



Rev. H. A. Justat

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= ADVOCATE. =

JUNE 1921.

Published in the interests of the Principles and Institutions of the
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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 past year has been a remarkable one in missionary effort. The interest in missions at home and abroad was never greater. Large sums of money have been raised to carry on the work. While we are encouraged to go forward, we find some have been greatly disappointed because the amount raised did not meet their expectations. While it is well to set our aim high, it is true that some times our aims are too high. It is better always to make some allowance for those who are habitually careless about meeting their religious obligations. Now that we have begun another Synodic year, let us press forward doing the best we can, and reach a still higher mark than we did last year.

If the churches of General Synod keep on increasing their contributions, and the work is carried on economically, there is no doubt but that we will be able to meet our obligations in the mission fields both at home and in India.

A few days ago we received a letter from one of our friends in Illinois containing a subscription for two years. He is not a member of our branch of the church, but he is so delighted to get and read the Advocate that he does not want to be without it. We wish all our own people were of the same mind. The Advocate would then be on more than a self-supporting basis.

SIR HARRY JOHNSTON'S TESTIMONY TO THE INFLUENCE OF CHRISTIAN MISSIONS

Few men have had better opportunities than Sir Harry Johnson to study at first hand the work of Christian missions of all denominations in many different countries and among many different peoples. In his long experience as an explorer, a leader of scientific expeditions and as a civil administrator, he has seen the missionary at his work in many parts of Africa and Asia. He speaks from personal knowledge of the subject.

"The missionaries of Christianity from the sixteenth century onwards represent something like a cosmic force, a force which . . . is defying the natural laws of evolution and profoundly affecting the future of the human species, keeping it perhaps as a single species with local variations instead of allowing it by internecine warfare and isolation to become moulded into diverse species and ultimately into divergent genera. Man, if he remains one species as he is today, may succeed in completely conquering this planet from the recalcitrant natural forces. . . .

"The missionaries of Christianity . . . have taught the great imperishable dogmas of Pity, of the Brotherhood of Mankind, of Sobriety, Continence, Honesty, respect for Justice, Truth and Reason, and the maintenance of a healthy mind in a healthy body.

"They broke down the barriers between the white, yellow, red, brown and black races of mankind which had arisen since the Neolithic age. They taught the races of colored skin to understand the white man as he really was, in his good and bad aspects; and they taught or tried to teach the unwilling white listeners what the so-called savage, the so-called backward peoples wanted, deserved, expected, feared, and were fit for. Their disinterestedness was complete, in the aggregate. They did not work for the gain of the white man, though they indirectly furthered his commerce and industries; neither did they conceal from the colored man his own grave deficiencies. They recommended a partnership between the two, a fusion of interests.

"The tendency has now arisen among their pupils, and among the backward peoples generally, greatly to underate the benefits which have accrued. . . . For example, many an educated native of India does not stop to reflect on what was the condition of India before the British raj began, nor what had been the condition of that peninsula for a thousand years previously; frequently repeated invasions from the north and northwest, carrying with them slaughter, plundering, destruction of cities and food crops; the almost incessant civil wars and brigandage; the unchecked plagues and famines, and religious persecutions; the miserably inadequate means of transport for long distances; the absence of well-equipped hospitals and efficient surgeons and physicians; the ravages of wild beasts, locusts and germ diseases. He overlooks the enormously beneficial results of British intervention, the gigantic public works, the order in the finances, the flawless justice of the courts, the easy access to capital; the cessation of religious persecutions. Before the coming of the British, directly or indirectly, consider how the Mohammedans attacked the Hindus and tortured the Sikhs; how the Hindus chased the Buddhists from India and oppressed the Jains; how the system of caste weighed heavily on the servile tribes; and what atrocities—widow-burning, for example—and follies, waste of time, waste of food, waste of money, were perpetrated in the name of religion and imposed tyrannically on the masses of the people. From this nightmare Hindustan has been set free. On a very much larger scale, we have done for India, done for Africa, what the Romans, Saxons, Normans did for us."—From an article by Sir Harry Johnston in "World Brotherhood," published by Hudder and Stoughton.

