



Rev. F. A. Jankat

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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 letters from India, from the children are specially interesting this month. Such letters should make us more interested in the India mission.

An imperfect copy of the Advocate was returned last month with the request to send another copy, but the person failed to give name and address. We will be glad to send another copy as soon as we know where to send it.

With this month comes the meeting of General Synod, which is to meet in Cedarville, Ohio, May 18. at 8 P. M. This meeting like others preceding it will be one of importance to the whole church. Let us make it one of more than ordinary importance because of the things that may be done for the good of the church, and the general advance along all lines in the work of missions and education. During the past year we have had many things to be thankful for, and we can in no way show our gratitude better than by making this a meeting entirely devoted to the advancement of the Kingdom of our Lord. Care should be taken in reaching conclusions, and when they are reached, every member of Synod should do his best to carry out the work planned for the future. We should come together to reason together, and ahe go out determined to work together.

MEETING OF THE WESTERN PRESBYTERY.

The annual meeting of the Western Presbytery will be held in Sparta, Ill., on the second Wednesday of May (11), 1921, at 10.30 A. M.

W. J. SMILEY, Clerk.

MEETING OF GENERAL SYNOD.

The General Synod of the Reformed Presbyterian Church in North America, will meet pursuant to adjournment, in the 1st. Reformed Presbyterian Church, Cedarville, Ohio, Rev. W. P. Harriman, pastor, on Wednesday evening, May 18, 1921, at 8 o'clock to be opened by a sermon by the retiring Moderator, Rev. Ralph Stewart Elder, the Rev. James L. Chesnut, to be his alternate.

Rev. L. A. Benson,

Stated Clerk.

LETTER FROM INDIA

Dear Friends:

We thought you would be interested in having a few lines from our boys, so we asked them to write you just what they felt and not to get any help from anyone else. So here are some of them.

We are all doing well, as you perhaps know. Our God is with us continually, therefore we are well off. Now I will close my letter.

VICTOR.

Victor is seven years old, and the son of one of our village Christians. He has a very sweet voice, and his singing is admired by everyone who hears him.

Respected Sirs:

Be it known to you that we are all well here. Dr. and Mrs. Taylor love us very much, and our Padri Sahib, too, loves us very much. We are very happy with them, and they take good care of us. I am studying very hard, and am in class A. Now,

- greetings to you.

ALICK GEORGE.

Alick George is about 8 years old and the nephew of our Padri Sahib, Edwin Fiske. He is the latest addition to our boarding.

After giving my respects I would like you to know that I am well off here. Our Padri Sahib loves us very much, and takes good care of us, and when we get sick he comes to our bedside the whole day long. You'll not find such a Padri in all the whole city of Rurki. There was a big Christian Convention in Nauser-heri, which our Sahib arranged. People came from great distances and there were over two hundred people there, and we hope that in the coming "mela" or convention there will be more people. This mela is to be in Shahpur. We boys here are living very comfortably and working hard at our reading and writing.

WALTER JOSEPH.

Walter has just got up from a sick bed. He, therefore, as you may see from his letter, appreciates how the Padri Sahib has cared for him. He is the son of one of our Rurki Christians who was Mr. Waide's cook for a long time. Both Joseph, his father and Maryam, his mother, were in our Rurki Boarding during the Scott's time.

After giving you my greetings I want you to know that we are all well here, and hope you are the same. May God bless you in your work. I am trying hard with my reading and writing. We have now come into another building. I am praying for you and will you please pray for me. Formally attended the Saharanpur School, but have now come to the R. P. Boarding in Rurki. Padri Sahib is very good to us, and when we become sick he comes to see us forty times a day. God has given us a very good Padri Sahib, in all of Rurki you cannot find another like him.

YUHANNA.

Yuhanna is the son of our mission carpenter, and came to us from Dehra Dun Church.

Respected Sirs:

Be it known to you that we are all faring well in this place and hope you are faring as well from our merciful Father. I am very grateful to you that you are standing the expenses of my education. I am trying very hard and am in the third class of Rurki Primary School, and hope to pass in the fourth class this

year. What more can I write. With respects,
 JAMES HUKM CHAND.
 James is the son of one of our village preachers.

Respected Sirs:

After giving my respects I should like you to know that I am well off here and hope you are the same. Our boarding is getting on fine, and I am trying hard with my studies. I am in the fourth class and hope to pass this year. I pray for you always that God may keep you in peace and that your work may remain in His hands. With kindest regards,

BIHARI LALL.

Bihari Lall is also a son of one of our workers.

