you."

2. There should be more reading and study of God's word. We read the Bible. All christians do. But do we read it as David did? He prized it greatly. It was more precious to him than gold, or than all riches. It was sweeter to him than honey. If we delight in the Bible as he did, it will be "the joy and the rejoicing of our hearts."

3. There should be more family religion. There should be a family altar and family religion in every home. Too many are neglecting these things. Each house should be a Bethel, "a house of God." Fathers and mothers should be priests in their own house. Praise and prayer should arise as incense, at the morning and evening sacrifice.

4. There should be a better observance of the Sabbath, and a careful attendance upon God's house. The world today has set aside the Sabbath, and it is trampling it under foot. If we are not careful, we will be led astray by the world. We need to set ourselves for the defense of the Lord's day, and for the upholding of Sabbath laws. Our own example is needed for this purpose. If all professed christians kept the Sabbath as they should, it would have a powerful effect upon the unthinking multitude. Let us "remember the Sabbath day to keep it holy."

5. We should give more than we do, for religious purposes. We should recognize God's claim upon our money, as well as upon our lives and service. In old Testament times God claimed a part of his people's wealth. And so he does in new Testament times. It requires money to carry on God's work in the world. Where is this money to come from? God's people must give it, else it will not be given. In former days, God required his people to give a tenth. We surely should not give less. There has been too much coaxing and wheedling people to give. This should not be so. God wants us to give willingly, and not grudgingly. "God loves a cheerful giver." "Honor the Lord with thy substance, and with the first fruits of all thine increase, and

so shall thy barns be filled with plenty, and thy presses burst forth with new wine." "Bring ye all the tithes into the storehouse, and prove ye now me herewith, saith the Lord, and see if I will not open you the windows of heaven, and pour you out a blessing, until there be not room to receive;" Now this is just what I understand by the Forward Movement. If we enter into it heartily, God will fulfill his promise, and give us such a blessing as we have not heretofore enjoyed.

FOUR MONTHS MORE.

Four mouths of special effort; four months in which churches have been visited, appeals made, and thousands of pamphlets have been sent to pastors for distribution, and to individuals, and pledges for prayer leagues, family altar and life work signers have been distributed. Just half of the time allotted for accomplishing the work set for the Forward Movement of the church has passed. Only four months remain in which to complete the task.

It may be well to ask, at this, the ending of the first half, how the work is progressing? In reply we may say the results have not been what they should or might have been. The number of those who have signed prayer league pledges, while about all that had been hoped for in some congregations, have not on the whole reached the number they should, while the returns from family altar and life service pledges have been comparatively small.

These facts we regret to state; but we do so with the feeling that when rank and file of the denomination know them, they will do the thing which alone can change these into encouraging facts, proving that we are anxious to make some marked progress this year.

Another question of great importance is this; what is the feeling of the church as a whole toward the Forward Movement? Is there a spirit of determination in the hearts of all Reformed Presbyterians or not? Is there the will to do, or is there to be found a spirit of indifference and carelessness. Let us bear in mind that the spirit in which we proceed shall determine the final result. May we on the threshold of the New Year, reconsecrate our life to the service of Christ and the Church. May we determine that as individual members of the Reformed Presbyterian Church we shall do our utmost to win the goals set before us. And may the next four months be so packed with prayer and effort that success may crown our efforts and tune our hearts at length to sing the praises of our God.

LETTER FROM INDIA.

Rurki, U. P. India, October 19, 1920.

Dear Friends:

Since coming from the hills we have had a great deal to do. First there were the girls who had to be sent back to the various Boarding schools and clothes had to be made for them. I had them each do as much as possible on their own clothes which meant my time in cutting out the things and overseeing their work. We sent five girls to Amballa A. P. Mission School, two to the Methodist Mission school in Meerut and there are ten in the Methodist Mission School here in Rurki. We are also sending John and Carl as day scholars to this school. They are the only white scholars in the school.