THE INFLUENCE OF THE BIBLE

A missionary received a petition from a district in India in which there were no Christians. It was a request to take under his charge a school which had been established a year before. It was signed by the leading men, not one of whom was a

Christian. The petition actually asked to have the Bible introduced as a textbook in every class every day. He was much surprised at this request, and he summoned a meeting of those interested and told them plainly that if this school was placed under his charge it would be his endeavor to present the highest truth man could conceive of to all the pupils, and he asked whether with this understanding they still wished him to undertake the school. The head master, a Brahman, was the first to speak. He had been educated in a mission school, and said that there he had learned to reverence the Bible. He knew by experience what the Bible did for a man, though he had not become a Christian; he was anxious that his pupils should be brought up under its teaching. Then a native judge spoke, a high-caste gentleman and well educated. His words were remarkable: "I was not educated in a mission school, but I have many friends who were and who studied the Bible daily. I have witnessed the effect upon their lives. I have read the Bible privately a great deal. I know the pure and beautiful morality it inculcates. Nothing in our Vedas can compare with it. Let your sons study the Bible; they need not become Christians. But if you want your sons to become upright and noble men, put this school under the missionary and have the Bible taught in it daily. I have but one son, and on him all my hopes are centered. I am able to send him where I will for his education, but I want him to be a noble, honest man. I have sent him to the Madras Christian College, and there he studies the Bible with the missionary every day."

THE BIBLE AMONG THE JAPANESE IN HAWAII.

The Rev. U. G. Murphy, special representative of the Pacific Agency of the American Bible Society, has completed a two months' tour among the Japanese in the Hawaiian Islands, where there are some 115,000 sons of the Flowery Kingdom. It is estimated that fully 90,000 are Buddhists, having some forty-five temples, and they are practically unevangelized.

The Japanese on the islands have come from the two strongest Buddhist provinces in Japan.

Mr. Murphy spoke to the unevangelized Japanese in their theatres, schools, villages and camps. He gave many addresses and personally sold 5500 scriptures, practically all of them to Buddhists. He estimates that 80 per cent. of the Japanese laborers living in plantation camps whom he addressed and to whom he sold Testaments, had never before heard a Christian address; and that 25 per cent. of them had never heard a Japanese public address of any kind. In some places, he found among the Buddhists dense ignorance of all things Christian, and an intense aversion to Christianity, similar to that found in Japan thirty years ago; but, on the whole, he found them of open mind and ready to purchase New Testaments.

He especially found encouragement among the Buddhist young people in the schools, who not only purchased, but were eager that their fathers and mothers should come into possession of the Scriptures. In one instance, a young Japanese schoolgirl sent a strong appeal to Mr. Murphy to visit her people, who were Buddhists, in a distant section of Hawaii Island. Mr. Murphy made a special tour to this place, found these people, and they secured for him a gathering of all the Buddhist community. These Buddhists were so eager to hear concerning Christianity and to receive the teaching of the New Testament, that Mr. Murphy spoke for over two hours to them, explaining the teaching concerning Christ. At the close of this service every Buddhist present purchased a New Testament.

Such experiences of receptive hearts were common.

An effort will be made this year by the American Bible Society, through the mission forces on the islands, to reach with the Scriptures every unevangelized Japanese not reached by Mr. Murphy's tour. The importance of this may be estimated politically as well as religiously, for it is estimated that within a few years—ten or fifteen at most—the Japanese will control the voting power of the Hawaiian Islands.

SOME EXAMPLES OF THE WISE USE OF MONEY BY CHRISTIAN MEN AND WOMEN OF VISION

One of the secretaries of the Presbyterian Board of Foreign Missions (New York) has compiled the following list of examples of the wise use of money by Christian men and women of far-reaching vision. There are other Christians to whom have been entrusted means great and small who will make similar investments if they catch the vision. Such people look to their ministers for leadership. Only those ministers who have the vision themselves can open the eyes of those committed to their pastoral care.