Respected Sirs:

After giving greetings I should like you to know that we boys are all doing well here, and hope that you, too, by the grace of God are the same. I think of you often and am putting great efforts on my reading and writing. My younger brother Walter has been very sick, but is better now, although he is still very weak. My father and mother are quite well just now. I have nothing more to write so with respects to you, I remain

HERBERT JOSEPH.

Herbert is Walter's brother.

Respected Sirs:

I am very well here and hope you are the same. I want you to know that I am very grateful to you for sending money for my education. I am making every effort to do well in reading and writing. I am in the third class of Rurki Orman High School and hope that this year I shall be promoted to the fourth class. I am studying English now. What more can I write. My very best salaams to you.

JOHNSON.

Johnson is one of the boys who was in the boarding when Mr. Walde came. He has a very pleasing disposition and is a favorite among all the boys. He has a special gift for drawing. His father is blind.

I am very well and pray often, and am very happy. Our Padri Sahib is very happy, too, and the work that he does he does willingly. We all love the Doctor Sahib very much. At Christmas time he gave us all a present. Our Padri Sahib, too, loves

us very much. When the Padri Sahib calls us for dinner we all come chasing, and if he has any work for us to do we do it willingly.

BARU.

Baru, his father, brother and sister have just recently been baptized. They come from the robbers caste. The two boys are in our boarding, are bright boys and are liked by all. The father is working on odd jobs as a coolie.

Respected Sirs:

After giving you greetings I should like you to know that I am well off here, and hope by the grace of God that you are the same. I am in the Rurki Primary School, am taking great pains in my reading and writing and hope to pass this year's examination. I remember you always in my prayer, that God may keep you in peace and that God may bless you. Our Padri Sahib loves us and is good to us, and tries his best to make us happy. The Sahib, Mem Sahib and Baba log (Dr. and Mrs. Taylor and their children), send greetings to you. I, too, send kindest regards to you all.

CHAMAN LAL.

Chaman Lal was picked up in Rurkibazzar about four years ago by our cook. He is a great favorite and has done exceptionally well in his studies.

Dear Friends:

I am sure you will appreciate these messages coming straight from the boys whom you, too, claim as your own. Later on I shall send messages from the rest of them. Of these I am sending now, all are born Christians except Baru and Chaman Lal, who came to us as non-Christians, but both have since been baptized. We ask that you keep these boys in mind and remember them in prayer. Pray that we may be able to deal wisely with them, so they may grow up to be powers in the kingdom, and a blessing to their people.

Yours sincerely,

ELIZABETH TAYLOR.

LETTER FROM KENTUCKY

Anath Home, Houston, Ky., April 9, 1921.

Dear Friends:

You may not believe it, but I feel that I am actually too busy

to write this letter. School has closed, but no one has any idea how much we find to do outside the school room; also, how much we leave undone.

Writing this letter is my most urgent duty at this time, so if you will bear with me, I shall tell you part of the happenings at Houston during the past month.

School closed April 1st, and we feel that we have had a very successful term, also a pleasant one. We noticed so much improvement on the pupils as the term neared its close. This success has only been accomplished through co-operation with the Heavenly Father. Our prayers and yours have been answered. To Him belongs the glory. I only wish you all could have been here and heard the children take part in the program on the last day. We had a splendid debate, to say nothing of the songs, recitations, dialogues, and drills. It was not hard work for us, because the pupils took their parts so willingly. What splendid men and women they will become if the opportunity is given them! And friends, we are responsible for that opportunity.

We enjoyed a visit with Mrs. Selden Turner at Canoe about two weeks ago. She is superintendent over the mission there, and is doing a splendid work. They have just completed a new dormitory, costing \$11,000. We also had the pleasure of eating a Kentucky turkey dinner at her home in company with Rev. and Mrs. Guerrant, of Highland Mission, and Dr. Tyler, of Winchester, who is superintendent over all the Southern Presbyterian Missions among the mountains. He made an interesting address after their closing exercises of school, and administered baptism to four boys. They have the advantage of an organized church, of which we feel the need very much. There are so many that could be brought into the church if we had one. The younger generation, to a certain extent, are not satisfied with church conditions as they exist. We gave a testament to the pupil in room No. 2 who repeated the most Bible verses the day before school closed. One girl repeated 200 verses.

Miss Cunningham left on the 4th inst., for Knoxville, Tenn., to attend a convention of mountain mission workers, so Miss Gallagher and I are "holding the foot" during her absence.

We visited Mrs. Laura Roberts Turner on Long's Creek last Tuesday and Wednesday. We feel that Mrs. Turner is one of us, having made her home in the dormitory some time before her marriage, and has ably filled the place of teacher and matron since.