Our boys are all here in our hostel now and attend the Municipal school, except Charlie Matru, who had just one more year in Moga and we thought he had better finish in the school in which he had received his education thus far. Our hostel is getting along splendidly and the boys seem to be perfectly happy. Our Padri Sahib, Edwin Fiske, is indeed a fine man for this work and the boys like him. He has the pastor's work of the church here, visits villages when he can and has full charge of the Boy's Boarding. There are sixteen boys in the Boarding now, all christians except five. Two of these are the sons of the "zamindar" or landowner of Nauserheri, whose wife has been such an ardent secret follower of the master ever since she heard of Jesus as a little girl in her mother's home. These boys are now twelve and sixteen years old and have been attending village schools but have finished the work of the village schools and to continue their education they have come to us.

Then the first of this month we called all the workers in from their villages for Worker's Meeting, in which they took their various problems and as usual, by prayer and discussion, planned their work for the next month. For this month Dr Taylor took the Sabbath services in Rurki for one Sabbath while the Padri Sahib went to Jawalapur and took the services

there. Hukm Chand went to Shahpur for Mul Chand's services one Sabbath, and Piyari Singh being with Mihi Lal for the month will take one or two of Mihi Lal's services. Dr. Taylor will go to Bhagwanpur for next Sabbath evening's service.

The workers brought their families in too this time as we had our communion service the Sabbath following the workers meetings. All the women being in this time, I met with them and had reports of their work for the past six months.

On the tenth of this month at communion service, Dr. Taylor baptized Chamen Lal, one of our boarding boys who was picked up as a beggar boy by our cook in Rurki bazaar about three months ago.

On the morning of the 28th, of September, Mihi Lal's nine month old baby died in Nauserheri. They left there at 8 A.M. on an ox cart, and got here about 4 P. M. and we buried the babe at 6 o'clock in our own compound under the Bamboos.

We ask you to continue in prayer for us, that we may be given strength and wisdom for our winter's work.

Yours in the Master's service.

Elizabeth Taylor.

NOTE! A Cablegram from India, received on December 4th, announces the birth of a daughter to Dr. and Mrs. Taylor.

LETTER FROM KENTUCKY

Houston, Ky., Dec. 6, 1920.

Dear friends:

Anath Home is a busy place these days. Sabbath morning is Sabbath School. The afternoon is spent in reading, helping the children with their questions, etc. There are four girls in our home. All have learned the children's catechism and received the Gospel of Matthew as a prize. They are now studying the shorter catechism with the understanding that they are to have a Bible when the questions are completed.

Five days of the week we are in the school room, the evenings being occupied with school work, post office duties, letter writing, etc. Saturday is a day of general duties and as busy as

any. The past few have been pretty well taken up in receiving callers who come to the post office and to purchase second-hand clothing. We are gratified to the friends who have sent clothing, which is a help to the mission and a help to our Highland friends. Our matron, Mrs. Turner, goes home (to Long's Creek) Friday evenings, which throws a little more responsibility on us. Two or three Saturdays the girls have papered bed-rooms, which work we failed to accomplish in the summer. With a little cleaning up the dormitory will soon be in readiness for the winter term. The fall term of six months will close in four weeks, December 31. We will have one week's vacation between terms. Several have already engaged rooms for the winter. The public schools here all close about holidays. Both last year and this, teachers have been so scarce that some of the native teachers have been employed to teach a winter term, where they have not been able to secure a teacher for the beginning of the school year. Some of the teachers will be entering high school. We repeat that a man is needed to assume permanent charge of the work, that high school may be carried on, that we may be able to compete with other schools. The promise is, "My God shall supply all your need." Are we pleading the fulfillment of this promise? A few days ago we received a gift of thirty-three dollars for a scholarship for which we are thankful.

There has been quite a bit of sickness this fall. We have been able to make a few calls in these homes, but our time is too limited for doing much of this work, important as it is.

We have had some real winter weather. The sun is shining today, which we are able to appreciate and enjoy. Last week it was cool, cloudy and rainy. The week before we had eight inches of snow, which lay on the ground a week, something unusual here for November. Thanksgiving Day we spent at home. It is one day in the year we rest.

You are probably wondering if we have bought a cow. We have not for two reasons. First, we haven't found one to suit us. Second, we haven't been able to get a barn or shed built for her. We have the lumber now, but haven't secured a workman.

The lumber we ordered in May has not been delivered yet, so we are without walks and our roof still leaks. We are hoping to

secure some this week. We are learning with Paul, to "walk by faith, not by sight."

Yours in service,
SUSAN J. CUNNINGHAM.

ACKNOWLEDGEMENTS.