The late John H. Converse, of Philadelphia, and the late Rev. F. F. Ellinwood, both men of vision, saw an opportunity in the Philippines for training a native ministry if the funds were furnished to begin the work. Mr. Converse gave the money for the land, and Dr. Ellinwood invested a memorial gift for a daughter, to begin a Bible school. This was in 1904. Now, 16 years after, Ellinwood Institute has a record of 3000 young men and women who have been reached and influenced by the Gospel, and who have gone out as preachers, Bible women, teachers, farmers, home makers, lawyers, mechanics, business men. "Love for God and service for fellowmen" is the slogan of Ellinwood. Its alumni are in all parts of the islands, in Hawaii and the United States. It has grown from one small school into a church with all a church's activities, a dormitory for students in the government schools in Manila, a high school, a Bible training school for girls, and the beginnings of a Union Christian College and a Theological Seminary. Three other friends of the institution have invested \$5000 each in an extension fund which is being pushed so that the different departments may be properly housed and equipped.

It was in 1912 that the cornerstone was laid for a building for the Boys' School in Tripoli, Syria, which should be a memorial to the late Rev. Henry A. Nelson, D. D., editor of "The Church and Home and Abroad." Into this school his son, Rev. M. S. Nelson, D.D., had given ten years of hard preparatory

work. One Christian man had invested ten thousand dollars and many others had added sums varying from one dollar to one thousand. The dividends cannot be counted nor weighed, but are to be found in matured lives in many parts of Syria, Egypt and America. One lad who entered the school from a poor village and went through the school with a remarkable record in deportment and leading his class, had a marked influence on rich and poor, and he is today one of the most efficient workers in the evangelical community in North Syria. This one result would justify the entire investment.

The late Horace B. Silliman, of Cohoes, N. Y., had his vision which led him also to the Philippines. He dreamed of the possibilities of what an industrial school would do for the young men and boys of the Philippines, and in 1901 he gave an initial gift of \$20,000, with which to open at Dumaguete a school in which industrial training was to be a prominent feature. The Filipino youth did not take kindly to this at first, but now his aversion to manual labor has been overcome. Thirty-four provinces in the islands were represented by the 733 students enrolled last year, and there were students from China and Siam. In the student church are 265 members, 76 of whom were received during the year. On the Island of Mindanao, where a missionary toured the northern coast a few years ago, he found that while no missionary had been at work there, the whole coast had been evangelized by the boys from Silliman returning to their homes in the summer and telling their friends of the new life which had been given them. Silliman students have spread an enlightening evangelical ideal all through the southern islands. Many of the graduates have taken advanced professional courses in medicine, law and journalism, and become leaders throughout the islands. One of the alumni recently sent the following message: "Send us more missionaries and more Silliman Institutes."

In 1901 Dr. Mary Fulton, with a vision of the necessity

for Chinese women physicians to attend the suffering womanhood of China, invested herself in a school for the medical training of women which developed into what is known as the Hackett Medical Collegt for Women. The first buildings were erected with money invested by the late Mr. E. A. K. Hackett, of Fort Wayne, Ind. When Mr. Hackett gave his initial gift of \$4000 he little realized how much influence it would exert in bringing about the realization of Dr. Fulton's vision. To "save life and spread the true light" is the college motto, and its purpose is to train women physicians to go out amongst their own countrywomen. The plant now raises yearly about \$12,000 for current work and the alumni have put into the bank \$20,000 towards a new dormitory. The entire plant is dominated by a strong Christian influence. One hundred physicians have been graduated, all but two of them professing Christians. The graduates are in great demand.

The first hospital building at Miraj, Western India, was replaced in 1904 by another, the funds for which were an investment of the late John H. Converse, of Philadelphia. The land for the hospital was a gift of the then Prime Minister of the State of Miraj, the Sheriff of Bombay gave an X-Ray apparatus, and the Maharajah of Kolhapur six and a half acres of land for more buildings. Mr. Converse always declared that this gift of his was his "best investment," and before he died he had the satisfaction of knowing that up to that time nearly half a million patients had received treatment. When the William Miller Clinical building at Miraj was opened in 1915, Lieutenant Wodehouse, who was one of the speakers, said:

"Do Christian missions show results for the money that is spent on them? Ladies and gentlemen, in this hospital you have one answer to the question; and another answer is, when you see men and women laboring in their Master's vineyard with no desire for rewards, or for this world's goods, their lives must make a deep and lasting impression on those among whom they are placed. Here the prince and the peasant are treated with the same costly medicines and are attended with equal

care. If you would look into the work of these men you would easily see what heart and what feeling they possess to do good to the people."