The weather has been so pleasant here through March and

April, the farmers are planting corn, most of the potatoes are through the ground and some people have lettuce and onions to use. The mountains are beautiful in their garments of new leaves and blossoms, "mountains make men." I shall add women, too. What splendid material we find here. So many good qualities, if they could only be persuaded to become earnest Christians, it would be wonderful.

This may be the last time you will hear from me in Kentucky, but I hope not.

Yours,

BERTHA E. BLAIR.

PRESENT DAY PREACHING

A. M. MALCOLM.

The preacher is a man with a message. The man divinely sent has a burden laid upon his heart. The gospel is universal in its sweep, yet definite and personal in its application. It is an up-to-date message, a word for every age. When I read the thrilling words of Isaiah, Hosea, Jeremiah, Ezekiel, and the other prophecies of centuries ago, I am impressed with the wonderful picture which they portray of our own times, and the startling fact that these stirring messages need new emphasis today.

Our age is characterized by an absorbing interest in this world, social unrest, and the critical spirit. Discovery, invention, material advancement, have given to this earth a reality, a glory, and supremacy in men's thought, such as it never possessed before. The materialistic spirit is seen in the love of gain and pleasure. There has been great industrial development. Vast fortunes have been made in a few years. Multitudes run riot in the pursuit of pleasure. The demand for recreation breaks the old bonds of social and religious habits. The Lord's Day is taken for social visiting, celebrations, excursions, idleness, and excess. A prominent author called this the most sensuous age since the Goths and Huns over-ran the Roman Empire. This spirit of sensuousness even invades the churches, as is evident from the reliance which is placed in the attractive power of music, ceremonies, and worldly schemes. It is not easy for the spiritual message to gain the ear of people bent on material gain and who are lovers of pleasure more than lovers of God.

I am asked to point out some special features which need emphasis in our preaching today.

1. In the first place I would suggest, that there is need of emphasizing the paramount importance of preaching itself.

I believe there is a tendency in these days to minimize the importance of the public message, by the authorized ambassador of Christ. Much emphasis is laid on personal work, church methods, music, machinery and organization, and unconsciously, possibly, the sermon is relegated to a subordinate position. We hear it said sometimes, that vastly more good is done for the salvation of souls by private or personal work than by preaching. Music of a high order is advertised as a special attraction, a drawing card to religious meetings, and this and that special feature is stressed until little place is left for the sermon. Not frequently, on special occasions the sermon is omitted entirely. At best the sermon is limited, and the preacher must not exceed thirty minutes in presenting the great things of God and eternity. The ordained minister often yields his place to a layman, and meetings of a semi-religious, reform, or social nature, are given the right of way over the regular service and message of the day. All this tends to cheapen the gospel. Men lose a sense of the sacredness of the office of the ministry and the value of preaching. We need new emphasis on the place which God has given to the divine message. He spake authoritatively by his servants, the prophets, whom he sent to Israel. Christ came preaching the gospel of the kingdom. "I must preach the gospel in other cities also, for therefore am I sent." Paul said, "I magnify my office. I am not ashamed of the gospel of Christ. It pleased God by preaching to save them that believe." God has highly honored the public message as a means of conversion, from Pentecost through the ages.

2. We need to emphasize the Word as the subject matter of preaching.

"Preach the Word" is Paul's injunction to Timothy. Preachers are not infallible. They are sometimes swerved from the straight line of their duty, forget their commission, and pervert their message. Many who go to church hungering for the word of the Lord, go away as hungry as they went. More than one have I heard who said, "I long to hear a gospel sermon; I have not been getting them." During the war many preachers colored their sermons with that topic until many hearers became disgusted. Today many are preaching social service, reforms, fads, isms, hobbies, words, and fables, while souls are fainting for the word of life. This is all wrong. It is not necessary for the preacher to

spend half of the few minutes allotted to him in discussing economics, politics, or the beauties of nature, and the other half along some line equally foreign to the theme divinely committed to him. The Word is many sided, exceedingly broad. We should speak with authority and as those who confidently believe in the Word as a divine and inspired revelation from heaven. In this critical age the foundations of belief are examined anew. Traditional views of the inspiration and composition of the Bible are modified. The pulpit itself gives forth an uncertain sound. The authority of the message is at once weakened in the popular mind. Men reason, that these opposing doctrines and interpretations cannot be all equally from the Lord. Why should they listen to the preacher, who is more assured of the truth than others? Many give up spiritual problems as unsolvable, or go to other sources for their solution.