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

R. J. Hemphill, Miss Anna Pollock, Marissa, Ill; S. L. Robb, Mrs. Samuel White, Mrs. S. W. McLaughlin, Coulterville, Ill; Matt. Robb, Swanwick, Ill; Rev. S. M. Ramsey, D. D, Los Angeles, Cal. D. C. Fullerton, Sparta, Ill.; Miss Eva P. McGeehan, New Galilee, Pa.; Mrs. J. F. Fields, Beaver Falls, Pa; Beatta Jones, Delanson, N. Y.; E. L. Stormont, Cedarville, O.; Mrs. Joseph Heim, Schenectady N. Y.; Wm. J. Cullings, Mrs. M. A. Cullings, Duanesburgh, N. Y.; James Adam, Rev. F. M. Foster, New York City; Miss Rachel McIlwain, Rev. Thos. Whyte, Mrs. M. Getty, Wm. Creelman, Miss Agnes Robinson, Miss Matilda Connolly, Miss Martha McNutt, Henry Elliott, Philadelphia, Pa.

SEVENTH CHURCH PHILADELPHIA.

The Seventh congregation with their friends held a social in the church on Friday evening, December 3, 1920. Mr. Alex. Colville, acted as chairman.

The program was interspersed with vocal and musical solos. The Rev. Thos. Whyte, of the Third Church made a humorous address and his portrayal of our newly wed pastor and his wife during their courtship produced much merriment and laughter. After all present partook of refreshments, Mr. Colville in chosen words fitting the occasion, presented to our pastor, Rev. James L. Chesnut, and his wife, on behalf of the congregation, a token of their esteem and love.

It is the most earnest prayer of the congregation that their journey through life shall have God's blessing for many years of service in proclaiming the glad tidings of salvation through our Lord and Master Jesus Christ.

SPARTA.

On the third Sabbath of October we had the pleasure of having with us Rev. Harriman of Cedarville, Ohio, and Rev. R. S. Elder, of Cutler, Ill,

Mrs. Alice McIntyre, invited the missionary women to meet at her home, about three miles in the country, on November 12, to quilt and tack carpet rags.

the weather was very cold, but quite a number were there, and we spent a very pleasant day.

Mrs. Mamie Braden Smith and daughter Jane of Col. are spending the winter with her father, Wm. Braden, of Sparta.

On Thanksgiving day splendid union services were held in our church with the R. P. -Synod- congregation, Rev. Carson, of the Synod, explained the Psalm, Rev. Smiley, preached the sermon from Psalm 107, and Rev. McIlroy of the U. P. church led in prayer.

Miss Helen Smiley, in company with a friend, from Cairo, Ill., spent Thanksgiving vacation with home folks

Mrs. Eliza Dickey, who has been quite sick for some time, is some what improved.

Mrs. A. B. McMillan, who has been with her sister, Mrs. Hanna, of Clay Center, Kansas, returned home a few weeks ago; Mr. McMillan, went out for a few days visit and accompanied her home.

Our women have already entered on a season of quilting and rag tacking.

Miss Nettie McMillan, has just returned from a pleasant visit to different parts of Col.

A Merry Christmss and Happy New Year to all.

An eventful occasion was that of a social given at the home of Mr. and Mrs. Levi A. Tolbert, Friday evening, October 29, 1920, in celebration of the forty-fifth wedding anniversary of Rev. and Mrs. W. J. Smiley, which occurred at Cedarville, Ohio, October 18, 1875. As it was Hallowe'en season the Tolbert home was beautifully decorated in a manner befitting Hallowe'en, and the refreshments and amusements typified the spirit of the occasion. Few people live to attain to the record made by Rev. and Mrs. Smiley, as shepherds of one flock for 45 years. Few couples live to enjoy wedded bliss for that length of time, and still fewer live in any one community doing good and making no enemies for even shorter periods. Mr. and Mrs. Smiley are dearly beloved by every one who knows them. and congratulations upon having passed the 45th. year as companions came thick and fast when the anniversary became known. They thoroughly enjoyed the evening and were deeply touched when Mr. A. B. McMillan in a few brief and very appropriate remarks in behalf of the congregation and a few friends presented them with a purse of gold, reminding them of the happy event in their lives 45 years ago, and assured them of the continued confidence and good will of the congregation and community as well, and expressed the hope that they would be spared to the church and city for years to come. After some applause, they each responded feelingly, expressing their appreciation of the gift, but above all for the renewed confidence and good will manifested.