When the late Louis H. Severance, of Cleveland, O., gave to Dr. O. R. Avison, of Seoul, Chosen, the first \$10,000 for the Severance Hospital and College, Dr. Avison was the whole faculty of the college. The original investment of \$10,000 was multiplied more than ten times by Mr. Severance before his death, and the whole plant, which is now a union institution, constitutes probably the most adequately equipped medical college in the Orient. The hospital stands for the best methods of treatment by the best trained men available, and the fullest presentation possible of the Gospel of Christ to the patients. In the year 1918-19 there were over 43,000 patients, nearly half of them charity cases. Many conversions take place, and the hospital church has been built up. Several other churches have swarmed from it, and out of the patients, leaders have been developed for distant sections. Judge Ham, of the former Korean Law Court, a patient in the hospital, was converted while there and studied for the ministry. He was recommended for the pastorate of the hospital church, and gladly accepted that he might serve the institution where he had found Christ. The college has never had a non-Christian student.

MEETING OF GENERAL SYNOD.

The General Synod met in Cedarville, Ohio, May 18, 1921, and was opened with a sermon by Rev. R. S. Elder, of Concord Church, Cutler, Ill.

On the following morning Rev. Jas. L. Chesnut, of the Seventh Church, Philadelphia, was elected Moderator, and Rev. L. A. Benson was chosen Stated Clerk, and Rev. R. W. Chesnut, Assistant Clerk.

It was evident that all the delegates were in earnest and

the first day was a busy one and marked it as a red-letter day for business activities.

Friday afternoon was given over to the interests of Cedarville College. Prof. W. R. McChesney, President of the College, read the report of the Board of Trustees, which was, indeed, an inspiration to all who heard it. There were present several of the graduates of the College who represent other denominations who made inspiring addresses in support of our College. With these facts before us how can we who are members of General Synod or members of our denomination be careless and indifferent toward the best interests of our College. In the evening there was a meeting for the purpose of boosting the College.

On Saturday and Monday the Forward Movement Committee and the Mission Boards reported and the Synod came to a close after one of the most profitable meetings in many years.

The following program was given at the Opera House Friday evening:

Cedarville College
COMMUNITY DAY

Opera House,

Friday Evening, May 20, 1921.

Program.

Invocation Rev. J. P. White
"America" Orchestra and College

College Song and Yells.

Welcome Chairman G. E. Jobe
Response Rev. J. Alvin Orr, D. D., Pittsburgh, Pa.
Keynote President W. R. McChesney

Quartette and Solo—College.

Address Rev. W. W. Iliffe, D. D., Erie, Pa.

Address.....Attorney J. A. Finney, Xenia, O.

Address.....Mr. A. B. McMillan, Sparta, Ill.

Music—Orchestra.

Address.....John W. Prugh, Xenia, O.

Address.....Rev. James M. McQuilkin, D. D., Carnegia, Pa.

Solo and Quartette—College.

Address.....Mr. Ben R. McClellan, M. D., Xenia, O.

Address.....Rev. W. R. Graham, D. D., Philadelphia, Pa.

Music—Orchestra.

Address.....Rev. L. A. Benson, Clay Center, Kan.

Closing WordsRev. J. Alvin Orr, D. D.

Music—Orchestra.

Benediction.....Rev. V. E. Busler

“CEDARVILLE’S A COLLEGE!”

Cedarville’s a college in a grand old State,
 Buildd by the hands of our Maker great,
 Guiding eager students through the open gate
 Of dear old Cedarville,
 Fitting them for champions of the truth and right,
 Arming them completely for the coming fight,
 Leading them to victory over wrong and might
 At dear old Cedarville.