What is the message for today? The answer is, The Word of God. The age needs not a new gospel, but the old gospel with new power and increased emphasis. It is never out of date. It speaks to the twentieth century as well as to the first. There are basic facts and certain universal phenomena which are unlimited as to time and age. Human nature is much the same in every age. Sin is universal and always sin. Modern errors and evils are old ones in the latest styles of dress. The Word is many-sided and far reaching. It condemns present day sin. It has much to say about oppression, profanity, uncleanness, Sabbath desecration, formalism, vanity, and the host of crying evils of the day. The prophecies, Gospels and Epistles, written so long ago, bear a message to this generation, a call to repentance and an offer of salvation. The heart of humanity always has its desires, longings, duties, aspirations, cares, fears and hopes. This age of rush, hurry, worry, wear and tear, suffering, and plenty, poverty and wealth, unrest and self satisfaction needs that age long counsel, "Stand ye in the ways and see; ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls." "Come unto me all ye that are weary and heavy laden, and I will give you rest." The teachings of Christ furnish the solution of our social and industrial problems. The old story of the divine savior is the redeeming power of the ages. We do not need sermons extra-Biblical, unscriptural, or anti-Scriptural, embellished and secularized, to meet the unsanctified tastes of men. We must resist temptations to draw us away from the gospel which has been committed to us.

3. I think this age needs doctrinal preaching, in due proportion.

The atmosphere of this age is not favorable to doctrinal preaching. Present problems and conditions naturally turn the mind from intellectual conceptions of truth to practical issues, and thus conspire to make the preaching of doctrine more difficult than in former times. Doctrine is looked upon as uninteresting, unimportant and impractical. A little thought should show that such a conception is altogether false. The word of God reveals great principles which God would have men know. Doctrine and practice are not antagonistic, but rather, complementary to each other. Right living is right principle in action. Doctrine has to do with strength of the Christian life. The man of clear vision and strong convictions is the man of clean and wholesome life. There is a false charity which tolerates a moral indifference to principle, and includes everything of a religious name, and makes no discrimination between truth and error. The lack of spiritual nutrition from the milk and the strong meat of God's word may account for the flabbiness and softness of the religious life of many today.

4. I would plead for expositional preaching.

There is great need of a knowledge of the Bible. We speak of this as an enlightened age. It is an age of wonderful development along material lines, but religious ignorance is prevalent to an alarming extent, hence spirituality is at a low ebb. Many of the pulpits of the land do not give much instruction or enlightenment. Too often the ministry yields to the temptation to deal in extra-Biblical subjects, subjects scientific, economic and social. Sometimes they preach above the heads of the people.

Expository preaching, direct exposition of a portion of Scripture, is best designed to give real instruction in the Bible. Such preaching is heartily enjoyed by those who desire to learn more of the word of God, and even tends to awaken interest in the minds of those who may at first be indifferent. This style of preaching has largely fallen into disuse. Biblical instruction has been largely delegated to teachers of Sabbath schools, and such teaching is too often very superficial. Preachers need to return to a sense of their duty, and in view of the woeful ignorance which prevails, should place more emphasis on that method of their ministry which shall lead their hearers into a more intimate and satisfactory knowledge of the Scriptures of their salvation.

5. The nature of the worship of God needs to be given prominence in the message of today.

God has always made emphatic the importance of worship. The intensity of his regard for his own ordinances is frequently

described by the word "jealous." He will not share his honor with another nor his praise with idols. He has also reserved the right to say how he shall be worshipped. Swift judgments have overtaken the violaters of his law of ordinances. He will tolerate no strange fire on his altar. Acceptable worship must be O-K'd with a "Thus saith the Lord." Human nature, from the first, has shown a disposition to disregard the divine law in the matter of the ordinances. In place of the divine man would substitute the human. The history of Israel is a record of departure from the worship of God to the worship of idols, the putting of man's methods in the place of God's appointment. The modern disposition is not unlike that of former times. The plain New Testament worship is very largely displaced by a more showy and impressive service. The question in regard to any part of worship is not, "Is this according to the will of the Head of the church?" but, "Will it draw and be more effective in gaining the end sought?" We proceed too much on the Jesuistical principle, that the end justifies the means. Our forefathers suffered the loss of their rights, property and comforts, native land, even life itself, rather than worship God in a way not in accord with the dictates of their conscience. We, their descendents, hesitate not to join in any worship which may bear the name of Christian, involving though it may the compromise of our profession received from our fathers, which testifies against all human inventions in the worship of God. The multitude gives little thought to what it offers in worship. God always claims the best, and he has defined what he means by the best. He has not left that to the whims of men nor the incompetency of human wisdom. Criminal ignorance prevails as to the nature of true worship, hence the need of emphasis in the public message on this vital matter.