Mr. and Mrs. Smiley are still active in the work of the Kingdom, and have kept alive to the progress of the times. Mr. Smiley is an authority on historical points of interest in this section of the state, and is familiar with the history of many families with whom he has been in touch for years. To add to the pleasure of the evening, the children were all present.

Dr. and Mrs. James Smiley, of Indianapolis, Ind., Wilmer W. of Dallas, Texas; Miss Helen, of Cairo; Margaret, of Mommouth, Ill.; John and wife, Mary and Robert, of Sparta.

With singing psalm 133 and prayer by Rev. Smiley, the pleasures of the evening were brought to a close.

OUR COLLEGE.

Cedarville college closed for the holiday vacation Thursday, Dec. 16. It will resume work, Jan., 5, 1921.

Students were present this semester from Ohio, Pa., N.Y., Ky., Ind., Ala., & Ark., and Prince Edwards Island. There were 156 in all departments, the best attendance in the history of the college. The seminary had 14 in attendance.

(By the terms of the will of the late Anderson Collins of our Cedarville R. P. congregation, his splendidly improved and well-located farm of 110 acres is given to the college for the endowment fund to be known as the Anderson Collins Educational Fund, for the education of needy and deserving students in Cedarville college. It is estimated that this valuable farm will add between \$20000 and \$30000 to the endowment fund of the College.)

Mr. and Mrs. Anderson Collins, were warm friends of the college and never a year went by without their manifesting their interest in the college in a substantial way. Mrs. Collins for several years was a member of the Ladies Advisory Board of the college and served her part most efficiently and untiringly. "Blessed are the dead that die in the Lord. Their works do follow them." Mr. and Mrs. Collins had faith in the College and love for it and by this gift have set a noble example.

JANUARY 9, 1921.

Topic: "The Most Helpful Passages in the Bible." Psalm 119: 129-136 (Consecration Meeting.)

1. The Story of Joseph. Gen. 38-50 chapters.

BIBLE READINGS

2. Passages in Joshua, descriptive of his character especially. 24: 14-15.
3. Psalms of Deliverance. Psalms 16, 56, 57, 59.
4. Moral Virtues and Their Contrary Vices. Prov. 10: 24.
5. The Sermon on the Mount. Matt. chapters 5-7.
6. The Love Verses, e. g., John 3: 16; I John, chapter 4.

BIBLE TEACHINGS

All Scripture is helpful in the various conditions of life: What is

helpful to one may not be under other circumstances helpful to another. The Word of God is adapted to the conditions of mankind in all conditions of life; a passage for every one, every day, and under all circumstances. To get these passages suited to our needs, we must daily search the Scriptures. There is something somewhere just suited to our daily requirements.

PERTINENT QUESTIONS

1. Do we have our special times of trials and temptations?
2. Do we go to God's Word for counsel and encouragement, or do we trust to ourselves?
3. When we have put our trust in God, have we been disappointed?

JANUARY 16, 1921.

Topic: "Self-Control: How to Get It: Its Rewards." I Cor. 9: 24-27
(Temperance Meeting.)

BIBLE READINGS

1. Joseph's Way. Gen., chap. 39.
2. David's Way. Psalm 131: 1: 1-3.
3. The Best Way for the Young Man. Psalm 119: 9-16.
4. Solomon's Way. Prov. 23: 29-35.
5. Daniel's Way. Dan. 1: 8-16; 6: 10-23.
6. Paul's Way. I Cor., chaps. 8 and 9.

BIBLE TEACHINGS

Self-Control is one of the greatest of virtues. Prov. 16: 32; 25: 28.

The way to get self-control is, first of all, a determination that we, by the help of God, will keep control of our passions at all times and under all circumstances. It is possible to keep our bodies under control of our wills. Under no circumstances should we allow ourselves to be exposed unnecessarily to temptation. The oftener we fall the harder it is to rise again. "Resist the devil and he will flee from thee."

PERTINENT QUESTIONS

1. Have we found it hard to control self?
2. What means of resistance have we used?
3. Have we found Paul's way a good one?

JANUARY 23, 1921.