CHORUS

Senior, Freshman, Soph and Junior, too,
 Join your hearts and efforts, and in everything you do
 “Onward! Upward!” be your motto still,
 Follow close the leading of your dear old Cedarville.

Cedarville’s a college full of joy and song,
 Work combined with pleasure through the whole day long.
 Happiness and gladness e’er to her belong,
 To dear old Cedarville.
 Harmony and unity do there prevail;
 Bitter strife and enmity shall ne’er assail.
 In all that’s great and glorious she cannot fail,
 Not dear old Cedarville.

Cedarville's a college that shall ever stand
 Shedding light and glory over all the land,
 Reaching out to every one a helping hand
 From dear old Cedarville.

Many are the victories that are in her way,
 Many be the triumphs of the coming day,
 Many be the students who shall always say,
 "Our dear old Cedarville!"

—Words by Prof. Leroy Allen.

NEW GALILEE, PA.

Our Darlington congregation held their spring Communion in the White Church, May 15th, 1921. The pastor, Rev. Alex. Savage, D. D., for some time had been partially disabled with an attack of rheumatism, but was able to attend to the official work in connection with the Communion. At the request of the pastor and session, Rev. R. W. Chesnut, of Duaneburg, N. Y., preached on Friday, Saturday and Sabbath. The days were fine and the house well filled, especially on Sabbath, when nearly every seat was occupied with a communicant. The occasion was one long to be remembered by the entire congregation. There was an addition of eight persons to the membership.

LETTER FROM INDIA.

Hardwar, April 7, 1921.

Dear Friends:—

Well here we are at Hardwar, the Hindu "holy" place. Hardwar is a city situated on the Ganges, just where it makes its way through the Sawalicks or foot hills of the Himalayas. This is one of the important "pilgrames," and Hindus come here from all over India, to bathe in the Sacred Ganges water. I suppose you will be wondering what we came here for. Well, Hardwar, is in our District and we have a little Mission property here. So we take opportunity of the many people who come to this place, and sell Bibles and other religious books. And just at this particular time the Hindus come together here for the big Mela, which only occurs every six

years. We are the only Mission that has work in this place.

In the morning we have prayer-meeting in the little church here, then the men go out with Dr. Taylor to the bazaar and the bathing ghats. They come back for breakfast and rest a while, then go back to sell their books, and get back for dinner in the evening. After dinner if the men are too tired, we sing gospel songs or show magic lantern pictures on the "Life of Christ." I do not go to the Bazaar but have charge of the "Home Base." The men come to me for books and I keep count of how many they sell and the money they bring back. Then, too, I have a Bible woman with me and we have placed a table at the gate of our Compound and there are a lot of people who pass by on the road and we sell quite a lot. John Jr. and Carl really do the selling for they go out in the road and ask the people to buy. If they need any help in making change we help them out. Often they come and sit down with us for a chat and we have a good opportunity to say a word for Jesus.

You would be surprized to see how anxious the people are to buy these books. Of course there is always opposition too, and there are always a lot of people at their heels trying to stop their sale. A Panjabi woman came to one of our men to buy a book, when a man scoffed saying, "Do you know what you are buying? That is a christian's book." She answered, "that is just what I want."

The Arya Samaj, a reformed Hindu sect are our worst enemies, and do us much harm. They sometimes curse at and strike our men. Sometimes when we sell a book they snatch it away and tear it to pieces. This causes some to lose courage. Yesterday evening a man bought several books and when a little way off an Arya held him up and forced him to return them. Of course we returned the man's money for we do not fuss with these people.

Another man who had just bought a book before the one who returned the book last evening, came back and quietly showed us the one he had bought and said he had wrapped it in a cloth so these people could'nt see it and he wanted to read it. Of course, it makes us heart sick to see these books torn

up, but we can never tell which of the books we are selling will be torn up.