6. The value of all truth needs to be emphasized.

In Isaiah's time it was said of the people that they called good evil and evil good; they put bitter for sweet and sweet for bitter. The sense of moral distinction between good and evil, truth and error, was blunted. I believe this is distinctive of this day as it was of that. Men are impatient of exactness in principle and belief. Men who are exact and careful in other realms are ready to hoot at fine distinctions in religions. Men almost worship what they are pleased to call "essentials." There is the disposition to ignore certain principles which Christian people have always held as divine truth in matters of faith, worship and practice. These are dismissed as minor, unimportant and obsolete. Men boast of their transition from denomination to denomination with the air

of one who is very liberal indeed, unconscious of the fact that, in the eyes of the right thinking, they are simply exposing their lack of principle. Differences in matter and methods of worship are looked upon as unessential, and those who decline to unite in so-called union meetings where worship and method are not such as they can approve, are called narrow and uncharitable.

The popular is not always the right. God has used small minorities to conserve his truth. Precious truths have been buried under a mass of human ceremonies and corruptions. Luther dug up from the rubbish the long buried truth of justification by faith, and with it he shook the whole of christendom. Reformers and faithful servants of Christ have suffered martyrdom for the sake of truths which the majority considered of little importance. We, ministers of truth, need to dig up some truths which today are buried under popular errors, delusions, indifference and ignorance.

7. Evangelistic preaching is always in need of emphasis. There are always souls going down to eternal death. Even today, there are professing Christians who are deluding themselves by trusting their salvation of false grounds. We need to cry aloud and spare not the sins of the church and the evils of the day. Sin is everywhere. Satan is assaulting the battlements of the home, the Sabbath, the sanctuary, and the Christian Scriptures. Great is our responsibility as ministers. The old admonition is in place, "Take heed to thyself and to the doctrine for in so doing thou shalt both save thyself and them that hear thee."—Associate Presbyterian.

THE INSIDE TRUTH ABOUT BLUE LAWS

One of the last official acts of Secretary Daniels was a general order concerning Sunday observance in the navy. He quoted President Lincoln's order, issued during the civil war, and that order is well worth re-reading, in these days of manufactured

pleasure more than lovers of God, scares over mythical blue laws. This is what Abraham Lincoln said:

The President, Commander in Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of Christian people, and a due regard for the divine will demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or name of the Most High. "At this time of public distress (adopting the words of Washington in 1776), men may find enough to do in the service of their God and their country without abandoning themselves to vice and immorality." The first general order issued by the Father of his Country after the Declaration of Independence indicated the spirit in which our institutions were founded and should ever be defended. "The general hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country."

The call for the observance of the day of rest is not a demand of fanatics and meddlesome Matties. It rests on the real need of men and women for relief from toil and a chance at decent leisure. The Sabbath was made for man.

In England recently a clergyman took part in an agitation for the opening of the theatres on Sunday. He was vigorously opposed, not, as you might think, by professional Sunday defenders, but by the actors and stage hands. Bernard Shaw, of all men, himself sure to benefit financially by the open theatre, denounced the attempt as a species of slavery.

He, whom most Christians have supposed cared nothing for religion, took the religious point of view, and frankly said he did.

It was an informing spectacle; a minister urging the open

theatre in the name of recreation ; and actors, stage hands, and a playwright opposing it in the name of that human freedom which is the heart of religion.

We have no right to send people to church by law, and no sensible churchman would exercise such a right if the law granted it to him. But neither has business, big or little, any right to say to preacher, actor, carpenter, or bus driver, "Because we want profits you must work seven days a week."

For the profits behind the open door of an open Sunday are the real explanation of the theatre's opposition to Sunday laws. Any law which checks the flow of profits to the manager's pocket is, naturally, a blue law to him.—Epworth Herald.

Our College

(GREATER CEDARVILLE COLLEGE is all the talk in and around Cedarville. The Alumni Association have a special committee on Greater Cedarville College. This committee is planning to make the college an association college. Their plans will make the permanency of Cedarville College sure. To be an association college Cedarville College must have a minimum endowment of \$200,000 and at least six professors devoting their entire time to collegiate work alone. It must have besides a college hall, a science hall, a gymnasium and a ladies' dormitory. Of these requirements \$100,000 will have to be raised for additional endowment within the next three years and \$100,000 for the three buildings. It is absolutely necessary for Cedarville College to become an association within the next five years. Unless Cedarville College becomes an association college, it will lose its standing with the higher institutions and consequently its diplomas and degrees will be worthless; or it will have to become a junior college giving only two years of work, and that will eventually put it out of business; or it will have to unite with some stronger college and thereby lose its identity; or it will have to move elsewhere and become a city institution. The Alumni Association and the other friends of Cedarville College desire most earnestly to keep Cedarville College at Cedarville. It is an ideal college town and community, socially, morally and religiously. The only way to keep Cedarville College in Cedarville is to raise the endowment and erect the buildings mentioned above. The Alumni Association propose to raise the \$100,000 for the