Topic: "Missionary Results in Asia." Isa. 52: 7-15.
(Foreign Missionary Meeting.)

BIBLE READINGS

1. The Command and Commission of Jesus Christ. Matt. 28. 19, 20.
2. The Power of the Gospel for All. Rom. 1: 16.
3. Paul Called to Europe. Acts, chap. 16.
4. Paul in Rome. Acts, chap. 28.
5. Our Encouragements to Go to the Heathen. Psalms. 72: 8-11.
6. All People Shall Eventually Praise the Lord. Psalms. 100.

MISSIONARY WORK IN ASIA.

The work of Missions in Asia has been a difficult task for many centuries. The work of modern missionary efforts has had a salutary effect on the nations of the East, and now as never before the doors of the heathen nations are open to receive the gospel of Christ. The old heathen religions are unable to satisfy the cravings of the human soul for that love and sympathy that alone can be found in the person of our divine Lord. The people of India are calling on our missionary workers for more of the gospel story of love and hope. The cry of India is, give us something that will satisfy the needs of our souls.

PERTINENT QUESTIONS

1. What are we doing for our India Mission?
2. Are we supporting our Mission Board as we ought?
3. Do we realize the great responsibility that rests upon us?

JANUARY 30, 1921.

Topic: "Christian Endeavor: Accomplishments and Possibilities."
Phil. 3: 7-14.
(Christian Endeavor Day.)

BIBLE READINGS

1. What to Do. Eph. 6: 10-18.
2. How to Do It. I Cor. 10: 31-33.
3. What Can Be Done. Phil. 4: 13.
4. Preparation of the Spirit Necessary. Luke 24: 49.
5. What We Should Be. 2 Tim. 2: 3.
6. What We Ought to be Able to do Today. 2 Tim. 4: 7-8.

THE CHRISTIAN ENDEAVOR PLEDGE.

This pledge is a promise to do simply our Christian duty. It is a pledge to do no more than is possible for any Christian to do. Just

what every Christian should do any way; yet possibly there are few pledges more flagrantly broken. This is a covenant with God that we will conscientiously do these things unless providentially hindered. Judging from the way the pledge is broken, does it not seem as if some people's consciences are very elastic?

PERTINENT QUESTIONS

1. Have we kept our pledge? If not, why not?
2. What have we accomplished in our Christian Endeavor work?
3. Do we hold sacred our covenant with God?

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

Since our last report in July the following sums have been received:

For Current Fund:

Republican City Congregation	\$26.00
Coulterville Congregation	16.66
Concord Congregation	11.80
Pittsburgh, Grant St. Cong.	65.00
Seventh Church, Philadelphia	34.49
Cedarville Congregation	252.00
Cedarville S. S.	115.72
Darlington L. M. S.	50.00
W. J. Imbrie, Darlington, Pa.	14.00
Kate E. Imbrie, Darlington, Pa.	30.00
Mrs. Agnes Cooper, Cedarville, O.	5.00

Scholarships:

Rev. J. A. Orr, Pittsburgh, Pa.	100.00
A. E. Richards, Cedarville, O.	5.00
Mrs. W. J. Tarbox, Cedarville, O.	40.00
Dr. M. I. Marsh, Cedarville, O.	40.00
W. B. Stevenson, Cedarville, O.	20.00
Knox Hutchison, Cedarville, O.	1.00
Cedarville W. M. S.	20.00
Cedarville Friend	20.00

Endowment Fund: Bible Chair.

Julia Kendall, bequest	\$2,464.44
J. B. Rife, Cedarville, O.	500.00
Mrs. Carrie Harbison, Cedarville, O.	25.00
Sparta Friend	20.00
John B. Wright, Idaville, Ind.	153.13
Luella Wright, Idaville, Ind.	25.00

The last two items being the completion of the Isabelle Bailly Wright Memorial Fund.

Cedarville College.

CEDARVILLE, OHIO

The Twenty-seventh year opens Sept., 15, 1920.

Our Church College is growing. It is recognized **at home and abroad.** The work is thorough and sound. The environment is healthful and safe. All our students are active Christians. We can give you any course of study that you wish. **Enter College and prepare yourself for the great tasks and duties awaiting you in your life-work**

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W. R. McCHESNEY, Ph. D., D. D., President.

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For further particulars write to

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