One morning Dr. Taylor went out real early and was selling books in front of the Arya Samaj tents. The professors of the famous Arya Samaj school which is three miles out of Hardwar were in the habit of coming every day for lectures and debating. This particular morning Dr. Taylor got there so early, before any of them arrived and sold quite a number of books. One of their big speakers, in particular, was very angry when he saw the people buying from Dr. Taylor at this place and began to make a great commotion and yell to all the people not to buy or even touch the Christian books. There was no use staying longer at this place, for he knew the sales would practically be nothing, so he got in the Motor and went on around the corner about a furlong away, and immediately sold several books. An Arya lawyer came along and picked up an English Bible, an English New Testament and a Roman Urdu New Testament, one at least he was buying for a friend. He was just getting his money out when up came the other man who had caused the other disturbance, along with his followers. When he came up, the Dr. said, "well, you have come, have you?" in a sort of joshing way. He answered with a shout of fury, "yes and I am going to stick with you all day; you see I have my blanket with me." And he did have his blanket at the end of a stick on his shoulder. Dr. Taylor replied, "you will go some if you do." He immediately got busy with the lawyer and tried his best to persuade him to leave the Bibles alone. They pulled him off about 20 feet and tried to get him clear away. In the meantime the lawyer came back and said he wanted the books he had selected. He handed over the money and the Arya gave up in despair and said, "what is the use of me wearing myself out when even our own brothers insist on buying these books." He then gathered up his blanket and left. Dr. Taylor stayed at that spot the rest of the morning with no opposition and made a good number of sales. At times we have very fierce opposition and get some very bad "talk," but with a smile on our lips, and a prayer in our hearts we go on to the next place.

Some of you will be wondering why we sell and do not give away the Scriptures. It is a special request of the British and Foreign Bible Society from whom we buy the books. They used to give them away years ago but they find it is a better plan to have people pay a small amount for they appreciate more the things they pay for. When people buy books they usually buy with the intention to read, whereas, if they get it for nothing, the paper is often used for wrapping paper or the like.

Dr. Taylor had a slight sun stroke during these busy days and was confined to his bed for four days. He worried a great deal about the men being alone in the bazaar, and facing all this opposition alone, so he got up sooner than he should have, and as a result he has had to spend a few days in bed again since coming back to Rurki. If his fever continues I shall insist that he go with me to the hills for a few weeks in order to build up.

Dear friends, pray for us and our Indian brethren that they may be given strength to stand out boldly against all the opposition that confronts them. During these 10 days at Hardwar we sold nearly 65 rupees worth of books, 6 full Bibles, 137 New Testaments, 710 Portions (single copies of Matt, Mark, Luke or John) 1268 Gospel Song books and 130 tracts were sold.

Yours sincerely,

Elizabeth Taylor.

In Princeton, N. J., on October 2, 1912, there passed away William Rankin in the 103d year of his age. For 37 years Mr. Rankin was treasurer of the Board of Foreign Missions. In 1917, through the generous gift of Mrs. Bliss, of Princeton, a building was erected for the Boys' School at Fetchaburi, Siam and named the William Rankin Memorial School. Was that gift worth while? The principal of the school writes:

"The spirit of the school is so strongly Christian that Buddhist parents have often been known to forbid their boys to attend, lest they too be claimed for Christ. Over half the

school has a membership in the Christian Endeavor Society, and it is a fact that the boys who go out from the Rankin School to the Bangkok Christian College become the leaders in the Christian work of that institution."

In Glasgow, Scotland, some 70 years ago was born a little girl by the name of Margaret MacLean. She grew up with a great desire to be a missionary, but an accident prevented her from going to the foreign field. In 1893 an article written by the late Dr. A. C. Good on the Dwarfs of West Africa attracted her attention and she sent a substantial initial gift to her Board with the request that they open up work among these little people. The Dwarfs, however, proved to be too migratory for settled work, but with Miss MacLean's permission the money was invested in a mission station, and called the MacLean Memorial, in memory of a brother. Now, after 22 years, in addition to the station church with a congregation each week of from 800 to 900 people, there are regularly at the other preaching points connected with this station some 9000 who hear the gospel. Fifty-four evangelists and 45 teachers are supported by the churches, 1200 boys and girls are under instruction in the schools, while many people receive bodily relief from disease. Miss MacLean's financial investment was large, but the investment of herself was larger, and God heard her prayers and has given a bountiful harvest.