needed additional endowment, if the community will raise \$100,000 for the buildings. The Alumni Association will contribute themselves and call upon their friends and the friends of college outside of Cedarville and the members of the Reformed Presbyterian Church for the \$100,000 for endowment. The college will call upon the people of Cedarville and community to contribute the \$100,000 for the buildings. The next five years will answer the question once for all whether Cedarville College will be established permanently in Cedarville or elsewhere. Think over these facts. Pray over them. Plan about them. Get ready to do your best to give enough to keep Cedarville College in Cedarville.)

Grant St. Church—Pittsburgh, Pa.

The friendly contest for attendance that was on between the Bible Classes in the Sabbath School culminated in a dinner given by the Men's Class to the winning class, the Women's Class, March 24. Between fifty and sixty sat at the tables and enjoyed the good dinner which was cooked by the women.

The annual congregational meeting was held March 28. Reports showed the financial state of the congregation to be a most prosperous one. The offerings for missions far exceeded any in the history of the church. After the year's expenses were paid, there was a balance left in the treasury of almost eight hundred dollars. The congregation thoughtfully and kindly raised the pastor's salary five hundred dollars, thus bringing it up to three thousand dollars a year.

Mr. John A. Brownlee, who so efficiently and faithfully served the congregation as secretary for eight years, declined the nomination for another term of three years, and Mr. John McElroy, who has been secretary of the Sabbath School for many years, was elected in his place.

Obituary

Mrs. Sarah A. McIntyre was born January 13, 1837, near Giants Causway, Ireland, and died at her home in Tilden, Ill., March 26, 1921, aged 84 years, 2 months and 13 days. She leaves to mourn her departure one daughter, Mrs. J. L. Grimes, of Tilden, Ill.; one brother, Mr. Wm. Curry, of Coldwater, Ohio; one grandson, Clarence Grimes, and a number of other relatives and friends. She was united in marriage with Mr. Thomas McIntyre, January 31, 1876. To this union one daughter was born, namely, Mrs. Mary E. Grimes. Her husband preceded her to the Heavenly home, December 23, 1909. She was converted early in life and united with the Reformed Presbyterian Church, of Mount Vernon, Ohio; later she moved near Marissa, Ill., and trans-

ferred her membership to the Reformed Presbyterian Church, of Marissa, Ill., and was a faithful member until they disorganized. A few days before her death she repeated the first verse of the 125th Psalm, They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. Her favorite verse was, The Lord is a good stronghold in the day of trouble and He knoweth them that trust in Him, and spoke of having a Guide that never failed her all through her life. Services were held at the M. E. Church, Tilden, Ill., March 27, conducted by Rev. Mr. J. W. Britten, and her remains laid at rest in Marissa Cemetery, beside her husband. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in His season.

Cedarville.

Thinking back over the church year just ending, there are many causes for thanksgiving to God for all His blessings and benefits. During the year, all the regular services of the church have been held without interruption. During last summer's vacation, the pulpit was supplied by native sons who were visiting in the community.

In general, the work of the various church organizations is in a flourishing condition. The Sabbath School, through its efficient officers and teachers, has been doing good work. The attendance has kept up even during the winter months, and now a special effort is being put forth to increase the attendance at this very important service.

Plans are also under way for conducting a daily vacation Bible School this summer. This will be a splendid thing for such boys and girls as are to be found in every town or city who have nothing to do during vacation except to loaf and play about the streets.

The Missionary Society, besides holding its regular meetings for study and devotional exercises, which are very instructive and inspiring, have done other work of a practical character, making garments and bedding for the needy at home, as well as preparing and sending boxes to the Mission in Kentucky. At its last meeting, the annual thank offering was taken, which amounted to near \$100. The \$100 is to be made up and then sent to Dr. and Mrs. Taylor in India.

The Ladies' Aid Society has been quite active of late, and is doing good work along its particular line.

The Young People's Society has been doing faithful and consistent work, despite the fact that there are not so many young people of the age to attend this society at the present time. There is a group that will soon be able to assist very greatly in the work of the organization. The meetings are well attended, and they are inspiring and helpful. In this society, as in the work of the church and Sabbath School, we enjoy and are greatly aided by the attendance of the young people from the College and Seminary. We wish to bear witness to the splendid Christian character and the spirit of willingness that animates these young people. It is a great privilege as well as a responsibility to have them with us. They are the hope of the church for the years to come. May God see fit to use and bless them richly.