LETTER FROM KENTUCKY,

Houston, Ky. May 9, 1921.

Dear Friends; It hardly seems possible that five weeks of vacation are gone and that there are only eight more.

Misses Blair and Gallaher, left the mission April 18th, so the writer is alone again. In one sense alone-- we have many callers and some visitors. Between work and company, we have no chance to get lonesome. We miss the teachers however

April fifth, sixth and seventh, we attended the Mountain Teachers' Conference at Knoxville, Tenn. This is conducted under the Russel Sage Foundation. The meetings were interesting. Some practical problems were discussed. One

afternoon was devoted to agriculture. The mountain farmer can not make a living by farming alone. It is necessary to make a little money by logging, making R. R. ties, working in a mill etc. Industrial development, and development of self-support for mountain schools were discussed. No mountain school has been self-supporting. Other subjects were: Play and Rural Recreation, Saving the Eyes of Youth, Combatting Illiteracy. Mrs. Cora Wilson Stewart, founder of the Moonlight Schools in Kentucky, was present and discussed the last topic. Through this system one hundred and thirty thousand in Kentucky have learned to read and write. A like progress has been made in other states. Dr. Frost, of Berea College, Ky., emphasized the importance of extension work. He said one dollar spent now would accomplish more than five dollars ten years from now. With 20 per cent more expense the school attendance could be doubled. Double the attendance next year, and by 1941, obliterate lawlessness etc.

Prof. Harry Clark, talked on Religious Education. The only way back to peace is through religion. The Bible has been put out of the schools. It should be brought back. This is being done in some places. There is danger of a lack of reverence. Many are more interested in Gold than in God. Religious denominational schools are here to stay. Put students for the first two years at least into denominational schools. They need the discipline. There is a place for mission schools for many years.

If we might be allowed to criticize, we would say we were disappointed in the spiritual status of the conference. There was no Bible reading, no devotional singing, and with one exception, a volunteer prayer by Dr. Frost. at the close of his talk; there were but two prayers, one at the beginning and one at the end of the Conference. A trend of the times is it not?

These vacation days seem as busy as any. On Saturday morning we have a normal class of three girls preparing for the teachers' examination. Last Saturday P. M., our boys' and girls' Agricultural Club met. Each will make a specialty of raising something; stock, grain or vegetables.

Sabbath morning we have Sabbath School here; in the afternoon we go over the hill to four mile. Both Schools are encouraging. With garden, chickens, house cleaning, sewing, visiting and Post Office duties we are busy.

April and the first of May have been quite cool. The fruit is all killed, except blackberries: hope we will have plenty of them.

Hoping that we are daily remembered in your prayers we are yours in service,
Susan J. Cunningham,

Third Church Philadelphia.

Obituary

It is with a deep sense of sorrow that we record the death of Mr. William J. Morrison, which sad event took place on March 10, 1921.

The deceased was born in Phila., on November 9, 1861, and died on March 10,

1921, aged 59 years, 4 months, and 1 day. At an early age Mr. Morrison united with our church and remained a true and loyal member until his death. On Oct., 8, 1896, he was elected a ruling elder of our church, being well qualified both spiritually and intellectually for that important office. He was faithful in his duties, and conscientious in all his official acts. At the time of his death, Mr. Morrison was clerk of our session, superintendent of our S. S., and President of the Board of Trustees of our Theological Seminary.

The funeral was held from his late residence 3116 N. 7th St., Phila.; on March 14, his pastor officiating. The large number that was present from our church clearly indicated the esteem and respect in which the deceased was held by our congregation. We extend to his wife, his mother and sisters our heart felt sympathy, reminding them that, "Blessed are the dead who die in the Lord." As a congregation, we will long cherish the sweet memories and the pleasant associations of the life that has departed from us, and with joyful anticipations we look hopefully forward to the time when we shall all be gathered home never again to be separated.

Committee, Thomas Whyte, Robert Getty, Samuel Fleming

CHRISTIAN ENDEAVOR TOPICS

June 5, 1921

Topic: "Thy Kingdom Come. VI. In the World." Matt. 6:7-15.
(Consecration meeting.)