A Junior Society for the younger folks has been carried on, under the efficient direction of Miss Florence Somers. The meetings are held Sabbath afternoons at 2.30. Many of these boys and girls attend, and it is surprising to note with what readiness they take the parts which may be assigned to them, or voluntarily lead in prayer, or give their little talks. They are gaining faith and confidence for the coming years.

The members of the official boards have all been spared, for which we are indeed thankful to God. Mrs. James Creswell, wife of the senior member of Session, who has been poorly for over a year, has been confined to the house a large part of the winter. May God grant to her that recovery that will enable her to attend the services of His sanctuary, and to visit in the homes of friends and loved ones.

Mr. Nathan Ramsey, a member of the Session, has not been at all well during the past months, but is better now. Mrs. Walter Iliffe, wife of a member of the Board of Trustees, was sick for several weeks, but has recovered.

There has been a great deal of sickness among the congregation during the winter, but God has been exceedingly gracious, and has given recovery to many of these. For this we are truly thankful to Him. There has been sorrow, however, and heartache, because of the taking away of loved ones. Nine times during the months that are gone, has the summons come. The first to be taken was Mr. William Luther Blair, a life-long member of the congregation, and a veteran of the Civil War, who died July 4, 1920, at the age of 81 years. On October 28, Harold Webster Smith, a lad of fifteen years, who had but last April become a member of the church, passed away after undergoing two serious operations. He had been preceded only a week by a tiny baby sister, only two months old. November 25 and December 5 marked the homegoing of Mr. and Mrs. Anderson Collins, at the ages of seventy and sixty-five, respectively. They were always interested in the work of the church and of the college, and left to the latter their farm of 100 acres.

Less than two weeks later, Mrs. Mary Jane McMillan, Sr., passed away. She had been confined to her home for some time. Before her illness she had been constant in her attendance at the church services. She lacked but a week of being seventy-nine years old. Mr. James Bailey, Sr., who joined the church during Rev. M. J. Taylor's pastorate, died January 7, aged fifty-eight years. Miss Margaret Wittington, a shut-in for over three years, and who had suffered a great deal with true Christian patience, was called home February 2, 1921, being about eighty years of age.

The last to join the ransomed throng was Mr. John B. Wright, of Idaville, Indiana, who died at his home there, February 25, 1921, in his seventy-fourth year. Mr. Wright had been a member of the Idaville congregation, but after the dissolution of that congregation, became a member of the Cedarville Church, where with his son, Mr. S. C. Wright, and family, are members. These have but gone on before to await our coming. Their going has saddened our hearts by the deep sense of the loss that we have sustained. We know, however, that our loss is their gain. And so we await that day when we too shall fully understand His holy will, and shall see more clearly that "all things have been working together for the good of those who love God." We again commend the dear ones of the departed to the

loving care of our Gracious Heavenly Father.

During the year there have been five accessions, eight baptisms, and three dismissals; and five weddings.

During the winter the church of the town united in evangelistic services, lasting two weeks, and which were preceded by district prayer meetings through the entire community. There was a fine spirit of harmony and co-operation. The number of conversions was small, considering the effort put forth; but we are sure that great good was accomplished, even in the lives of Christ's profest followers. There are some who will unite with us at the coming communion season, who made their final decision at these evangelistic services.

All in all, it has been a good year. Our annual meeting for the rendering of financial reports will be held soon; so no mention is made in this summary of those matters. Our prayer is, that the year to come may be a better year in every way than the year that is past.

W. P. Harriman.

Friends of Cedarville College and Their Contributions

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

For Current Fund:

Mrs. M. L. Hiffe, Cedarville, Ohio	\$40.00
J. A. Stormont, Cedarville, Ohio	50.00
Harriet L. Ritchie, New York City	5.00
James W. Black, Wilkinsburg, Pa.	5.00
Grant St. Congregation, Pittsburgh, Pa.	50.00

Endowment Fund, Bible Chair:

Rev. R. S. Elder, Cutler, Illinois	1000
Wilmah Spencer, Cedarville, Ohio	20.00
Linnie J. Long, Beaver Falls, Pa.	5.00
Grace Morton, Xenia, Ohio	25.00
Francis Vance, Lima Centre, Wisconsin	5.00
Alex. Spence, Pittsburgh, Pa.	5.00
John McCullough, Pittsburgh, Pa.	10.00
George A. Shrodes, Cedarville, Ohio	50.00
Rev. W. J. Smiley, Sparta, Illinois	10.00
John Hanna, Philadelphia	5.00
C. E. Masters, Cedarville, Ohio	10.00
Mr. and Mrs. A. E. Huey, Cedarville, Ohio	10.00
Mr. and Mrs. M. C. Nagley, Cedarville, Ohio	25.00
Mrs. J. H. McMillan, Cedarville, Ohio	10.00
Gillilan & Jolley, Cedarville, Ohio	10.00
Collection on Day of Prayer for Colleges	55.17
Cedarville Friend	500.00
Dr. O. P. Elias, Cedarville, Ohio	20.00
Karlh Bull, Cedarville, Ohio	20.00
Prof. Leroy Allen, Cedarville, Ohio	25.00
W. H. Smith, Cedarville, Ohio	10.00
Xenia Friend	50.00
Mrs. E. J. Baxter, West Liberty, W. Va., through Rev. J. W. Bickett	25.00
Mrs. J. G. Rogers, Idaville, Indiana	15.00

CHRISTIAN ENDEAVOR TOPICS

May 8, 1921

Topic: "Living Close to Christ." I John 3:18-24; John 15:7-10.

BIBLE READINGS

1. Following afar off. Luke 22:54-62.
2. In close friendship. John 15:8-15.
3. In close partnership. I John 1:3-10.
4. In close imitation. Phil. 2:1-8.
5. In close dependence. II Cor. 12:7-10.
6. In close co-operation. I Cor. 3:1-9.

Comment.

To abide in Christ is to have Him in our thoughts and strive to obey Him. All that stands between Christ and ourselves is in us. Loving obedience is necessary to communion with Christ. Prayer draws us close to Christ. Paul had fellowship with Christ in his sufferings.

PERTINENT QUESTIONS

1. Are we far away from Christ?
2. What is keeping us far from Him?
3. Do we really want to be near him?

May 15, 1921

Topic: "How to enjoy one's work." Eccl. 3:1-13; 5:18-20.

BIBLE READINGS

1. Contentment in our work. Psa. 104:21-31.
2. Useful employment. Prov. 10:16.
3. A will to work. Neh. 4:1-6.
4. Work Cheerfully. I Thes. 4:9-12.
5. Faithfulness in work. Luke 12:41-48.
6. Work hopefully. Psa. 90:17.

Comment.

As there is system in all the universe, so should we have system in our work. There is time enough to do all we should do if we are diligent and economize our time. Hard tasks are for our discipline. Labor and life are meant to be a source of joy. To enjoy our work we must take an interest in it.

PERTINENT QUESTIONS

1. Do we feel the importance of choosing a good vocation?
2. Is our work a pleasure or a drudgery?
3. How does our work help to develop character?

May 22, 1921.

Topic: "My favorite saying of Christ's, and why." John 6:63-68; Matt. 7:24-25.

BIBLE READINGS

1. What he says about love. Luke 6:27-36.
2. About God. John 14:4-11.
3. About salvation. John 3:13-21.
4. About confidence. John 14:1-3.
5. About friendliness. Matt. 5:43-48.
6. About trust. Matt. 6:25-34.

Comment.

Christ Jesus spake as no other person ever did. His sayings are plain, sympathetic, tender, pointed, truthful and with authority. The one who obeys His sayings will certainly have a conviction of the truth, and a blessing on their thoughts. His sayings are all above par value.

PERTINENT QUESTIONS

1. Have we been helped with his words, and how have we improved these sayings?
2. Do we make his words vital to our souls?
3. Have we found comfort in his sayings?

May 29, 1921.

Topic: "Missionary Results in Africa." Acts 8:26-40. (Foreign Missionary meeting.)

BIBLE READINGS

1. Hope for Africa. I Tim. 1:15.
2. Then and Now. Eph. 4:17-24.
3. Darkness becomes light. Eph. 5:8-17.
4. True of Africa. I John 2:8.
5. Flaming souls. II Cor. 4:1-7.
6. Manifest mercy. I Pet. 2:9-10.

Comment.

The dark continent of Africa is being brought to see the light of divine truth. Jesus Christ is the light of the world, and when he is fully seen in Africa the spiritual deserts will blossom as the rose. It is a wonderful privilege to be a missionary to the dark places of the earth, to make the sun shine. The light cannot be hidden much longer from these people.

PERTINENT QUESTIONS

1. Do you understand the conditions in Africa?
2. What progress has been made there?
3. What is necessary to save Africa?

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For further particulars write to

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ACKNOWLEDGEMENTS.

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