BIBLE READINGS

1. God's kingdom comes. Dan. 2:31-45.
2. Bringers of the kingdom. Luke 24:44-49.
3. Seeking the King. John 12:20-26.
4. The unwearied servant. Isa. 42:1-4.
5. The church's mission. Matt. 28:16-20.
6. A vital force. Matt. 13:31-32.

COMMENT

After nineteen hundred years of Christianity there are millions of heathens. The church has sadly neglected the instructions of Christ. The power to bring in the kingdom is God's, but he works through us. The work being done is not according to the real ability of the church.

PERTINENT QUESTIONS

1. What is the task for the church in a heathen world?
2. Are we measuring up to our responsibility?
3. How do good laws help the kingdom?

June 12, 1921

Topic: "Out and out for Christ." I Cor. 2:1-5.

BIBLE READINGS

1. All for Christ. John 21:15-17.
2. No reservations. Phil. 1:21.
3. Counting the cost. Luke 15:25-33.
4. Full consecration. Acts 20:17-24, 34, 35.
5. Half-hearted service. Matt. 19:16-22.
6. A timely warning. Luke 17:32.

COMMENT

Paul's whole life and work was concentrated on Christ. We need some self-confidence and a large amount of Christ confidence. Our faith is not to rest so much on argument and reason as upon spiritual experience. The successful person is the one who is out and out for business. The double-minded person never makes any real progress.

PERTINENT QUESTIONS

1. Are we out and out for Christ?
2. How can we be out and out for Christ in our business life?
3. What hinders us from being out and out for Christ?

June 19, 1921

Topic: "Lessons from the sun and light." Psa. 74:12-17.

BIBLE READINGS

1. God, our sun. Psa. 84:8-12.
2. The sun of righteousness. Matt. 4:1-4.
3. A lesson on impartiality. Matt. 5:45.
4. Light from the word. Prov. 6:23.
5. Walking in the light. John 8:12.
6. The light of the world. Matt. 5:14-16.

COMMENT

God is the author of light. Daylight, the light of the conscience and the light of reason. God is a sun, giving life and strength to all his creatures. The sun is not a respecter of persons. It shines on the just and unjust alike. God is revealed only as he comes into contact with man.

PERTINENT QUESTIONS

1. What lessons may we learn from light?
2. How can we make the light shine?
3. Are our lives illuminated?

June 26, 1921

Topic: "Men and women whose lives should inspire us." Heb.
11:32-40; 12:12.

BIBLE READINGS

1. Abraham. Gen. 18:16-33.
2. Esther. Esther 4:1-17.
3. Moses. Heb. 3:1-5.
4. Ruth. Ruth 2:1-12.
5. Paul. II Cor. 11:16-33.
6. Mary. Luke 1:46-56.

COMMENT

The Jews, as all other people, had their heroes. Their outstanding feature was their faith. The Lord always raises up some one to work out his will among men. What has been done by these worthies may be done by us. Such work calls for great heroism. Are we willing to face our responsibility in the great tasks of life?

PERTINENT QUESTIONS

1. Of all the merely human characters of Scripture, which do we most admire?
2. What have we learned from a study of these characters?
3. What is true greatness?

July 3, 1921

Topic: "Thy will be done, I. With my strength." Matt. 6:7-15.
(Consecration meeting.)

BIBLE READINGS

1. Consecrated strength. I Sam. 17:1-17, 32-37.
2. Life's glory. Prov. 20:29.
3. Strength of mind. Mark 12:28-31.
4. Strength of character. Rom. 15:1.
5. Strength of purpose. I Cor. 16:13.
6. Source of strength. Psa. 27:1.

COMMENT

We must do God's will; not God our will. Our strength is from the Lord. He is refuge and our strength. If we get God's blessing we must co-operate with him, God's strength is seen to be perfect in comparison to our strength. The strength of our bodies are to be dedicated to the service of God.

PERTINENT QUESTIONS

1. Have we given our strength to the Lord?
2. If not, why not?
3. Do we recognize the responsibilities that rest upon us in doing our duty?

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